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Isidore de Séville, *Étymologies. Livre I. La grammaire*, texte établi, traduit et commenté par Olga SPEVAK, Paris, Les Belles Lettres, 2020 (*Auteurs latins du Moyen Âge*, 31), CLVIII-470 pages.

Olga Spevak's edition of the book I of the *Etymologiae* comes after a hiatus of almost five years since the publication of the last volume of the *Etymologiae* series by the Belles Lettres (book XV published in 2016). Its appearance is, therefore, greeted with much enthusiasm and trepidation. At more than 600 pages, it is the thickest volume of the series dedicated to the works of Isidore of Seville published to date. The size of the edition is a testament both to the complexity of book I, one of the more textually challenging books of the *Etymologiae*, and to the industry with which the editor approached the task of editing, translating and commenting on the text.

The first 158 pages of the new volume contain an elaborate introduction. Olga Spevak introduces the subject of the book I, the ancient discipline of *grammatica*, in its historical context (p. VIII-XXII) and outlines the plan of the first book of the *Etymologiae* (p. XXII-XXVII), details the subjects treated by Isidore in each of the 44 chapters of the book (p. XXVII-LXXX) and describes different aspects of her work (i.e. selection of manuscript witnesses, adopted orthography of the edition, guidelines of the *apparatus criticus*, translation and commentary, the sources and the *testimonia* of the text, p. LXXX-CXXI). Her introduction also includes a rich bibliography relevant to book I (p. CXXI-CLVIII). The main body of the edition is divided between the edition and a French translation of the book I (p. 1-220) and complementary notes to the edited text. Due to their length and number, these notes fit only partially as footnotes under the translation in the main body of the text, where they are found in other volumes of the Belles Lettres series. Most of the notes are printed as endnotes on p. 221-398. The decision to delegate parts of the commentary to endnotes has unfortunate consequences for the edition's readability. In the first place, the endnotes are keyed back to the translation by page number rather than chapter and section, making it difficult to discern where they belong. It would have helped if the chapter and section of the book I were included in the running titles. Some of the notes were retained as footnotes under the translation, not based on their sequence but length, creating peculiar gaps in the footnotes and the endnotes. To give a few examples, note 3 (but no notes 1 and 2) appears printed below the translation on p. 6, notes 2 and 5 on p. 94, and notes 2 and 6 on p. 96. At the same time, notes on p. 248-249 lack note 4 (printed on p. 34), notes on p. 274-275 lack note 2 (printed on p. 62), and notes on p. 276-277 lack notes 1, 2 and 4 (printed on p. 66). The publisher should have considered making all of the notes endnotes to avoid this perplexing jumping back and forth.

The volume is equipped with an *index auctorum* (p. 401-404) and an *index rerum et nominum* (p. 405-418). Last but not least, Olga Spevak adds eight extremely useful appendices on p. 419-470. These appendices outline the differences between hers and Lindsay's 1911 edition (appendix 1), additions to the text of the book I found only in manuscripts of one of the three major families of the *Etymologiae* (appendices 2-5), textual segments in chapters 36 and 37 of the book I not originating in one of the important anonymous sources, *De vitis* (appendix 6), a detailed breakdown of the sources of individual chapters (appendix 7), and a comparison of the division of the chapters and their *tituli* in different manuscripts (appendix 8).

Olga Spevak was trained as a Classicist and specializes in Latin grammar. In this regard, she was one of the most logical choices for the editor of the book of the *Etymologiae* dedicated to *grammatica*. Her Classicist training and familiarity with Classical grammatical discourse, terminology and sources, both Latin and Greek, shows through in all aspects of her editorial work. Even though the first book of the *Etymologiae* is not a standard Classical grammatical text, the edition greatly benefited from Olga Spevak's expertise, as is evident in particular in the introductory section on the development of *grammatica* as an ancient discipline and the commentary on the text. Olga Spevak highlights not only Isidore's most likely sources and important parallels among Latin grammarians but also his departures from sources, peculiar errors and, where present, the contemporary diversity of approaches or opinions on certain grammatical subjects.

