Translation and the Rediscovery of Rhetoric

MICHELLE BOLDUC

Translation and the Rediscovery of Rhetoric presents a diachronic case study of how translation is the means by which rhetoric, as the art of reasoning, becomes a part of a lineage of — and a resource for — an ethics of civic discourse. It shows how translation (as practice and as theory, via the medieval topos of translatio as the transfer of knowledge) serves as the vehicle for the transfer of rhetoric as an art of argumentation and persuasion from classical Greece and Rome to modern Paris and Brussels by way of medieval France and Italy.

This study explores a significant and quite specific transmission of rhetorical thought. Beginning with the Roman orator Cicero it proceeds to the medieval Italian notary, philosopher, and statesman Brunetto Latini, whose translations of Cicero’s De inventione would plant the seeds for the renewal of rhetoric as an art of persuasion and radically change the fate of rhetoric in the twentieth century in the work of the French literary critic Jean Paulhan and the Belgian philosophers Chaim Perelman and Lucie Olbrechts-Tyteca.

In so doing, Translation and the Rediscovery of Rhetoric serves to underscore the importance of medieval culture to contemporary thought by studying not only how knowledge was transmitted from antiquity to modernity by means of translation, but also by revealing how the Middle Ages made an essential and traceable contribution to modern rhetorical studies.

MICHELLE BOLDUC is Professor of Translation Studies at the University of Exeter, and an internationally recognized scholar of translation studies and comparative medieval literature (French, Occitan, and Italian). Author of The Medieval Poetics of Contraries (2006), she has published extensively on medieval literature (and translatio) as well as on modern rhetoric, including the New Rhetoric Project, and its translation.

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Dislocations

Maps, Classical Tradition, and Spatial Play in the European Middle Ages

ALFRED HIATT

In Europe, during the Middle Ages, classical Greek and Roman geography continued to provide the fundamental structure for knowing the world’s places and peoples. From encyclopedic compendia to the works of canonical Roman poets, the geographical content of antique texts invited study and explication. Yet medieval authors well knew that classical spatial order, itself full of lacunae, only infrequently corresponded to their own reality. Dislocations considers the ways in which medieval and, later, humanist geography absorbed and reinvented classical spatial models in order to address key questions of historical change, migration, and emerging national, regional, and linguistic identities. The book also explores a further kind of dislocation: the surprising connections between medieval geographical thought and twentieth- and twenty-first-century visual arts, including Dadaism and the remarkable Mappamundi Suite of the Gujarati artist Gulammohammed Sheikh. While past spatial orders may be relegated to obscurity, they just as often linger – in archives, memories, and ruins – to be retrieved and reanimated in revealing ways.

This is a tour de force, a project that cannot help but wear its intense intellectual passions on its sleeve. Reading Alfred Hiatt’s Dislocations proves a surprising and continually generative experience. His readings of geographical texts both canonic and obscure are deeply conversant with classical and medieval tradition. But for all the old-world brilliance of its scholarship in the history of cartography (and much else), the book produces an unfettered, young-Turk stir. In a field that is too often plagued by dourness, one cannot help but be in favour of risk-taking that combines learning with imagination. Dislocations displays a great deal of this welcome commodity, all the while being historically rigorous, critically formidable, and pleasurable to read.

DANIEL BIRKHOLOZ, The University of Texas at Austin

Dislocations is an ambitious study with a provocative thesis: that disorder, gaps, repetitions, and mistranslations are a constitutive element of geography. Rooted in classical antiquity and medieval Europe, but ranging far beyond these boundaries both temporally and geographically, Alfred Hiatt demonstrates the ways in which medieval cartographers’ reception, reuse, and reformulation of ancient geographic knowledge was creative and ongoing, and never passive or imitative. Deeply interdisciplinary, Hiatt’s book traces these dislocations through a wide array of texts and images, demonstrating their roots in systems of political, social, and linguistic change. This book should be widely read, and is bound to spur further research in the field.

