

**Medioneerlandistiek/Artes liberales algemeen/wereldbeeld/leef-  
en denkwereld  
(methodologie, kennistransmissie, pedagogie/onderwijs,  
natuurfilosofie, encyclopedieën)**

Verschenen in 2017:

ACERBI, Fabio en Gudrun VUILLEMIN-DIEM, "Un nouveau manuscrit de la "collection philosophique" utilisé par Guillaume de Moerbeke: Le *Par. gr. 2575*", *Przegląd Tomistyczny*, XXI (2015), 219-288

RECENSIE door S. Bernardinello, *Scriptorium*, 71 (2017), 109\*

*Anonymi Introductiones Montane Maiores. An Edition of the Text with an Introduction, Notes and Indices*, E.P. BOS en J. SPRUYT (ed). Leuven: Peeters Publishers, 2017, lii + 338 p. Philosophes Médiévaux, 63.

"It has been a long time ago since Professor De Rijk first drew our attention to an important Parisian manuscript containing two treatises on logic, both connected with the School of the *Montani*. The school was established in the twelfth century on the Mont Sainte Geneviève (which is situated in what is nowadays known as the Quartier Latin). It was dominated by master Alberic (Albericus) of Paris. The *Montani* were the heirs (faithful or not) of Pierre Abelard, Robert of Melun and this master Alberic. The present work aims to provide a first working edition of one of the treatises in the manuscript, the *Introductiones Montane Maiores*. This introductory work on logic contains a wealth of information about the way in which logic was taught and practiced in the schools of Paris of the twelfth century. It also gives insight into the vicissitudes of the teachings of different Parisian masters. The edition is preceded by an extensive introduction, with information about the origins and contents of the text and discussions of some interesting doctrinal elements."

ANTOINE DE LA SALE, *Jean de Saintré. A Late Medieval Education in Love and Chivalry*, Roberta L. KRUEGER en Jane H.M. TAYLOR (vertaling). Philadelphia: University of Pennsylvania Press, 2014, xxvi + 238 p., geïllustreerd. The Middle Ages Series.

RECENSIE door Christophe Masson, *Belgisch tijdschrift voor filologie en geschiedenis | Revue belge de philologie et d'histoire*, 95 (2017), 1117-1118

BABCOCK, R.G., *The 'Psychomachia' Codex from St. Lawrence (Bruxellensis 10066-77) and the Schools of Liège in the Tenth and Eleventh Centuries*. Turnhout: Brepols, 2017, 328 p., geïllustreerd. *Bibliologia*, 42.

"This monograph focuses on Brussels, Royal Library, MS 10066-77, a tenth-century volume comprised of illustrated copies of Prudentius' *Psychomachia* and the bestiary known as the *Physiologus*, to which tenth- and eleventh-century readers added a dozen short school texts. Largely for its illustrations, the manuscript has been considered a monument of Ottonian illumination and one of the principal treasures of the Royal Library in Brussels. The allure of its illustrated texts resulted in inadequate attention to the minor additions to the volume. This study reveals that these have a coherent origin (in Liège) and purpose (the study and teaching of allegory); and that they provide detailed evidence for teaching in the Liège schools of the period. Among the additions are philosophical, mathematical, prosodiacal, and lexical works. These can be specifically related to the studies of Liège writers of the tenth and eleventh centuries, and evidence is presented showing that some of these writers demonstrably used this very manuscript. A Latin glossary is among the most interesting additions, as it preserves a record of a local Latin vocabulary used by Liège writers of the period. The monograph concludes with a survey of tenth- and eleventh-century writers from Liège, and what ancient texts they knew. A comparison of their common reading culture, supplemented by evidence from surviving manuscripts and from medieval booklists, allows a fuller picture of the texts that were known and taught in the Liège schools at the time, and provides a new basis for assessing the teaching in these schools."

BUELLENS, Pieter, "Trois manuscrits de l'*Aristoteles latinus* dans une collection privée", *Scriptorium*, 71 (2017), 128-140

Cet article décrit trois manuscrits de l'*Aristoteles latinus* actuellement conservés dans une collection privée, à savoir les manuscrits CP 365 (*Logica vetus*), CP 367 (*De celo et mundo, Meteorologica, Metaphysica*) et CP 368 (*Opera logica*).

BOER, Dick DE, "Chieramis. Dierenliefde als statussymbool", *Madoc*, 31 (2017), 83-91

"De relatie tussen mens en dier in de Middeleeuwen heeft veel aspecten. Het dier vond, als element van de schepping met zijn ongekende variaties, zijn weg in bestiaria en encyclopedische werken. Daarnaast waren dieren zowel hulpmiddel als prooi. In deze bijdrage wordt aan de hand van enkele voorbeelden een beeld geschetst van het dier als vorstelijk 'huisdier'."

CAMPBELL, Emma, "The Library in twelfth- and thirteenth-century French literature: Benoît de Sainte-Maure's *Roman de Troie*, Chrétien de Troyes's *Cligès*, and Adenet le Roi's *Berte as grans piés*", *French Studies*, LXX (2016), 187-200

RECENSIE door A. Smets, *Scriptorium*, 71 (2017), 18\*

CINATO, Franck, *Priscien glosé. L'Ars grammatica de Priscien vue à travers les gloses carolingiennes*. Turnhout: Brepols, 2015, 758 p. *Studia Artistarum*, 41.

RECENSIE door L. Reynout, *Scriptorium*, 71 (2017), 22\*-23\*

*Emotions in Medieval Arthurian Literature. Body, Mind, Voice*, Frank BRANDSMA, Carolyne LARRINGTON en Corinne SAUNDERS (red.). Cambridge: D.S. Brewer, 2015, 210 p. *Arthurian Studies*, LXXXIII.

RECENSIE door G. Clesse, *Scriptorium*, 71 (2017), 33\*-34\*

EPSTEIN, Steven A., *The Talents of Jacopo da Varagine. A Genoese Mind in Medieval Europe*. Ithaca - Londen: Cornell U.P., 2016, 312 p.

RECENSIE door Victoria Smirnova, *Le Moyen Âge, revue d'histoire et de philologie*, CXXIII (2017)

*Facetten eines Universums. Conrad Gessner 1516-2016*, Urs B. LEU en Mylène RUOSS (heruitgave). Zürich: Verlag Neue Zürcher Zeitung, 2016, 236 p., geïllustreerd

RECENSIE door B. Van den Abeele, *Scriptorium*, 71 (2017), 143\*

FRIEDEN, Philippe, "Self-portrait in a library: Charles d'Orléans and his books", *French Studies*, LXX (2016), 216-227

RECENSIE door A. Smets, *Scriptorium*, 71 (2017), 38\*

FRIIS-JENSEN, Karsten, *The Medieval Horace*, Karin Margareta FREDBORG, Minna SKAFTE JENSEN, Marianne PADE en Johann RAMMINGER (red.). Rome: Edizioni Quasar, 2015, 229 p. *Analecta Romana Instituti Danici, Supplementum* 46.

RECENSIE door R. Casteels, *Scriptorium*, 71 (2017), 147\*

GADRAT-OUERFELLI, Christine en Donatella NEBBIAI, "Les livres d'un chartreux de Cologne au XV<sup>e</sup> siècle", *Scriptorium*, 71 (2017), 209-237, platen 27 tot en met 31

"Largely unknown, Henri of Dissen († 1484), monk at the charterhouse of St. Barbara in Cologne, let an abundant manuscript production, totally unpublished. His prolific work covers many fields. Thanks to the discovery of a list of books (bibliography or library catalog?) which can be ascribed to him, and of a spiritual treaty imbued with geographical culture, the *Oculus fidei*, it is possible to bring to light his reading and writing practices, which took place in the context of the spiritual and pastoral revival of the urban charterhouses at the end of the Middle Ages."

GHIGNOLI, Antonella, "*Chartacea suppellex*". *L'inventario del libri Celio Calcagnini*. Rome: Istituto Storico Italiano per il Medio Evo, 2016, 334 p., geïllustreerd. Nuovi studi storici, 101.

RECENSIE door G. Valenti, *Scriptorium*, 71 (2017), 149\*-150

*Gouden eeuwen. Stad en samenleving in de Lage Landen, 1100-1600*, Anne-Laure VAN BRUAENE, Bruno BLONDÉ en Marc BOONE (red.). Gent: Academia Press, 2015, 350 p., geïllustreerd

RECENSIE door Kim Overlaet, *BMGN – Low Countries Historical Review*, 132 (2017), review 87

GUILLELMUS DE LUNA, *Commentum medium super libro Porphyrii. Translatio Wilhelmo de Luna adscripta*, Roland HISSETTE (ed.). Leuven: Peeters Publishers, 2016, viii + 143\* + 119 p. Averrois Opera, Series B, Averroes Latinus, 10.

RECENSIE door M. Cacouros, *Scriptorium*, 71 (2017), 153\*-154\*

GUMBERT, J.P., *Bat Books. A Catalogue of Folded Manuscripts Containing Almanacs or Other Texts*. Turnhout: Brepols, 2016, 240 p., geïllustreerd. Bibliologia, 41.

RECENSIE door M. Cacouros, *Scriptorium*, 71 (2017), 155\*-156\*

HARTOG, Marlisa DEN, "'Overvallen door onzedige ondeugd'. Opvattingen over 'homoseksualiteit' in Italië, 1450-1500", *Madoc*, 31 (2017), 2-9

"Er zijn maar weinig alledaagse activiteiten waarover zo veel discussie bestaat als over seks. Voor de premoderne Europese samenleving was het controleren van seksualiteit van groot belang voor de orde binnen de maatschappij, vanwege het directe verband tussen seks en zaken als voortplanting en genderrollen. Seks tussen mensen van hetzelfde geslacht was strikt verboden, maar lijkt tegelijkertijd, bijvoorbeeld in vijftiende-eeuws Italië, veel te zijn voorgekomen. Hoe dacht men in deze maatschappij over 'homoseksueel verlangen' en is het mogelijk om van een 'homoseksuele identiteit' te spreken in een periode voor de opkomst van de moderne psychiatrie? "

*Im Paradies des Alphabets. Die Entwicklung der lateinischen Schrift. Winterausstellung 26. November 2016 bis 12. März 2017*, Cornel DORA, Peter ERHART, Michele C. FERRARI, Philipp LENZ en Franziska SCHNOOR. St. Gallen: Verlag am Klosterhof, 2016, 124 p.

