

The *SourcEncyMe* Project on Medieval Latin Encyclopedias

1

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**MY AREA OR RESEARCH: HISTORY OF TEXTS AND
RESEARCH ABOUT THE SOURCES OF MEDIEVAL
KNOWLEDGE**

***SOURCENCYME (SOURCES DES ENCYCLOPÉDIES
MÉDIÉVALES):***

**A TOOL TO INVESTIGATE THE SOURCES OF MEDIEVAL
PHILOSOPHY IN THE 13TH C.**

My area of research

2

Intellectual history, history of science and history of medieval **texts** (astronomy, astrology, cosmology, medicine, mineralogy, botany, life sciences)

A special type of texts: teaching/didactic literature and **Encyclopedias** of the **13th** c., to study retrospectively the evolution of knowledge and the dissemination of Greco-Roman, Arabic and medieval Latin **sources**

Discovery and identification of texts of **natural philosophy** falsely attributed to authorities (e.g. Aristotle, Ptolemy, Albertus Magnus, showing a mixture of Platonism and Aristotelianism)

Focus

- authority (*auctoritates*)
- boundaries between:
 - licit/illicit – rational/irrational – *scientia* / *ars*
- natural philosophy

The *SourcEncyme* Project (*Sources des Encyclopédies Médiévales*)

3

AN ONLINE CORPUS OF MEDIEVAL LATIN ENCYCLOPEDIAS
AND A COLLABORATIVE PLATFORM FOR THE
IDENTIFICATION OF THEIR SOURCES

Previously : <http://www.cnrtl.fr/sourcencyme/>

Today :

<http://sourcencyme.irht.cnrs.fr>

SOURCENCYME: COMPILING SCIENCE AND PHILOSOPHY IN MEDIEVAL ENCYCLOPEDIAS

4

- *An Annotated Corpus of Encyclopedic Texts, with Metadata about their Sources and Transmission*

An initiative of the *Atelier Vincent de Beauvais* :
Encyclopédisme médiéval et transmission des connaissances
2007-11: A partnership in **Nancy** (ATILF UMR 7111 – UMR 7117 « Archives Poincaré »), **Caen** (CRAHAM UMR 6273) and **Nice** (CEPAM UMR 6130)

Funding: *Maison des sciences de l'Homme* de Lorraine

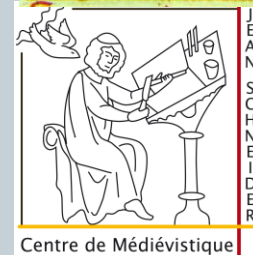


and



A **network** of researchers

Since January 2014, **moving** the *Atelier Vincent de Beauvais* and *SourcEncyMe* to the *Institut de Recherche et d'Histoire des textes*, Paris



UNIVERSITÉ
DE LORRAINE

SOURCENCYME

***Compilatio*: not a pejorative word in the medieval period**
= the act of 'putting together", **gathering**, and ordering **knowledge**:
an **intellectual**, noble action = **collecting scientific literature**

Foundation of medieval knowledge : authority / *auctoritas* of the text

- based on constant reference to the words of earlier authors
= the weight given to what has been revealed, said, taught, copied, and accepted previously
- During the Middle Ages, the hierarchy of these authorities gradually changes
 - in the 13th c., with the accumulation of knowledge, the supreme *auctoritas* of the Scriptures is challenged by those who were previously less important or insignificant
 - little by little, contemporary **masters** who would have remained anonymous in the past, make a name for themselves (*magistralia*)
 - from the middle of the 13th c., **experience** itself becomes a competitor to the supreme authority of the text which had prevailed for more than twelve centuries.
- It is important to study the **accumulation** of information in the 13th c., a time of unprecedented increase in the availability of texts (Greco-Arab texts and knowledge)

➤ **Placing encyclopedic heritage online**

Divine and **human** knowledge = *theology* and *philosophy*

The project focuses in particular on **natural philosophy**, then known as "physics"
(*physica*)

SOURCENCYME combines the construction of a **large corpus** of critically edited encyclopaedic texts with the **identification** of Greek, Latin and Arabic sources of philosophical and scientific thought which circulated before and after the 13th century.

➤ A study of the **accumulation** and development of texts, vocabulary and ideas.

This "golden age" of medieval encyclopedism is the **13th** c., when the desire to gather knowledge intensified following the increased **availability of translations** of Greek, Syriac and Arabic works made from the end of the 11th c. to the middle of the 13th c.

In the following centuries, encyclopaedias grew by feeding from each other, without much innovation.

Encyclopedias are a **cumulative genre**,
in which **90 %** of text consists of **quotations**.

SOURCECYME

MAKING MEDIEVAL ENCYCLOPEDIA TEXTS AVAILABLE ONLINE

- Offer a **radiography/stratigraphy** of erudite medieval knowledge through Latin encyclopedias, in particular those of the thirteenth century
- Provide **centralized, easy online access** to the major witnesses of medieval culture (**philosophy, theology, the sciences, history**)
- Offer a **historically and philologically reliable text** of encyclopedic works provided with scholarly annotations
- Allow **all types of queries** related to Ancient and medieval **sources** of the **literary culture** gathered in Latin encyclopedias
- Make available the **results** of **scholarly literature** produced in the field of encyclopedic studies since the 1970s

SOURCENCYME : A LARGE ANNOTATED, EVOLVING CORPUS OF LATIN ENCYCLOPEDIAS OF THE 13TH C. AND THEIR SOURCES

8

- **Large corpus + a set of evolving critical meta-data ('apparatus')**
 - **Reminders/flags**: scholarly notes – files on authors and works compiled by encyclopedists (utilization of medieval “citation markers” for *auctoritates*) = **mementos**
 - **Precise identification** of each component of the citation in a block referenced by the encyclopedist = **quotation segment**
 - **Annotations** on the forms and modes of transmission of sources
+ **instructions for use**
- **Input interface (collaborative platform) + an online search engine**

