

Finalizamos con un comentario a los índices. Los de nombres propios de persona y lugar son también una hermosa aportación, entre otras razones, porque muchas de estas referencias son difíciles de consultar en contextos latinos que provienen del árabe (nos referimos, por ejemplo, a obras de astronomía o de historiografía). El índice titulado *verba arabica* es especialmente valioso, no sólo por la misma razón y las noticias de *realia* que conllevan, sino también porque en muchos de ellos se aprecia el sistema de adaptación de la lengua árabe al latín, que mantiene con toda probabilidad rasgos andalusíes (por ejemplo, en la pronunciación que entraña *alferdeuz* para al-firdaws; *alhigere* para al-hijra; o *arruteba* para al-ruṭab).

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FRANK T. COULSON, JUSTIN HAYNES, *The Moralized Ovid: Pierre Bersuire*, *Dumbarton Oaks Medieval Library* 82, Cambridge MA-London: Harvard University Press, 2023, xviii+823 pp., \$35.00, ISBN 978-0-674-29084-6 (hb).

No modern scholar has done more than Frank T. Coulson to shine light on the medieval reception of the Roman poet Publius Ovidius Naso, better known as Ovid (43 BCE-17/18 CE). As the author of numerous studies, editions, translations, and research aids related to the imperial poet, Coulson has single-handedly made the early twenty-first century a true *aetas Ovidiana* for scholarship on the legacy of Ovid's influence on premodern Christian readers.¹ His most recent contribution is a collaboration with Justin Haynes on a Latin edition and English translation of a sprawling fourteenth-century commentary on the *Metamorphoses* known as the *Moralized Ovid (Ovidius moralizatus)*. Composed by the Benedictine preacher Pierre Bersuire (c. 1290-1362) during his residencies at Avignon and Paris in the 1340s and 1350s, the *Moralized Ovid* offered readers elaborate Christian interpretations of the Greek and Roman myths collected in the poet's best-known poem. Bersuire had originally conceived of this commentary as part of a longer work entitled *Reductorium morale*, which aimed to sanitize pagan mythology for Christian audiences, but the *Moralized Ovid* circulated independently soon after its completion. Surviving in over ninety manuscripts and many early printed

¹ See, for example, *Ovid in the Middle Ages*, in J.G. Clark, F.T. Coulson, K.L. McKinley, eds., Cambridge 2011; *The Vulgate Commentary on Ovid's Metamorphoses, Book 1*, ed. and trans. F.T. Coulson, Kalamazoo MI 2015; and F.T. Coulson, H. Anderson, *Catalogus Translationum et Commentariorum: Medieval and Renaissance Latin Translations and Commentaries, Volume XII: Ovid, Metamorphoses*, Toronto 2022.

editions, it quickly became the standard interpretation of the *Metamorphoses* in later medieval Europe.

Intended to provide useful and memorable anecdotes for preachers, the *Moralized Ovid* drew on a millennium-old tradition of Ovid interpretation dating back to the early Middle Ages to present allegorical readings of ancient myths for Christian consumption. Bersuire organized the work into fifteen chapters, one for each book of the *Metamorphoses*, and prefaced it with a gallery of descriptions of the major Greek and Roman gods and goddesses, entitled *On the Forms and Figures of the Gods*. His interpretation of Ovid's myths follows a formula. Bersuire first summarizes the story in question and then offers a Christian interpretation of it supported by quotations from the Bible, the Church fathers, and sometimes even pagan authors. For example, in the fourth chapter of Book 8, Bersuire presents the story of Theseus, Ariadne, and the Minotaur (pp. 480-5). The preacher interpreted the half-bull monster as the devil, hell, or death. Just as Minos defeated the Athenians and consigned their bodies to the Minotaur, so too did Lucifer defeat Adam and consign his descendants to death. Like the labyrinth beneath the palace of Minos, Hell is a place from which there is no return, according to Wisdom 2:1. Nonetheless, Theseus dared to enter that forbidding place and defeat the monster therein, just as Christ descended to Hell to conquer death. There are dozens upon dozens of similarly pithy and memorable interpretations of ancient myths in Bersuire's work.

There is much to admire in this handsome edition of the *Moralized Ovid*. The Latin text is based on the 1509 printing by Jodocus Badius, which derives from the earliest recension of the work produced by Bersuire around 1340 in Avignon. The translation is lucid and enjoyable to read. The introduction to the volume is informative despite being laconic, a hallmark of all volumes in the *Dumbarton Oaks Medieval Library Series*. The editors have gone out of their way to make references to the Bible more precise. For example, a quotation from "Canticorum I" in the Latin text is rendered helpfully as "Song of Songs 1:3" in the translation (pp. 64-5). Likewise, they provide accurate citations to most of the direct borrowings to Ovid's *Metamorphoses* (the absence of such a reference on p. 7 is a rare exception). While the editors use shorthand citations in their translation for biblical and Ovidian references, the sources of quotations from classical authors and Christian authorities from Aesop, Seneca, and Cicero to Augustine, Hrabanus Maurus, and Bernard of Clairvaux are found in the "Notes to the Translation" appended at the end of the volume (pp. 787-816). This volume is sure to draw attention to the text and reception of the *Moralized Ovid*, which has languished for a long time in the shadow of the equally popular contemporary French vernacular *Ovide moralisé*.

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