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MS 733

Italy, s. XV

Mariological, ascetical and other texts

1. ff. 1r-12r § *Sermo sancti Bernardi abbatis de dolore Virginis Marie in passione sui filii Domini nostri Iesu Christi*. Quis dabit capiti meo aquam et oculis meis imbrem lacrimarum, ut possim flere per diem et noctem [Jer. 9:1], donec servo suo Dominus Iesus apareat, visu vel somnio consolans animam meam? O vos filie Hierusalem ... totam vitam meam, mortem et resurrectionem. Tu sis benedicta in eternum et ultra cum Ihesu dileto filio tuo, qui cum Deo Patre et Sancto Flamine vivit et regnat, Deus benedictus per cuncta secula seculorum. Amen.

Ps.-Bernardus Claraevallensis, *Planctus beatae Mariae*. Schneyer, v. 6, p. 586, 198. See H. Barré, "Le 'Planctus Mariae' attribué à S. Bernard", *Revue d'ascétique et de mystique*, 28 (1952), pp. 243-266.

2. f. 12r-v Ave Maria. *Unde Bernardus devotus*: Est tibi, Virgo Maria, quasi osculum audire hunc versum angelicum Ave ...; *Ambrosius in libro de virginibus*: Quante species virtutum in una virgine emicant, secretum verecundie, vexillum fidei ...; *Hieronymus ad Paulam et Eustochium*: Quod triennis in templo presentata est beata Virgo et in contubernio virginum posita ... Idem super epistola Pauli ad Philemonem circa principium: Felix nimirum qui non in sapientia, non in divitiis, non in eloquentia et potentia seculari, sed in Christi passionibus gloriatur ...

Various excerpts.

3. ff. 12ar-23r § *Incipiunt contemplationes sancti Bernardi de passione Domini nostri Iesu Christi valde devocte*. Sepcies in die laudem dixi tibi [Ps. 118:164]. Rogasti me ut aliquem modum contemplandi in passione Domini monstrarem tibi ... cum multis gemitibus, plantibus et lamentibus, et cohoperies illud sub pavimento secrete et firme devotionis, et sedebis iusta eum et commendabis me sibi amore eiusdem Domini nostri Iesu Christi, qui vivit et regnat ... Expliciunt contemplationes de passione Domini nostri Iesu Christi. *Expliciunt contemplationes sancti Bernardi de passione Domini nostri Iesu Christi*.

Ps.-Bernardus Claraevallensis, *Contemplationes de passione Domini secundum septem horas canonicas*. PL 94.561-568, among the dubious works of Beda Venerabilis.

4. f. 23r-v *Hec Augustinus in quodam loco ad laudem beate Marie Virginis*: Excepta Virgine Maria, de qua propter honorem Domini nullam prorsus habere questionem ... *Augustinus in sermone de Assumptione*: Autrix peccati Eva, autrix meriti Maria. Eva occidendo obfuit, Maria profuit vivificando ... *Idem in sermone de nativitate beate Marie*: Ave Maria, gratia

plena, Dominus tecum. Tecum in corde ... *Ambrosius in libro de virginibus in laude beate Marie*: Quid nobilius Dei matre, quid splendidius ea quam splendor elegit? ...

Excerpts about the Virgin Mary.

5. ff. 24r-40v § *Ex libro abbatis Ysaac de Siria*. Anima que Deum diligit in solo quietem habet. Qui delectari vult in divinis prius se debet a seculo velut infans ab uberibus maternis alienare ... [f. 38r:] *Item abbas Isaac describens mores viri religiosi sic dicit*. Hic est ordo sobrius et Deo amabilis. Non respicere oculis hinc inde, sed semper ante se ... Has dispositiones si servaveris, o homo, et custodieris teipsum in meditatione Dei et veritate, videbit anima tua in semetipsa lumen Christi et in speculum non tenebreset. Ipsi honor et gloria in secula seculorum. Amen.

Extracts from Isaac Syrus, *De contemptu mundi*. PG 86.811-886, in Latin translation.

6. ff. 40v-42v *Ex sermone sancti Effrem monachi et diaconi de exercitatione et vita monasticha*. Quis itaque non ploret, dilectissimi, summam religiosi cladem? Ecce enim qui seculo abrenuntiavimus adhuc terrena sentimus et sapimus ... [f. 42r:] *Item in alio quodam sermone sic ait*: § Sagite ignee sunt lingue nostre in alterutrum horis singulis intente mordentes. Omnes honorem querimus ... Quis non omni lacrimarum fonte deploret institutionem nostram negligentia plenam? Patres nostri illi qui precesserunt nos utiles Domino fuerunt seque ipsos et alios exemplo suo servaverunt.

Extracts from various sermons by Ephraem Syrus (d. 373) in Latin translation. T.J. Lamy, ed., *Sancti Ephraem Syri hymni et sermones*, v. 4 (Mechelen, 1902).

7. ff. 42v-43r *De tractatu sancti Bernardi de gradibus humilitatis et superbie*. Cum autem caritas foras misisset timorem, quo mihi timebam illudi de opere non consummando, subintravit alius timor de contrario ... Denique sicut finis legis Christus, sic perfectio humilitatis cognitio veritatis [the last two words in the margins].

