

Greti Dinkova-Brunn and Tristan Major, eds, *Teaching and Learning in Medieval Europe: Essays in Honour of Gernot R. Wieland*, Publications of the Journal of Medieval Latin, 11 (Turnhout: Brepols, 2017) Print, 245 pp., €90.00, ISBN: 9782503568430.



Review

This *festschrift*, published in honour of the prolific Anglo-Latin scholar, Gernot Rudolf Wieland of the University of British Columbia, is another fine contribution to the field of Latin pedagogical studies. The topic, examining the minutiae of how Latin grammar and rhetoric was taught and how different subjects were conveyed through Latin, has seen solid scholarly activity of late, in particular in the works of Rita Copeland, Marjorie Curry Woods, Martin Camargo, Manfred Kraus, to name only a few. Brepols has been especially busy publishing collections in this area, most notably the 2009 special edition of *New Medieval Literatures, Medieval Grammar and the Literary Arts*, and the 2013 collection of essays, *The Classics in the Medieval and Renaissance Classroom*. In other words, *Teaching and Learning in Medieval Europe* could not have emerged at a better time.

The volume begins with a detailed introduction by Tristan Majors, providing a summary of Wieland's work and contributions as well as their reception. This openness regarding scholarly debates current in the 1980s is useful as it allows the reader to trace the development of the topics in question. Though some of the essays appear disconnected and serve to reflect Wieland's varied interests, they are held together by a common thread that emphasises the need to study medieval literature in a manner that does not entirely divorce it from context. Another theme is the attention almost all the contributors pay to glosses and commentaries, examining the interplay between an original text and its readers. The essays, however, go far

beyond the boundaries of 'teaching' and 'learning' and busy themselves primarily with the reception and consumption of literature in various forms. As such, the 'teaching' and 'learning' of the title should be read as general intellectual traditions of the Middle Ages rather than solely the activities that occurred in and around the medieval classroom.

The first essay in the section on medieval glossing traditions is a fine discussion on the nature of medieval glosses by Sinéad O'Sullivan. This serves as an introduction to some of the key points on how glosses were manipulated and used in order to create a kind of prosopography of knowledge for the medieval reader. David Townsend's chapter, 'Passing over Queerness: Silence and Sexual Heterodoxy in Walter of Châtillon's *Alexandreis*', seeks both to resurrect interest in this exceptionally popular classroom text and to examine how silence in commentaries and text did not necessarily mean topics such as homosexuality were being ignored. Siân Echard then presents a thorough examination of Geoffrey of Monmouth's *Historia regum Britannie*, concentrating on how the text deals with the themes of change and decay. Notable in this discussion is how content is reflected in the grammatical and linguistic choices of Geoffrey, and how alterations described in the narrative are also echoed in the physical layout of the text and later attracted the attentions of glossators. Last in this section is Lucia Kornexl's '*Qwerby knowyst...?—Tracing the Origin of "Signs" in Late Medieval English Grammar Texts*'. Kornexl considers the development of 'signs' or 'cue words', which draw attention to specific grammatical constructions for both beginner and advanced medieval readers of Latin. First used as glosses in Anglo-Saxon manuscripts, they continued to be used in grammatical treatises throughout the later Middle Ages in England.

Moving on to the section on Anglo-Saxon literature, Tristan Major explores the work of Ælfric of Eynsham in the context of self-translation, primarily how

modern work on the topic can be applied to pre-modern multilingual authors. Major clearly elucidates the problems with such an approach and confronts these issues through an examination of Ælfric's Old English letters. Next, Frans van Liere looks at the readers of eleventh-century translations of sections of the Bible from Latin to Old English, in this case the Hexateuch. Focusing on the accretion of glosses appearing in one particular manuscript (British Library, MS Cotton Claudius B.IV), van Liere interrogates them regarding both intended readers and actual readers. His conclusion overlaps nicely with Wieland's scholarship and demonstrates that, even into the twelfth century, a high-status manuscript was being used actively in the classroom. Patrizia Lendinara's 'A Poem for All Seasons: Alcuin's "O vos, est aetas"' traces the transmission of a minor poem by the Anglo-Saxon cleric. Though it traditionally circulated with Alcuin's *De dialectica* and *Disputatio de rhetorica et virtutibus* suggesting a dialectic/pedagogical intent in its composition, Lendinara instead argues that it was never intended solely for that purpose and that it was an original poem with an independent circulation.

The final two sections of the volume, concentrating on texts and their contexts and manuscripts open with Scott G. Bruce's examination of how physical texts were kept in the close possession of medieval churchmen, even when captured by Muslims, as was the case of Maiolus, abbot of Cluny, in 972. This is followed by Alexander André's brief but informative meditation on the importance of aptitude and memory for medieval scholars and teachers in the twelfth century. Next, Gregory Hays provides an accessible introduction to commentaries on Walter Map's *Dissuasio Valerii*, while Michael Herren discusses the significance of an out-of-date but popular colloquies and phrasebooks supposedly intended to help Latin speakers grasp some Greek (at least). He also provides an edition of one of these books from eleventh-century Avranches. The collection is completed by Greti Dinkova-Bruun's

'How Do Waters Stay Above the Firmament?': British Library, MS Additional 62130 and its *"De aquis supra firmamentum questio quedam"*. This essay considers the nature of pre-scholastic debate and inquiry where amassing several points-of-view on a topic and discussing them in turn was more important than achieving resolution to the initial question.

All in all, this is a timely volume that is of interest to a wide range of scholars.

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