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Germany, s. XVIⁱⁿ (1510)

Mariological, mystical and ascetical treatises, in Latin

Research on this manuscript was begun by Mark W. Rabuck.

I.

1. ff. 1r-77v *Applicacio quinque librorum Moysi ad beatam virginem Mariam*. Item de summa applicacione Genesis capitulum primum. In principio creavit Deus celum et terram, Genesis primo. Celum est Maria omnium mundorum purissima, omnium luminum clarissima, omnium virginum piissima ... Ascendit secundum quod homo et secundum naturam humanam, sicut descenderat de celo secundum naturam divinam. Hoc quantum ad quinque libros Moysi quos doctores vocant Pentatecum. Deo gratias. ff. 78-84 blank

Mariological interpretation of the first five books of the Bible, comparable to Albertus Magnus, *Biblia Mariana*, which, however, covers the whole Bible and is much less detailed; see Albertus Magnus, *Opera omnia*, A. & E. Borgnet, edd., v. 37 (Paris, 1898), pp. 365-443. On f. 73r ch. 54 of Book 4 is followed immediately by ch. 19 of Book 5; the interjacent text is missing.

II.

2. ff. 85r-212v Continuacio salutacionis angelice beate Marie virgini facte ad oracionem dominicam. [Table of Contents:] Excusacio actoris de insufficiencia ad salutacionem beate Marie virginis ... Quid hic fructus ventris Marie vere dicitur filius eius, et de heresy que est in contrarium. Quomodo beata virgo Maria vere dicitur mater Dei, et de heresy que est in contrarium. [f. 87r, text:] *Continuacio salutacionis angelice beate Marie facte ad oracionem dominicam*. Dignus et laudabilis ac saluberrimus in sancta Dei ecclesia mos inolevit, maxime apud nos, ut, postquam infantilis etas post elementorum cognicionem didicit oracionem dominicam, statim ad salutacionem angelicam, que est Ave Maria, addiscendum applicetur ... [f. 211v:] *De martirio et constancia beate Marie in comparacione ad matrem Machabeorum capitulum ultimum*. ... Ex quo enim iam plus omnibus dilexit, propterea et plus doluit, in tantum ut totam eius animam pertransiret gladius et possideret vis doloris ad testimonium eximie dilectionis. ff. 213-215 blank

Stephanus Bodeker de Brandenburg O Praem. (1384-1459), *Tractatus de salutatione angelica*. Stegmüller 7701, 1. The text is incomplete at the end as appears from the Table of Contents, in which the present last chapter is followed by the headings of 17 more chapters. The right-hand column of f. 122r is blank, but no text is missing. On f. 212v is written a long text in rapid handwriting (“Est et alia cautela advocati ipsius rei quod a conspectu iudicis sine avvocato actoris non discedatur ... sic vocatur textus sequens, ubi quod hic signatum leviori stilo interponi debet. Vide signum Я”), which is reported missing on f. 209v (“Defectum require in fine istius libri scriptum leviori stilo. Signum est tale Я.”)

III.

3. ff. 216r-272v Dyadema monachorum [added by later hand:] Smaragdi abbatis ordinis sancti Benedicti ut dicit Ioannes Tritemius. [Table of Contents:] De oratione cap. I. De disciplina psallendi cap. II ... De ma<r>tirio quod in pace ecclesie fit, XCVIII. De duobus altaribus cap. C. [f. 217r, Prologue:] Hunc modicum operis nostri libellum de multorum dictis orthodoxorum opitulante Christo collegimus patrum ... [Text:] *De oratione capitulum primum*. Hoc solum est remedium eius qui viciorum temptamentis exestuat, ut quociens quolibet vicio tangitur, tociens ad orationem se subdat ... et quomodo visibiliter de templi vel altaris consecratione gaudemus, sic invisibiliter de corporis castitate vel animi puritate spirituale gaudium habere mereamur. Explicit dyadema monachorum [*corr. from profectus religiosorum*] scriptus per fratrem Rodolfum Deyrdynck. f. 273 blank

Smaragdus (d. c. 830), *Diadema monachorum*. PL 102.593-690. Starting ch. 82 the rubricator has not added the chapter numbers, which may explain the error in the numbering at the end of the Table of Contents.

IV.

