

astonishment that the No. 1 shrine of western Christendom, the tomb of Saints Peter and Paul in Rome, left record of no miracles at all,—as if such a *sanctum sanctorum* was above these accessories. There is a lot more like this.

Whether these chapters are all, entirely and strictly, about 'miracles and the medieval mind' as distinct from about life in general, seen through a particular literary genre—remains doubtful. And the chapters which definitely are on that subject, namely chapters 1, 2 and 11, are noticeably the weaker ones. They give guidelines and useful quotations. But they remain small chapters on big subjects, leaving many questions unanswered and some unasked: such as whether everyone (writers included) really 'believed' all those miracles; and the question which nearly brought Dante down in his examination by St Peter in *Paradiso* 24: 100—11 (namely 'How can Christ's miracles authenticate his teaching when it is the same book which records them both?'). These questions remain for future studies. Those are birds on the bush. The one in the hand is a lucid, well-researched book which any medievalist can read with pleasure and instruction.

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**L'OEUVRE LATINE DE MAÎTRE ECKHART: COMMENTAIRE DE LA GENÈSE PRÉCÉDÉ DES PROLOGUES, ed. Fernand Brunner, Alain de Libera, Edouard Wéber, Émilie zum Brunn. Ed du Cerf, Paris, 1984. Pp 694. 326.00 FF.**

Since the pioneering studies of Denifle it has been clear that no serious interpreter of Eckhart can afford to ignore the Latin works, but it is still the German works which receive a disproportionate amount of attention. It is a pleasure, then, to welcome the first volume of a projected bi-lingual (Latin-French) edition of all the surviving Latin works. The first volume contains the very important Prologues (of which an English translation exists, published by PIMS, Toronto) and the first Genesis commentary (of which extracts were published in English in the *Classics of Western Spirituality* Eckhart). So far as I know, this is the first complete translation into any modern language of the Genesis commentary, except for the German translation included in the Stuttgart edition. The text here is taken from the Stuttgart edition. It is marred by a certain number of misprints, of which the most serious is the omission of nine words near the top of page 268 (*licet non praecesserit ipsum tempore. Sic cor est principium* should be added after *principium* in line 2). The translation is careful, without being over-literal; it is clearly meant to be an aid to the interpretation of the Latin text, and it should ideally not be used in isolation from the Latin. I notice a few places where the translation is questionable: for instance in *Exp. Gen.* 137 the rather convoluted Latin seems to have been misconstrued because of a failure to see that the second *esse* in line 2 is meant to be in the dative; and 207, which is admittedly not at all clear in the Latin, seems to have gone astray. There is a substantial commentary on the Prologues, which is very useful. Otherwise there are generous notes, which often contain material not drawn from the Stuttgart edition; many of them also provide useful suggestions about the interpretation of Eckhart's doctrine and its intellectual content. Sometimes, though, pertinent references given in the Stuttgart edition are not reproduced, so the new edition does not supercede the old one. One particularly useful element in the notes is the constant reminder of Eckhart's dependence on Albert the Great and on St Thomas. The editors perhaps slightly underestimate the influence of Proclus, but they are right to point out that in important ways Eckhart does not accept Neoplatonist principles (for instance in refusing to treat *Unum* as a higher notion than *Esse*).

All in all, this is a useful edition, and we must look forward eagerly to the remaining volumes in the series.

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