

those who have known and loved the land over which Canigou presides, and may reveal to them many of its wonders which they had missed.

*The Land of France* is less well adapted for imaginative travel by the fireside. Its authors compass the whole of France, outside Paris and the cosmopolitan tourist centres, in 150 pages, with breathless determination to miss nothing and stop for nothing. But their book would be of value to the novice-traveller on his first assertion of independence from conducted parties. The accompanying photographs, moreover, are excellent and well chosen.

HENRY GORDON.

### MEDIÆVAL STUDIES

THE University of Notre Dame, Indiana (U.S.A.), has undertaken the publication of a series in Mediæval Studies. It will include critical studies of mediæval writers and their works, critical editions of texts, doctrinal, historical and literary studies in the several branches of mediæval learning, but especially in the theology and philosophy of the twelfth and thirteenth centuries. Three volumes have already appeared, and others are in preparation. The first volume on the works of the Chancellor of Paris, Peter of Poitiers, is by the Editor himself, Dr. Philip S. Moore, C.S.C.<sup>1</sup> It is a good beginning and promises well for the series. This conscientious work opens with a biographical sketch of Peter of Poitiers, in which are collected with painstaking care from chronicles and other sources all the references relating to his birth and education, his teaching career and his chancellorship. The date of his birth is unknown; but we may say that he was born at Poitiers or in the Poitou, seemingly in 1130 or thereabouts. He pursued his studies presumably at Paris, and was a pupil of the famous Master of the Sentences, Peter Lombard, some time before 1159, date of the Lombard's elevation to the bishopric of Paris. His accession to the chancellorship of Notre Dame of Paris is to be fixed at 1193. His death took place on December 3rd, 1205, when he was still a deacon.

The question of authenticity is to the fore in this book, since in mediæval times works were frequently ascribed indiscrimi-

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<sup>1</sup> Philip S. Moore, *The Works of Peter of Poitiers, Master in Theology and Chancellor of Paris (1193-1205)*. Notre Dame, Indiana (U.S.A.). (Publications in Mediæval Studies, The University of Notre Dame, I). Pp. 1-218, \$1.75.

nately to various writers; hence the search for the true author occupies one of the chief tasks of the student in this field. Dr. Moore establishes solidly Peter's authorship of the *Sententiarum libri quinque*, the *Distinctiones super Psalterium*, and a good number of sermons. Glorieux regarded as doubtful the *Allegoriæ super Tabernaculum Moysis* and the *Compendium historiæ in genealogia Christi (Compendium historiæ Veteris ac Novi Testamenti)*, whereas the *Glossæ super Sententias* and the *Allegoriæ in Scripturam* he gave as authentic. Moore shows that the latter are clearly spurious, whilst the former are genuine works of Peter of Poitiers. And because the *Compendium* came down to us in many interpolated forms, the author gives in an Appendix the original text comparing it with two interpolated editions. From the fact that Peter Comestor ended his *Historia scholastica* with the history of the Gospels, and that several manuscripts attribute the *Historia Actuum Apostolorum* (a continuation of Peter Comestor's History) to a Master Peter of Poitiers, Dr. Moore is inclined to ascribe to him this work also. Of each of these works Dr. Moore gives the list of the manuscripts, examines its nature, contents, method, and other connected questions. Of all Peter's writings the most important are undoubtedly the Five Books of the Sentences. They are not a commentary on Peter Lombard's Sentences, but rather a personal work, planned on the same pattern, into which are introduced many questions not treated by the Lombard. However, the whole work is in close dependence on that of his Master. In all important doctrines Peter of Poitiers agrees with Peter Lombard and very rarely disagrees with him. The order of presentation of the different treatises follows in general that of the Lombard's Sentences, but in two instances Peter of Poitiers modified this plan in a more logical order, giving in this way the proper place to the treatise on God and assuring to moral theology its proper importance and development. Dr. Moore's discussion of the origin and evolution of the *disputatio* in the mediæval theological curriculum and its connection with the *lectio* seems to me rather involved and somewhat obscure. Peter of Poitiers often remarked that he purposely left out all those topics which were not *dubitabilia* or *disputationsi accommodata*, their proper place being rather in the *lectio*. By this Dr. Moore means 'that in his *lectio* Peter of Poitiers chose controversial matter, which would give rise to questions, the discussion of which would furnish material for the *disputatio*.' That is, 'that Peter prepared his *lectio* in view of the *disputatio*' (p. 47). The reference given in *note 41* rather points

to the inverse order, viz. that the Sentences were meant as a supplementary instruction to the *lectio* on Scriptures and not vice-versa: 'Sed haec magis lectionis quam disputationis sunt, et ideo praetermittenda' (PL. 211, 949). Dr. Moore in collaboration with M. Dulong and J. N. Garvin is preparing a critical edition with notes of the *Sententiarum libri quinque*, which will be welcomed by all scholars, the Migne edition being in so many ways imperfect. Good indexes close the volume.

The plan of editing the works of Peter of Poitiers is already in course of realization. Dr. P. Moore and J. A. Corbett present us, in the third volume of the series, with a critical edition of the *Allegoriae super Tabernaculum Moysis*,<sup>2</sup> hitherto unpublished, and whose authenticity Moore had indicated in his previous work. If the importance of this treatise is not excessively great in theology, it is, however, valuable as an illustration of mediæval interpretation of the Scriptures according to the allegorical sense. In four chapters Peter of Poitiers deals with the materials of the tabernacle which the Lord commanded to be built during the journey of the Jews from Egypt to the Promised Land, with its composition, with the offering or furnishing of its materials, and with its builders (Exod. xxx, 12-16). It is noteworthy that although Peter is chiefly concerned with the allegorical interpretation, and hence chooses topics and events which lend themselves best to allegory, touching only incidentally the historical, anagogical and tropological meanings of the text, he stresses the importance of the literal or historical sense which is the indispensable foundation upon which the allegorical is to be built: 'Non supposito historie fundamento, super quo parietes allegorie debent erigi et tectum tropologic, idest moralis vel anagogici intellectus, debet collocari, totum spiritualis intelligentie edificium nutat' (p. 2). Nine manuscripts are known of this work, but the edition is based on six available MSS. The Editors could not obtain photostatic copies of two of the others, and the third, *Erfurt*, Stadt.-Bibl., Amplon. Q. 104, was found so defective that it was regarded of not value. The critical problems raised by this work having already been discussed in the previous study, the Editors introduce the text very briefly, but Dr. Moore takes the opportunity to correct a faulty textual interpretation which he had given therein in Chapter II.

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<sup>2</sup> *Petri Pictaviensis Allegoriae super Tabernaculum Moysis*, by Philip Moore and J. A. Corbett. (Publ. in Med. Studies, III). Notre Dame, Indiana, 1938. Pp. xxiii-214. \$1.75.