4. ff. 274r-290v *De preparacione cordis sive doctrina cordis*. Preparete corda vestra Domino. Nota quod sex [*sic*] instructiones circa cordis dispositionem sunt in Scriptura ... Illa autem que preparavit exspectantibus sunt cognitio summe veritatis, dulcedo perfecta divine bonitatis, securitas eterne possessionis, quam prestare dignetur filius Dei Ihesus Christus. Amen. Explicit tractatus de doctrina cordis, quem compillavit frater Gerhardus ordinis Predicatorum, lector conventus Leodiensis, Teutunicus. Collegit ipsum ex divinis scripturis, docens septem dispositiones circa cor faciendas et alia ad edificationem pertinencia. Floruit auctor sub Alberto imperatore anno Domini 1300 (MCCC°). Nota quod presens tractatus multo prolixius in duplo habetur alibi, sicut in Fonte Marie vidi. Ideo vel qui abbreviatus est vel ille extensus.

Gerardus de Leodio (Gerard of Liège, d. 1270), debated authorship, *De doctrina cordis*, shortened version. Bloomfield 4036, 4038. The scribe's colophon refers to a full copy in an abbey called Fons Beatae Mariae. This is probably the Cistercian Abbey Mariabrunn at Landstrass (Kostanjevica) in Slovenia. Other possibilities are the abbey Marienborn of Cistercian nuns at Coesfeld (Nordrhein-Westfalen) and the convent of the same name of Franciscan tertiary nuns at Lütgendortmund near Dortmund. There are important notes and corrections in our manuscript.

5. ff. 290v-293r § De septem verbis Domini in cruce tractatulus brevis. Audite, celi, que loquar [Deut. 32:1] ... Hec verba dixit Moyses quando populo Israhel de magnis et

mirabilibus Dei cecinit ... per mortem tuam mortem eternam evadam, quod per verba tua michi prestare digneris qui in principio eras verbum, vivens et regnans cum Patre in unitate ... Amen. Explicit tractatulus devotus de verbis Domini septem in cruce.

See also art. 8.

Artt. 6- 14 are a series of interconnected anonymous texts, sermons and short treatises dealing with the love between Christ and the Soul, referring to the Song of Songs. There are important corrections and annotations.

6. ff. 293r-305v *Incipit soliloquium de arra anime. Anima desiderans vocacione qua vocata est per electionem attingere ad specialem modum amoris ... quos tamen per easdem tribulaciones divina clemencia misericorditer salvare dignatur, qui non vult mortem peccatoris sed ut convertatur et vivat, Ihesus Christus Dominus noster, qui est super omnia benedictus et dulciter amandus in secula. Amen.*

This is not the well-known treatise by Hugo de Sancto Victore (Hugh of St. Victor). On the basis of the text (f. 303r) "Feria sexta que vulgariter dicitur dies libertatis" one may conclude that the author was a German.

7. ff. 305v-306v *Sermo de templo verbi incarnati. Domus mea, dicit Dominus fideli anime, domus oracionis [Isa. 56:7], domus reconsiliacionis, domus pacis ... A te, Domine, petatur, in te queratur, ad te pulsetur et sic accipietur et sic invenietur, sic aperietur te pulsante. Qui vivis et regnas Deus.*
8. ff. 306v-307v *De vocibus Christi Ihesu in cruce. Dum sponsus noster amantissimus Christus, Dei filius, cum sponsa sua, id est anima fideli, in mensa altaris dignatur convivari ... et divinam illam et nobilissimam filiacionem, qua filii Dei nominamur et sumus, cum sanguine sui benignissimi cordis nobis comparavit.*

See also art. 5.

9. ff. 307v-308r *Vox sponse de dilectione Dei. Diligam te in omnibus quibus diligendus es, Domine Deus ... esuriat illud anima mea, donec intrem in gaudium Domini mei, qui est benedictus in secula. Amen.*
10. ff. 308r-311r *Paranimphus de commendacione sponsi ad sponsam. Imperatori superne Ierusalem dudum complacuit desponsare filio suo quandam virginem, scilicet ecclesiam, in regione dissimilitudinis degentem ... et ideo numquam quiescam, donec illa suavitas intima osculetur me osculo oris sui. Amen.*
11. ff. 311r-320v *Incipit amoris soliloquium inter sponsam et paranimphum. Pone me ut signacu<lum> super cor tuum et ut signaculum super brachium tuum, etc. [Cant. 8:6]. O anima, Christi Ihesu iam facta sponsa, fidei sue annulo subarrata ... sed ab omni purgatus labe culparum sibi detur transire plenus amore cum graciaram actione et tibi in eternum feliciter conregnare . Hoc tu, Domine Ihesu, presta, cui est honor in secula seculorum. Amen.*

12. ff. 320v-327v *Incipit opusculum Christi de beneficio multiplici et edificio spiritali invitans ad amorem Dei.* Ferculum fecit sibi rex Salomon de lignis Libani ... [Cant. 3:9]. Anima mea pondere multarum negli<g>entiarum pregravata, ignorancie tue tenebris circumfusa, Dei beneficiis hinc non satis grata ... de dono tue caritatis possim aliquid loqui, unde ipsa ad tui amorem valeat ardencius inflammari, quod per te ad tuam gloriam fiat. Amen.