Olga Spevak's edition makes a valuable contribution to the understanding of Isidore's sources and manner of working by confirming that two scarcely attested grammatical texts were employed by the Sevillan bishop as his direct sources. One is the *De pedibus expositio* of Julius Severus employed by Isidore in his chapter *De pedibus* (p. CVIII). The other direct source, having more significant consequences for understanding the process of composition of the *Etymologiae*, is the anonymous *De vitiis et virtutibus orationis*, which was identified and edited by Ulrich Schindel in 1975 (p. CIX-CXIII). Olga Spevak asserts that Isidore used *De vitiis* when preparing the second version of the *Etymologiae* prior to his death. The absence of passages taken from *De vitiis* from manuscripts of the family β makes her conclude that family β represents the first version of the text of the *Etymologiae*, while families α and γ descend from the second version (p. LXXXIII-LXXXVIII). Her conclusions refute Reydellet's theory that β is a result of a later interbreeding between manuscripts of families α and γ . The antiquity of family β notwithstanding, Olga Spevak prefers manuscripts of the family γ furnishing the long version of the text as the basis of her edition, in line with the guidelines articulated by the original committee of editors of the Belles Lettres *Etymologiae* in 1970. In this manner, she can dispense with Lindsay's square brackets, integrating passages that appear in manuscripts of the family γ into the main text, and delegating others, which do not represent the readings of this family, to the *apparatus criticus*.

As a trained Classicist, Olga Spevak should be specifically lauded for two important departures from Lindsay's classicizing manner of editing. First, she chose to respect the orthography of manuscripts and opted to represent Greek terms used by Isidore as they are found in the majority of witnesses (p. XCIX-CIII). She, thus, moves away from the use of the Greek alphabet. Second, Olga Spevak decided against harmonizing verse citations in book I with the established text of authors cited (p. CIV-CVII). As she shows, Isidore's citations of Latin poets, especially of Virgil, are sometimes corrupted or contain notable variants with regards to the edited text. She is correct to assert that these "mistakes" are not necessarily the handiwork of scribes but may be attributed to the author and his sources. Olga Spevak is prudent to leave the faulty citations in the edited text, as they have their philological value, not to speak of the fact that the *Etymologiae* can in this way be identified as their source when they are found in other texts.

While Olga Spevak's edition can be seen overall as accomplished and a long-awaited improvement of Lindsay's edition, it, nevertheless, has certain deficiencies that need to be pointed out. Its weaknesses stem from the source as some of the strengths, namely Olga Spevak's Classicist focus. It is evident that she is not as familiar with the

developments beyond the sixth century as with the earlier history. Thus, Olga Spevak's introduction provides a rather detailed account of the earliest development of grammar in the Greek-speaking world and the reception of Hellenistic grammatical theory in the Latin environment, subjects that are certainly enlightening but not necessarily of crucial importance for understanding Isidore's thought. By contrast, we hear nothing about the teaching and study of grammar in Isidore's times, nor the grammatical studies in the post-Roman world more broadly.

Unfortunately, other gaps are more significant and have more serious consequences for the quality of the edition. Olga Spevak ignores the fact that the text she is editing was transmitted not only as the first book of Isidore's *magnum opus* but also as a self-standing grammatical text, not to mention that parts of it were frequently excerpted into grammatical manuscripts. As was noted already by Henry Beeson in 1913, no other book of the *Etymologiae* was excerpted as often as the book I (*Isidor Studien*, p. 83). The self-standing book I is, in fact, treated in its own right as a grammatical text in the *Grammatici Latini* (vol. VIII, 1870, p. CCLV-CCLVI), and Max Manitius's *Geschichte des Lateinischen Literatur des Mittelalters* (vol. I, 1911, p. 67). It is also discussed in Louis Holtz's *Donat et la tradition de l'enseignement grammatical* (p. 258-260) and Vivien Law's *The Insular Latin Grammarians* (p. 23-24) cited by Olga Spevak. It is, therefore, a bit surprising that her edition shows no awareness of this strain of transmission of book I.