RECENSIE door I. Hlaváček, *Scriptorium*, 71 (2017), 159\*-160\*

*Intellectual Culture in Medieval Scandinavia c. 1100-1350*, Stefka GEORGIEVA ERIKSEN (red.). Turnhout: Brepols, 2016, xii + 442 p., geïllustreerd. *Disputatio*, 28.

RECENSIE door M.-R. Digilio, *Scriptorium*, 71 (2017), 161\*

KORNEXL, Lucia, "Qwerby knowyst...? – Tracing the Origin of "Signs" in Late Middle English Latin Grammar Texts", in: *Teaching and Learning in Medieval Europe. Essays in Honour of Gernot R. Wieland*, G. DINKOVA-BRUUN, T. MAJOR (red.), 61-79

RECENSIE door N. Michel, *Scriptorium*, 71 (2017), 164\*

LAURENT DE PREMIERFAIT, *Le Livre de la vraye amistié. Traduction du Amicitia de Cicéron*, Olivier DELSAUX (ed.). Parijs: Honoré Champion, 648 p. *Classiques français du Moyen Âge*, 177.

RECENSIE door J.Ch. Lemaire, *Scriptorium*, 71 (2017), 166\*-167\*

LAZARIS, Stavros, *Le Physiologus grec. Vol. 1. La réécriture de l'histoire naturelle antique*. Florence: SISMEL – Edizioni del Galluzzo, 2016, 178 p., geïllustreerd. *Micrologus' Library*, 77-1.

RECENSIE door J. Leclercq-Marx, *Scriptorium*, 71 (2017), 56\*-57\*

LIE, Orlanda S.H., Martine MEUWESE, Mark AUSSEMS en Hermina JOLDERSMA, *Christine de Pizan in Bruges. Le livre de la Cité des Dames as Het Bouc van de Stede der Vrouwen*. Hilversum: Uitgeverij Verloren, 2015, 128 p., geïllustreerd

RECENSIE door Hanno Wijsman, *Manuscript Studies*, 2 (2017), 247-251

*Lost in Translation?*, Denis RENEVEY en Christiana WHITEHEAD (red.). Turnhout: Brepols, 2009, xviii + 382 p., geïllustreerd. *The Medieval Translator – Traduire au Moyen Âge*, 12.

RECENSIE door C. Lambert, *Scriptorium*, 71 (2017), 170\*

MACE, Caroline, "The manuscript II of the Greek *Physiologus*", *Scriptorium* 71 (2017), 121-123

"One of the most important manuscripts of the Greek *Physiologus*, discovered by A. Karneev in 1894, manuscript II (11<sup>th</sup> cent.), has been erroneously called "Sin. Gr. 432" (Vladimir 317) by Karneev and in all subsequent publications until now. In fact, manuscript II is, without any doubt, MS Moskva, GIM, Sin. Gr. 467 (Vladimir 318)."

MAININI, Lorenzo, "Notes sur les traductions scientifiques en langue vernaculaire (xiv<sup>e</sup>–xv<sup>e</sup> siècles) et le manuscrit Palatin 641 (Florence, Biblioteca Nazionale Centrale)", *Le Moyen Âge, revue d'histoire et de philologie*, CXXIII (2017), 295-310

"This paper sets out a critical panorama of scientific translations in Italian from the 14th through the 15th century, with particular focus on translations from Arabo-Latin sources. It examines the intellectual status of scientific texts in the late Middle Ages with respect to the classifications of knowledge developed in the context of scholastic and university culture. At the same time, the paper attempts to reconstruct certain characteristics of the readers of these translations. Particular focus is given to the Palatine 641 Manuscript in the Florence BNC. This manuscript dates from the end of the 15th century and has so far been overlooked as evidence of a series of Italian translations of Arabo-Latin astrological sources. There appears to be some cultural and textual continuity between the astrological collections produced in Latin circles and their acceptance into the vernacular." (zie ook onder *Quadrivium*)

MANGES NOGUIERA, Alison, "An Illuminated Schoolbook for Ludovico Sforza: Portraiture in Educational Manuscripts at the Court of Milan", *Manuscripta*, 59 (2015), 187-222

RECENSIE door A. Derolez, *Scriptorium*, 71 (2017), 62\*

*Les Manuscrits médiévaux témoins de lectures*, Catherine CROIZY-NAQUET, Laurence HARF-LANCNER et Michelle SZKILNIK (red.). Parijs: Presses Sorbonne Nouvelle, 2015, 258 p., geïllustreerd

RECENSIE door Jonathan Bloch, *Les Lettres Romanes*, 71 (2017), 162-166

*Manuscripts of the Latin Classics 800-1200*, Erik KWAKKEL (red.). Leiden: Leiden University Press, 2015, 224 p., geïllustreerd

RECENSIE door N. Michel, *Scriptorium*, 71 (2017), 171\*

*A New Sense of the Past. The Scholarship of Biondo Flavio (1392-1463)*, Angelo MAZZOCCO and Marc LAUREYS (red.). Leuven: Leuven University Press, 2016, 288 p. Supplementa Humanistica Lovaniensa, 39.

RECENSIE door A. Schoysman, *Scriptorium*, 71 (2017), 15\*

*Nuns' Literacies in Medieval Europe: The Antwerp Dialogue*, Virginia BLANTON, Veronica O'MARA en Patricia STOOP (red.). Turnhout: Brepols, 2017, lxvi + 504 p., geïllustreerd. Medieval Women: Texts and Contexts, 28.

"This collection of essays, the third in an integrated series of three and focused on the literacies of nuns in medieval Europe, brings together specialists working on diverse geographical areas to create a dialogue about the Latin and vernacular texts nuns read, wrote, and exchanged from the eighth to the mid-sixteenth centuries. [...] The third volume expands the geographical range by including a larger selection of female religious, for instance, tertiaries, and further languages (for example, Danish and Hungarian), as well as engaging more explicitly on issues of adaptation of manuscript and early printed texts for a female readership. Like the previous volumes, this collection of essays, focused on various aspects of nuns' literacies from the late seventh to the mid-sixteenth century, brings together the work of specialists to create a dialogue about the Latin and vernacular texts that were read, written, and exchanged by medieval nuns. Contributors to this volume investigate the topic of literacy primarily from palaeographical and textual evidence and by discussing information about book ownership and production in convents."

*Nun's Literacies in Medieval Europe: The Kansas City Dialogue*, Virginia BLANKTON, Veronica O'MARA en Patricia STOOP (red.). Turnhout: Brepols, 2015, xxv + 431 p., geïllustreerd. Medieval Women: Texts and Contexts, 27.

RECENSIE door Th. Brunner, *Scriptorium*, 71 (2017), 71\*

O'BRIEN, John, "Epilogue: medieval libraries in the sixteenth century: a dream of order and knowledge", *French Studies*, LXX (2016), 228-238

RECENSIE door A. Smets, *Scriptorium*, 71 (2017), 71\*-72\*

O'DALY, Irene, "Diagrams of Knowledge and Rhetoric in Manuscripts of Cicero's *De inventione*", in: *Manuscripts of the Latin Classics 800-1200*, Erik KWAKKEL (red.). Leiden: Leiden University Press, 2015, 77-105

RECENSIE door N. Michel, *Scriptorium*, 71 (2017), 179\*

O'SULLIVAN, Sinéad, "Text, Gloss, and Tradition in Early Medieval West: Expanding into a World of Learning", in: *Teaching and Learning in Medieval Europe. Essays in Honour of Gernot R. Wieland*, G. DINKOVA-BRUUN, T. MAJOR (red.), 3-24

RECENSIE door N. Michel, *Scriptorium*, 71 (2017), 181\*-182\*

PEYRAFORT-HUIN, Monique, "Jeanne de Bourbon et ses livres", *Bulletin Bibliophile*, (2017), 43-66

RECENSIE door M. Wittek, *Scriptorium*, 71 (2017), 186\*-187\*

RAIS, Angéline, "Livres et lectures d'un ecclésiastique de la fin du Moyen Âge. La bibliothèque de Guillaume Grimaître", *Bulletin du Bibliophile*, (2016), 225-303

RECENSIE door M. Wittek, *Scriptorium*, 71 (2017), 81\*-82\*

SMITH, J.L., *Water in Medieval Intellectual Culture. Case Studies from Twelfth-Century Monasticism*. Turnhout: Brepols, 2017, xiv + 209 p., geïllustreerd. *Cursor Mundi*, 30. "This study examines the significance and the deployment of fluid imagery in the composition, narration, and recollection of organised thought in the High Middle Ages through a blend of environmental and intellectual history. This volume provides a new contribution to the understanding of twelfth-century monasticism and medieval intellectual culture by exploring the relationship between



water and the composition of thought. It provides a fresh insight into twelfth-century monastic philosophies by studying the use of water as an abstract entity in medieval thought to frame and discuss topics such as spirituality, the natural order, knowledge visualization, and metaphysics in various high medieval texts, including Godfrey of Saint-Victor's *Fons Philosophiae*, Peter of Celle's letter corpus, and the *Description of Clairvaux*. Through case studies of water in poetry, landscape narrative, and epistolary communication, this work traces the role of water as a uniquely medieval instrument of thought. Theoretical chapters of this book use water to explore the shaping of the medieval metaphor. Further case studies examine the differing and complex uses of water as a metaphor in various monastic texts. Focussing on the changeable power and material properties of water, this volume assesses the significance and deployment of environmental imagery in the composition, narration, and recollection of organized thought within the twelfth-century monastic community."

*Studies in Late Medieval Intellectual History in Honor of William J. Courtenay*, W.O. DUBA, R.L. FRIEDMAN en C. SCHABEL (red.). Leuven: Peeters Publishers, 2017, iv + 515 p.

"The present volume collects thirteen contributions authored by Courtenay's students and "grand-students". From early thirteenth-century manuscripts to fourteenth-century atomism and the eternity of the world; from the theology of the resurrection to that of the incarnation; from Paris to Oxford and Regensburg [...]."

*Teaching and Learning in Medieval Europe. Essays in Honour of Gernot R. Wieland*, G. DINKOVA-BRUUN, T. MAJOR (red.). Turnhout: Brepols, 2017, xix + 249 p., geïllustreerd. Publications of the Journal of Medieval Latin, 11.