Commentary on Cant. 3:9-10.

13. ff. 327v-328v *Primum igitur, anima, amatorem et suam excellentiam considera ...* Da ergo quod te datorem decet et necessarium vides anime mee. Tu es enim, a quo omne bonum optimum et omne donum perfectum est, cui est honor et gloria in secula seculorum. Amen.

On the four *ordines amoris*.

14. ff. 328v-329r § *De virtutibus ipsam caritatem demonstrantibus, etc.* Ecce, anima, habes nunc ex quibus consideracionibus ad amorem sponsi accendi possis. Restat autem videre quibus oporteat virtutibus comprobare ... Laudent igitur una nobiscum et ament celi et terra, mare et omnia que in eis sunt, et sit Trinitati propter se a nobis et pro nobis sempiterna gloria et honor, potestas atque iubilatio et omnis graciaram actio per infinita seculorum secula. Amen.

15. ff. 329r-331r Ber(nhardus). Sola causa qua perdere possis victoriam fuga est: fugiendo poteris illam amittere, moriendo non potes ... In vita eterna est quedam egregia gloria non omnibus in eternum victuris, sed quibusdam ibi tribuenda, cui consequendo (?) parum est liberum esse a peccatis, nisi aliquid ipsi liberatori voveatur, quod non sit criminis non vovisse, sed non vovisse et reddisse sit (?) laudis.

Collection of quotations from the Bible, the Church Fathers, Bernard of Clairvaux, Hugh of St. Victor, Richard of St. Victor, Petrus Manducator, etc. on the Last Things, the Cross, etc.

16. ff. 331r-339v *Incipit tractatus de contemplacione.* [Prologue:] Cum ex lectione divina quadam vice accensus essem ad contemplacionem et provocarer ad ea que inveneram, ad alia inquirenda, que per lectionem illam non habebam, subito tota sequentis opusculi materia michi infusa est ... Lege ergo illud, et quantum tibi placere intellexero, tantum valere reputabo. [text:] Qui contemplacionis noticiam non habent, querere solent et querere debent quid sit contemplacio, in quibus sit, quot gradus et quot et quos terminos habeat ... preparat enim in hoc mortalitatis corpore anime humane mansionem celestem, domum eternitatis, ad quam nos perducatur gracia Dei Patris. Amen.

The beginning of this text had already been written in a blank space on f. 320v, but was deleted with the note "Vacat".

17. ff. 339v-340v Summe, optime, potentissime, stabilis, incomprehensibilis, mutans omnia, numquam novus, numquam vetus, omnia innovans et ad vetustatem perducens superos ... Tu es meum gaudium in hoc tempore, qui es venturus premium in eternitate; tu es spes in tribulacione, refrigerium in labore, qui es vita eterna benedictus in secula. Amen.

Invocation to God honouring his benefices.

18. ff. 340v-341r Notandum est quod XII erunt in electis fructus ligni vite post generalem resurrectionem. Primum est sanitas absque infirmitate. Psalmista: Qui sanat omnes infirmitates eorum, etc. Ysayas: Occupabit salus muros tuos ... Benedicta et venerabilis virgo, tu glorie regina, tu stella matutina, tu rosa sine spina, dolori medicina.

On the twelve benefices of the sacrifice of Christ.

19. f. 341r-v Urbs fortitudinis nostre Syon ... [Isa. 26:1.O peccator, noli desperare, quia duplex est interpositus inter te et Deum Patrem murus. Primus murus est Dei filius. Sed quid facit primus murus ... Mater dicit: Ego sum mater regis et exulis, ego sum mater regis et iudicis, ego sum mater Dei et hominis et, cum sim utrorumque mater, non paciar eorum discordiam. ff. 342-343 blank

Discussion between the Father and the Son about the fate of the sinners, settled through the intervention of the Virgin.

V.