A mention of this strain of transmission of book I is severely lacking in the introduction to the edition. In the section devoted to *testimonia* (p. CXIV-CXVI), Olga Spevak mentions only three *testimonia* of book I: the *Liber glossarum* and Julian of Toledo's *Ars*, both seventh-century and Visigothic, and the *Ars Bernensis*, an insular grammatical compilation dated to the eighth century, mentioned in a footnote. She could have easily expanded this section to add that book I has a significant early medieval history as a grammatical text, served as a source of and an influence on many early medieval grammars, especially in insular environment, and was used for the teaching of the *grammatica* in the early Middle Ages. Given the early date of the arrival of the *Etymologiae* in Ireland (before 700), the insular chapter of the transmission history of the book I should not have been overlooked. Notably, the Irish can be credited with making additions to some of the other books of the *Etymologiae* (e.g. those dealing with *computus*). Given the popularity of book I in the insular world, it should have been indicated that some of the additions to book I found in the oldest manuscripts of the *Etymologiae*, including those from family β , may have an insular pedigree. Several insular grammatical texts citing book I and older than the *Ars Bernensis* could have been named: the works of the Virgilius Maro Grammaticus (before 700), Tatwine (perhaps before 700), Boniface (presumably before 713), and the anonymous *Quae sunt quae* and *Ad Cuimnanum* (the first half of the eighth century).

Since the 1970 guidelines for the Belles Lettres series urge the editors to include manuscripts transmitting segments of their book in their editorial effort (p. 287), it is also disappointing that Olga Spevak did not consult any of the partial witnesses apart from the well-known ms. Paris, BNF, lat. 7530 used by Lindsay. There are at least a few that certainly merited a consideration, including a set of rather complete pre-800 fragments of book I in Irish half-uncial scattered across Regensburg, Munich, Harvard and New York; other fragments from the turn of the ninth century (mss. Einsiedeln,

SB, 365, p. 175-176; St. Gallen, SB, 1394, p. 123-124); a number of late eight- and early ninth-century grammatical compendia containing book I (e.g. mss. Berlin, SBPK, Diez. B Sant. 66; Erfurt, UB, Ampl. 2° 10; Orléans, BM, 296; Munich, BSB, Clm 6411; Paris, BNF, lat. 11278), and a handful of eighth-century excerpts of various chapters (e.g. *Etym.* I 21-26 and 37 in ms. London, BL, Cotton Caligula A.xv; *Etym.* I 22 in ms. Bern, BB, 611; and *Etym.* I 27 in mss. Vaticano, BAV, Vat. lat. 3321 and Reg. lat. 846). Some of the later ninth-century fragments of book I (mss. Gotha, UB, Membr. I 147; London, BL, Add. 21164, fol. 2; Egerton 267, fol. 76; Paris, BNF, NAL 2633, fol. 18-19) may also deserve to be inspected.

It is possible that all of the manuscripts mentioned above would have little value as witnesses, but they should at least have been acknowledged as a category, and their exclusion should have been clarified. Given the lack of mention of the separate transmission of book I in Olga Spevak's introduction, the users of her edition have no way to learn about this other textual tradition of book I. They are, thus, given no opportunity to consider how it may have affected the text of the *Etymologiae* in the first centuries of its circulation. Indeed, some of the peculiarities of individual families (outlined in appendices 2-5) and the traits of innovative manuscripts (X, W and A discussed on p. LXXXII-LXXXIII) can be explained as contaminations originating in this line of transmission, which may have acted as the main gateway for innovations to book I. For example, the book I in this separately transmitted form was glossed. As ninth- and tenth-century manuscripts attest, some of these glosses became fossilized in the main text. Two readings selected by Olga Spevak for the main text, *Africanus* (*Etym.* I 7.2) and *liber* (*Etym.* I 7.31), are almost certainly glosses fossilized in manuscripts of family γ (as they occur as glosses in later manuscripts). The same may also be true for the reading *a regendo et* (*Etym.* I 29.3), which resembles a gloss and appears only in manuscripts T and U. Many of the readings found in manuscripts of families α and β that are printed in the *apparatus criticus* as additions (*add.*) should be understood as glosses.