" [...] The first section of the volume aims to honour Wieland's contributions to the study of medieval glossing. It deals with the history of glossing from early medieval Latin literature to late Middle English grammatical texts, as well as the early interpretative history of Walter of Châtillon's *Alexandreis* and Geoffrey of Monmouth's *Historia regum Britannie*. The following section corresponds with Wieland's interest in Anglo-Saxon literature, with essays on the bilingual letters of Ælfric of Eynsham, the poetry of Alcuin of York, and the Old English Hexateuch. The second half of the volume, which examines elements of Latin literature from the eleventh to the fourteenth century, is divided into two sections containing essays that well represent Wieland's diverse philological and literary interests in medieval Latin. The third section of the volume on the texts and contexts of Latin literature presents essays on the books of Abbot Maiolus of Cluny, on scholastic virtues of good teaching, and on Walter Map's *Dissuasio Valerii*. The final section on the texts and manuscripts of Latin literature provides editions of and

commentaries on a Latin-Greek phrase-book, a treatise on the firmament of Genesis 1:6."

RECENSIE door N. Michel, *Scriptorium*, 71 (2017), 201\*

TEEUWEN, Mariken, "Carolingian Scholarship on Classical Authors: Practices of Reading and Writing", in: *Manuscripts of the Latin Classics 800-1200*, Erik KWAKKEL (red.). Leiden: Leiden University Press, 2015, 23-50

RECENSIE door N. Michel, *Scriptorium*, 71 (2017), 201\*

THOMSON, Rodney, "William of Malmesbury and the Classics: New Evidence", in: *Manuscripts of the Latin Classics 800-1200*, Erik KWAKKEL (red.). Leiden: Leiden University Press, 2015, 169-185

RECENSIE door N. Michel, *Scriptorium*, 71 (2017), 202\*

TKACZYK, Viktoria, ""Which Cannot Be Sufficiently Described by My Pen." The Codification of Knowledge in Theater Engineering, 1480–1680", in: *The Structures of Practical Knowledge*, Matteo VALLERIANI (red.). Zwitserland: Springer International Publishing, 2017, 77-114

"This paper is dedicated to theater engineering and related modes of knowledge production and transfer in early modern Europe. It focuses on two case studies: (1) Leonardo da Vinci (1452–1519) and the rise of theater engineering as a lucrative field of activity for "artist-engineers" in fifteenth- and sixteenth-century Italy, and (2) Giulio Parigi's (1571–1635) "school of theater engineering", the first of its kind, in early seventeenth-century Florence and the subsequent spread of engineering knowledge among European court artists. The paper traces how theater engineers started to transfer and codify their knowledge beyond the realm of publication, how specific schools of "theater engineering" emerged, and how the first manuals and series of machine drawings were published. In parallel, it examines the changing function of theater machines in the period under investigation, from representing religious motives to representing natural phenomena. With this shift, theater engineering gained new epistemic values. It was linked to the emerging experimental philosophy not only by a shared mechanical knowledge, but also by the formation of new iconographic programs of nature." (zie ook onder *Theatrica*)

*Translation and Authority – Authorities in Translation*, Pieter DE LEEMANS en Michèle GOYENS (red.). Turnhout: Brepols, 2016, 391 p., geïllustreerd. *The Medieval Translator – Traduire au Moyen Âge*, 16.

RECENSIE door C. Lambert, *Scriptorium*, 71 (2017), 203\*-204\*

*L'univers du livre médiéval. Substance, lettre, signe*, Karin UELTSCHI (red.). Parijs: Honoré Champion, 2014, 377 p., geïllustreerd. *Colloques, congrès et conférences sur le Moyen Âge*, 17.

RECENSIE door A. Smets, *Scriptorium*, 71 (2017), 96\*

VÁSQUEZ BUJÁN, Manuel E., "Sobre la composición de algunas glosas médicas del "Liber glossarum", in: *Estudios de filología e historia en honor del profesor Vitalino Valcarcél*, vol. II, 1095-1107 (zie ook onder *Medicina*)

RECENSIE door Th. Glorieux-De Gand, *Scriptorium*, 71 (2017), 97\*

*Vernacular Aristotelianism in Italy from the Fourteenth to the Seventeenth Century*, Luca BIANCHI, Simon GILSON en Jill KRAYE (red.). Londen: The Warburg Institute, 2017, 216 p. Warburg Institute Colloquia, 29.

RECENSIE door M. Brnzei, *Scriptorium*, 71 (2017), 99\*-100\*

*Vehicles of Transmission, Translation, and Transformation in Medieval Textual Culture*, Robert WISNOVSKY, Faith WALLIS, Jamie C. FUMO en Carlos FRAENKEL (red.). Turnhout: Brepols, 2011, vii + 433 p., geïllustreerd. *Cursor Mundi*, 4.

RECENSIE door P.W. Rosemann, *Scriptorium*, 71 (2017), 206\*-207\*

WATERS, Claire M., *Translating Clergie: Status, Education, and Salvation in Thirteenth-Century Vernacular Texts*. Philadelphia: University of Pennsylvania Press, 2016, xiv + 289 p., geïllustreerd. *The Middle Ages Series*.

RECENSIE door D. Reneev, *Scriptorium*, 71 (2017), 210\*-211\*

Verschenen in 2016:

*Akademische Wissenskulturen. Praktiken des Lehrens und Forschens vom Mittelalter bis zur Moderne*, Martin KINTZINGER, Sita STECKEL en Julia CRISPIN (red.). Bazel: Schwabe Verlag, 2015, 356 p. Veröffentlichungen der Gesellschaft für Universitäts- und Wissenschaftsgeschichte, 13.

RECENSIE door Claude Lecouteux, *Le Moyen Âge, revue d'histoire et de philologie*, CXXII (2016), 213-214

BAERT, B., *Pneuma and the Visual Medium in the Middle Ages and Early Modernity. Essays on Wind, Ruach, Incarnation, Odour, Stains, Movement, Kairos, Web and Silence*. Leuven: Peeters Publishers, 2016, viii + 218 p.

"The focus of these essays is the impact of wind, *pneuma*, and movement in medieval and early modern iconography on art historical hermeneutics. What can wind, *pneuma*, and movement tell us about the visual medium as such? Wind joins, flows, links, changes direction - in short, the wind is capricious. In its capriciousness wind embodies a particular hermeneutics of association, of freedom and the unexpected. Is an iconography of this caprice possible? How does one capture in pictorial form a natural phenomenon that envelops and penetrates us, even escapes from our own bodies? The dynamics of wind are after all only indirectly visible: swaying trees, waving grass, fluttering textile. How has wind impregnated the theory of the image? Is it a question of visual *pneuma*? And is wind in the arts a question of content, or rather a matter of formal affect?"

*The book of nature and humanity in the Middle Ages and the Renaissance*, David HAWKES en Richard G. NEWHAUSER (red.). Turnhout: Brepols, 2013, 322 p., geïllustreerd

RECENSIE door Liza Blake, *JEGP, Journal of English and Germanic Philology*, 115 (2016), 257-260

*A Bunch of Books. Book Collections in the Medieval Low Countries*, Suzan FOLKERTS en Renée GABRIËL (red.). Hilversum: Uitgeverij Verloren, 2013, 147 p. *Queeste. Tijdschrift over middeleeuwse letterkunde in de Nederlanden*, 20.2.

RECENSIE door Renaud Adam, *Le Moyen Âge, revue d'histoire et de philologie*, CXXII (2016), 406

*The Classics in the Medieval and Renaissance Classroom. The Role of Ancient Texts in the Arts Curriculum as Revealed by Surviving Manuscripts and Early Printed Books*, Juanita FEROS RUYLS, John O. WARD en Melanie HEYWORTH (red.). Turnhout: Brepols, 2013, x + 420 p. Disputatio, 20.

RECENSIE door Renaud Adam, *Le Moyen Âge, revue d'histoire et de philologie*, CXXII (2016), 407-408

CLEAVER, Laura, *Education in Twelfth-Century Art and Architecture: Images of Learning in Europe, c.1100–1220*. Woodbridge: The Boydell Press, 2016, 229 p.

"On the facade of Chartres cathedral serene personifications of the arts of grammar, rhetoric, dialectic, music, arithmetic, geometry and astronomy present passers-by with a vision of education as an improving process leading to greater knowledge of God. The arts proved a popular subject in medieval imagery, and were included in manuscripts, stained-glass and luxury metalwork objects as well as on the facades of churches. These idealized figures contrast with many textual accounts of education, in which authors recorded the hardships of student poverty and the temptations of drink and women to be found in the cities where teachers were increasingly establishing themselves.

This book considers how and why education was explored in the art and architecture of the twelfth century. Through analysis of imagery in a wide range of media, it examines how teachers and students sought to use images to enhance their reputations and the status of their studies. It also investigates how the ideal models often set out in imagery compared with contemporary practice in an era that saw significant changes, beginning with a shift away from monastic education and culminating in the appearance of the first universities." (zie ook onder *Opificium*)

RECENSIE door Joseph W. Koterski, *Peregrinations: Journal of Medieval Art and Architecture*, 5 (2016), 155-159

DEROLEZ, A., B. VICTOR, W. BRACKE, T. FALMAGNE en B. VAN DEN ABBEELE, *The Medieval Booklists of the Southern Low Countries. Volume V: Dukes of Burgundy*. Leuven: Peeters Publishers, 2016, 534 p., geïllustreerd. Corpus Catalogorum Belgii, 5.

"With this volume Corpus Catalogorum Belgii comes to an end. It contains the critical edition of all surviving medieval inventories of the library of the Dukes of Burgundy. This was in the fifteenth century one of the most prestigious princely collections in the world, consisting of hundreds of mostly illuminated manuscripts. The hitherto available editions of these inventories were for the most part incomplete or unreliable. In the present book the editors have provided critical editions of the inventories already known, based on all

existing archival documents, and of a series of newly discovered ones. The substantial introduction, dealing with the growth and the organization of the collection, the notes giving complete details on the documents and on all persons mentioned in them, and the full indices make this book an indispensable tool for all students of medieval literature (especially French), manuscript illumination and Burgundian culture."

*Les Écoles de pensée du XIIe siècle et la littérature romane (oc et oïl). Études recueillies*, V. FASSEUR en J.-R. VALETTE (red.). Turnhout: Brepols, 2016, 372 p. Bibliothèque d'histoire culturelle du Moyen Âge, 17.

