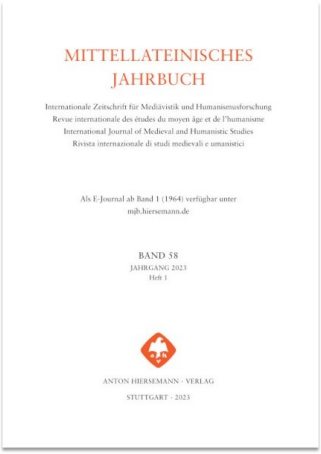
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auch mit der kompetenten Übersetzung Vollmanns, in verlässlichen Ausgaben verfügbar sind, wäre wünschenswert, dass jetzt noch die schmale ‹Herdringer Vagantenliedersammlung› (14. Jh.) in einer neuen, kommentierten und übersetzten Ausgabe vorgelegt wird. Nikolaus Henkel

Mark J. Clark, The Making of the Historia scholastica, 1150–1200 (Studies and Texts 198; Mediaeval Law and Theology 7), Toronto 2015 (Pontifical Institute of Mediaeval Studies), XVI + 322 pp.

Although nearly all scholars and students of medieval theology and exegesis are aware of the ‹Historia scholastica›'s status as one of the most important schoolbooks of the high and late Middle Ages, far too few have a sufficiently clear understanding of the nature of Peter Comestor's *magnum opus* and of exactly how it came to enjoy such success. These scholars will surely be comforted by the admission of Clark himself in the opening line of his Preface that this very monograph grew out of the basic question, «What is the ‹Historia scholastica›?» (xiii). More importantly, throughout the book readers will be delighted to learn much from C., who serves as an erudite and sure-footed guide over the rocky and heretofore inadequately surveyed terrain of the making of the ‹Historia scholastica› (hereafter *Hs*) during the second half of the twelfth century.

The book consists of eight chapters in addition to eight textual appendices. Excepting Chapter 1, which provides an historiographical review and sets the *Hs* in four primary contexts, and Chapter 8, wherein C. draws together his key conclusions, the remaining chapters are equally devoted to Peter Comestor's role in the making of the *Hs* (chs. 2–4), on the one hand, and to Stephen Langton's part in its making (chs. 5–7), on the other. Across his eight chapters, C. demonstrates that whereas Comestor first made the *Hs* and made it the textbook for teaching the Bible in the Parisian schools of the 1170s and beyond, «[e]ven more than Comestor himself, it was Langton who made the ‹Historia scholastica› an integral part of the curriculum at the developing University of Paris» (51). Throughout his work C. highlights the profound fluidity and flexibility of the *Hs*, «a living, prototypically scholastic text, which changed constantly at the hands of the *magistri* who were at the same time teaching with it and adding to it» (254). The textual appendices helpfully illustrate the sorts of adaptations to Comestor's work that Langton made in lecturing on the *Hs* and revising these lectures twice between the early 1170s and 1193, thereby producing what C. dubs the ‹Langton› or ‹University› edition (254). Furthermore, readers may indeed find the eclectic editions set forth in the appendices necessary in order to follow C.'s discussion throughout the book of the making of the *Hs* and his analyses of this continually evolving text.

C. opens his treatment in Ch. 1 by wondering how the *Hs*, which Peter ‹the Eater› (*Comestor* or *Manducator* in Latin) spat out after devouring the whole of Sacred Scripture and which was one of the most widely used books in medieval Christendom (with 800+ extant manuscripts copied from the twelfth to the sixteenth centu-

ries), has become so little known today and remains conspicuously understudied. C. offers two instructive explanations. First, scholars still lack a reliable edition, a crucial issue taken up at greater length in Ch. 5. The second reason has to do with the way in which twentieth-century historiography – most notably the scholarship of Martin Grabmann, Beryl Smalley, and Marie-Dominique Chenu – separated Peter Lombard's ‹Sentences› from Peter Comestor's *Hs* according to what was understood as two more or less distinct camps of twelfth-century theology, namely the speculative and the biblical-moral, respectively. Although a few scholars continue up to the present day to repeat and uncritically endorse Grabmann's influential distinction, most now recognize not only that the ‹Sentences› served as a significant source for the *Hs* but also that the latter complemented the former in the work of scholastic theological education in the second half of the twelfth century and beyond.

