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Nota di contenuto	Preface VII -- DEKKERS Eligius, L'Eglise devant la Bible en langue vernaculaire : ouverture de principe et difficultes concretes. 1 -- RICHTER Michael, Latina lingua - sacra seu vulgaris?. 16 -- HENSS Walter, Die Integritat der Bibelubersetzung im religiosen Denken des 5. Jahrhunderts (Zum geistigen Umfeld von Salvian gub. V.2 §5ff) 35 -- SCHWARZ Alexander, Die Bibel und die Grundlegung einer fränkischen Literatur. 58 -- LARES Micheline-Maurice, Types et optiques de traductions et 'adaptations de l'Ancien Testament en anglais du haut moyen age. 70 -- LECLERCQ Jean, Usage et abus de la Bible au temps de la refor- me gregorienne 89 -- GREGORY Stewart, The Twelfth Century Psalter Commentary in French for Laurette d'Alsace. 109 -- SNEDDON Clive R., The Bible du XIIIe siecle: its Medieval Public in the Light of its Manuscript Tradition. 127 -- THOUZELLIER Christine, L'emploi de la Bible par les Cathares (XIII s.). 141 -- MANSELLI Raoul, L'Apocalisse e l'interpretazione francescana della storia. 157 -- HARGREAVES Henry, Popularising Biblical Scholarship: the Role of the Wycliffite Glossed Gospels. 171 -- DE BRUIN Cebus C., De prologen van de eerste Historiebijbel geplaatst in het raam van hun tijd. 190 -- SMEETS Jean-Robert, La Bible de Jehan Malkaraume. 220 -- DRONKE Peter, The Song of Songs and Medieval Love-Lyric 236 -- LECLERCQ Jean, Les traductions de la Bible et la spiritualite medievale. 263 -- Index nominum 279 -- Index codicum manuscriptorum 285.
Sommario/riassunto	From May 16th to 19th 1977, philologists, historians, sociologists,

philosophers and theologians gathered in Louvain, to attend the VIIth International Colloquium organized by the 'Instituut voor Middeleeuwse Studies' of the 'Katholieke Universiteit te Leuven', to discuss and investigate the influence of the Bible on medieval culture. It is indisputable that medieval society in its various aspects was deeply penetrated and strongly influenced by the Bible. Many important studies have already been published on this subject, but the organizers of the Colloquium recognized that much further work was still required, and focussed attention on three fundamental problems, to which the attention of participants was directed. Firstly, some centuries passed before the Bible was translated into vernacular languages, as a result of the Church's policy that the Bible should only be read in one of the 'sacred languages' - Hebrew, Greek or Latin. The vulgate version for Western christendom was St Jerome's Latin translation, but a stimulus and demand gradually grew for vernacular translations. In the course of the 9th century, the Frankish Otfrid of Weissenburg raised the significant question whether the language of the Franks was indeed so trivial or inferior that it was worthless or useless for speaking to God. But the Church was reluctant to permit the Bible to be translated into the common tongues, through fear of the confusion and uncertainty which might result for uneducated people. Nevertheless, and secondly, in spite of many obstacles, such translations in fact appeared, principally in German, Anglo-Saxon, French and Dutch. And thirdly, in consequence of these developments, the Bible impacted a specific outlook to medieval society, and the translators recorded in their versions the contemporary customs and habits of their people. The Bible translations created a new vocabulary, and the translators used their own language and idioms to render the Bible stories more lively and comprehensible. The various contributions to the International Colloquium dealt with these three themes, as well as other aspects of medieval life on which the Bible left its mark.

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Autore	JOHNSTON, Harry H.
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