Recording, organizing, and tagging the corpus with its specific characteristics

```
</cit>
</div>
- <div type="tractatus" n="CIV">
  <head>DE AQUILA</head>
  - <cit n="1">
    - <quote>
      <anchor xml:id="A342" />
      Aquilarum proprietates et naturas
      <seg type="source_interne" iuxta philosophorum sententias</seg>
      describentes, primo agemus de ipsarum proprietatibus perfectivis, secundo de ipsarum proprietatibus defectivis.
    </quote>
    <note target="#A342" type="annotation" resp="#Philippe.Pons">Bart. Angl., De propr. rer. 12 (Colonia 1472), fols. 101va-102b. Cfr., Alb. Mag., De animalibus
    XXIII, 1 (Stadler) 2, 1433-37</note>
  </cit>
- <div type="chapitre" n="1">
  <head>DE AQUILARUM PROPRIETATIBUS PERFECTIVIS, PRIMUM CAPITULUM</head>
  - <cit n="1">
    - <bibl>
      <author ref="auteurs.xml#plinius_maior">Plinius maior</author>
    </bibl>
    - <quote>
      - <p>
        Aquila est maxime liberalis, ut dicit
        <seg type="marqueur">Plinius</seg>
        , nam predam quam arripit nisi nimia fame arceatur, sola non comedit, immo aliis avibus eam sequentibus quasi commune exponit, sua tamen
        recepta primitus porcione. Et ideo aquilam semper alie aves solent insequi, sperantes quod de ipsius preda eis debeat porcionem aliquam
        impartiri. Sed, quando prius capta sibi non sufficit, tanquam res de republica vivens, avem sibi proximiozem rapit et in medio illam ponit.
      </p>
      - <p>
        Duos lapides preciosos nomine echides, quorum unus est masculinus, alius vero femininus, in nido suo ponit, sine quibus, ut dicitur, parere nequid.
        Gemmam que dicitur achates reponit in nido suo, ut pullos suos custodiat a morsu reptilium venenosorum, ut dicit
        <seg type="marqueur">idem Plinius</seg>
      </p>
    </quote>
  </cit>
  .
```

Chapter title

Annotation anchor

Second-level marker of the medieval source (internal, cited by a first-level source)

Annotation on intermediary sources of information

Reference to the canonical name of the author

First-level marker of the medieval source

Recording, in XML-TEI, of
the *Historia naturalis* of
Juan Gil de Zamora

Recording, organizing, and tagging the corpus in different media and formats (different periods and philological characteristics)

Juan Gil de Zamora, *Historia naturalis*, ed. by A. Domínguez García – Luis García Ballester, 1994

<DE AQUILA>⁴⁹²

Aquilarum proprietates et naturas iuxta philosophorum sententias describentes, primo agemus de ipsarum proprietatibus perfectivis, secundo de ipsarum proprietatibus defectivis.

<DE AQUILARUM PROPRIETATIBUS PERFECTIVIS, PRIMUM CAPTULUM>

Aquila est maxime liberalis, ut dicit *Plinius*, nam prædam quam arripit nisi nimia fame arceatur, sola non comedit, immo aliis avibus eam sequentibus quasi commune exponit, sua tamen recepta primitus porcione. Et ideo aquilam semper alie aves solent insequi, sperantes quod de ipsius præda eis debeat porcione aliquam impartiri. Sed, quando prius capta sibi non sufficit, tanquam res de republica vivens, avem sibi proximiorum rapit et in medio illam ponit.

Duos lapides preciosos nomine echides, quorum unus est masculinus, alius vero femininus, in nido suo ponit, sine quibus, ut dicitur, parere nequid. Gemmam que dicitur achates reponit in nido suo, ut pullos suos custodiat a morsu reptilium venenosorum, ut dicit idem *Plinius*.

THOMAS III - ARBEITSTEXT 01.04.92. 53

bis nascuntur; primum enim ova gignuntur, tandem calore corporis materni formantur et animantur. Idem: Tonitruum corruptum ova tempore cubationis. Idem: Glarea albuginis iniecta in liquorem spissum ut sirupum subtiliat ipsum et attenuat.

DE AQUILA

Aquila, ut dicit *Augustinus*, avis est nobilissima utpote regina avium. Grandis est predo et carnibus vivit. Visum oculorum adeo acutum habet, ut irreverberata acie solis radios intueri possit; unde libenter conversa ad solem sedet. Hec pullos unguibus suspensos radiis solis obicit. Quos cum immobiles tenere aciem viderit, tanquam genere dignos conservat et pascit. Si quos autem habet, quos flectere viderit obtutum, tanquam degeneres abicit. Aquila, sicut dicit *Adelinus*, cum senecta gravatur, fontem frigidissimum notans ibi decontra in sublime volans omnes] transcendit nubes. Ex calore autem propinquæ solis oculorum eius caligo consumitur statimque in impetu cum ipsius calor estu descendens aquis frigidissimis tercio immergitur indeque resurgens statim nidum petit et inter pullos robustos iam ad prædam inequalitate frigoris et caloris quasi quadam febre correpta sudore plumas exiit foveturque a pullis suis et pascitur, quoadusque plumas pennasque recuperans innovetur. *Augustinus* n u s : Rostrum quoque, cui oboritur uncus immodice adeo, ut vix cum labore cibum capere possit, naturali modo petre allidit allidensque uncum excutit et reparatur ad cibum. Pulli aquilarum sine clangore et sine murmuratione sunt. *Jacobus* : Lapidem echitem habet in nido vel, ut aliqui volunt, gagatem utilem ad multa remedia. Hic lapis

De Aquila

CAPVT XXXII.

Sidorus: Aquila ab acumine oculorum vocata est. Tanti enim contuitus esse dicitur, vt cum super maria immobili penna feratur, nec humanis pateat obtutibus, de tanta sublimitate pisculos natate videat, & instar tormenti descendens raptam prædam pennis ad littus pertrahat. Nam & contra radium Solis fertur obtutum non flectere. Vnde & pullos suos vngue suspensos radiis solis obijcit, & quos immobilem aciem tenere viderit, vt dignos genere conferuat, si quos vero obtutum inflectere viderit quasi degeneres abijcit.

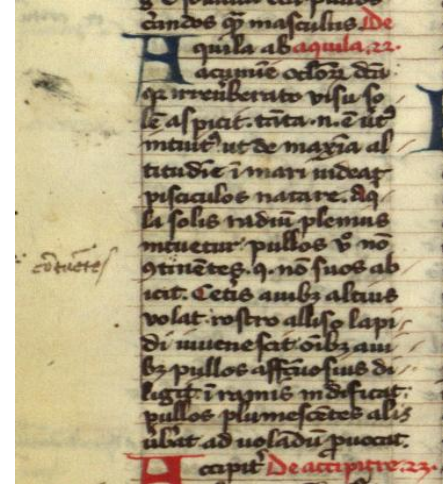
Ambrosius: Aquilæ autem pullum abiectum fulica suscipit, quæ Græcè κρησφῶ dicitur, & cum cum prole sua connectit, eodemque quo factus proprios maternæ sedulitatis officio pascit & nutrit. Idem Aquila cum sit acuti visus valde, cogit pullos suos antequam alas completas habeant solem aspiceret. Et siquidem oculi alicuius lachrymantur, aliquando interficit ipsum. Aquila quoque non redit ad superfluitatem siue reliquias venationis suæ, vt aliqui pullorum comedant ex illa.

Torath: Aquila est avis magna regalis, de qua dicitur quod vbicumque viderit ex alto serpentem, magno stridore oppressum vnguibus laniat, & postquam e tracta de viderit serpentem magno stridore

Aquila est mon.

