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Germany (Würzburg?), s. XV^{med}

Theological texts, in Latin

1. ff. 1r-138r [Prologue:] Religiosis viris in Cristo, dilectis studentibus Neapolitani conventus ordinis fratrum Heremitarum sancti Augustini frater Antonius de Ianua, eiusdem ordinis, salutem in Domino. Dileccioni vestre postulata conferens metuo non incongrue ne littus maris araverim, quod multo labore sudoreque condidero velut insipida relinquatis, mei impericia exigente ... § In huius figurarum moralium compendio, ne loco refeccionis fastidium generetur, succinte loquar et clare, ut michi propria valitudo permiserit, malens opusculum sub brevitate componere, divisionibus subdivisionibus lectorum exercitiis derelictis, quam nimia prolixitate confundere intuentes. Materiam distingwam per ordinem alphabeti, pauciores et plures in fabrica collocans, ut decenter necessitatem perspexero perswadere. Ut autem quesita facilius occurrant, tabulam finito libello previa Spiritus Sancti gracia ordinabo ... ut statim hora XI cum operantibus non quod iustum fuerit tribuat, sed quod conswevit egredi a sue misericordie largitate. [text:] Sequitur figura prima. *Figura prima*. Castigo corpus meum. I Cor. IX [1 Cor. 9:27]. Non est tale animal adeo indomitum, quin per esce abstractioni celeriter castigetur . Exemplum de herodio et accipitre ... cessante contagio hominum et puritas esset et veritas unde, qui verus est Deus verus est homo, Dominus noster Ihesus, qui cum Patre et Spiritu Sancto vivit et regnat in secula seculorum. Amen. [f. 129r:] Sequitur epilogus. *Epylogus*. Prolixius quam putarem scripsi; posco a pericioribus veniam, quam, si propria non meruit impericia, tamen me excusat simplicium rudiumque compassio ... supplicans tamen legencium caritati ut pro me inutili operario apud Cristum et iudicem nostrum humiliter incedat. Amen. Sequitur notula ad materias inveniendas quas tabula demonstrat. Animadvertite, lector, ad tabulam figurarum infrascriptam, et nota ibi tria. Primo scias materias figurarum per numerum distinctas ut prima sententia significetur ... [f. 129v:] Incipit tabula in opus precedens. *Abstinencia*. *Abstinencia*. Quod corpus non obedit spiritu [*sic*] nisi subtracta esca per ieiunium ... usque ad mare Rubrum, ubi cum omnibus suis interemptus est. De Cristo habes fere per omnes materias, etc. Et sic est finis. Deo gracias. f. 138v blank

Antonius Rampegolus (de Rampigollis) de Ianua (d. after 1423), *Compendium morale (Figurae Bibliorum)*. Stegmüller 1420; Zumkeller 117 (our manuscript not included in the printed lists of manuscripts). The text is in alphabetical order, from “Abstinencia” to “Cristus” and includes the lemma “Gelfi et Gebilini” (f. 53r-v); “Ypocrisis” (ff. 70v-71v) is classified under “H”, “Cristus” under “X”.

2. ff. 139r-150v § Incipiunt comparaciones beate Marie virginis. Et primo comparatur celo. Offerendas namque laudes huius excellentissime et gloriose virginis per naturas celestes investigabimus regionis [*sic*]. Quamobrem ob celi naturam variam celo eam fore diximus comparandam ... Item calor vehemens circumquaque calorem attrahit, ut ayt Simplicius. Et sic est finis huius operis. Respice ad intellectum, quia exemplar erat multum incorrectum. ff. 151r-156v blank

The Virgin is successively compared to the sky, the firmament, a mirror, a lily, balsam, thunder, a sword, paradise, water or a river, a garden, a tree, joy, a staff, dew, gold, a door, etc. Among the numerous authors who are quoted we see Alanus (de Insulis?), Alcabitius, Algazel, Aristotle, Averroes, Avicenna, Chalcidius, Constantinus Africanus, Galenus, Hermes Trismegistus, Ignatius, Isidore of Seville, Orosius, Philaretus, Plato, Pliny, Sedulius, Simplicius, Solinus, Theophrastus, Tondalus (!), etc.

3. ff. 157r-161r Incipit tractatus beati Bernardi de passione Domini per septem horas distinctus. [prologue:] Sepcies in die laudem dixi tibi [Ps. 118:164]. Rogasti me ut aliquem modum contemplandi in passione Dei tui monstrarem tibi secundum VII horas diei, quia super omnia dicebas desiderare ut possis frequenter habere memoriam eius, qui pro te voluit multa pati ... Et ita ipse Dominus presens erit sicut cogitabis esse, et accipiet tua vota et acceptabit tua facta, quem eciam modum ego teneo in hoc opere et scribo. [text:] Deinde accedamus ad propositum. Primo igitur a Completorio est incipiendum ... et cooperiens eum sub pavimento consciencie tue amoris et devocionis, et sedebis ibi iuxta eum ad monumentum eius, Domini nostri Ihesu Christi, qui vivit et regnat in secula seculorum. Amen.