Olga Spevak must not be reproached too harshly for the gaps in her edition, for they are mostly down to the fact that she is not a medievalist. Unfortunately, the *Etymologiae* has the Janus-faced quality of both looking back towards the immensely rich literary heritage of Antiquity while at the same time exerting a profound influence on medieval intellectual life. There is hardly anyone who possess the necessarily double expertise to produce an exhaustingly complete edition of the book I, which, given its topic and complicated transmission history, is among the most demanding books of the *Etymologiae*. The gaps must, thus, not be seen as a major shortcoming but rather as a missed opportunity (alas, someone else must clarify the extent of insular tampering with the book I and the textual relationship between the self-standing text and its encyclopaedic version).

At the end of this review, several small mistakes and inaccuracies in the printed text can be pointed out. On p. xxxii, « dans le chapitre 17 sur l'orthographe » should be « chapitre 27 ». On p. lxxvi, « *notae iuris* (chap. 24) » should be « chap. 23 ». On p. lxix, *conubiuo* should be *conubio*. On p. cxiv, the footnote references the edition of the *Ars Bernensis* as « (Hagen, 1870) », but this bibliographic information is difficult to trace back to the list of primary sources as no dates are given for the volumes of Keil's *Grammatici latini* (GLK). Since Julius Severus is asserted to have been Isidore's source, it is perhaps better to date him before Isidore rather than to provide « s. ix » as his *terminus ad quem* on p. cxxvii. The *conspectus siglorum* on p. clv-clvii does not reflect the most

recent re-evaluation of the dates of origin of several Visigothic manuscripts. Ms. Madrid, BNE, Vitr. 14-3 is considered a ninth-century, and ms. El Escorial, Bibl. San Lorenzo, T.II.24 is a tenth-century manuscript. On p. 119, the *apparatus criticus* mentions twice a variant reading in manuscript U for *quamtus, tamtus* («quātus et tātus» and «quantus et tantus»). The appendices are printed on p. 419-466, not on p. 419-472, as indicated by the tables of contents (p. 470).

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Alcuini *Enchiridion in Psalmos*, edizione critica a cura di Vera FRAVVENTURA, Firenze, SISMELE – Edizioni del Galluzzo, 2017 (*Millennio Medievale*, 112; *Millennio Medievale. Testi*, 27), CLXXVI-141 pages.

L'ouvrage, édité ici pour la première fois depuis l'édition *princeps* procurée par Nicolas Le Riche en 1547 et reproduite ensuite par Migne, constitue un commentaire tripartite des psaumes pénitentiels (Ps. 6, 31, 37, 50, 101, 129, 142; = *Poen.*), du Psaume 118 et des psaumes des montées (Ps. 119-133). Composé à la demande d'Arn de Salzbourg, d'après la lettre dédicatoire de l'auteur au même, il est datable entre 798, date de l'accession d'Arn au siège de Salzbourg, et 804, date de la mort d'Alcuin; il a été produit selon toute vraisemblance à Tours, et envoyé à Arn soit à Saint-Amand soit à Salzbourg. Il se compose en réalité de trois ensembles distincts (ce qui explique que le Ps. 129 soit traité deux fois), réunis ici sous le titre d'*Enchiridion*, absent de la tradition manuscrite, mais qui est employé dans la lettre dédicatoire («quasi quoddam enchiridion, id est manuale librum», probablement sous l'influence de la préface de Jérôme à ses *Commentarioli*, qu'Alcuin connaît à travers le *Breviarium* du Pseudo-Jérôme) et que l'éditrice a décidé d'utiliser comme «*Formtitel*», «titre fonctionnel» (cf. p. XIV-XVI). Dans sa lettre dédicatoire, Alcuin indique l'envoi simultané de ces trois commentaires à leur destinataire en expliquant la genèse par une demande orale d'Arn («sermo inter nos habitus»), qui cache sans doute une chronologie de composition plus complexe, comme le suggèrent le comportement varié que l'auteur adopte vis-à-vis de ses sources et des méthodes de composition légèrement différentes dans chacune des parties. Au-delà de la personne du destinataire, la question du lectorat envisagé n'est pas facile à résoudre: Arn est désigné autant comme un évêque que comme un moine, et si la lecture des psaumes est fortement liée à la prière des moines, celle des psaumes pénitentiels a également sa place dans la pénitence privée; il n'est donc pas impossible que l'usage prévu soit multiple, à la fois monastique et liturgique (cf. p. XVIII-XIX).