"Ce livre entend étudier les relations qui s'établissent entre deux phénomènes fondamentaux de la Renaissance du XIIe siècle: le développement des écoles de pensée et l'avènement d'une importante littérature en langue romane (oc et oïl).

Souvent présentée comme une période charnière, la "Renaissance du XII<sup>e</sup> siècle" voit fleurir les écoles: école de Laon, de Saint-Victor, de Paris, de Chartres, école d'Abélard aussi, auxquelles on peut ajouter le groupe formé par les Porrétains ou bien encore les "écoles du cloître" (chartreux, cisterciens, clunisiens). L' "âge des écoles" marque ainsi le passage d'une forme de vie intellectuelle à une autre, l'évolution de la culture monastique vers la culture urbaine, qui verra la naissance de l'université de Paris au XIII<sup>e</sup> siècle et l'avènement de la scolastique. Au moment où se produit un tel essor, la littérature en langue romane connaît une seconde naissance. La langue d'oc voit s'épanouir la lyrique tandis qu'au nord de la Loire, dès les dernières années du XI<sup>e</sup> siècle, les chansons de geste se répandent, avant que les romans et la poésie des trouvères ne fassent leur apparition. Loin d'être étrangers l'un à l'autre, ces deux phénomènes entretiennent des rapports nombreux et complexes qui valent d'autant plus d'être étudiés que le retentissement de ces écoles de pensée sur la littérature romane est perceptible bien au-delà du XII<sup>e</sup> siècle. Telle est l'ambition de cet ouvrage, qui propose un bilan historiographique, de nombreuses études de cas et une réflexion à caractère épistémologique."

*Emotions in Medieval Arthurian Literature. Body, Mind, Voice*, Frank BRANDSMA, Carolyne LARRINGTON en Corinne SAUNDERS (red.). Cambridge: D.S. Brewer, 2015, 210 p. Arthurian Studies, LXXXIII.

RECENSIE door Charles-Louis Morand Métivier, *Queeste. Tijdschrift over middeleeuwse letterkunde in de Nederlanden*, 23 (2016), 192-194

*Entre stabilité et itinérance. Livres et culture des ordres mendiants. xiiiè-xve siècle*, Nicole BERIOU, Martin MORARD en Donatella NEBBIAI (red.). Turnhout: Brepols, 2014, 470 p. Bibliologia. Elementa ad librorum studia pertinentia, 37.

RECENSIE door Renaud Adam, *Le Moyen Âge, revue d'histoire et de philologie*, CXXII (2016), 721-722

EVRRARD DE BETHUNE, *Glosa super Graecismum, Capitula i-iii, De figuris coloribusque rhetoricis*, Anne GRONDEUX (ed.). Turnhout: Brepols, 2010, lii + 340 p. Corpus Christianorum. Continuatio Mediaevalis, 225.

RECENSIE door Jean Meyers, *Le Moyen Âge, revue d'histoire et de philologie*, CXXII (2016), 424-425

FREDERICKX, Eddy (†) en Toon VAN HAL, *Johannes Goropius Becanus (1519-1573). Brabants arts en taalfanaat*. Hilversum: Uitgeverij Verloren, 2015, 336 p., geïllustreerd (zie ook onder *Medicina*)

RECENSIE door Sandra Langereis, *BMGN – Low Countries Historical Review*, 131 (2016), aflevering 1 review 11

*Fruits of Learning. The Transfer of Encyclopaedic Knowledge in the Early Middle Ages*, R.H. BREMMER Jr en K. DEKKER (red.). Leuven: Peeters Publishers, 2016, x + 410 p. Mediaevalia Groningana New Series, 21.

"Encyclopaedic knowledge – factual knowledge of the divine and human worlds – had profound effects on intellectual activities in the early Middle Ages and its aftermath. Authors and scribes were raised in an intellectual and didactic tradition in which the acquisition and development of encyclopaedic knowledge was highly valued. Their concern with the elementary aspects of time, language, world history, God's creation and the Bible informed their activities as compilers of manuscripts or as producers of texts. They reaped the fruits of the learning that had grown over the centuries, digested them, or discarded them, or caused them to re-emerge after a long period of time and be used for purposes quite different from those for which they had originally been cultivated. The varieties of such fruit are as diverse as encyclopaedic learning itself, involving musicology, epistolography, liturgy, the study of grammar, codicology, the establishment of reading programmes, the writing of history and, perhaps most prominently, the compilation and promulgation of glosses and glossaries – one of the most essential disciplines in early medieval learning. The present volume casts light on the way in which

encyclopaedic knowledge came to fruition in the ever expanding and diversifying world of medieval learning."

HAUKNES, Marius B., "The Painting of Knowledge in Thirteenth-Century Rome", *Gesta*, 55 (2016), 19-47

"The recent discovery of a thirteenth-century mural cycle in the cardinal's residence at SS. Quattro Coronati in Rome invites a reconsideration of the relationship between art and knowledge in medieval Italy. Covering the walls and vaults of a large hall, the frescoes constitute a large-scale pictorial "encyclopedia" that comprises allegorical representations of thematic groups associated with secular knowledge. This is a largely uncharted category of monumental art in thirteenth-century Rome. [The] article situates the paintings in their complex historical circumstances marked by the increased cultivation of science at the papal court and the broader cultural phenomenon of late medieval encyclopedism. [The author offers] an analysis of the frescoes, focusing on the ways in which individual groups of images reinforce the larger themes of the iconographic program. The unknown painters at SS. Quattro Coronati brought together diverse bodies of knowledge and, through pictorial strategies of framing and spatial design, created the effect of a unified whole. Through their distinctive scale and format, the murals produce a cumulative viewing experience that operates in its own way as a metaphor for encyclopedism. The painted hall was designed to draw attention to the relationship between vantage point and knowledge as a way of inviting viewers to reflect on the limitations of human knowledge vis-à-vis God's perfect knowledge. In this way, the SS. Quattro Coronati frescoes offered a sophisticated response to the epistemic changes of the period and asserted a new role for mural painting as a medium for the transmission of scientific concepts and ideas."

*Ibn Ḥazm of Cordoba. The Life and Works of a Controversial Thinker*, Camilla ADANG, Maribel FIERRO en Sabine SCHMIDTKE (red.). Leiden – Boston: Brill, 2013, xxii + 804 p. Handbook of Oriental Studies. Handbuch der Orientalistik, 1re sect., The Near and Middle East, 103.

RECENSIE door Radouane Attiya, *Le Moyen Âge, revue d'histoire et de philologie*, CXXII (2016), 143-148

*Isidore of Seville and his reception in the Early Middle Ages: transmitting and transforming knowledge*, Andrew FEAR en Jamie WOOD (red.). Amsterdam: Amsterdam University Press, 2016, 236 p.



"Isidore of Seville (560—636) was a crucial figure in the preservation and sharing of classical and early Christian knowledge. His compilations of the works of earlier authorities formed an essential part of monastic education for centuries. Due to the vast amount of information he gathered and its wide dissemination in the Middle Ages, Pope John Paul II even named Isidore the patron saint of the Internet in 1997. This volume represents a cross section of the various approaches scholars have taken toward Isidore's writings. The essays explore his sources, how he selected and arranged them for posterity, and how his legacy was reflected in later generations' work across the early medieval West. Rich in archival detail, this collection provides a wealth of interdisciplinary expertise on one of history's greatest intellectuals."

*Lectures médiévales et renaissantes du «Timée» de Platon*, B. BAKHOUCHE en A. GALONNIER (red.). Leuven: Peeters Publishers, 2016, viii + 328 p. Philosophes Médiévaux, 62.

"Le *Timée* est incontestablement le dialogue de Platon le plus cité dans l'Antiquité, le plus lu et le plus commenté. Tenu pour la "bible" des médio-platoniciens, il a joui d'une faveur extraordinaire, comme en témoignent les multiples commentaires qui ont vu le jour dans la pensée grecque, de Crantor à Proclus. Cette abondance d'études s'explique par deux raisons principales, intimement liées. D'un côté, le *Timée*, récit qui traite de la "création" du monde et de celle de l'homme, est un texte difficile, exemple paradigmatique de l'obscurité que les auteurs anciens attribuaient à Platon, de l'autre, en proposant un modèle d'univers physique, il se présente comme un traité de cosmologie, le premier en fait à nous être parvenu, et offre une véritable somme des connaissances humaines où interviennent également la psychologie et la métaphysique, une encyclopédie scientifique dont la brièveté même exigeait d'emblée des éclaircissements et des explications préliminaires pour qui ne possédait pas une solide culture scientifique. Ce qui ressortit à la cosmogonie et à la psychogonie est en effet associé aux quatre sciences "mathématiques" (arithmétique, géométrie, musique, astronomie), et pour ce qui se rapporte à l'homme et à l'anthropologie le texte platonicien fait intervenir en outre des sciences comme l'optique ou la médecine. On peut donc comprendre que le caractère "mythique" de l'énoncé et sa dimension scientifique aient constitué autant d'éléments de nature à désarçonner un lecteur non averti. L'importance de cet écrit explique par ailleurs qu'on en trouve de très nombreuses traces dans le monde latin, notamment médiéval, où les traductions fragmentaires et les commentaires sur le *Timée* servent, entre autres, à l'exégèse biblique. De surcroît, à la Renaissance l'Occident retrouve l'héritage hellène, et les humanistes ont à leur disposition les traditions grecque et latine du "dialogue". C'est plus précisément ce moment de rencontre des deux traditions et de bouillonnement intellectuel que l'on interroge dans le présent recueil, autour d'un ouvrage qui aborde de nombreux champs de la philosophie, mais aussi de la science."

LIE, Orlanda S.H., Martine MEUWESE, Mark AUSSEMS en Hermina JOLDERSMA, *Christine de Pizan in Bruges. Le livre de la Cité des Dames as Het Bouc van de Stede der Vrouwen*. Hilversum: Uitgeverij Verloren, 2015, 128 p., geïllustreerd

RECENSIE door Andrea Bardyn, *The Medieval Low Countries: An Annual Review*, 3 (2016), 253-256

RECENSIE door Jelle Koopmans, *Madoc*, 30 (2016), 187-189

RECENSIE door Willem Kuiper, *Neerlandistiek: Online tijdschrift voor taal- en letterkundig onderzoek*, 26 april 2016,

MEEDER, Sven, "Irish Scholars and Carolingian learning", in: *The Irish in early medieval Europe: identity, culture and religion*, Roy FLECHNER and Sven MEEDER (red.). New York: Palgrave Macmillan, 2016, 179-194

"Meeder argues [...] that none of the episcopal and monastic schools that have emerged as part of the Carolingian revival of learning could indisputably be labelled 'Irish centres'. The expression is primarily a modern scholarly construct, but derives from concepts authored by what Meeder calls 'creative Carolingian notaries'."