Probatio pullorum aquila.

Interficiet ser.



Compendium philosophiae, ms. Mantova 271 (C.1.9.)

CAP. I.

De Aquila.

Nunc de avibus in particulari dicendum est, & primo de Aquila, quæ velut regina inter volucres obtinet principatum. Inter omnes avium diuersarum species aquila est maxime liberalis, ut dicit *Plin.* Nam prædam quam arripit, nisi nimia fame arceatur, sola non comedit, immo avibus eam sequentibus quasi communem exponit, sua tamen recepta primitus porcione. Et ideo semper aquilam alie aves solent insequi, sperantes quod de ipsius præda eis debeat aliqua portio impartiri, sed quando præda prius

Kk capta

Vincent of Beauvais, *Speculum naturale*, ed. Douai, 1624.

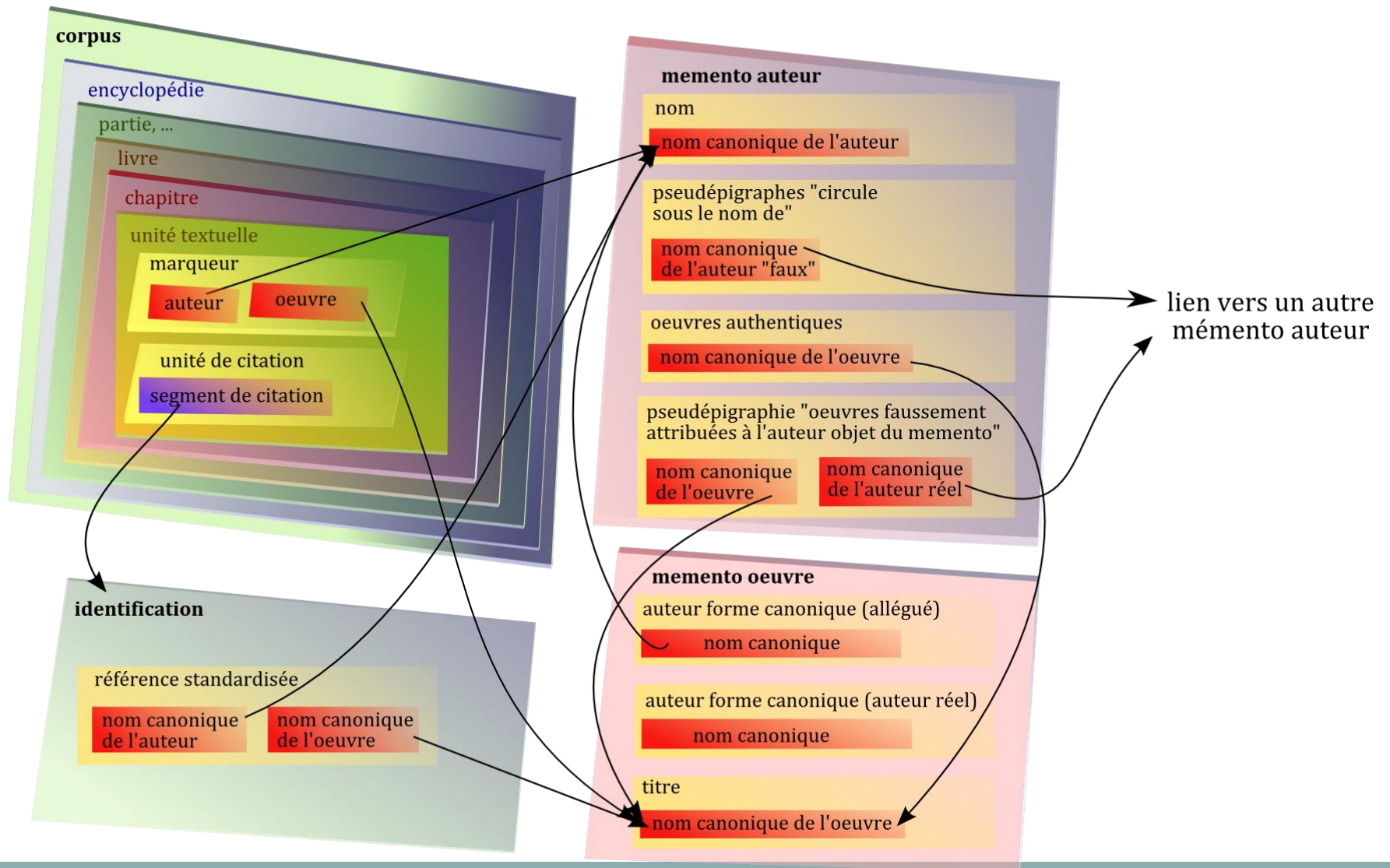
Thomas of Cantimpré, Liber de natura rerum, version III, ed. by Vollmann-Hünemörder, 1992

Bartholomaeus the Englishman, *De proprietatibus rerum*, ed. Frankfurt am Main, 1601.

Medieval markers introduce and define citations that amount to 90% of the documentation

Setting the reminders/flags for c. 1750 authors and works and completing them with bio-bibliographical information

Schéma générique des mementos



WORK FILE

0. AUTHOR-CANONIC FORM :

0.1 AUTHOR-CANONIC FORM (for the actual name of the *auctoritas*, in the case of pseudoepigraphy)

1. IDENTIFICATION

1.1. Title

1.1.1. Title-canonic form:

1.1.2. Documented titles:

1.1.3. Updated title:

1.1.4. Incipit :

Prologue

Text

1.1.5. Explicit :

1.2. Date :

Date - century

2. BIBLIOGRAPHY

2.1. Edition of the reference:

Author– Bibliography

2.1. Manuscript of the reference:

Place – name - reference

2.1.1. Edition for the relevant part of the work:

Auteur – Bibliography

2.1.1. Manuscript for the relevant part of the work:

Place – name – reference

2.2. Other editions:

Author – Bibliography (repeat the field as necessary)

2.2. Other manuscripts :

place – name– reference (repeat the field as necessary)