Ps.-Bernardus Claraevallensis (Pseudo-Bernard of Clairvaux) or Ps.-Beda Venerabilis (Pseudo-Bede), *Meditationes passionis Christi per septem diei horas*. The text in our manuscript differs in some places from the edition PL 94.561-568.

4. ff. 161v-166v Incipit planctus beate Marie virginis editus a beato Bernhardo abbate. Omnis qui ad dominum Emanuel, hoc est ad verbum Patris altissimi, quod caro factum est et habitabit in nobis, venire desiderat, virgini que genuit illum vinculo tocius caritatis astringat ... passus est iniurias a multis filiis Iudeorum, a scribis, a principibus, presbiteris et pharizeis sibi nunc ad ultimum commachinantibus, malum et mortem intulerunt, sicut presens dies demonstrat cunctis aperte. Deo gracias.

Planctus beatae Mariae virginis, ascribed to Bernardus Claraevallensis (Bernard of Clairvaux), about which see H. Barré, "Le 'Planctus Mariae' attribué à S. Bernard", *Revue d'ascétique et de mystique*, 28 (1952), pp. 243-266.

5. f.167r De penis inferni in Meditationibus. Quis, putas, tunc meror erit, quis luctus, que tristicia, quando separabuntur impii a consorcio iustorum ac a visione, et tradentur in potestate demonum? ... Hec, fratres, qui pavet, cavet, qui negligit, incidit, etc.

On the torments of Hell, after Ps.-Bernardus Claraevallensis, as quoted by Stephanus de Borbone (Stephen of Bourbon O.P., d. 1261), *Tractatus de diversis praedicabilibus*, Kaeppli 3633. J. Berlioz, J.-L. Eichenlaub, edd., CCCM 124 (2002), 1.6.12 (p. 265) and 1.4.3 (p. 82).

6. f. 167v De enumeracione celestium gaudiorum. Tantum gaudebit unusquisque de bono alterius quantum de bono proprio, quod tamen non intelligendum est de intensione gaudii, sed de numero gaudiorum ... lux sine tenebris, gaudium sine dolore, pax sine discordia, voluptas sine iniuria [?], regnum sine commutacione. Ad illud gaudium duc nos, virgo Maria. Amen. f. 168 blank

On the delights of Heaven.

7. ff. 169r-172v *Tractatus magistri Heinrichi de Oyta de quatuor bonis notabilibus*. Dico pro notabili [corr. from notabile] illud quod dicit Scriptura Eccl. XV: Deus ab inicio constituit hominem, et reliquit eum in manu consilii sui ... [Ecclus. 15:14-18]. Unde clare

patet quod homo, quamdiu est in hac vita mortali, liberum habet arbitrium ... sapiunt spiritualia et carnalia desipiunt, nam gustato spiritu desipit omnis caro. Explicit tractatus magistri Henrici de Yota [*sic*] de quatuor bonis notabilibus. f. 173r blank

Henricus Totting de Oyta (d. 1397), *Quattuor notabilia (Solutiones quarundam quaestionum ad dominum Rudolphum)*. About the author and the work, see *Verfasserlexikon*, v. 11 (2000), 1542-1556, spec. 1553; A. Lang, *Heinrich Totting von Oyta. Ein Beitrag zur Entstehungsgeschichte der ersten deutschen Universitäten und zur Problemgeschichte der Spätscholastik*. Beiträge zur Geschichte der Philosophie und Theologie des Mittelalters, v. 33 (Münster, 1937), spec. pp. 104-108. The latter study lists 22 manuscripts containing this treatise.

8. ff. 173v-176v *Tractatus de indulgenciis et remissionibus peccatorum*. Samaritanus offerens stabulario duos denarios ... [Luke 10:35]. Peccator homo infirmus, spoliatus gratuita gracia et wlneratus in naturalibus, a sua miseria per divinam misericordiam et pietatem mirabiliter restauratur ... et ideo negligat minus dampnum ut maius evitet, et interim paulatim confortatus in eo divinus amor ad plura penitencie opera peragenda concordatur, etc.

A theological treatise in fourteen questions on indulgence and remission of sins.

9. f. 177r-v § Utrum omnis homo possit predicare aut disputare de fide. Illa questio est distingwenda: aut loquitur de *** laycis aut de clericis ... et nota per Innocentium et Hostiensem in lectura prima de hereticis excommunicatis in principio addicio et per Henricum iustum ex iniuncto d. II, ubi idem tenet [?] in tota questione. f. 178r blank

Short treatise of canon law on qualifications for preaching and theological argument.

10. ff. 178v-183r *Incipit tractatus contemplativus bonus de officio misse*. Ad honorem gloriose ac individue Trinitatis et ad honorem excellentissimi sacramenti, scilicet preciosi corporis et sangwinis Ihesu Cristi, describam tibi formam, per quam potest [*l. potes*] leviter manuduci ad contemplacionem tanti misterii ... hoc autem non reputes posse tua virtute, sed auxilio graciae eius; quod ipse tibi et michi prestare dignetur. Amen, etc.