MEENS, Rob en Carine VAN RHIJN, *Cultuurgeschiedenis van de middeleeuwen. Beeldvorming en perspectieven*. Zwolle: Uitgeverij Wbooks, 2015, 320 p., geïllustreerd

RECENSIE door Ludo Jongen, *Madoc*, 30 (2016), 59-61

RECENSIE door Tjamke Snijders, *Tijdschrift voor Geschiedenis*, 129 (2016), 463-465

NEBBIAI, Donatella, *Le discours du livre. Bibliothèques et manuscrits en Europe, ix<sup>e</sup>-xv<sup>e</sup> siècle*. Rennes: P.U. Rennes, 2013, 311 p. Histoire.

RECENSIE door Renaud Adam, *Le Moyen Âge, revue d'histoire et de philologie*, CXXII (2016), 165-166

*Neoplatonism in the Middle Ages. New Commentaries on 'Liber de Causis' and 'Elementatio Theologica'*, D. CALMA (red.). Turnhout: Brepols, 2016, 983 p. Studia Artistarum, 42.

"One of the most important texts in the history of medieval philosophy, the *Book of Causes* was composed in Baghdad in the 9th century mainly from the Arabic translations of Proclus' *Elements of Theology*. In the 12th century, it was translated from Arabic into

Latin, but its importance in the Latin tradition was not properly studied until now, because only 6 commentaries on it were known. Our exceptional discovery of over 70 unpublished Latin commentaries mainly on the *Book of Causes*, but also on the *Elements of Theology*, prove, for the first time, that the two texts were widely disseminated and commented on throughout many European universities (Paris, Oxford, Erfurt, Krakow, Prague), from the 13<sup>th</sup> to the 16<sup>th</sup> century. These two volumes provide 14 editions (partial or complete) of the newly-discovered commentaries, and yields, through historical and philosophical analyses, new and essential insights into the influence of Greek and Islamic Neoplatonism in the Latin philosophical traditions."

*Nun's Literacies in Medieval Europe: The Hull Dialogue*, Virginia BLANTON, Veronica O'MARA en Patricia STOOP (red.). Turnhout: Brepols, 2013, xxxiii + 367 p. *Medieval Women: Texts and Contexts*, 26.

RECENSIE door Paulette L'Hermite-Leclercq, *Le Moyen Âge, revue d'histoire et de philologie*, CXXII (2016), 127-128

*Penser les cinq sens au Moyen Âge. Politique, esthétique, éthique*, Florence BOUCHET en Anne-Helene KLINGER-DOLLE (red.). Parijs: Classiques Garnier, 2015, 351 p. *Rencontres*, 121; *Civilisation médiévale*, 14. (zie ook onder *Quadrivium en Medicina*)

RECENSIE door Jean-Claude Mühlethaler, *Le Moyen Âge, revue d'histoire et de philologie*, CXXII (2016), 494-496

PETROVSKAIA, Natalia I., "De driedelige wereld: Latijnse wetenschap in middeleeuwse Welshe poëzie", *Jaarboek van de Stichting A.G. van Hamel voor Keltische Studies*, 1 (2016), 42-45

De driedelige divisie van de wereld zoals deze voorkomt in gedichten zoals *Saint a merthyron* ('Geloof van heiligen en martelaren') en *Kanu y byt mawr* ('Het lied van de grote wereld' ook wel 'Lied van de macrokosmos') is een voornaam kenmerk van de middeleeuwse geografische traditie. Deze twee gedichten stellen geleerden voor een aantal raadsels, waarvan de voornaamste ontstonden door de schijnbaar willekeurige aanwezigheid van het Latijn, de zogenaamde *code switching*. Volgens de auteur is het gebruik van Latijn in deze poëzie onlosmakelijk verbonden met de onderwerpkeuze van de dichter.

STEINOVÁ, Eva, *Notam superponere studui: The use of technical signs in the early Middle Ages*. Utrecht: Utrecht University, 2016. Dissertation.

The oldest technical texts provided the basis for the sign treatises surviving from the early Middle Ages. More than twenty sign treatises survive in medieval manuscripts. The author transcribes and analyzes these signs in her dissertation and also discusses other testimonies reflecting scholarly discourse on the subject of technical signs. Her research shows that the majority of signs one can encounter in early medieval Western manuscripts were produced by monastic scribes who used them to perform simple operations connected with copying of manuscripts, their correction and readership. Nevertheless, some manuscripts also contain signs that reflect the activities of scholars and attest to a revival of interest in scholarly traditions of sign use outlined in sign treatises and in testimonies available to medieval readers."

Verschenen in 2015:

AURELL, Martin, *Le Chevalier lettré. Savoir et conduite de l'aristocratie aux xiie et xiiie siècles*. Parijs: Fayard, 2011, 539 p.

RECENSIE door Dorothea Kullmann, *Le Moyen Âge, revue d'histoire et de philologie*, CXXI (2015), 235-236

BELL, David N., *The Library of the Abbey of La Trappe. A Study of its History from the Twelfth Century to the French Revolution, with an Annotated Edition of the 1752 Catalogue*. Turnhout: Brepols, 2014, xiv + 643 p. *Medieval Church Studies*, 32; *Cîteaux: Studia et Documenta*, 15.

RECENSIE door Donatella Nebbiai, *Le Moyen Âge, revue d'histoire et de philologie*, CXXI (2015), 174-176

BURKARD, Mirjam, *Sangspruchdichter unter sich. Namentliche Erwähnungen in den Sprüchen des 12., 13. und 14. Jahrhunderts*. Heidelberg: Universitätsverlag Winter, 2012, 368 p. *Beiträge zur älteren Literaturgeschichte*.

RECENSIE door Émilie Lasson, *Le Moyen Âge, revue d'histoire et de philologie*, CXXI (2015), 767-769

*Celtic cosmology: perspectives from Ireland and Scotland*, Jacqueline BORSJE, Ann DOOLEY, Séamus MAC MATHÚNA en Gregory TONER (red.). Toronto: Pontifical Institute of Mediaeval Studies, 2014, 315 p. *Papers in Mediaeval Studies*, 26.

RECENSIE door Janneke Verdijk, *Kelten. Mededelingen van de Stichting A.G. van Hamel voor Keltische Studies*, 67, (2015), 15-16

*Encyclopédie médiévale et langues européennes. Réception et diffusion du De proprietatibus rerum de Barthélemy l'Anglais dans les langues vernaculaires*, Joëlle Ducos (red.). Parijs: Champion, 2014, 318 p. Colloques, congrès et conférences. Sciences du langage, histoire de la langue et des dictionnaires, 12.

RECENSIE door Mattia Cavagna, *Le Moyen Âge, revue d'histoire et de philologie*, CXXI (2015), 497-499

*Forme e oggetti della conoscenza nel xiv secolo. Studi in ricordo di Maria Elena Reina*, Luca BIANCHI en Chiara CRISCIANI (red.). Florence: SISMEL – Edizioni del Galluzzo, 2014, vi + 472 p. Micrologus' Library, 61.

RECENSIE door Monica Brinzei, *Le Moyen Âge, revue d'histoire et de philologie*, CXXI (2015), 795-796

GARDENOUR WALTER, Brenda S., *Our Old Monsters: Witches, Werewolves and Vampires from Medieval Theology to Horror Cinema*. Jefferson, North Carolina: McFarland & Company, Inc., 2015, 252 p.

"The witch, the vampire and the werewolf endure in modern horror. These "old monsters" have their origins in Aristotle as studied in the universities of medieval Europe, where Christian scholars reconciled works of natural philosophy and medicine with theological precepts. They codified divine perfection as warm, light, male and associated with the ethereal world beyond the moon, while evil imperfection was cold, dark, female and bound to the corrupt world below the moon. All who did not conform to divine goodness—including un-holy women and Jews—were considered evil and ascribed a melancholic, blood hungry and demonic physiology. This construct was the basis for anti-woman and anti-Jewish discourse that has persisted through modern Western culture."

GRONDEUX, Anne, *À l'école de Cassiodore. Les figures "extravagantes" dans la tradition occidentale*. Turnhout: Brepols, 2013, 388 p. Corpus Christianorum. Lingua Patrum, 7.

RECENSIE door Jean Meyers, *Le Moyen Âge, revue d'histoire et de philologie*, CXXI (2015), 748-749

HAAR, Elisa VAN DE, "Language Games. The Multilingual Emblem Book and the Language Question in the Low Countries", *Queeste. Tijdschrift over middeleeuwse letterkunde in de Nederlanden*, 22 (2015), 82-109

"Het zestiende- en zeventiende-eeuwse embleemboek was een zeer populair genre in de Nederlanden dat zich via een complexe keten van vertalingen en hertalingen heeft gevestigd en vervolgens een belangrijke meertalige component kreeg. De behandeling van deze meertalige embleemboeken in de bestaande onderzoekstraditie doet tekort aan de complexiteit van het polyglotte geheel. In dit artikel wordt betoogd dat dit teksttype beter begrepen kan worden als het beschouwd wordt in relatie tot de zogenaamde taalkwestie. Parallel aan de groeiende populariteit van het embleemboek in de zestiende eeuw namen de discussies over taal in de Nederlanden in hevigheid toe. Men zocht naar een geschikte taalvorm voor communicatie tussen de inwoners van de Nederlanden. Hoewel sommigen een bepaalde (dialectale) vorm van de Nederlandse vernaculaire taal naar voren schoven als perfecte kandidaat, nam de aandacht voor andere talen niet af. Via het meertalige embleemboek kon men gezamenlijk of alleen reflecteren op de centrale problematiek van de taalkwestie en zo visies op taal en taalverschillen vormen en uitwisselen."