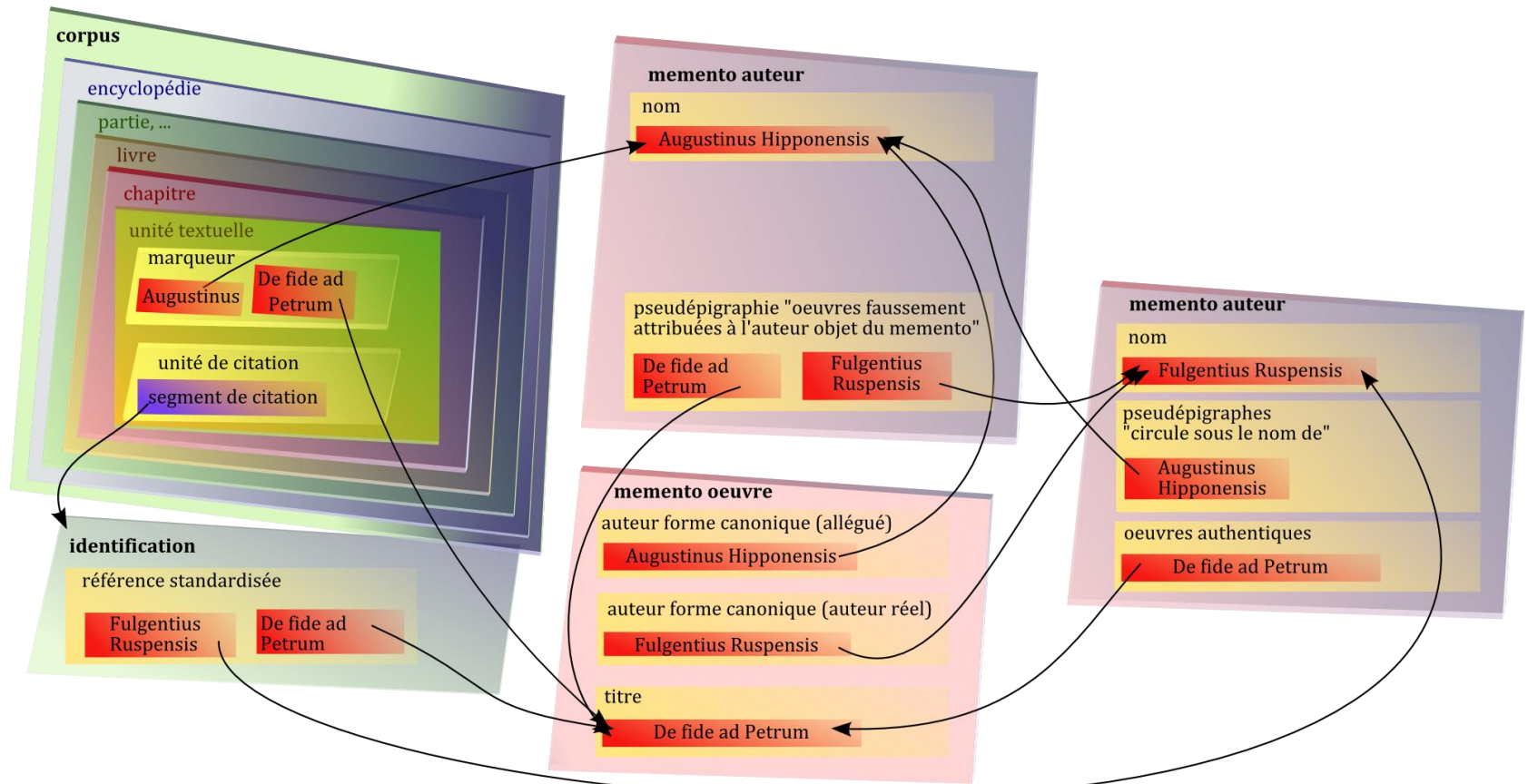
2.3. Reference works:

Author – Bibliography (repeat the field as necessary)

3. NOTES:

Setting the reminders/flags(bio-bibliographical information) for authors and works and resolving cases of pseudoepigraphs, anonyms, and synonyms

Un cas de pseudépigraphie : l'exemple d'Augustin et de Fulgence



Recording, organizing, and tagging the corpus

More than 6,5 million words (DTD and TEI standards)

Presently, 6 (7) encyclopedias :

- *Speculum maius* of Vincent of Beauvais, *trifaria* version:
Speculum naturale, *Speculum historiale*, *Speculum doctrinale* (c. 1250)
- *Historia naturalis* of Juan Gil de Zamora (before 1300)
- Version III of the *Liber de natura rerum* of Thomas of Cantimpré (c. 1250)
- Book of fish from the *Hortus sanitatis* (15th century)

Ready for inclusion or recorded :

De naturis rerum of Alexander Neckam (c. 1200)

Versions I-II of the *Liber de natura rerum* of Thomas of Cantimpré (1230)

De proprietatibus rerum of Bartholomaeus Anglicus, l. I-IV, XVII, VIII (c. 1240-47)

The apocryphal *Speculum morale* (collaboration with Univ. of Monash, Australia)

Pro conservanda sanitate of Vital de Four (beginning of 14th century)

Proemium and the book on musice of the *Liber introductorius* of Michael Scotus (before 1230)

Liber de moralitatibus of Marcus d'Orvieto

Liber de similitudinibus rerum of Jean de san Gimignano

Liber de superioribus et inferioribus of Daniel of Morley (c. 1200)

Continuity– evolution – enhancement

Corpus and a reference site of Medieval Encyclopedism

C O R P U S

- **Continuation of recording** of new encyclopedias **and tagging the corpus** as it grows (DTD et TEI) via
 - new **critical editions** under way by present collaborators:
 - *Compendium philosophiae*, c. 1245 (E. Kuhry – R. Saccenti) ; *De floribus rerum naturalium* of Arnold of Saxony (c.1230-40); Book 24 of *De animalibus* of Albert the Great (CRAHAM Caen), with a critical edition; additional books of the *De proprietatibus rerum* of Bartholomaeus Anglicus...
 - other texts : Ps.-John Folsham, *Chronicon* of Hélinand of Froidmont...

M E T A D A T A

- Continuation of writing **reminders/flags** (bio-bibliographic records) as needed for to manage **nearly 1750** authors and works
- Continuation of **identification** of **sources**, now assigned to files by specialists on a that particular author or source
- Enhancement of the apparatus of **scholarly annotations** relevant to the transmission and manuscript tradition of sources

Corpus and a reference site of medieval encyclopedism

A tool to be developed and transferred from the intranet to the Web

New tools and development

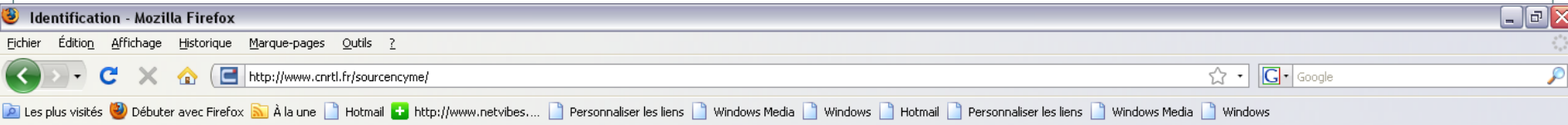
- Creation of a **search engine** and of a **website for public inquiry**
 - **Specifications** of the functions of the **established** site
 - Creation of a **presentation site**
 - **Publication** of the **manual** and of an **introduction** explaining the scientific rationale for historical and philological decisions
 - Make **cross-inquiries possible** through encyclopedic texts
- **Make encyclopedic texts available through citation**, while respecting the limits of editorial rights (no full downloads)
- **Make public** the choices of XML-TEI tags for other researchers (useful for other projects of editions of Latin texts)
- Expanded **collaborations** with select specialist researchers
- **Agreement** with **Brepols** for **cross-searching on LLT** (*Latin Library of Texts* <http://www.brepolis.net>) and **SourcEncyMe**
- **Publication** of research records
spicae-cahiers.univ-lorraine.fr