20. ff. 344r-388r Incipiunt capitula in sintillam scripturarum. I. De caritate. II. De pacientia ... LXXIX. De lectionibus. LXXX. De perseverantia. [f. 344v:] Incipit sintilla scripturarum Venerabilis Bede presbiteri de rectissimis sententiis catholicorum doctorum libris. Capitulum I. De caritate. Dominus dicit in evangelio: Maiorem caritatem nemo habet quam ut animam suam ponat quis pro amicis suis. Petrus apostolus dixit : Ante omnia autem mutuum in vobismetipsis caritatem continuam habentes ... Seneca: Plus operis est in eo ut proposita custodias quam ut honesta proponas. Perseverandum est et assiduo studio robur addendum, donec bona mens fit quod bona voluntas est. Amen. Explicit scintilla scripturarum anno Domini 1510. [other hand:] Venerabilis Beda presbiter legitur esse auctor huius libri. f. 388v blank

Defensor Locogiacensis (Defensor of Ligugé, s. VII), *Liber scintillarum*. CPL 1302. H.M. Rochais, ed., CC 117 (1957), pp. 1-234. There are notable differences between the text in our manuscript and the edition, and a lack of parallelism in the manuscript between the Table of Contents and the text. Chapter 20 of the ed. is chapter 80 in the manuscript; chapter 31 of the ed. is missing; chapter 50 of the ed. ("De primiciis sive oblationum") is totally different in the manuscript (chapter 49: "De his qui a Deo a mundi amore repelluntur"), etc. The right-hand column of f. 382r is blank and contains the note: "Hic nullus est defectus, sed ex errore ommissa est hec columna vacua, sed verte folium et invenies sequentia huius".

Paper, ff. I (parchment, originally paste-down) + 390 + II (parchment, comprising original paste-down), 300 x 215 mm. In-folio folding. The paper at places damaged by the acidity of the ink.

Five parts, each with its own very partial s. XVIII/XIX foliation; they seem to have had the same history. The handwriting, by various scribes sometimes difficult to discern, is generally very uneven.

Part I (ff. 1-84, art. 1). In the modern foliation the leaf after f. 30 was skipped (= f. 30a); f. 77 has the earlier folio-number "78".

I-II¹⁰ (ff. 1-20), III¹⁰ (-9, ff. 21-29), IV⁸ (ff. 30-36), V-VI¹⁰ (ff. 37-56), VII-VIII⁸ (ff. 57-72), IX⁴ (ff. 73-76), X⁸ (ff. 77-84). Signatures of the type “a, a2, a3, a4 (a5)” written in the lower margin close to the lower right-hand corner of the text area.

Frame ruling in lead for two columns of a variable number of lines (33-39), c. 225 x c. 145 mm., intercolumnar space c. 15 mm.

Copied by four Gothic hands: A (ff. 1r-29v): *Hybrida Formata*; B (ff. 30r-39va): *Semihybrida Currens*; C (ff. 39vb-56r): *Hybrida Libraria*; D (ff. 56v-77r): small *Hybrida Libraria*.

Headings in red. The majuscules are stroked in red. Plain initials of various sizes in red, generally with the simplest form of penwork; they are all executed by the same hand.

Part II (ff. 85-215, art. 2). In the modern foliation the leaf after f. 137 was skipped (= f. 137a); f. 85 has the early folio number “1”, f. 212 has the early number “129”. The lower part of the outer margin of f. 146 is cut.

I¹⁶ (ff. 85-100), II-IV¹² (ff. 101-136), V¹⁰ (ff. 137-145; in order to correct an error the leaves have been rearranged, which explains the presence of singletons and catchwords in this quire), VI-IX¹² (ff. 146-193), X-XI⁸ (ff. 194-209), XII⁶ (ff. 210-215). The signature “k1” appears on f. 182r.

Frame ruling in lead mostly invisible for two columns of a variable number of lines (39-45, c. 230 x c. 145 mm., intercolumnar space c. 15 mm.

Copied by various scribes, writing *Hybrida Formata*, *Hybrida Libraria*, *Cursiva Libraria* (ff. 153v-157v) and *Semihybrida Currens* (f. 210r-v, 212v). The headings are in diverse types of script, often slovenly written.

Plain initials in red of various styles and sizes, often with some flourishing; they are missing on ff. 206r-207v.

Part III (ff. 216-273, art. 3); f. 216 has the earlier number “1”, f. 272 “57”.

I¹⁴ (ff. 216-229), II-III¹² (ff. 230-253), IV-V¹⁰ (ff. 254-273).

Ruled for two columns of 39-41 lines, partly with lead, partly in board ruling (the latter for 39 lines below top line, 225 x 140 mm., intercolumnar space 13 mm.).