KAYE, Joel, *A History of Balance, 1250–1375. The Emergence of a New Model of Equilibrium and its Impact on Thought*. Cambridge: Cambridge U.P., 2014, x + 519 p. (zie ook onder *Medicina*)

RECENSIE door Nicole Hochner, *Le Moyen Âge, revue d'histoire et de philologie*, CXXI (2015), 191-194

*Kennis in beeld. Denken en doen in de Middeleeuwen*, Andrea VAN LEERDAM, Orlanda S.H. LIE, Martine MEUWESE en Maria PATIJN (red.). Hilversum: Uitgeverij Verloren, 2014, 196 p., geïllustreerd

RECENSIE door Lisette Blokker, *Wemal.nl*, 8 mei 2015, <http://wemal.nl/recensies-van-kennis-in-beeld/>

RECENSIE door Thomas Denys, *Wemal.nl*, 8 mei 2015, <http://wemal.nl/recensies-van-kennis-in-beeld/>

RECENSIE door Jacqueline Wessel, *Tijdschrift voor Nederlandse Taal- en Letterkunde*, 131 (2015) 2. Platform Boekbeoordelingen, VII-VIII

LUTZ, Eckart Conrad, *Schreiben, Bildung und Gespräch. Mediale Absichten bei Baudri de Bourgueil, Gervasius von Tilbury und Ulrich von Liechtenstein*. Berlin – Boston: De Gruyter, 2013, 349 p. *Scrinium Friburgense*, 31.

RECENSIE door Karin Ueltschi, *Le Moyen Âge, revue d'histoire et de philologie*, CXXI (2015), 772-774

MARCHIARO, Michaelangiola, *La biblioteca di Pietro Crinito. Manoscritti e libri a stampa della raccolta libraria di un umanista fiorentino*. Turnhout: Brepols, 2013, 343 p. *Textes et études du Moyen Âge*, 67.

RECENSIE door Renaud Adam, *Le Moyen Âge, revue d'histoire et de philologie*, CXXI (2015), 525-526

NOVIKOFF, Alex J., *The Medieval Culture of Disputation: Pedagogy, Practice, and Performance*. Philadelphia: University of Pennsylvania Press, 2013, 336 p., geïllustreerd

RECENSIE door Constant J. Mews, *Parergon*, 32 (2015), 394-395

PARSONS, Ben, "The Way of the Rod: The Functions of Beating in Late Medieval Pedagogy", *Modern Philology*, 113 (2015), 1-26

" [...] medieval engagement with physical discipline is more complex, varied, and uncertain than the standard iconography of the classroom would suggest. Although there seems to be consensus on the necessity for beating, this unanimity in fact conceals a surprising variety, even hesitance towards it. The routine practice of punishment in the medieval classroom, it would seem, did not lead to the full or unproblematic integration of beating into teaching methodologies; questions clearly hung over its exact application, the extent of its importance, and whether it was in fact helpful at all. This is not to say that the theoretical discussions examined here necessarily had any effect on the actual practice of teaching. There is no reason to suppose that masters were influenced by the ideas of Robert of Melun or Bartholomaeus, let alone that discrepancies in their thinking led to confusion in real classrooms. Indeed, these philosophical accounts are best seen as rationalizations of existing habits rather than programs for teachers to follow, as their authors are attempting to justify the presence of the rod in rational terms, not recommend its implementation in the first place. Nevertheless, these sources clearly show that medieval culture as a whole did not arrive at a cohesive understanding of what punishment was meant to accomplish in pedagogy any more than did classical culture before it. [...]"

RICHE, Pierre, *Être enfant au Moyen Âge. Anthologie de textes consacrés à la vie de l'enfant du ve au xve siècle*. Parijs: Fabert, 2010, 228 p. Pédagogues du monde entier.

RECENSIE door Florence Close, *Le Moyen Âge, revue d'histoire et de philologie*, CXXI (2015), 181-182

*Roger Bacon's Communia Naturalium. A 13th-Century Philosopher's Workshop*, Paola BERNARDINI en Anna RODOLFI (red.). Florence: SISMEL – Edizioni del Galluzzo, 2014, viii + 224 p. Micrologus' Library, 64.

RECENSIE door Ana Irimescu, *Le Moyen Âge, revue d'histoire et de philologie*, CXXI (2015), 530-532

RULKENS, Annika, "Guédelon: de bouw van een middeleeuwse burcht in de eenentwintigste eeuw. Een interview met Hein Koenen en Florian Renucci", *Madoc*, 29 (2015), 88-93

Guédelon is één van de bekendste voorbeelden van de gereconstrueerde Middeleeuwen. In 2014 was het kasteel onderwerp van een vijfdelige BBC-documentairereeks. In deze bijdrage doet de auteur verslag van het gesprek dat zij had met Hein Koenen, communicatieadviseur en steenhouwer, en Florian Renucci, *chef de chantier*, over de methode van de experimentele archeologie, de toekomst van Guédelon en andere zaken. (zie ook onder *Artes mechanicae*)

ŞENOCAK, Neslihan, *The Poor and the Perfect. The Rise of Learning in the Franciscan Order, 1209–1310*. Ithaca - Londres: Cornell U.P., 2012, xvi + 276 p.

RECENSIE door François Delmas-Goyon, *Le Moyen Âge, revue d'histoire et de philologie*, CXXI (2015), 786-787

*Speaking to the Eye. Sight and Insight through Text and Image (1150-1650)*, Thérèse DE HEMPTINNE, Veerle FRAETERS en María Eugenia GÓNGORA (red.). Turnhout: Brepols, 2013, xx + 311 p., geïllustreerd. Medieval Identities. Socio-Cultural Spaces, 2.

RECENSIE door Suzan Folkerts, *Spiegel der Letteren*, 57 (2015), 85-87

ST. HILAIRE, Robert, "Aquinas, enchantment, and the wonders of nature", *Logos: A Journal of Catholic Thought and Culture*, 18 (2015), 113-131



"[The author has] two immediate goals. The first is to show that Aquinas does indeed speculate about what [he] will call enchanted phenomena, specifically miracles, the worldly activities of angels and demons, magic, fortune-telling, curses, and ghosts, all of which, as we will see, he takes to be realities of his present day. In fact, his ideas about such phenomena are abundant in his works, and so, to limit the scope of this investigation, [the author] will confine [himself] to the *Summa theologiae* and *Summa contra Gentiles*, which treat these issues in considerable detail. Second, [the author] will demonstrate how Aquinas's views on enchanted phenomena, taken collectively, shape his teachings on the created world or nature (*natura*), particularly in regard to the general plan or order God establishes within it."

STAM, Nike, "Meertalige Middeleeuwen: taalwisselingen in de marges", *Madoc*, 29 (2015), 139-147

"Als iemand twee talen vloeiend spreekt, gebeurt het wel eens dat die talen in een gesprek door elkaar lopen. Binnen de taalkunde heet dat *code-switching*. Dat meertaligheid en *code-switching* niet alleen een kenmerk is van onze huidige samenleving wordt vaak vergeten: als we naar middeleeuwse manuscripten kijken, blijkt dat ook die vaak gekenmerkt worden door taalwisselingen. In teksten uit middeleeuws Ierland bijvoorbeeld lijken kopiïsten schijnbaar achteloos van hun moedertaal Iers naar hun tweede taal Latijn te springen."

WEIJERS, Olga, *A Scholar's Paradise. Teaching and Debating in Medieval Paris*. Turnhout: Brepols, 2015, 258 p. *Studies on the Faculty of Arts. History and Influence*, 2.

"This book is focused on learning in the Medieval universities and in particular the University of Paris. [It] offers the general reader a synthesis of academic life in Paris during the first centuries of its existence. These early years were a period of excitement, discovery and intellectual freedom. Perhaps never again would a community of scholars engage in teaching and debate in such an astonishingly new and fresh world, with people, texts and ideas multiplying rapidly and surrounded by an equally rapidly developing city. From the perspective of the twenty-first century, it seems an enviable period, a time when optimism and eager research still went hand in hand with the idea that the whole of existence might be encompassed by the human mind."

Verschenen in 2014:

*Celtic cosmology: perspectives from Ireland and Scotland*, Jacqueline BORSJE, Ann DOOLEY, Séamus MAC MATHÚNA en Gregory TONER (red.). Toronto: Pontifical Institute of Mediaeval Studies, 2014, 315 p. *Papers in Mediaeval Studies*, 26.

RECENSIE door Janneke Verdijk, *Kelten. Mededelingen van de Stichting A.G. van Hamel voor Keltische Studies*, 67 (2015), 15-16

*Durand of Saint-Pourçain and His Sentences Commentary Historical, Philosophical, and Theological Issues*, A. SPEER, F. RETUCCI, T. JESCHKE en G. GULDENTOPS (red.). Leuven: Peeters Publishers, 2014, iv + 436 p. *Recherches de Théologie et Philosophie Médiévales. Bibliotheca*, 9.

"The articles assembled in this volume shed new light on Durand of Saint-Pourçain and his intellectual context. They reveal how current research is nuancing and challenging Joseph Koch's groundbreaking studies on Durand; they also propose directions for future research, particularly concerning the reception of Durand's philosophy and theology."

ÉTIENNE DE FOUGERES, *Le Livre des manières*, Jacques T.E. THOMAS (ed. en vert.). Parijs - Leuven: Peeters Publishers, 2013, 308 p. *Ktēmata*, 20.

RECENSIE door Alexandra Velissariou, *Le Moyen Âge, revue d'histoire et de philologie*, CXX (2014), 567-568

*Fachtexte des Spätmittelalters und der Frühen Neuzeit: Tradition und Perspektiven der Fachprosa-und Fachsprachenforschung*, Lenka VANKOVÁ (red.). Berlijn: De Gruyter, 2014, 243 p. *Lingua Historica Germanica*, 7.

"This book offers insights into the methods of research on scientific language and scientific prose – the two basic research approaches for studying specialized historical texts. It presents analyses of medieval and early modern texts drawn from different subfields to document both traditional methodology and newer options for research made possible by recent technological advances."

GLICK, Thomas F., Steven LIVESSEY en Faith WALLIS, *Medieval science, technology, and medicine: an encyclopedia*. New York – Londen: Routledge, 2014, 598 p., geïllustreerd. *Routledge encyclopedias of the Middle Ages*, volume 11.

"[This book] details the whole scope of scientific knowledge in the medieval period in more than 300 A to Z entries. This resource discusses the research, application of knowledge, cultural and technology exchanges, experimentation, and achievements in the many disciplines related to science and technology. This reference work provides an examination of medieval scientific tradition as well as an appreciation for the relationship between medieval science and the traditions it supplanted and those that replaced it."