Extracts from Bernardus Claraevallensis, *De gradibus humilitatis et superbiae*. Bloomfield 5208. PL 182.941-972.

8. ff. 43v-54v *Cesarius*. § Nam si laycus homo in seculo constitutus superbiam habeat, peccatum est, monachus vero si habuerit sacrilegium est ... [f. 44r:] *Cesarius*. Quantis enim exemplum vere humilitatis et perfecte caritatis ostenderis, cum tantis et pro tantis eterna premia possidebis ...

The excerpts from Caesarius are followed by other moral excerpts from the Bible, Aristoteles, Iohannes Chrysostomus, Cicero, Gregorius Magnus, Origenes, Hieronymus, Augustinus, Bernardus Claraevallensis, Basilius, Ambrosius, Hugo de Sancto Victore, Benedictus, Beda, Isaac Syrus, Seneca, Ps.-Boethius, Cassiodorus, Cassianus, etc.

9. ff. 55r-66v Capitulum V. excerptum ex prima parte tertie partis summe reverendi domini archiepiscopi Florentini, videlicet a primo titulo usque ad XVIum de expositione misse. Inter omnia officia que aguntur in ecclesia nil dignius et solemnus missa. Et de hac nunc agemus ... et deinde fregit et dedit discipulis suis: Hoc est enim corpus meum; sensus

est quod continetur sub his accidentibus, scilicet panis est corpus meum. Est autem secundum Thomam.

Extracts from Antoninus Florentinus (1389-1459), *Summa*, part 3, tit. 13, chapter 5. Ed. Verona, 1740 (repr. Graz, 1959), pp. 588-596. **Not checked.**

10. ff. 67r-69v *Lucii Anei Seneca liber de formula honeste vite seu de 4 virtutibus feliciter incipit.* Quatuor virtutum species multorum sapientum sententiis diffinite sunt, quibus humanus animus temptus (**see ms: comptus,?**) ad honestatem vite possit accedere ... In redendo officiositate neque negligens neque durus exactor appareas. Conctis esto benignus, nemini// [blandus] f. 70r-v ruled but blank , ff. 71-72 missing

Martinus Bracarensis (fl. 556-572; Ps.-Seneca), *Formula vitae honestae*, without the Prologue and ending incomplete in chapter 4. Bloomfield 4457. ; C.W. Barlow, ed. (New Haven, 1950), pp. 237-245 ; PL 72.21-26.

11. ff. 73r-98v Quoniam misericordia et veritas custodiunt regem roborabitur clementia thronus eius. Proverbiorum XX [Prov. 20:28]. Imo quatuor virtutes cardinales, scilicet prudentia, iusticia, temperantia et fortitudo sunt quasi 4 colonne sive 4 postes, quibus predictus tronus roborabitur ... Ut enim narrat Valerius libro VII° quod Temystodem [*intellige* Themistoclem] philosophum consuluit unice filie pater, utrum eam pauperi sed ornato, scilicet scientia et moribus, aut locuplecti // [the last two words added by other hand in the lower margin].

Iohannes Gallensis (Waleys, John of Wales, d. 1285), *Breviloquium de virtutibus antiquorum principum et philosophorum*. Bloomfield 4971; printed Venice, 1496 etc., Lyon, 1511, etc. , incomplete at the end. Several hiatuses in the text; ff. 91v-92v are ruled but blank.

12. ff. 99r-105r § Boetius primo de consolatione ait: Quid me felicem totiens iactastis, amici? Qui cecidit stabili non erat ille gradu. Idem 2° de consolatione tribus principalibus rationibus probat in hoc mundo hominem felicem esse non posse ... [f. 105r:] Gregorius in libro pastoralis in capitulo XX°: Cuncti quippe quousque in hac mortali carne subsistimus corruptionis nostre infirmitatibus subiacemus ... ut in increpationis zelo se spiritus temperet, dum sibi quoque quod increpat timet. ff. 104v and 105v ruled but blank

Moral extracts from Boethius, Isidorus Hispalensis, Galfredus de Vino Salvo, Augustinus, Gregorius Magnus. Noteworthy are a series of *Exempla*: f. 99r-v: Exemplum Cerdonis (?) habitantis sub scala divitis, qui erat pauperrimus et semper cantabat ...; f. 100r: Exemplum de Taida meretrice in Vitis patrum, quam abbas Panuphtius [*l. Paphnutius*] in cella una deserti solam recludit ...; f. 100v: Exemplum notabile de visione inferni. Beda in Gestis Anglorum narrat quod tempore Constantini Iunioris quidam miles est defunctus ...; ff. 100v-103r: Exemplum quid boni in se habeat confessio ostendens. Fuit enim Rome quedam matrona nobilibus orta natalibus ... [about a lady whose terrible crimes were forgiven by God]; f. 103r: Exemplum notabile. Quidam scelestissimus cuidam sancto heremite confessus est ...; f. 103r-v: Exemplum notabile. Legitur enim de quodam viro Dei, qui cum grandi instantia supplicaret ut Dominus ei gloriam paradisi ostendere dignaretur ...; ff.103v-104r: Legitur autem in Vitis sanctorum patrum in vita Eulogii scolastici quod sanctus Antonius, quando veniebat in monasterium, hanc habebat consuetudinem ...