Spicae

Cahiers de l'Atelier Vincent de Beauvais

A collaborative tool



Choosing an encyclopedia through the interface –
accessible through password

Veillez vous identifier

Identifiant:

Mot de passe:

Encyclopédies

- Vincent de Beauvais - Naturelle
- Vincent de Beauvais - Historiale
- Johannes de Cuba - Hortus sanitatis
- Vincent de Beauvais - Doctrinale
- Iohannes Aegidius Zamorensis - Historia Naturalis

A collaborative tool

Sourcencyme - Mozilla Firefox

Fichier Édition Affichage Historique Marque-pages Outils ?

http://www.cnrtl.fr/sourcencyme/view.php

Les plus visités Débuter avec Firefox À la une Hotmail http://www.netvibes... Personnaliser les liens Windows Media Windows Hotmail Personnaliser les liens Windows Media Windows Recherche Google

Recherche

Chercher

RAZ

Encyclopédie

- tractatus CIV - DE AQUILA
 - chapitre 1 - DE AQUILARUM PROPRIETATIBUS PERFECTIVIS, PRIMUM CAPITULUM
 - 1 - Plinius
 - 2 - Ysidorus
 - 3 - Ambrosius
 - 4 - secundum Aristotilem in nono libro De animalibus
 - 5 - Gregorius
 - 6 - secundum Gregorium
 - 7 - Aristotiles libro sexto
 - 8 - Gregorius, Super Iob
 - 9 - Augustinus
 - 10 - Plinius
 - 11 - Dyascorides
 - chapitre 2 - DE AQUILARUM PROPRIETATIBUS DEFFECTIVIS, SECUNDUM CAPITULUM
 - 1 - Aristotiles libro decimo sexto
 - 2 - Aristotiles libro nono
 - 3 - Plinius
 - 4 - Aristotiles libro primo
 - 5 - Plinius
 - 6 - infra in tractatu de avibus specialibus
 - chapitre 3 - DE AQUILE AD BEATUM JOHANNEM CONGRUA COMPARACIONE, TERCIVM CAPITULUM
- tractatus CV - DE AQUILONE VENTO
- tractatus CVI - AQUITANIA
- tractatus CVII - DE ARABIA
- tractatus CVIII - DE ARAGONIA

Citation

Citation n°1 - Marqueurs médiévaux : **Plinius, idem Plinius**

Auteur	Oeuvre
Plinius maior coller modifier	coller modifier

Aquila est maxime liberalis, ut dicit **Plinius**, nam predam quam arripit nisi nimia fame arceatur, sola non comedit, immo aliis avibus eam sequentibus quasi commune exponit, sua tamen recepta primitus porcione. Et ideo aquilam semper alie aves solent insequi, sperantes quod de ipsius preda eis debeat porcionem aliquam impartiri. Sed, quando prius capta sibi non sufficit, tanquam res de republica vivens, avem sibi proximiozem rapit et in medio illam ponit.

Duos lapides preciosos nomine echides, quorum unus est masculinus, alius vero femininus, in nido suo ponit, sine quibus, ut dicitur, parire nequid. Gemmam que dicitur achates reponit in nido suo, ut pullos suos custodiat a morsu reptilium venenosorum, ut dicit **idem Plinius**.

Vérouiller citation Editer citation Ajouter identification

Ajouter une identification

Identification:

Auteur réel	Oeuvre
Plinius maior modifier	modifier

Sélectionner la position de début et de fin de l'identification:

Aquila est maxime liberalis, ut dicit nam predam quam arripit nisi nimia fame arceatur, sola non comedit, immo aliis avibus eam sequentibus quasi commune exponit, sua tamen recepta primitus porcione. Et ideo aquilam semper alie aves solent insequi, sperantes quod de ipsius preda eis debeat porcionem aliquam impartiri. Sed, quando prius capta sibi non sufficit, tanquam res de republica vivens, avem sibi proximiozem rapit et in medio illam ponit. Duos lapides preciosos nomine echides, quorum unus est masculinus, alius vero femininus, in nido suo ponit, sine quibus, ut dicitur, parire nequid. Gemmam que dicitur achates reponit in nido suo, ut pullos suos custodiat a morsu reptilium venenosorum, ut dicit

Texte de l'identification:

Annuler Enregistrer

< DE AQUILA >⁴⁹²

Aquilarum proprietates et naturas iuxta philosophorum sentencias describentes, primo agemus de ipsarum proprietatibus perfectivis, secundo de ipsarum proprietatibus deffectivis.

<DE AQUILARUM PROPRIETATIBUS PERFECTIVIS, PRIMUM CAPITULUM> 20

Aquila est maxime liberalis, ut dicit *Plinius*, nam predam quam arripit nisi nimia fame arceatur, sola non comedit, immo aliis avibus eam sequentibus quasi commune exponit, sua tamen recepta primitus porcione. Et ideo aquilam semper alie aves solent insequi, sperantes quod de ipsius preda eis debeat porcionem aliquam impartiri. Sed, quando prius capta sibi non sufficit, tanquam res de republica vivens, avem sibi proximiozem rapit et in medio illam ponit. 25

Duos lapides preciosos nomine echides, quorum unus est masculinus, alius vero femininus, in nido suo ponit, sine quibus, ut dicitur, parire nequid. Gemmam que dicitur achates reponit in nido suo, ut pullos suos custodiat a morsu 30

reptilium venenosorum, ut dicit *idem Plinius*.

13. sunt mg. B corr. ex sicut

⁴⁹¹ 1 Cor 12.4-11 ⁴⁹² Bart. Angl., *De propr. rer.* 12 (Colonia 1472), fols. 101va-102b. *Cfr.*, Alb. Mag., *De animalibus* XXIII,1 (Stadler) 2, 1433-37

A collaborative tool

Sourcencyme - Mozilla Firefox

Fichier Édition Affichage Historique Marque-pages Outils ?