JONAS D'ORLEANS, *Instruction des laïcs*, deel 2, *Livres ii, 17–iii*, Odile DUBREUCQ (ed. en vert.). Parijs: Cerf, 2013, 424 p. Sources chrétiennes, 550.

RECENSIE door Pierre Toubert, *Le Moyen Âge, revue d'histoire et de philologie*, CXX (2014), 742-743

*Kennis in beeld. Denken en doen in de Middeleeuwen*, Andrea VAN LEERDAM, Orlanda S.H. LIE, Martine MEUWESE en Maria PATIJN (red.). Hilversum: Uitgeverij Verloren, 2014, 196 p., geïllustreerd

RECENSIE door Erik Betten, *Friesch Dagblad/Sneinspetiele*, 27 september 2014

RECENSIE door Ine Kiekens, *Neerlandistiek: Online tijdschrift voor taal- en letterkundig onderzoek*, 09-2014, <http://www.neerlandistiek.nl/2014/09/seks-is-soms-gezond/>

RECENSIE door Hans Lensink, *Vind*, 15 (2014), 62

RECENSIE door NEMO Kennislink, *Kennislink zomerspecial* (2014), <https://www.nemokennislink.nl/publicaties/zon-zee-en-wetenschap/>

RECENSIE door Marjoke de Roos, *Geschiedenis Magazine*, 49 (2014), 58

RECENSIE door Ruud Spruit, *G-Geschiedenis*, 5 (2014), 61

RECENSIE door Julia C. Szirmai, *Madoc*, 28 (2014), 181-184

RECENSIE door Aron de Vries, *Historisch Platform Recensiebank*, 9 oktober 2014, <http://historischhuis.nl/recensiebank/review/show/794>

LEERDAM, Andrea VAN, "De kunst van het sterven", in: *Kennis in beeld. Denken en doen in de Middeleeuwen*, 152-159 (zie ook onder *Venatio*)

*Philosophie et langage ordinaire: De l'Antiquité à la Renaissance*,

J.-M. COUNET (red.). Leuven: Peeters Publishers, 2014, iv + 215 p. Bibliothèque Philosophique de Louvain, 91.

"La philosophie entretient un rapport ambigu au langage ordinaire. Tantôt elle l'a répudié comme inadapte, égarant, source d'illusions, tantôt elle y a vu une voie d'accès à la réalité, voire la voie d'accès par excellence à celle-ci. Contrairement à ce que l'on pourrait penser, cette problématique n'est pas typique des philosophies moderne et contemporaine. Elle émerge dès l'aube de la philosophie et l'accompagne tout au long de son histoire. Ce volume présente, sans prétendre à l'exhaustivité, une palette représentative de positions différentes prises par des penseurs de l'Antiquité, du Moyen Âge et de la Renaissance. Les présocratiques (Parménide et Xéphané), Aristote, les stoïciens, l'épicurien Polystrate, Sextus Empiricus, Abélard,

Jean Buridan, Pic de la Mirandole, Montaigne, Francis Bacon et Giordano Bruno sont ainsi étudiés sous un angle neuf et stimulant."

RUYS, Juanita Feros, John O. WARD en Melanie HEYWORTH, *The Classics in the Medieval and Renaissance Classroom: The Role of Ancient Texts in the Arts Curriculum as Revealed by Surviving Manuscripts and Early Printed Books*. Turnhout: Brepols, 2013, 420 p. *Disputatio*, 20.

RECENSIE door Jelena Todorović, *The Medieval Review*, (2014), 14.06.04

RIJN, Anton VAN en Orlanda S.H. LIE, "Kennis in beeld", in: *Kennis in beeld. Denken en doen in de Middeleeuwen*, 20-29

SKODA, Hannah, *Medieval violence. Physical brutality in Northern France, 1270-1330*. Oxford: Oxford University Press, 2013, 298 p.

RECENSIE door Guy Geltner, *Tijdschrift voor Geschiedenis*, 127 (2014), 328-330

*La théorie de la connaissance intellectuelle de Gérard de Bologne (ca. 1240/50-1317). Édition critique et étude doctrinale de quatorze "Quodlibeta"*, D. PICHE (ed.). Leuven: Peeters Publishers, 2014, vi + 316 p. *Philosophes Médiévaux*, 61.

"Le présent ouvrage entend faire connaître un acteur et témoin privilégié des débats universitaires en philosophie de la connaissance au début du XIV<sup>e</sup> siècle: Gérard de Bologne (ca. 1240/50 – 1317), premier grand intellectuel de l'ordre des Carmes. Afin de rendre manifeste l'importance historique de ce maître en théologie de l'Université de Paris, nous offrons l'édition critique, accompagnée d'une étude doctrinale, de quatorze questions quodlibétiques qui relèvent du champ de la gnoséologie. En examinant ce corpus, on rencontre un penseur qui prend position de façon résolue au sujet de problèmes majeurs en théorie de la connaissance: il soutient, notamment, l'élimination de l'espèce intelligible et l'identification du concept à l'acte d'intellection. En outre, on y découvre un savant universitaire qui, par le vaste registre des philosophes de son temps dont il connaît et rapporte les théories, dresse une "cartographie" exemplaire des positions en présence sur le terrain de la gnoséologie à une époque charnière de l'histoire de la scolastique latine."

*Translating at the Court. Bartholomew of Messina and Cultural Life at the Court of Manfred, King of Sicily*, Pieter DE LEEUW (red.). Leuven: Leuven University Press, 2014, 402 p. *Mediaevalia Lovaniensia*, serie I, studia XLV.

"An important chapter in the rediscovery of Aristotle in the Middle Ages is the oeuvre of Bartholomew of Messina (Bartholomaeus de Messana), a translator at the court of Manfred, King of Sicily (1258-1266). However, the impact of both Bartholomew and Manfred on the cultural and intellectual life of their time remains understudied, especially in comparison to the attention received by the translator's contemporary, William of Moerbeke, and by the King's father, Frederick II of Hohenstaufen. This volume contributes to the exploration of this field of research in a twofold way. It discusses the nature and importance of Bartholomew's oeuvre (and especially his translations of Aristotle). Moreover, by situating Bartholomew's activity in a broader context [it] pays special attention to cultural life under the reign of Manfred." (zie ook onder *Quadrivium, Agricultura en Medicina*)

VANDOMMELE, Jeroen, *Als in een spiegel. Vrede, kennis en gemeenschap op het Antwerpse Landjuweel van 1561*. Hilversum: Uitgeverij Verloren, 2011, 407 p., geïllustreerd

RECENSIE door Elsa Strietman, *BMGN – Low Countries Historical Review*, 129 (2014), aflevering 2 review 32

WEIJERS, Olga, *In Search of the Truth. A History of Disputation Techniques from Antiquity to Early Modern Times*. Turnhout: Brepols, 2013, 341 p. Studies on the Faculty of Arts. History and Influence, 1.

RECENSIE door Pierre-Yves Badel, *Le Moyen Âge, revue d'histoire et de philologie*, CXX (2014), 763-764

WÖHLER, Hans-Ulrich, *Dialektik in der mittelalterlichen Philosophie*. Berlijn: Akademie Verlag, 2006, 242 p. Deutsche Zeitschrift für Philosophie, Sonderband, 13.

RECENSIE door Olga Weijers, *Le Moyen Âge, revue d'histoire et de philologie*, CXX (2014), 794-795

#### Verschenen in 2013:

*The book of nature and humanity in the Middle Ages and the Renaissance*, David HAWKES en Richard G. NEWHAUSER (red.). Turnhout: Brepols, 2013, 322 p., geïllustreerd

"[S]cholars from several disciplines have produced a series of fascinating essays, which concentrate on the relation between humanity and nature as it was understood in the Middle Ages and the Renaissance. The issues they examine range from poaching to

flatulence, from Aztec animal symbolism to Jesus's grandmother, from tulips to the Trinity. Some chapters examine a wide variety of popular texts, from the bloody legend of Robert the Devil to the sinister magic of the Anglo-Saxon "wen charm", from Lutheran Books of Nature to Emperor Maximilian's wedding."

BOUTERSE, Jeroen, "In de natuur gevallen. Natuurwetenschap en erfzonde bij Augustinus en Melanchthon", *Tijdschrift voor Geschiedenis*, 126 (2013), 310-325

"In order to modify a well-known thesis that relates to early modern notions of original sin to the development of science, this article compares the views of Augustine and Melanchthon on original sin, on knowledge in general, and on the importance of nature-knowledge in particular. Both Augustine and Melanchthon make man fully responsible for his sinfulness, but Augustine does this by placing sin wholly in the immaterial soul, whereas Melanchthon implicates the body in human sinfulness. Both agree that knowledge does not bring salvation, but that it does bring discipline; while for Augustine this function depends on knowledge being not about the external world but about eternal truths, according to Melanchthon the methodical study of nature provides us with important insight into our sinfulness. This difference is crucial to their evaluation of specific scientific disciplines."

DEROLEZ, Albert, "Medieval Libraries in the Low Countries. Thoughts for an Integrated Approach", *Queeste. Tijdschrift over middeleeuwse letterkunde in de Nederlanden*, 20 (2013), 69-82

"Nu de bronnen voor onze kennis van de middeleeuwse bibliotheken in de Nederlanden in wetenschappelijke edities toegankelijk worden en ons inzicht in de typologie van de middeleeuwse bibliotheekcatalogi sterk is verbeterd, kunnen wij nagaan (1) hoe de lezer destijds op grond van de boekenlijsten de weg kon vinden naar de teksten die zij zochten, en (2) hoe de boeken 'opgesteld' waren en in welke omstandigheden zij konden geconsulteerd worden, en vooral: of de aan een bepaalde bibliotheek toebehorende boeken, of sommige ervan, werkelijk geconsulteerd werden."

*Encyclopaedism from Antiquity to the Renaissance*, J. KÖNIG en G. WOOLF (red.).

Cambridge – New York: Cambridge University Press, 2013, 615 p.

"[This book] traces the development of traditions of knowledge ordering which stretched back to Pliny and Varro and others in the classical world. It works with a broad concept of encyclopaedism, resisting the idea that there was any clear pre-modern genre of the 'encyclopaedia', and showing instead how the rhetoric and techniques of comprehensive compilation left their mark on a surprising range of texts. In the process it draws attention to both remarkable similarities and striking differences between conventions of

encyclopaedic compilation in different periods, with a focus primarily on European/Mediterranean culture. The book covers classical, medieval (including Byzantine and Arabic) and Renaissance culture in turn, and combines chapters which survey whole periods with others focused closely on individual texts as case studies."