KARL WHITTINGTON, The Ohio State University

ALFRED HIATT is Professor of Medieval Studies in the Department of English at Queen Mary University of London. His research interests include maps and geographical writing, the reception of the classical tradition in the Middle Ages, and forgery and the reception of forgeries. He is the author of The Making of Medieval Forgeries: False Documents in Fifteenth-Century England (2004) and Terra Incognita: Mapping the Antipodes before 1600 (2008).
Founded in 1946 by Paul Oskar Kristeller, the *Catalogus Translationum et Commentariorum* has become an indispensable research tool for scholars interested in the history of the classical tradition in the West during the Middle Ages and the Renaissance. Each article treats a separate classical author, beginning with a detailed essay on the author’s reception from antiquity to A.D. 1600 and, in some cases, even up to the present day. This ‘Fortuna’ is followed by a comprehensive list both of manuscript and printed commentaries on each Latin author and, in the case of Greek authors, a list of Latin translations as well.

Since the publication of the first volume in 1960, the Catalogus has published articles on nearly a hundred classical authors, with dozens more in active preparation. The project boasts an international team of contributors from fourteen countries in Europe and North America. Given the ever-growing interest in the history of classical reception across departments of English, European languages, and comparative literature, the foundational scholarship that is the hallmark of the CTC has become more vital than ever to research in the humanities.

Volume 13 contains two articles, both major contributions of considerable length: the first on the ancient Greek sophists, the second on the Roman poet Publius Papinius Statius.
The Twelfth-Century Renewal of Latin Metaphysics

Gundissalinus’s Ontology of Matter and Form

NICOLA POLLONI

Medieval metaphysics is usually bound up with Scholasticism and its influential exemplars, such as Aquinas and Duns Scotus. However, the foundations of the new discipline, which would reshape the entire edifice of Western philosophy, were established well before the rise of Scholasticism through an encounter with the Arabic philosophical tradition. *The Twelfth-Century Renewal of Latin Metaphysics* uncovers what rightly should be considered the first attempt to construct a metaphysical system in the Latin Middle Ages in the work of Dominic Gundissalinus.

A philosopher and translator who worked in Toledo in the second half of the twelfth century, Gundissalinus elaborated a fascinating metaphysics grounded on a substantive revision of the Latin tradition through the work of Avicenna, Ibn Gabirol, and al-Farabi. Based on a series of structural dualities of being that express the ontological difference between the caused universe and the uncaused creator who lies beyond any duality, it was to prove original and far-reaching. With Gundissalinus we witness the first Latin appropriation of crucial doctrines, like the modal distinction between necessary and possible existence, formal pluralism, and universal hylomorphism. This study thoroughly analyses Gundissalinus’s revisionary interpretation of his Latin and Arabic sources, paying particular attention to the “unlikely blending” of Ibn Gabirol’s universal hylomorphism and Avicenna’s modal ontology which became the cornerstone of his metaphysics.

In this much-needed and insightful study, Nicola Polloni makes intelligible the complex life-work of the translator and philosopher Dominic Gundissalinus, the first major thinker of the Latin West both to translate and to incorporate into his own writings the diverse Arabic traditions exemplified by the works of Ibn Gabirol, Avicenna, and al-Farabi. *The Twelfth-Century Renewal of Latin Metaphysics* provides scholars with not only an invaluable historical account of Gundissalinus’s translations but also an acute philosophical analysis of the Spanish thinker’s own revisionary interpretation of his sources that integrates his newly acquired ideas and doctrines with his Christian inheritance.