Sourcencyme

Encyclopédie

- [Actor]
- chapitre III - QUOD MUNDUS ARCHETYPUS IPSE SIT DEI FILIUS
 - Basilius in Hexaameron libro lo
 - Augustinus de trinitate libro VIo
 - Glossa super epistolam ad Hebreos
 - Glossa super lob
 - Augustinus in libro LXXXIII
 - Questionum
 - Origenes in homilia super principio Iohannis
- chapitre III - QUID SIT DEUS
 - Dionysius in libro de divinis nominibus
 - Ioannes Damascenus libro lo
 - Augustinus de civitate dei in libro XXIIo
 - Helinandus
 - [Secundus quoque philosophus ita]
 - Dionysius

Citation

Marqueur médiéval : Basilius in Hexaameron libro lo

Auteur	Oeuvre
Basilius caesariensis	Homilie in Hexameron

Erat autem antiquissima ordinatio creature ad essentias eas accommodatus, que extra mundum sunt, orta sine tempore, sempiterna sibi que propria, in qua deus omnium conditor instituit opera certa, hoc est lumen intelligibile et eternum, beatitudini conveniens omnium amantium deum.

Ajouter une identification

Identification:

Auteur réel	Oeuvre
Basilius caesariensis	Homilie in Hexameron

Sélectionner la position de début et de fin de l'identification:

Erat autem antiquissima ordinatio creature ad essentias eas accommodatus, que extra mundum sunt, orta sine tempore, sempiterna sibi que propria, in qua deus omnium conditor instituit opera certa, hoc est lumen intelligibile et eternum, beatitudini conveniens omnium amantium deum.

Texte de l'identification:

mon identification

Annuler Enregistrer

Modifier annotations

Creating an identification

A collaborative tool

Sourcencyme

Encyclopédie

- [Actor]
- chapitre III - QUOD MUNDUS ARCHETYPUS IPSE SIT DEI FILIUS
 - Basilus in Hexaemeron libro lo
 - Augustinus de trinitate libro Vlo
 - Glossa super epistolam ad Hebreos
 - Glossa super lob
 - Augustinus in libro LXXXIII
 - Questionum
 - Origenes in homilia super principio Iohannis
- chapitre III - QUID SIT DEUS
 - Dionysius in libro de divinis nominibus Ioaanes
 - Damascenus in libro lo
 - Augustinus de civitate dei in libro XXlo
 - Helinandus [Secundus quoque philosophus ita]
 - Dionysius ubi supra
 - Bernardus Clarevallensis in libro de consideratione Vo

Citation

Marqueur médiéval : Bernardus Clarevallensis in libro de consideratione Vo

Auteur	Oeuvre
Bernardus clarevallensis	De consideratione ad Eugenium papam

Quid est inquam deus? Quod aduniversum spectat finis; quod ad delectationem salus; quod ad se, ipse novit. Quid est deus? Non minus perversorum pena, quam gloria humilium. Est enim rationabilis quedam equitatis directio, inconvertibilis atque indeclinabilis, quippe attingens ubique cui illisa omnis pravitas conturbetur, necesse est. Quid est deus? Longitudo, latitudo, sublimitas et profundum. Longitudo propter eternitatem interminabilem. Latitudo propter charitatem immensurabilem. Sublimitas propter maiestatem inattingibilem. Profundum propter sapientiam inscrutabilem. Hec sancti, secundum apostolorum comprehendunt.

Déverrouiller citation

Identification

Mémento

Nom de l'auteur : Bernard de Clairvaux

Date : Fontaines-lès-Avignon 1090 – abbaye de Clairvaux 28 août 1153

Occupation : Abbé de Clairvaux et théologien. Issu de la noblesse bourguignonne, Bernard reçoit sa formation chez les chanoines réguliers de Saint-Vorles, à Châtillon-sur-Seine près de Dijon, où lui sont enseignés les arts libéraux, surtout ceux du trivium. En 1113, il entre dans l'abbaye de Cîteaux, fondée par Robert de Molesme en 1098. En 1115, il fonde l'abbaye de Clairvaux, la troisième « fille » de Cîteaux qui commença à essaimer dès 1118 avec le succès que l'on sait. Bernard en resta l'abbé jusqu'à sa mort en 1153. Son activité littéraire date des premières années de son abbatiat, de la rencontre avec Guillaume de Saint-Thierry et de la découverte du Cantique des Cantiques. Les productions suivront selon un rythme soutenu, mêlant parmi d'autres les sermons, les lettres, les traités théologiques et polémiques. Dans ce dernier domaine, son activité s'intensifia surtout après 1130, ralliant nombre d'autorités ecclésiastiques et politiques au parti d'Innocent II contre le schismatique Anaclet II et intervenant successivement contre Abélard (1140-1141), l'hérésie manichéenne qui se propage dans le Lanquedoc (1145), contre la persécution des juifs dans la vallée du Rhin (1146), enfin contre les positions théologiques de Gilbert de La Porrée (1148). Bien que se décrivant comme « la chimère de [son] siècle » (Lettre 250, 4), la contradiction entre vie monastique et engagement dans l'histoire n'existe que pour le lecteur moderne. « Ce n'est que du sein de l'institution monastique qu'il envisage la possibilité de son action réformatrice parce que celle-ci ne veut pas tant porter sur les institutions que sur les hommes en leur montrant l'idéal chrétien de sainteté et de béatitude que le monachisme, authentiquement vécu, comme il peut l'être plus aisément dans les ordres plus austères que sont Cîteaux ou la Chartreuse, doit manifester plus clairement » (P. Nouzille). Même si son action a pu être jugée diversement par la postérité, son influence théologique et spirituelle s'exerce durablement au Moyen Âge, notamment sur Vincent de Beauvais. Bernard compte au nombre des autorités les plus citées dans le Speculum maius. Le livre 28 du Speculum historiale lui est ainsi entièrement consacré. Béatifié le 18 janvier 1174 par Alexandre III, l'humaniste Nicolas Le Fèvre lui décerna au XVIe s. le titre de « dernier des Pères ». En 1830, Pie XIII l'éleva au rang de docteur de l'Eglise.

Oeuvres authentiques :

Titre
Apologia ad C. ii'elimum Sancti Theodorici abbatem
De consideratione ad Eugenium papam

Attaching a
flag/
memento

A collaborative tool

The screenshot displays the Sourcencyme web application. On the left, a sidebar titled 'Encyclopédie' contains a tree view with entries like 'chapitre III - QUOD MUNDUS ARCHETYPUS IPSE SIT DEI FILIUS' and 'Basilius in Hexaameron libro lo'. The main content area is titled 'Citation' and shows a medieval text snippet: 'Erat autem propria, in... accomodat, que extra mundum sunt, orta sine tempore, sempiterna sibi que est lumen intelligibile et eternum, beatitudini conveniens omnium amantium deum.' A dialog box titled 'Choix d'un auteur' is open, listing various authors. 'Basilius Caesariensis' is selected in the list. The dialog box has buttons for 'Copier', 'Annuler', and 'Sauvegarder'. The background text is partially obscured by the dialog box.