ENGELBRECHT, Wilken, "Onder Magisters – geruzie in de marge", *Madoc*, 27 (2013), 130-141

"Het universitaire systeem zoals we dat nu nog kennen, werd eind twaalfde eeuw geboren. Buiten Italië was Frankrijk het eerste land waar de universitas tot ontwikkeling kwam. De filologie speelde daarbij als basiswetenschap een belangrijke rol, maar was in de optiek van die tijd ondergeschikt aan de theologie, het summum en gedroomde einddoel van de toenmalige academicus. Net als W.F. Hermans dat in zijn *Onder professoren* beschrijft, hadden ook destijds academici er een handje van om elkaar dwars te zitten. In dit artikel is een dergelijke professorenstrijd in Orléans tegen de achtergrond van filologische commentaren op Ovidius beschreven."

*Envisioning experience in Late Antiquity and the Middle Ages. Dynamic patterns in texts and images*, Giselle DE NIE en Thomas F.X. NOBLE (red.). Farnhem: Ashgate Publishers, 2012, 182 p.

RECENSIE door Dorine van Espelo, *Tijdschrift voor Geschiedenis*, 126 (2013), 263-264

*Glossae Aevi Carolini in libros I–II Martiani Capellae De Nuptiis Philologiae et Mercurii*, Sinùad O’SULLIVAN (ed.). Turnhout: Brepols, 2010, clxxxii + 472 p. Corpus Christianorum Continuatio Mediaevalis, 237.

RECENSIE door Jean Meyers, *Le Moyen Âge, revue d’histoire et de philologie*, CXIX (2013), 194-196

GOROCHOV, Nathalie, *Naissance de l’Université. Les écoles de Paris d’Innocent III à Thomas d’Aquin (v. 1200–v. 1245)*. Parijs: Champion, 2012, 651 p. Études d’histoire médiévale, 14.

RECENSIE door Françoise Michaud-Fréjaville, *Le Moyen Âge, revue d’histoire et de philologie*, CXIX (2013), 811-812

*Infini et altérité dans l'oeuvre de Nicolas de Cues (1401-1464)*, H. PASQUA (red.). Leuven: Peeters Publishers, x + 250 p. Philosophes Médiévaux, 64.

"Le Colloque international, qui s'est tenu dans le cadre du laboratoire de recherche (CRHI) du Département de Philosophie de l'Université de Nice Sophia Antipolis, en avril 2013, s'est proposé d'étudier le rapport entre infini et altérité dans l'oeuvre de Nicolas de Cues (1401-1464). Les spécialistes réunis ont circonscrit la thèse, qui traverse tout l'oeuvre du Cusain, selon laquelle rien ne peut être en dehors de l'infini. Les contributions rassemblées dans ce volume en révèlent la pertinence et montrent l'actualité d'une pensée qui soulève l'intérêt croissant des chercheurs. S'il y avait quelque chose d'*autre* en dehors de l'Infini, c'est-à-dire, en dehors de l'Unité pure et nue, Unité maximale, qui n'est susceptible ni de plus ni de moins, l'Un cesserait d'être un, il en serait fini de l'infini! L'enjeu exprimé dans cette problématique est de taille. Il entraîne tout un pan de l'histoire de la philosophie dans le sillage aventureux de l'hénologie néoplatonicienne. Le *Parménide* de Platon en avait montré le risque maximale: si l'Un est, et bien il n'est plus un. Nicolas de Cues a tenté de sauver l'unité de l'Un, en le "dynamisant" et le "dialectisant". L'Un ne peut s'affirmer qu'en niant ce qui le nie. Il est, selon une formule de maître Eckhart, *negatio negationis*. L'unité de l'Un, dès lors, ne pourra s'affirmer que par un retour sur soi. Elle est donc un résultat qui est pour Nicolas celui d'un processus ternaire, dont la clé est la *connexio* qui relie l'*aequalitas* à l'*unitas* initiale et sans vie, sauvant du même coup l'Un de l'abîme qui s'ouvrirait entre l'*unitas* et l'*aequalitas* et constituerait une altérité sans retour."

*Limits to Learning. The Transfer of Encyclopaedic Knowledge in the Early Middle Ages*, C. GILIBERTO en L. TERESI (red.). Leuven: Peeters Publishers, 2013, xviii + 291 p. Mediaevalia Groniingana New Series, 19.

"In the history of early medieval culture in Western Europe, limits and boundaries define the intellectual landscape. These landmarks range from manuscript contexts to 'genres', from authorial shortcomings to the paucity of books and means, from moral or doctrinal constraints to self-imposed limitations for didactic purposes, and from the origin of the world (Genesis) to its conclusion (Doomsday) – the temporal limits of the Christian *narratio* of human history. Sometimes these confines were perceived as being too narrow, inviting extension and transgression. At other times, they were seen as necessary and functional, especially for didactic or pedagogical reasons. Boundaries, in short, constitute frameworks which help us understand the significance or role of a given text in a given context. The essays here gathered focus on the production, adaptation and recontextualisation of letters, words, texts or clusters of texts in the context of the early medieval intellectual tradition. Hailing from either the vernacular or the classical tradition, such wholesome learning was often modified to create new systems of



scholarship, for new purposes, in new cultural milieux. Subject to the perimeters of these cultural environments, this reinterpretation of scholarship often served to reduce tensions between different conceptual frameworks, such as between secular learning and religious orthodoxy, between pagan vestiges and Christian belief, or, simply, between two different didactic approaches. [...] The 'limits to learning' are often overcome, but there is a keen awareness of the difficulties faced by a medieval author who had to cope with languages such as Greek and Latin, and deal with works such as the Bible or the *De nuptiis Philologiae et Mercurii*. As witnesses to the circulation of these texts, manuscripts also set their physical boundaries. It is within a codex or even within a single folio that an image, an alphabet series, a colophon, a comment or a text lived and is given new life. A renewed awareness of the spatial collocation of the works under examination in this volume has allowed its contributors to look beyond the limits of the past."

*Medieval Perspectives on Aristotle's De Anima*, R.L. FRIEDMAN en J.-M. COUNET (red.).  
Leuven: Peeters Publishers, 2013, xxii + 393 p. *Philosophes Médiévaux*, 58.

"A majority of the various contributions gathered in this collection result from a Colloquium entitled *Soul and Intellect: Ancient and medieval perspective on the De Anima*, which was held in Leuven and Louvain-la-Neuve (Belgium) from February 14th to 17th 2007 [...]. For reasons of convenience, the contributions relating to Antiquity and those relating to the Middle Ages are the subject of two distinct publications. This volume gathers a series of articles treating various aspects of the reception of the *De Anima* in the Middle Ages (and even in the Renaissance), from Averroes to Suarez. This volume should thus be regarded as the continuation of the work *Ancient Perspectives on Aristotle's De Anima*, edited by G. Van Riel and P. Destrée, with the assistance of C. Crawford and L. Van Campe (*Ancient and Medieval Philosophy*, XLI), Leuven, Leuven University Press, 2010."

OOSTROM, Frits VAN, "Kennis en kunde", in: *Wereld in woorden: Geschiedenis van de Nederlandse literatuur 1300-1400*. Amsterdam: Uitgeverij Bert Bakker, 2013, 79-113

PILASKI KALIARDOS, Katharina, *The Munich Kunstkammer: Art, Nature, and the Representation of Knowledge in Courtly Contexts*. Tübingen: Mohr Siebeck, 2013, 212 p. *Studies in the Late Middle Ages, Humanism and the Reformation*, 73.

"The Kunstkammer that Albrecht V, Duke of Bavaria (reg. 1550-1579), founded in Munich in the 1560s was one of the largest in Central Europe and among the first princely collections explicitly conceived as a site for the storage and production of universal knowledge. [The author analyzes] the function of objects documenting wondrous natural events throughout the territory, and elucidate the particularly Catholic

approach to natural prodigies and their role in confessional argument. Finally, [the author inquires] into period perceptions of the epistemological status of documentary imagery, relating the reproductions of natural objects in the *Kunstkammer* to the use of reproductions of body parts and the function of images within votive practice, and to the natural-philosophical discourse about the powers of art to reproduce nature."

*Sciences et langues au Moyen Âge. Wissenschaften und Sprachen im Mittelalter. Actes de l'Atelier franco-allemand, Paris, 27-30 janvier 2009*, Joëlle Ducos (red.). Heidelberg: Universitätsverlag Winter, 2012, viii + 437 p. *Studia romanica*, 168. (zie ook onder *Quadrivium en Medicina*)

RECENSIE door Marie Steffens, *Le Moyen Âge, revue d'histoire et de philologie*, CXIX (2013), 239-240

*Les translations d'Ovide au Moyen Âge. Actes de la journée d'études internationale à la Bibliothèque royale de Belgique le 4 décembre 2008*, An FAEMS, Virginie MINET-MAHY, Colette VAN COOLPUT-STORMS (red.). Turnhout: Brepols, 2012, xv + 302 p. U.C.L., Publ. de l'Institut d'Études médiévales, Textes, Études, Congrès, 26.

RECENSIE door Pascale Renders, *Le Moyen Âge, revue d'histoire et de philologie*, CXIX (2013), 461-462

VANDERPUTTEN, Steven, "'Reformatische lichamelijkheid' en de geconditioneerde emoties van twee religieuze vrouwen omstreeks het jaar 1000", *Tijdschrift voor Geschiedenis*, 126 (2013), 466-479

"Over het leven in vrouwenkloosters in de volle middeleeuwen is weinig bekend. Tot voor kort werd aangenomen dat de meeste gemeenschappen bestonden uit losjes gereguleerde, weinig bij de monastieke moraal betrokken religieuzen. Het bewijs hiervoor vond men in de handvol biografische schetsen van vrouwelijke hervormers, die hun lichaam gebruikten om kritiek te uiten op de levenswandel van hun medezusters. Nadere analyse laat zien dat hun – echte of toegeschreven – gedrag bevestigend werkte voor stereotypen over de geestelijke of lichamelijke beperkingen van vrouwen, en dat het in de kaart speelde van mannelijke hervormers die de individuele en collectieve vrijheden van vrouwelijke religieuzen wilden inperken."