RICHARD C. TAYLOR
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NICOLA POLLONI is currently Alexander von Humboldt Research Fellow in the Institut für Philosophie at the Humboldt-Universität zu Berlin, and has held fellowships at the Universities of Durham, Notre Dame, and Pavia. His research is focused on the intertwining of Islamicate and Latinate traditions in medieval philosophy and science, and much of his work has been devoted to the reception of Aristotelian metaphysics and natural philosophy in the Latin West by the Chartrean masters, Gundissalinus, Robert Grosseteste, and Roger Bacon. The author of *Domingo Gundisalvo: Una introducción* (2017) and coeditor of two collections, his articles have appeared in a range of journals.
From Sithiu to Saint-Bertin
Hagiographic Exegesis and Collective Memory in the Early Medieval Cults of Omer and Bertin

DAVID DEFRIES

Medieval historians who have explored the abbey of Sithiu (modern Saint-Omer) have often done so to explain the competition between the canons of Saint-Omer and the monks of Saint-Bertin, a rivalry deriving from their shared origins in the abbey of Sithiu. However, David Defries’s book centers on the cooperative relationship that developed between the saints Omer and Bertin in the monks’ collective memory. Throughout the early Middle Ages, the cults of the abbey’s two patron saints shaped the life of the community at Sithiu, and the first four centuries of its development reveal how a group of monks negotiated their place in the larger Christian West, adapting Columbanian and Benedictine identities to fit the relationship they discerned between Omer and Bertin.

Historians overwhelmingly assume that collective memory has a narrative structure and that the texts meant to shape its evolution are “hieriographic” in form. In contrast, Defries treats Sithiu’s historiography as a type of scriptural exegesis that emphasizes the allegorical levels, especially typology and tropology, of the Christian scriptural hermeneutic. Paradigm, not narration, structured early medieval Christian allegory and thus early medieval collective memory at the abbey.

This argument has broad implications for the study of early medieval collective memory. The intellectual culture of Sithiu was typical of the early medieval West, and all the texts considered date between c. 740 and c. 1148, situating them in a period when writers trained in monasteries like Sithiu produced the vast majority of western European literature. From Sithiu to Saint-Bertin may thus be seen as a preliminary case study for the value of paradigmatic approaches to early medieval memory.

This book is a comprehensive, in-depth study of the early history of the monastery of Saint-Bertin (c. 650–1000). David Defries analyses the narrative texts concerning the history of Saints Omer, Bertin, and Winnoc. He argues not only for new dates for several of the vitae, but also for hitherto unnoticed intertextual relationships between these texts and many others, such as the Regula Magistri, the Regula Benedicti, and Gregory’s Regula Pastoralis. Defries’s new interpretations of principal sources provide important new insights, especially into the background and the consequences of the reform undertaken by Abbot Fridegis in the 820s and the relationship between the canonical and the monastic communities at Saint-Bertin and Saint-Omer from that point onwards. Methodologically, the book is a remarkable plea to interpret early medieval narrative sources in a new way: Defries argues persuasively that in using hagiography and historiography as historical sources we must take early medieval hermeneutics and exegesis into account.

STEFFEN PATZOLD, University of Tübingen
New Perspectives on Thomas of Ireland’s *Manipulus florum* / Nouvelles perspectives sur le *Manipulus florum* de Thomas d’Irlande

Edited by JACQUELINE HAMESSE, MARÍA-JOSÉ MUÑOZ JIMÉNEZ, and CHRIS L. NIGHMAN

The study of Latin florilegia has gathered momentum in recent years driven, in part, by the “New Philology,” a theoretical approach to manuscript scholarship that regards textual variants as authentic witnesses in their own right. This growing emphasis on textual traditions is relevant to medieval florilegia, reference works that were widely employed prior to the twentieth century by writers of both vernacular and Latin texts to find eloquent, authoritative quotations from venerable authors. Although these collections are by their nature derivative, the selection and organization of their textual fragments not only reflects the intellectual milieux of their compilers, but also influenced later intellectual contexts.