Marqueur médiéval : Basilius in Hexaameron libro lo

	Oeuvre
coller modifier	Homilie in Hexameron coller modifier

...accomodat, que extra mundum sunt, orta sine tempore, sempiterna sibi que est lumen intelligibile et eternum, beatitudini conveniens omnium amantium deum.

[Ajouter identification](#) [Ajouter annotation](#) [Editer annotations](#)

Choix d'un auteur

- Anonymus
- Anselmus Cantuariensis
- Anselmus Laudunensis
- Antiqui
- Antiqui astrologi
- Antiqui philosophi
- Apollonius Tyaneus
- Apuleius Lucius
- Arator Subdiaconus
- Archytas Tarentinus
- Aristoteles
- Arnoldus Saxo
- Astrologus
- Athanasius Alexandrinus
- Athenodorus Stoicus
- Augustinus Hipponensis
- Aulus Gellius
- Averroes
- Avianus Flavius
- Avicbron
- Avicenna
- Azo
- Baldricus Burguliensis
- Balinus
- Bartholomaeus Salernitanus
- Basilius Caesariensis**

[Copier](#) [Annuler](#) [Sauvegarder](#)

Access to the list of canonic names

Partnership *Hortus sanitatis*

Centre de recherches archéologiques et historiques anciennes et médiévales CRAHAM, UMR 6273

The image displays a complex web application interface for the 'Hortus sanitatis' project. It is divided into several main sections:

- XML Editor (Left):** Shows the raw XML code for a chapter titled 'Capitulum I note type="apparat"'. The code includes metadata like 'xml:lang="la"' and 'xml:id="LAT.3"', and content with various annotations such as '<sup>' and '<note>'. A status bar at the bottom indicates '283 | 10 | XML | Unicode (UTF-8) | Unix (LF) | 1 169 313 / ... / 16 687'.
- Search Interface (Top Right):** A browser window showing a search page with a search bar, a 'Chercher' button, and a 'RAZ' button. Below the search bar is an 'Encyclopédie' section with a tree view of contents including 'prologue - Prohemium', 'chapitre I - Abremon, achandes, accipender, albiret et alphoram', and 'chapitre II - Anguilla'.
- Citation and Identification (Right):** A 'Citation' section for 'Isidorus' with a 'Dévrouiller citation' button. Below it is an 'Identification' section showing 'Responsable : groupe_de_recherche_ichthya' and 'Identification : Isidorus Hispanensis' with a table for 'Auteur' and 'Etymologiarum'. A 'Mémento' section is also visible.
- Digital Manuscript (Bottom):** A preview of a manuscript page titled 'Tractatus' with a medieval illustration of a person in a hat and red tunic standing by a body of water with a basket. The text is in Latin, starting with 'nis est, ut quanto fortius preferis. Iste et...'. A page number '330 / ... / 452' is visible at the bottom.

Examples of using the corpus

Additions after the incunable version

(caution regarding the Douai ed. of 1624)

Speculum naturale I,3, Quod mundus archetypus ipse sit Dei filius :

Basilus in Hexaameron libro Io : *Erat autem antiquissima ordinatio creature ad essentias eas accommodatus, que extra mundum sunt, [apta virtutibus,] orta sine tempore, sempiterna sibi que propria, in qua deus omnium conditor instituit opera certa, hoc est lumen intelligibile et eternum, beatitudini conveniens omnium amantium deum*

➤ **An annotation** which indicates a part of the sentence missing from the textual tradition (*i.e.* the critical edition of the text of Basil, manuscripts and incunable editions of the SN): an assumed **intervention of the editors** of the Douai edition.

The same citation is in ***SN I, 21, De arte divina qua Deus fabricavit omnia,*** but without the added phrase *ad essentias eas accomodatus* :

Basilus in Hexaameron libro Io. *Erat enim antiquissima ordinatio creature, illis que extra mundum sunt, apta virtutibus, orta sine tempore, sempiterna sibi que propria, in qua deus omnium conditor instituit opera certa, hec est lumen intelligibile et eternum, beatitudini conveniens omnium amantium deum.*

Examples of using the corpus

Rewriting of compiled texts

Reformulation

SN I,16, Qualiter ad trium personarum distinctionem utrinque appropinquaverunt [Augustine, *De civitate dei*]: *Nam et nos quidem in nobis imaginem agnoscimus illius trinitatis summe et non equalem, tamen adhuc reformatione perficiendam, ut ei proxima sit etiam similitudine.*

➤ **Annotation** to be placed in this last sentence: summarizing the trinitarian theory of Porphyry, Augustine said he did not understand exactly what was the third entity defined by Porphyry between God the Father and God the Son. Vincent of Beauvais transforms the sentence of Augustine whose doubt becomes an affirmation.

Compare with **Augustine**: *Et nos quidem in nobis, tametsi non aequalem, immo ualde longeque distantem, neque coaeternam et, quo breuius totum dicitur, non eiusdem substantiae, cuius Deus est, tamen qua Deo nihil sit in rebus ab eo factis natura propinquius, imaginem Dei, hoc est illius summae trinitatis, agnoscimus, adhuc reformatione perficiendam, ut sit etiam similitudine proxima.*

Examples of using the corpus

Rewriting of compiled texts

Replacement of biblical quotations in a cosmological passage (an update)

SN II,1 : Vincent of Beauvais has replaced the biblical quotation used by **William of Conches, *Dragmaticon***, to illustrate what is heaven, with an extract from a liturgy of the hours:

Aliquando namque aer dicitur celum: ut cum dicitur: "et aque que super celos sunt [...]" et "volucres celi [...]". Aliquando ether qui et ignis...

➤ Cf. Ps. 148 : *Laudate eum celi celorum: et aque que super celos sunt laudent nomen domini.*

➤ Cf. *Benedicite : Benedicite, cete, et omnia, quae moventur in aquis, Domino, benedicite, omnes volucres caeli, Domino*

= **William of Conches: *Philosophus: Aer aliquando dicitur caelum, ut ibi : Qui in auibus caeli illudunt ; aliquando aether, qui et ignis***
(Baruch, III, 17 : « where are the princes of nations ... who made sport of the birds of the air...").

Examples of using the corpus

Commentary glosses

SN II, 13, *De mutua permutatione [elementorum]*: insertion into the text of Aristotle of glosses which may have been taken from **interlinear glosses** of a manuscript or could have been written during compilation

Aristoteles in primo libro meteororum [tr. I]. Aqua quidem existit in aere scilicet per evaporationem. Et aer existit in aqua: quia sic disposuit utrumque deus gloriosus et sublimis. Non autem ex omni aqua fit aer. Sed ex vapore remanente multo per caliditatem cum sua humiditate, quando elevatur ex aqua et terra scilicet vapor aquosus. Similiter non fit aqua ex omni aere, sed ex aere multi vaporis, (...)

