

Library of Latin Texts: Coverage

The complete list of works in the LLT is available [here](#).

Within the entire body of Latin texts, LLT distinguishes eight so-called 'periods' or 'categories'.

First, five chronological divisions have been adopted:

- *Antiquitas*, which contains the works of so-called Classical Antiquity (from the beginning until, roughly, the end of the second century);
- *Aetas patrum I* for works of Late Antiquity (until 500);
- *Aetas patrum II* for works composed between 501 and the death of the Venerable Bede (735);
- *Medii aevi scriptores* for medieval works (736-1500);
- *Recentior latinitas* for works composed between 1501 and 1965.

To these chronological layers are added three thematic subdivisions, essentially concerning translations from Greek that belong to various chronological periods:

- the *Biblia sacra iuxta Vulgatam*, which concerns the Latin translations of biblical texts grouped together under the name of Vulgate;
- the *Corpus Pseudepigraphorum latinorum Veteris Testamenti*, which groups together Latin translations of parabiblical texts;
- the *Concilia oecumenica et generalia Ecclesiae catholicae (aetatis patrum)*, which contains Latin translations of decrees issuing from ecumenical councils of the patristic age, translations which may, entirely or in part, belong to different centuries. Thus, the system adopted forms a guarantee against potentially misleading chronological assignment.

The first chronological part comprises the entire corpus of Latin literature from Classical Antiquity up to the second century A.D.

It covers all classical authors whose works have an independent textual tradition: for instance Cato the Censor, Plautus, Terence and Lucretius; the classic authors of the end of the Roman Republic and the Augustan Age: Varro, Caesar and the *Corpus Caesarianum*, Cicero, Sallust, Livy, Catullus, Virgil and the *Appendix Vergiliana*, Horace, Ovid, Tibullus, Propertius, Columella; the authors of the Imperial Period: the two Senecas, the two Plinys, Petronius, Quintilian, Tacitus, Aulus Gellius, Suetonius, Apuleius, Lucanus, Persius, Juvenal, Martial, Statius, Valerius Flaccus, Silius Italicus; rather technical authors such as: Celsus, the jurist Gaius, grammatici such as Balbus, Hyginus, etc., Manilius, Vitruvius, and many others.

Authors whose works have a fragmentary tradition (for instance: Livius Andronicus, Ennius, etc.) are inserted according to collections such as: H. Peter's *Historicorum Romanorum reliquiae*, O.

Ribbeck's *Scaenicae Romanorum poesis fragmenta*, J. Blänsdorf's *Fragmenta poetarum latinorum* or Funaioli's *Grammaticae Romanae fragmenta*, etc.

The texts from this section come essentially from the *Bibliotheca scriptorum Romanorum Teubneriana* (© Walter de Gruyter GmbH & Co KG).

The second chronological part of the databases comprises **first the patristic Latin literature** that starts around 200 A.D. with Tertullian and ends with the death of the Venerable Bede in 735.

This part, whose development is still in progress, offers the works, often the complete works, of early patristic writers such as Tertullian, Minucius Felix, Cyprian, Novatian, Victorinus of Pettau; the golden age of patristic literature is represented, for instance, by Ambrose, Jerome, Augustine (with a renewed and completed entry concerning the *Sermones ad populum* and the replacement of numerous older editions with modern critical texts); by works of Ausonius, Arnobius, Cassian, Hilary of Poitiers, the *Itinerarium Egeriae*, Lactantius, Leo the Great, Marius Victorinus, Orosius, Paulinus Nolanus (according to the new edition prepared by F. Dolveck), Proba's *Cento*, Prudentius, Quoduultdeus, Rufinus of Aquileia, Salvian, Sedulius presbyter, Sulpicius Severus, Victor of Vita, or Tyconius (according to the reconstructed text). The *editio princeps* of the recently discovered first Latin commentary on the Gospels, written by Fortunatianus of Aquileia (+ c. 371), has been inserted (according to the text published by L. J. Dorfbauer in 2017). The later patristic period is represented by Aldhelm, Arator, the Venerable Bede, the *Regula* of Saint Benedict as well as the *Regula Magistri*, Boethius, Caesarius of Arles, Cassiodorus, Magnus Felix Ennodius, Fulgentius of Ruspe, Gregory the Great, Ildefonsus of Toledo, Isidore of Seville.

– The second chronological part also contains **non-Christian literature** of that period: for instance, works such as Censorinus' *De die natali liber* which marks the beginning of the non-Christian late antique Latin literature, Ammianus Marcellinus' *Rerum gestarum libri*, but also the *Scriptores Historiae Augustae*, Aurelius Victor's *Liber de Caesaribus*, Iulius Valerius' translation of the *Historia Alexandri Magni*, Solinus' *Collectanea*; it contains the *opera omnia* of Claudian, the works of Macrobius, Martianus Capella, and those of Dictys Cretensis and Dares Phrygius as well as different versions of the *Historia Apollonii regis Tyri*; the *Querolus*, the *Testamentum porcelli*, the *De reditu suo* of Rutilius Namatianus, the *Carmina figurata* composed by Optatianus Porfyrius, the *Peruigilium Veneris* and the *Aegritudo perdicae*, Apicius' *De re coquinaria* and Anthimus' *De obseruatione ciborum*, the *Panegyrici Latini*, Firmicus Maternus *Matheseos libri*, the fables of Avianus or the works of Rufius Festus Aui(en)i(us) and Blossius Aemilius Dracontius.