Le présent volume, qui est la version remaniée d'une thèse de doctorat soutenue à l'Università degli studi di Milano en 2014, offre l'édition critique de cet ensemble, précédée de substantiels «Prolegomena», divisés en trois chapitres qui traitent successivement des caractéristiques littéraires et génériques de l'œuvre (genèse, structure, contenu, sources), de la diffusion manuscrite et de l'étude stemmatique de la tradition de l'œuvre. Le tout est complété par deux index, des manuscrits cités et des noms – le dernier

TABLE DES MATIÈRES

I. ARTICLES

STEINOVÁ E.	Annotation of the <i>Etymologiae</i> of Isidore of Seville in Its Early Medieval Context ...	5-81
DECLERCQ G.	Voir ou lire? Note sur le sens du verbe <i>videre</i> dans les souscriptions de chartes	83-92
ADÁMKOVÁ I.	Zur Bedeutung des lateinischen Terminus <i>debuxaturis</i> im <i>Liber Sancti Jacobi</i> (<i>Jakobsbuch</i>).....	93-102
BARTOLI E.	La <i>Compendiosa doctrina</i> nella tradizione teorica delle formate epistole....	103-129
FRANZONI S.	<i>Florilegium, anthologia</i> . Appunti per la storia di due termini gemelli.....	131-187
LANERI M. T.	Uno sconosciuto trattato ortografico di Giorgio Valla: il <i>De recto modo scribendi liber</i> (ante 1469).....	189-210

II. CHRONIQUES, PROJETS ET COMPTES RENDUS

BARTOLA A.	Cronaca degli avvenimenti italiani : 2020	211-227
PÉREZ RODRÍGUEZ E.	Crónica bibliográfica de la península ibérica (2017-2020)	229-286
ROELLI PH.	Neue Wörter für neue Dinge im Neustlatein (19. bis 21. Jh.)	287-303
CICCOLINI L.	Lucia CASTALDI, Valeria MATTALONI (éd.), <i>Diagnostica testuale. Le « tabulae capitulorum »</i> (2019).....	304-309
GERZAGUET C.	Evina STEINOVÁ, Notam superponere studui: <i>The Use of Annotation Symbols in the Early Middle Ages</i> (2019).....	309-314
STEINOVÁ E.	Isidore de Séville, <i>Étymologies. Livre I: La grammaire</i> , éd. Olga SPEVAK (2020).....	315-319
DELMULLE J.	Alcuini <i>Enchiridion in Psalmos</i> , éd. Vera FRAVVENTURA (2017).....	319-324

RUSO A.	Petri Pisani <i>Ars grammatica</i> , éd. Anneli LUHTALA, Anna REINIKKA (2019).....	324-332
BESSON G.	<i>Les Miracles de saint Benoît</i> – <i>Miracula sancti Benedicti</i> , éd. Anselme DAVRIL (†), Annie DUFOUR, Gillette LABORY (2019).....	333-335

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