SN III, 48, *Quid sit locus* [Aristotle, *Physica* IV, 4, 211b7-14: Fully glossed citation]: *Idem in IVo libro. Ex his ergo patet quid sit locus forte autem quatuor sunt, quorum unum aliquid necesse est esse locum, scilicet aut formam aut materiam aut spacium aliquod in medio extremorum aut extrema. Forma quidem videtur esse propter id quod continet. In eodem enim sunt extrema continentis et contenti. Sunt quidam utraque termini, sed non eiusdem. Nam species quidem rei, scilicet contente. Locus autem continentis corporis, scilicet a contento divisus.*

➤ This supports the hypothesis that the team of Vincent of Beauvais has used **manuscripts of the Aristotelian corpus** whose glosses were integrated into the SN. Another ex.: III, 49 ; III, 51-52 (series of glosses *scilicet, id est*).

Examples of using the corpus

Synonymous glosses

SN IX,147, De tribulo (Avicenna, Canon): *Hasek, id est tribuli, secundum Dioscoridem due sunt species...*

➤ **Glosses** which accompany Arabic terms

Cf. Canon, [II, tr. 2, c. 339 red passages indicate text not in V of B: indications of measures and guide to structure] :

*De haselz. **Haselz quod est.** Qui silvestris est terreatatis est plurime et domesticus est plurime aqueitatis. et universaliter est substantie humide. (...) Haselz **secundum diascorides duas habet species que sunt frigide et sicce. Alii autem dixerunt quod est calidus in principio primi** et siccus in primo. et est magis simile haselz nostre terre. **Operatio et pr.** In ipso est prohibitum effusionis materierum propter suam stipticitatem et maturatio et lenificatio. (...) Prohibet accidere apostemata calida **et effusione materierum** et est bonus apostematibus gutturis. **Ulue et ul.** Confert ulceribus antiquis et putridis in carne cum melle. **Membra capitis.** Est bonus ulceribus gingive putridis. **Membra oculi.** Intrat succus eius in alcofol. **Membra anhe. et pec.** (...) **Membra expul.** Augmentum efficit in coitu et frangit lapidem renum ac vesice et similiter eius succus et confert difficultati urine et colice. **Venena.** (...) fructus silvestris conferunt morsui vipere **et due .3. eius** cum vino venenis perniciosis conferunt. et ex decoctione eius aspergitur locus et interficit pulices.*

Several other examples in XII, 65 (*dirdar, id est fraxinus*), XII,75 (*rob, id est vinum coctum*) etc.

➤ All these synonyms come from the **lexicon** (inc. *alfachim, id est medicus*) which is found at the end of some of the manuscripts of Avicenna's Canon.

Examples of using the corpus

Kinship with the manuscript tradition of compiled texts

SN XV, 41, De triplicitatibus [planetarum] ac terminis et faciebus : Alcabitius, Introductorius :

Annotation of *triplicitates* signals reconciliations between the text of Vincent of Beauvais and the **manuscript tradition** of the *Introductorium ad scientiam astrologie iudicialis* of **Al-Qabîsî** (*K. al-Mudkhal ilâ sinâ'at ahkâm an-nujûm*, before 967), showing that the family of the model is the one closest to the Arabic text (β)

Examples of using the corpus

Influences

SN VII, 91, De quadruplici corporum et spirituum reparatione, Alchymista:

Thanks to the identification of alchemical sources, **unknown influence of the *De aluminibus et salibus*** it was possible to trace in this text the otherwise attributed to **Razi** and of the *Epistola ad Hasen* attributed to **Avicenna**, which, with other elements, allows us to date the ***Alchymista*** to the end of the 12th -beginning of the 13th c.

➤ **Cf.** S. Moureau, *Les sources alchimiques de Vincent de Beauvais*, in ***Spicae***. *Cahiers de l'Atelier Vincent de Beauvais*, new series, 2, 2012.

Examples of using the corpus

Vocabulary

SN III, 17, *De circulis in maiori sphaera imaginandis. Ex sphaera:* Text which is part of the tradition of **commentaries on the *Sphere***, but which has not yet been detected in manuscripts.

Secundum punctum intelligamus recte in meridie in extremitate firmamenti et dicitur **polus antarcticus**, quasi contra arcton. *Tertium* imaginemur directe super **verticem** nostrum et dicitur **verticale**. *Quartum* econtra recte sub pedibus nostris et dicitur **oppositum verticali**.

➤ A very rare technical term **verticale** (*vertiginale* in Ms. Paris, BnF 14387), based on the word *vertex*.

Examples of using the corpus

Finding traces of arithmetical invention (Invention of the 0)

SD XVI, 9 De computo et algorismo

Numerorum igitur alius **digitus**, alius **articulus**, alius **numerus compositus**.

Digitus est quilibet numerus qui potest representari per unicum figuram.

Articulus est numerus decuplus ad aliquem.

Compositus numerus est ex digito et articulo. Ad numeros istos representandos **invente sunt** IX figure tales : 9 8 7 6 5 4 3 2 1, que ad differentiam latinarum scribende sunt **a dextra in sinistram**. Harum talis est lex: quilibet in primo loco posita significat **unitatem**, vel unitates ; in secundo denarium, vel **denarios**. In tertio **centenarium**, vel centenarios. In quarto **millenarium**, vel millenarios. Et ut brevius loquar, quilibet figura posita in secundo loco significat decies magis quam si esset in primo, et decies magis in tertio quam in secundo, et sic in infinitum. **Sed** nondum istis figuris representari potest quilibet numerus, quin maior excrescat, v. g. **non possumus his figuris representare X**: si enim scriberemus figuram unitatis in primo loco, et eandem in secundo fierent XI secundum legem predictam.

Idem: si scriberemus figuram unitatis in primo loco et figuram novenarii in secundo, fierent XCI, secundum eandem legem. Item: si e contra figuram novenarii in primo loco, et figuram unitatis in secundo fierent XIX, secundum eandem regulam. **Inventa est igitur decima figura talis, scilicet 0 que cifra appellatur**. Nichilque representat, sed posita in primo loco facit aliam figuram esse in secundo loco, respectu sui, ac per hoc decuplum significare, quam si esset in primo, iuxta prefatam rationem. Cum hac ergo figura **possumus representare X**. Ipsa **enim** in primo loco posita facit figuram unitatis esse in secundo si subscribatur, que ibi significat X, **ut predictum est**. Artis huius species sunt VI, scilicet additio, subtractio, duplatio, dimidiatio, multiplicatio, divisio, de quibus singulis proprie regule **dante sunt in Algorismo**