This second part also contains:

–the complete corpus of the *Grammatici Latini*, with texts written amongst others by Charisius, Diomedes, Aelius Donatus, Marius Victorinus and Priscianus, but also by the Venerable Bede and Julian of Toledo, not to forget the mysterious Virgil the Grammarian or the *Appendix Probi*; one could also add the *De compendiosa doctrina* of Nonius Marcellus;

–the different late antique commentaries on Virgil (with Aelius Donatus, the *Interpretationes* of Tiberius Claudius Donatus, the commentaries of Philargyrius or Servius), Horace (Pomponius Porphyrius and the *scholia* falsely attributed to Acron) or Terence (Aelius Donatus and Eugraphius);

–works belonging to the late antique medical or veterinary and agricultural literature (Cassius Felix, Marcellus Empiricus, Serenus, and Soranus; the *Mulomedicina Chironis*, Vegetius' *Digesta*, Palladius, or the *Herbarium* of Ps.-Apuleius), and to the legal literature (the *Codex Theodosianus*, Justinian's *Institutiones*, *Digesta* as well as the *Codex Iustinianus*);

–numerous translations from the Greek: the Latin texts of the Apostolic Fathers which can be placed within this chronological limits; translations of Origen made by Jerome and by Rufinus of Aquileia; Rufinus' translation of ten *orationes* written by Gregory of Nazianzus, translations of Josephus and Saint Basil the Great, but also Priscian's and Avienus' translations of Dionysius Periegeta's *Periegesis*. or the two Latin translations of Athanasius' *Vita Antonii*.

–the complete critical text of **the Latin Bible according to the Vulgate** (Stuttgart edition), the corpus of **Latin Pseudepigrapha of the Old Testament**, and the **Decrees of the Ecumenical Councils** of Late Antiquity.

The third chronological part: The medieval literature in the database comprises Latin literature after 735 and includes a large number of texts up to 1500.

This part of the database includes the complete works of many medieval authors such as Anselm of Canterbury, Bernard of Clairvaux, Thomas Aquinas, Thomas a Kempis, the *Sententiae* of Peter Lombard and many others.

It comprises large bodies of text belonging to the scholastic period. Thus, for instance, Albert the Great, Alexander of Hales, Roger Bacon, Bonaventura, Denis the Carthusian, Meister Eckhart, Gerhoh of Reichersberg, Henry of Ghent, John Wycliffe, Jean Gerson, Siger of Brabant and William of Auxerre are represented. We also included texts of Peter John Olivi or Ramon Llull, Jan Hus, as well as the Latin translation of John Damascene's *Exposition of the Orthodox Faith*, and the different medieval translations of Dionysius the Areopagite. We began the introduction of Vincent of Beauvais' *Speculum maius*.

Numerous liturgical texts can be found in this chronological part. A great many of these are taken from the *Spicilegium Friburgense* series (e. g.: the Gregorian sacramentary); the Fribourg series also contains William of Newburgh's commentary on the *Song of Songs*, Henry Suso's *Horologium sapientiae* and the *Historia occidentalis* of Jacques de Vitry. We began the integration of the *Ordines Romani* published by M. Andrieu.

A great number of anonymous hagiographical texts have been included as well as important mediaeval corpora such as Jacobus de Voragine's *Legenda aurea*, Caesarius of Heisterbach's *Dialogus miraculorum*, the *Gesta Romanorum*, or Juan Gil de Zamora's *Legendae sanctorum*.

We introduced huge letter collections such as the correspondence of Innocent III and Enea Silvio Piccolomini (the future Pius II).

We should also mention an important corpus of works related to the beginnings of the Franciscan and the Cistercian orders.

Other important corpora include a large group of works by Bernardine of Siena (we also introduced the acts of his canonization), Bruno of Segni, Peter Abelard, the *Aurora* of Petrus Riga (as well as the

revised recension by Gilles de Paris), works by Hildegard of Bingen, the *Expositio in Psalmos* by Honorius of Autun, works by Hugh of Saint Victor, Saxo Grammaticus' *Gesta Danorum*, Walter of Châtillon's *Alexandreis*, the work of Zacharias Chrysopolitanus (also known as Zachary of Besançon), the *Ysengrimus*, and the *Carmina Burana* or the *Extractiones de Talmud per ordinem sequentialem* from 1245.

Canon Law is represented by the *Decretum magistri Gratiani*, the *Decretorum libri viginti* by Burchard of Worms and the *Decretalium Gregorii Papae IX compilatio (Liber extra)*.