Whereas C.'s historiographical sketch in Ch. 1 is both useful and interesting, he would have done well – especially for the sake of accessibility for students new to the scholarship – to provide the full names of scholars, rather than their surnames only, the first time he mentions them (e. g., «Landgraf» and «Martin», 2; «Brady», 3; «LeGoff», 4; «Baldwin», 19). Of greater significance, when C. treats the historiographical situation of the *Hs* in the context of the Victorine school, and especially of Hugh of St. Victor's emphasis on Scripture's historical sense, he relies exclusively on Grover Zinn's 1974 essay, ‹Historia fundamentum est›, and Chenu's 1966 edition of ‹La théologie au douzième siècle› to explain Hugh's understanding of history. Although C. recognizes the «seminal» nature of Zinn's study and gives a passing nod to one more recent work (namely Franklin T. Harkins's 2009 monograph, Reading and the Work of Restoration: History and Scripture in the Theology of Hugh of St. Victor [24 n. 104]), he fails to engage the growing body of scholarship to which Zinn's excellent study has given rise. Furthermore, in setting forth Hugh's understanding of *historia* C. curiously uses Jerome Taylor's 1961 English translation of the ‹Didascalicon› – apparently because this is the «translation quoted by Zinn» (25 n. 108) – rather than the much improved 2012 translation in Victorine Texts in Translation 3, ‹Interpretation of Scripture: Theory› (of which C. does make passing mention, 23 n. 102).

In Chs. 3 and 4, C. convincingly shows that Comestor's lectures on the Glossed Gospels served in various ways as significant precursors to the *Hs*. More specifically, he argues that Comestor came to recognize two salient defects of the Gloss as an introductory biblical textbook – namely the problems of massive scale and of poor organization – and so discovered the principles that he would use to create in the *Hs* a more pedagogically suitable text. The focus of Ch. 4 is on showing the method Comestor employs in the *Hs* «for bringing order out of the chaos of the Church's seemingly limitless treasury of literal or historical glosses» (108) on Scripture to create a unified narrative, which ‹the Eater› himself described as «a historical rivulet … running from the cosmography of Moses to the Ascension of our Lord and Savior» (quoted on 110). This chapter conveys a clear sense of the unavoidable complexity of the text of the *Hs*, making it difficult for the modern reader to discern even the broadest outlines of its structure. In addition to the fluidity of the text across time

and space, one of the chief difficulties for the modern reader is that virtually none of the extant manuscripts of the *Hs* distinguishes visually between the biblical lemmata and the commentary proper in the ways that most medieval scriptural commentaries do (e. g., by rubricating, underlining, or larger lettering). Another factor militating against straightforward reading is Comestor's occasional practice of using extra-biblical sources such as Peter Lombard's ‹Sentences› and Josephus's ‹Antiquities of the Jews› instead of the words of Scripture for his lemmata. Whereas such textual practices presented no serious stumbling blocks to the medieval masters who used the *Hs* to teach Scripture in the schools (as they were, of course, intimately familiar with Comestor's sources), they seem inadvertently to have tripped the modern editors of this work. Neither the editors of the Patrologia Latina *Hs* (PL 198.1046–1644) nor Agneta Sylwan in her recent edition of the *Historia Genesis* (CCCM 191, 2005) makes any distinction between lemmata and glosses. Although both of these editions do italicize scriptural quotations, on account of the fact that Comestor most often paraphrases the sacred text, the framework of the text on which he is commenting – and thus the structure and component parts of the *Hs* itself – remains largely hidden both in the PL and in Sylwan.

Absent a reliable modern edition, C. uses his own working edition of two parts of the *Hs*, the ‹Historia Genesis› and the ‹Historia evangelica›, as the basis for his study of the structure and method of Comestor's great work and of its rapid evolution as a scriptural schoolbook. The base of this ‹Langton› or ‹University› edition is Vienna, Österreichische Nationalbibliothek MS 363, copied at Mondsee between 1180 and 1183, which most closely approximates the version that Langton and his students used in the early 1170s. In Ch. 5, C. presents a compelling case for his edition, founded principally on the textual information provided by Langton's course on the *Hs*, which reproduces to the greatest extent possible the text that was used in the Parisian schools from the late 1160s well into the thirteenth century. According to C., Langton provides a unique window onto «the reality … of various and multiple glosses crashing into each other and forcing their way into the principal text of the *History* itself» (185). Over against Sylwan's hypothesis that an original set of notes compiled by Comestor was subsequently added to the *Hs*, C. shows that «[t]he picture that we get is not one of order and stability but rather one of flux and dynamism» (185). In Chapters 6 and 7 C. demonstrates from Langton's course on the *Hs* that his role evolved quickly during the last three decades of the twelfth century, from that of Comestor's student to his collaborator and colleague, and finally to the heir of ‹the Eater› in the Parisian schools and caretaker of his Master's legacy.