13. ff. 106r-107r Ugo de Sancto Victore in libro de claustris anime in primo sermone: Monachi sibi claustra faciunt quibus homo exterior teneri posit. Sed utinam claustra facerent quibus homo interior ordinate teneretur! ... [f. 107r:] Idem in sermone 6°: Habet enim equos suos Christus, de quibus dixit propheta: Ascendisti super equos tuos, et quadrigae tue salvatio. Horum, ut ait beatus Ambrosius super Beati immaculati, frena pacis habent.

Excerpts from Hugo de Folieto (d. c. 1174; Ps.-Hugo de Sancto Victore), *De claustris animae*. PL 176.1017-1182.

14. ff. 107v-108v *Hieronimus in sermone de Assumptione*: Esse enim angelum felicitatis est, esse vero virginem virtutis. ... [f. 108v:] *Tobias*: ... *Item unde supra*: Noli timere, fili mi. Pauperem quidem vitam gerimus, sed multa bona habebimus, si timuerimus Deum et recesserimus ab omni peccato et fecerimus bene. ff. 109r-112r ruled but blank

Moral excerpts from Hieronymus, Bernardus Claraevallensis, *Speculum conscientiae*, Leo Magnus, Remigius Autissiodorensis, and the Bible.

Paper, ff. II + 112 + II, 145 x 100 mm. In-8° folding. The incorrect s. XIX foliation comprises ff. 12 and 12a, 48 and 48a, 67 and 67a; ff. 71-72, probably blank, disappeared after the foliation was made. More leaves are missing, and many texts are consequently incomplete. Many pages spoiled by the acidity of the ink.

I-IV¹² (ff. 1-47), V⁸ (ff. 48-54), VI¹² (ff. 55-66), VII⁸ (ff. 67-75), VIII²² (ff. 76-98), IX¹⁸ (-13 -14 -17 -18; ff. 99-112, structure unclear).

Ruled with brown ink for one column of 21 lines below top line, 103 x 65 mm. (ff. 55r-104v c. 98 x 76mm.). Ruling type 11.

Apparently copied by four different hands, mostly very unstable and looking different depending on the time at which they entered the various sections. A (ff. 1r-54v = artt. 1-8 and ff. 107v-108v = art. 14) writes peculiar forms of Humanistica Semitextualis Libraria, which if written rapidly (Currens) tends to become a Cursiva with more pronounced Gothic features, especially in the additional artt. 2, 4 and 14; typical is the unusual abbreviation for *in* in the shape of dotted *i*. B (ff. 55r-66v = art. 9) writes Humanistica Semitextualis Libraria, equally under Gothic influence. C (ff. 67r-98v = artt. 10-11) writes a small sloping Gothico-Antiqua Currens. D (ff. 99r-105r = art. 12) writes a Humanistica Cursiva Libraria under Gothic influence; a deviant form D' is seen on ff. 106r-107r = art. 13.

The decoration is uneven and differs from section to section. Artt. 1, 3, 5, 6, 7, 8 have headings in red ink, red heightening of majuscules, red paragraph marks and red plain initials (plain and unusual flourished initials in red in art. 3) of various sizes. Artt. 2, 4 and 5-8 may have yellow heightening of majuscules. No initials or paragraph marks in art. 8. Artt. 9-11 have red plain initials up to f. 81v; after that blank spaces with guide letters; headings are missing after f. 67r. Artt. 2, 4, 12, 13, 14 have almost no decoration. Running headlines (author names) in large Southern Gothica Textualis Formata on pages of artt. 1, 3, 5 and 6.

Binding s. XIX: damaged quarter linen, the pasteboard covers covered with red paper impressed with a spiky lozenge pattern in black. Removed and rebound in purple paper.

This incomplete manuscript consists of a series of more or less independent sections. An unusual feature is the writing of text parts in the lower margins as if they were catchwords. On the blank f. 109v a contemporary hand has written in Humanistica Cursiva Libraria: “Secundo philosopho vixit in Athene al tempo di Adriano imperatore el qual philosophava exca. (?) mai parlare obsecuando la vita di Pitagora”. On blank pages or in some margins exercises in writing letters, words or sentences in large Southern Gothic Textualis Formata (Rotunda), especially on ff. 105v (“Si Deus est animus”), 109r (“Si Deus est animus nobis ut ca” [*Disticha Catonis*, 1]), 110r (“S. Theodorus”, “Maurus”), etc. In the lower margin of f. 1r the contemporary note “Est de plac. sigs. [signatus?] numero”. On the original spine the handwritten number “674”. The manuscript is described in a German sale catalogue under no. 15 (the same number is written in pencil on the original front pastedown). Purchased on the Edwin J. Beinecke Fund.

R 20.02.09

quires	folios	hands	contents
I-V	1-54	A	artt. 1-8
VI	55-66	B	art. 9
VII-VIII	76-98	C	artt. 10-11
IX	99-112	D/A	artt. 12-14