By 2015 the database made available for the first time a major corpus of diplomatic texts, the result of the integration of 5,804 charters from the Belgian Low Countries, written in the Middle Ages prior to 1200, taken from the *Thesaurus diplomaticus* published in 1997 by Cetedoc, the Comité national du Dictionnaire du Latin médiéval and the Commission royale d'Histoire. This is a set of over 1.6 million forms.

The fourth chronological part applies to Neo-Latin Literature (1501-1965). At the beginning of 2020, the *LLT* databases contained already over 13 million words in this fourth chronological part, and it continues to develop.

Remark on Medieval and Renaissance texts

The Renaissance covers mainly the 15th and 16th centuries and may, depending on the region concerned, even begin in the 14th or end in the 17th century. Thus, texts we can consider as 'works of the Renaissance' were classified case by case in the **third** or the **fourth chronological part**. That is why the works of Francesco Filelfo (1398-1481) and Giovanni Gioviano Pontano (1429-1503) are to be found in the 'medieval section', while the correspondence of Erasmus (c. 1469 – 1536) – inserted according to the Oxford edition – has been classified under the Neo-Latin Literature. The same applies to the letters of the Spanish Renaissance humanist Juan Ginés de Sepúlveda and those of the German humanist Beatus Rhenanus.

The *LLT* comprises the complete series of late medieval and early Neo-Latin works taken from the *Bibliotheca scriptorum medii recentisque aevorum* published in the years '30 and '40 by Teubner and the Hungarian publisher Egyetemi Nyomda. These texts were initially part of the *Bibliotheca Teubneriana Latina* (© Walter de Gruyter GmbH & Co KG). The series contains numerous texts of Italian humanist writers, often with tight connections to Hungary (Antonio Bonfini, Amerigo Corsini, Alessandro Cortese, Bartolomeo della Fonte, Galeotto Marzio, Naldo Naldi, Ugolino Verino) and authors from Eastern Europe (Bohuslaus Hassensteinus, Miklós Istvánffy, Nicolaus Olahus, Stephanus Taurinus or Antonius Wrancius, *scil.* Antonius Verantius) but also an impressive series of works written by the German 'Archhumanist' Conrad Celtis. Here too, a case-by-case analysis decided over the chronological section in which these works had to be placed.

Neo-Latin literature

Neo-Latin texts cover a wide range of thematic fields: Philosophy is represented through works such as Francis Bacon's *Nouum organum* among others, Lipsius' *De constantia*, Hobbes's Latin *Leviathan* among others, Spinoza's main works, the great Latin works of René Descartes, Baumgarten's *Aesthetica* and *Meditationes philosophicae*, various works of Christian Wolff such as the *Philosophia prima siue Ontologia*, the *Cosmologia*, the *Psychologia empirica*, and the *Psychologia*

rationalis, or the main works of the 17th-century philosopher Arnold Geulincx. Latin works of Galileo represent the beginning of modern science. Grotius' *De iure belli ac pacis* bears witness to modern juridical conceptions.

Sepulveda's *Democrates secundus siue De iustis belli causis* (alongside his historical works) and Las Casas' *Apologia* constitute two main texts concerning the question of slavery.

Latin works of Martin Luther (essentially according to the new *Lateinisch-Deutsche Studienausgabe*, including the *Ninety-five Theses or Disputation on the Power of Indulgences*), Matthias Flacius' *Clauis Scripturae Sacrae*, Jacobus Latomus' polemical works, Roberto Bellarmino's *Controuersiae generales I-III*, and Jean Calvin's *Christianae religionis institutio* (according to the edition of 1559) refer to Reformation and Counter-Reformation, Jansenius' *Augustinus* gives access to the main source of the Jansenist controversy. The *LLT* also includes the complete works of the Capuchin Lawrence of Brindisi (1559-1619), a typical figure of the Catholic Counterreformation, which contain essentially sermons and polemical works.

The Neo-Latin works inserted in the *LLT* also include the decrees from the modern ecumenical Church councils up to Vatican II.

The *LLT* aims to integrate a large corpus of Utopian works written in Latin. At the beginning of 2020, we had Thomas Morus' *Utopia*, Bacon's Latin *Nova Atlantis*, Campanella's *Ciuitas solis*, Johann Valentin Andreae's *Christianopolis*, and the *Scydromedia* of Antoine Le Grand.

Poetical works included are, for instance, Joachim du Bellay's Latin *Poemata*, the *Lycorum libri IV* and the *Liber Epodon* of Jacob Balde, the epic Columbus poem of Ubertino Carrara, Jacques Vanières' *Praedium rusticum*, the *Poemata* of Petrus Lotichius Secundus and Rafael Landívar's *Rusticatio Mexicana*.

Latin versions of Homer's *Iliad* (by Raimondo Cunich) and *Odyssey* (by Bernardo Zamagna) constitute two examples of an access to the Greek poet via translations. The Latin translations of John of Ruusbroec made by the German Carthusian Laurentius Surius also figure within this section.