Copied by three hands. A (ff. 216r-230v): large, bold *Hybrida Formata*; B (ff. 231r-272ra): *Hybrida Libraria*; C = friar Rudolphus Deyrdynck (f. 272rb-v): *Hybrida Libraria*.

Headings in red. The majuscules are stroked in red. 2-3 line plain initials in red.

Part IV (ff. 274-343, artt. 4-19); f. 274 has the earlier number “1”, f. 320 “47”, f. 341 “68”.

I¹² (ff. 274-285), II¹⁰ (ff. 286-295), III¹² (ff. 296-307), IV⁶ (ff. 308-313), V¹⁰ (ff. 314-323), VI⁸ (ff. 324-331), VII¹² (ff. 332-343). Signatures, of the type “a1 a2 a3 a4 a5 (a6)”, are visible in quires I-IV in the lower outer corner of the rectos; traces of signatures appear in the next quires.

Almost invisible ruling in lead for two columns of 38-40 lines, c. 230 x c. 145 mm., intercolumnar space c. 10 mm.

Copied by one hand writing *Hybrida* or *Semihybrida Libraria/Currens*.

Headings in red. Red stroking of majuscules and red paragraph-marks. Plain initials in red of mediocre execution; on ff. 279r-284r cadels with fancy forms; a face in the initial on f. 312r; some initials (ff. 324r-341v) apparently by the same hand as those in Part I.

Part V (ff. 344-388, art. 20); f. 344 has the earlier number “1”, f. 388 “45”; there are also remnants of an original foliation in arabic numerals.

I-IV¹⁰ (ff. 344-383), V⁶ (- 6, ff. 384-388).

Invisible ruling for two columns of 32-39 lines, c. 330 x c. 145 mm., intercolumnar space c. 10 mm.

Copied by three hands. A (ff. 344r-352ra, 14): bold Hybrida Formata/Libraria; B (ff. 352ra, 14-354va): bold Semihybrida Libraria; C (ff. 354vb-388r): linear Hybrida Libraria/Currens sloping to the left.

Headings in red. Stroking of initials in red. 2-3-line plain initials in red at the opening of the chapters. A human face in the initials on ff. 351r, 352r, 375v. The names of the authorities quoted are in red.

Original binding: blind-tooled brown leather over unbevelled oak boards, bound on four double cords. The two covers are decorated by means of triple fillets with different patterns: on the front cover a double rectangular frame divided into small lozenges decorated with lozenge-shaped hand-tools: griffon, unicorn (?), undetermined, ad two small flowerets; on the rear cover a double rectangular frame divided into six triangles decorated with only a few lozenge-shaped hand-tools. Both covers protected by four engraved brass corner-pieces (three lost). Remnants of two clasps attached to the rear cover. Spine reinforcement consisting of four fragments from a missal (see below). Spine (damaged) with four raised bands and plaited headbands. Brown leather spine label with gold-tooled title and shelf-mark: “VEN. BEDAE / SCINTILLA ETC. / I. XXII. B. V.” (now detached). Five red leather tabs or traces of tabs, one at the beginning of each part. Front paste-down of blank parchment. consecutive Rear fly-leaf and paste-down cut from the same missal as the binding reinforcements, Germany, s. XIV: “[b]eate passionis necnon et ab inferis resurrectionis et in celos gloriose ascensionis ... Meritis et intercessione beatissime Dei g[enitricis Marie] et omnium sanctorum salvet et protegat nos o[mnipotens et] misericors Dominus. Amen. *Gratiarum a[ctio]*. ... trium puerorum: Benedicite omnia opera ... [be]nedicentes Dominum. Kyrieleyson. Christeleyson. Kyrieleyson //” . Final part of the Ordinary of the Mass, containing corrections and changes. The Pater noster has neumatic notation on 4-line staves in black, red and yellow. Parchment, ruled with lead for one column of 28 lines below top line, 262 x 163 mm., ruling type 13. Copied by one hand in Gothica Textualis Formata, the corrections in smaller Textualis Libraria s. XIV/XV. Red stroking of majuscules, red rubrics and plain initials.

In the lower margin of f. 1r: “Liber B(eate) M(arie) V(irginis) in Huißburg, quod est diocaesis Halberstadiensis” (s. XVI/XVII). This is the Benedictine abbey of Huysburg, north of Halberstadt. See Krämer, *Handschriftenerbe*, pp. 369-370 (does not mention our manuscript). The scribe Rudolf Deyerdynck may have been a member of this community. Gift of the Library Associates of Yale University Library.

R 20.02.09

Albert Derolez