Composed in 1306, the *Manipulus florum* of Thomas of Ireland comprises nearly six thousand excerpts, organized under 266 alphabetically ordered lemmata, from dozens of authors, including doctors and fathers of the Latin and Greek churches, medieval writers, and classical authors. One of the most prominent works of reference from its creation until the seventeenth century, it remains of interest to philologists, philosophers, and historians not only of the medieval world, but also, given its wide diffusion and reception, of the Renaissance and of humanism.

The ten essays that make up this collection join the tradition of studies on the *Manipulus florum* inaugurated by Richard and Mary Rouse with their *Preachers, Florilegia and Sermons*, published by the Institute in 1979, and include close analyses of specific lemmata as well as broader studies that should appeal to students and scholars in various fields.

This collection, growing out of an international colloquium on the *Manipulus florum* held at Wilfrid Laurier University in 2014, carries forward the research on Thomas of Ireland’s florilegium initiated by Richard and Mary Rouse in their path-breaking study published by the Pontifical Institute of Mediaeval Studies in 1979. The essays gathered here illustrate just how far studies of Thomas and his *Manipulus* have come in those forty years. Building on the excellent electronic edition of the text by Chris Nighman, the authors pursue a diversity of approaches to engage with Thomas’s compendium. Together, these papers reveal the remarkable riches this seemingly “common, everyday handbook,” which in the Rouses’ description “contains no original thought and makes no intellectual pretensions,” holds for the intellectual history of the middle ages.

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Papers in Mediaeval Studies 32
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Between the Text and the Page
Studies on the Transmission of Medieval Ideas in Honour of Frank T. Coulson

Edited by HARALD ANDERSON and DAVID T. GURA

This volume pays homage to manuscripts and early printed books as material witnesses in the Middle Ages. The essays discuss broad questions relating to the partisan interpretation of texts, but they also illustrate how small details of format, script, and decoration uncover the text, its context, and its reception. Some articles explore scientific methods, examining whether social network analysis can offer an advance over traditional methods of establishing textual connections and using statistics to understand the transmission of ancillary materials. Others present critical editions and contextualize lost genres, providing a first edition of an unedited summary of Ovid’s Metamorphoses steeped in the Boccaccian genealogical tradition, exploring mock funeral eulogies for animals, and discussing the variety of texts that pay witness to Ovid’s penetration into vernacular literature. A closing brace of essays catalogue collections and reflect on changing trends in the study of manuscripts.

CONTRIBUTORS
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Beyond Words
New Research on Manuscripts in Boston Collections

Edited by LISA FAGIN DAVIS, ANNE-MARIE EZE, JEFFREY F. HAMBURGER, NANCY NETZER, and WILLIAM P. STONEMAN

In the fall of 2016 an international scholarly conference accompanied the exhibition Beyond Words: Illuminated Manuscripts in Boston Collections. The speakers were chosen because of their expertise and because they were known to have research underway pertaining to important manuscripts in the exhibition. The aim of both exhibition and conference was to provide a broad overview of patterns of patronage and book production over the course of the High and late Middle Ages, to the extent that the eclectic holdings of Boston-area institutions permitted. Most of the papers delivered at the conference have been collected as essays in this abundantly illustrated volume which, while still linked to the exhibition, now has an independent purpose.

Just as the essays cover a wide range of topics, all relating to the history of the book, but also, inter alia, to the history of law, liturgy, literature, and libraries as well as to devotion, theology, and art, so too the approaches adopted by the contributors are as varied as the materials they study, ranging from paleography, codicology, and provenance research to painstaking reconstructions of historical patterns of patronage and the interpretative strategies of authors and artists. What results is not simply a wealth of fascinating insights into individual illuminated books, their makers, and their readers, but also an indication of how much remains to be learned about the materials to which the exhibition served as no more than an introduction.