In short, C. has produced an excellent study that provides a sophisticated and nuanced answer to the question «What is the *Historia scholastica*?» In so doing, C. also illuminates the theological and pedagogical landscape of the second half of the twelfth century in ways that transcend the *Hs* and the scholars responsible for its making. For example, the eight textual appendices (260–303), which are central – rather than supplementary – to the book's argument and achievement, reveal much about the fluidity and malleability of a wide range of scholastic theological texts attested to in medieval manuscripts. The reader who works through C.'s study with

a fine-tooth comb will doubtless find a handful of spelling errors, infelicities of translation, and other minor miscues (e. g., «J. Wawrikow» instead of «J. Wawrykow», p. 50 n. 187 l. 6 and p. 312 l. 38; «had undertaken circumcision» instead of the more straightforward «had been circumcised», p. 61 l. 13). Nonetheless, every scholar and student interested in scholastic theology and the development of its modes of teaching and learning will want to have this superb book on a shelf within easy reach.

Franklin T. Harkins

Alexandre le Grand à la lumière des manuscrits et des premiers imprimés en Europe (XII^{e}–XVI^{e} siècle). Matérialité des textes, contextes et paratextes: des lectures originales (Alexander Redivivus 7), hg. von Catherine Gaullier-Bourgassas, Turnhout 2015 (Brepols), 608 S.

Die komparatistisch angelegte Reihe ‹Alexander Redivivus› hat es zwischen 2011 und 2016 auf acht stattliche Bände gebracht, die in ihrem Zuschnitt sehr unterschiedlich sind. Neben allgemeiner gefassten Sammelbänden etwa zum Alexanderbild in der mittelalterlichen Historiographie (1, 2011) oder zum Faszinosum Alexander in den europäischen Literaturen (5, 2015) stehen thematisch prägnante zu seiner Reise zum Paradies (3, 2013) und zur Überlieferung des ‹Secretum secretorum› (6, 2015), aber auch eine Edition der französischen ‹Histoire ancienne jusqu'à César› (4, 2012 und 8, 2016). Der hier nur kursorisch anzuzeigende siebente Band geht zurück auf eine Tagung in Lille 2013 und bietet nach einer Einführung durch die rührige, für die Reihe federführende Herausgeberin (5–29, mit einem Panorama der Alexanderliteratur und Abstracts) 24 Aufsätze in vier Sektionen, die spezifischen Merkmalen einer Vielzahl von Alexandertexten und Motiven für ihre Umarbeitung und visuelle Gestaltung mit Blick auf den einzelnen, häufig illustrierten Überlieferungsträger nachspüren. Zwar spielen lateinische Texte aus Antike und Mittelalter in nahezu allen Beiträgen zumindest als Vorlage volkssprachiger Versionen eine Rolle – ihr Spektrum reicht vom Spanischen bis zum Armenischen und Russischen –, jedoch nur zwei sind explizit der ‹Alexandreis› und der wirkungsgeschichtlich bedeutsamen Fassung J^{3} der ‹Historia de preliis› gewidmet.

Die fünf Studien der ersten Gruppe (‹Œuvres plurielles et livres singuliers, manuscrits et imprimés›, 33–131) präsentieren Beobachtungen zu einer späten Fassung des griechischen Alexanderromans (ζ, 15. Jh.) in frühneuzeitlichen Textzeugen, in denen einerseits christliche Züge Alexanders reduziert werden, andererseits seine Rolle als Sieger über die Perser hervorgehoben wird (Corinne Jouanno, 33–47), zu Spezifika der italienischen Überlieferung französischer Alexandertexte, insbesondere auch der ‹Histoire ancienne jusqu'à César› (Catherine Gaullier-Bourgassas, 49–80) sowie zu italienischen und spanischen Fassungen. Corrado Bologna (81–100) weist dabei auf die Vorbildfunktion des Quilichinus von Spoleto für Domenico Scolari und seine ‹Istoria di Alessandro Magno› hin, während Hugo O. Bizzarri (117–131) den Wert eines editorisch unbedeutenden spanischen Manuskriptes der kastilischen ‹Bocados de oro› aus dem 15. Jh. für die Rekonstruktion einer adligen Leserschaft unterstreicht.