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Women’s History in the Age of Reformation
Johannes Meyer’s Chronicle of the Dominican Observance

Translated by CLAIRE TAYLOR JONES

Women’s History in the Age of Reformation provides access to one of the most vivid accounts of the Dominican reform movement of the fifteenth century. Written by the renowned theologian, historiographer, and confessor Johannes Meyer (1422–1485), the Buch der Reformacio Predigerordens serves as first-hand testimony of the Dominican Observance and conveys a vibrant impression of its enormous cultural impact. Claire Taylor Jones’s translation transfers the upper German dialect of the late medieval text into highly readable modern English while faithfully preserving the argument and the varying tone of Meyer’s chronicle. The introduction contextualizes the Book within its historical background, and explores the complex social, political, and economic shifts that inspired and shaped the Dominican Observance. Students and general readers will be amply served by its lucid and concise exposition, and scholars of late medieval religious culture will find among its pages important new insights and discoveries.

LYDIA WEGENER, Berlin-Brandenburgische Akademie der Wissenschaften

Reason and Revelation in the Middle Ages

ETIENNE GILSON

Revised edition

With an introduction by WILLIAM J. COURTENAY

In three short chapters, and with a few brief strokes, Professor Gilson has succeeded in outlining three dominant threads in the problem of the relations between reason and revelation in the Middle Ages. Those who have read the James Lectures on the Unity of Philosophical Experience will find in the Richards Lectures ... a welcome complement to Gilson’s discussion of the role and the fate of rational speculation within the unity of Christian thought during the Middle Ages. ... At the present moment when so much is written on medieval thought, and when the historical landscape is so mobile, it is extremely useful to follow a master guide in a simple but sure presentation of the most important problem confronting medieval thinkers.

ANTON PEGIS
“Some part of holy scripture should be available in every language or idiom. We can prove this, because everything necessary to salvation should be available to all persons, and in the language they know, so that they do not consign to oblivion what they are obliged to know and to observe under pain of eternal damnation.”

THOMAS PALMER, OP

Translation is at the centre of Christianity, scripturally, as reflected in the biblical stories of the tower of Babel, or of the apostles’ speaking in tongues after the Ascension, and historically, where arguments about it were dominant in Councils, such as those of Trent or the Second Vatican Council of 1962–4, which, it should be recalled, privileged the use of the vernacular in liturgy.

The four texts edited here discuss the legitimacy of using the vernacular language for scriptural citation. This question in England became central to the perception of the followers of John Wyclif (sometimes known as Lollards): between 1409 and 1530 the use of English scriptures was severely impeded by the established church, and an episcopal licence was required for its possession or dissemination. The issue evidently aroused academic interest, especially in Oxford, where the first complete English translation seems to have originated. The three Latin works here survive complete each in a single manuscript: of these texts two, written by a Franciscan, William Butler, and by a Dominican, Thomas Palmer, are wholly hostile to translation. The third, the longest and most perceptive, edited here for the first time, emerges as written by a secular priest of impressive learning, Richard Ullerston; his other writings display his radical, but not unorthodox opinions. The only English work here is a Wycliffite adaptation of Ullerston’s Latin.

The volume provides editions and modern translations of these four texts, together with a substantial introduction explaining their context and the implications of their arguments, and encouraging further exploration of the perceptions of the nature of language that are displayed there, many of which, and notably of Ullerston, are in advance of those of his contemporaries.

ELIZABETH SOLOPOVA is a Research Fellow and lecturer at the English Faculty, University of Oxford.

†JEREMY CATTO (1939–2018) was Fellow Emeritus of Oriel College in the University of Oxford.

ANNE HUDSON is a Fellow of the British Academy, Professor Emerita (personal chair) of Medieval English at the English Faculty and an Honorary Fellow of Lady Margaret Hall, Oxford.
Mediaeval Studies, established in 1939, is the annual journal published by the Pontifical Institute of Mediaeval Studies. The articles published in each volume include critical editions of Latin or vernacular texts as well as studies covering all areas of research on the Middle Ages, with particular emphasis on research involving unedited manuscript and archival material.

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