Bonaventura (1221-1274), *De praeparatione ad missam*, ed. Quaracchi, v. 8 (1898), pp. 99-106.

11. f. 183v § *Incipiunt excerpta libelli qui vocatur inevitabile, editi a solitario genere et nomine incognito*. Tres nodi nimis perplexi nexu se invicem complicant, quos vix aliquis transit quin eis inhereat. Unus, quo asseritur quod soli predestinati salventur ... *Quod presciencia vel predestinacio Dei nullam inferat necessitatem*. Cum apostolus dicat: Antequam vel bonum vel malum scirent, dictum est: Iacob dilexi, Esaw autem odio habui [Rom. 9:13], videntur quidem [*l. quidam*] non secundum merita, sed secundum propositum Dei salvari vel dampnari // ff. 184r-192v blank

Honorius Augustodunensis (c. 1090-c. 1150), *Inevitabile sive de praedestinatione et libero arbitrio inter magistrum et discipulum dialogus*, two extracts, respectively corresponding with the edition PL 172.1198-1199 and 1201 (the latter extract ending incomplete).

12. ff. 193r-204v *Incipit tractatus magistri Samuelis Israhelite missus ad Rabi Ysaac in Arabico, translatus per fratrem Alphonsum ordinis Predicatorum de Arabico in Latinum*. Prologus. Reverendo in Christo patri, fratri Hugoni, magistro ordinis Predicatorum ac sacrosancte pagine professori, eius subditus frater Alphonsus Bonihominis Hyspanus, promissam obedienciam semper in omnibus et devotam. Cum ego propter parvitatem

meam et insufficienciam non sim talis, quod vobis et pro vobis sciam vel possim aliquid magni facere vel ascribere [*l.* assistere] ... Scriptum Parisius per modum [*l.* manum] modici servi vestri Alfonsi in nomine Dei miserantis, in quem speramus. Amen. – Incipit epistola translata de Arabico in Latinum per fratrem Alfonsum Bonihominis Hyspanum, que epistola cuius sit edoctiva et ad quem valeat perhiberi et eius narratio plenius declarabuntur, cuius tytilus est talis ut sequitur in reversione: [f. 193v:] Epistola quam scripsit magister Samuel Ysrahelita, oriundus de Feninie civitate regni Marrochitani, ad Rabi Ysaac, magistrum synagoge que est sub Iulineza in regno predicto ... Conservet te Deus, o frater, et permanere te faciat usquequo terminetur ista captivitas nostra ... [f. 204v, cap. XXIV. Quod gentes canciones musici laudent Deum et non Iudei:] ... Paveo, domine mi, ex quo Deus dixit nobis per os Ieremie prophete capitulo IX [quotation not identified]: “Docete filios vestros et filias vestras planctum et fletum, quoniam mors ingressa est per portas vestras”. Ex quo dixit Deus de hiis filiis // f. 205r-v blank

Rabbi Samuel, *De adventu Messiae praeterito*, translated from the Arabic by Alphonsus Bonihominis O.P. (d. c. 1353), with an introductory letter by the translator to master Hugh de Vaucemain, general of the Dominican Order, dated 1339. Kaeppli 146, with extensive list of manuscripts not including the present codex. The text in our manuscript stops in the middle of chapter 25 and corresponds with the edition PL 149.335-363; the chapter headings are different from those in PL.

13. ff. 206r-231r Dicta super octo beatitudines Nicolay de Dinckelspuel. In ewangelio quod legitur in festo Omnium Sanctorum, quod scribitur M(attheo) V [Mt. 5:1-12], enuatur [*l.* enumerat] Dominus octo beatitudines, et omnibus eis idem premium assignat in re, quamvis diversis nominibus exprimat ... Et ymmo exteriores actus non sunt boni, nisi in quantum procedunt ab interioribus bonis. Et ut sic crescamus in illis beatitudinibus et omnibus virtutibus, quod Deo placeamus et mereamur pervenire ad beatitudinem eternam, quod largiatur nobis omnipotens Deus. Amen, etc. ff. 231v-241v blank

Nicolaus de Dinckelsbühl (c. 1360-1433), *Dicta super beatitudines*. About the author, see *Schriftstellerlexikon*, v. 6 (1987), 1048-1059; A. Madre, *Nikolaus von Dinckelsbühl. Leben und Schriften*. Beiträge zur Geschichte der Philosophie und Theologie des Mittelalters, v. 40.4 (Münster, 1965), spec. pp. 187-191, with list of manuscripts containing the present treatise (not including the Beinecke manuscript). Printed Strasbourg 1516, ff. 92v-109v.

Paper, ff. 241, 290 x 205 mm. In-folio folding. Watermark: Ox head, Piccard ... Some quires strengthened by means of parchment stays cut from a manuscript in Latin, s. XIV. Some pages badly damaged by the acid ink.

I-XVII¹² (ff. 1-204), XVIII¹² (ff. 205-217; f. 205 is an additional singleton), XIX¹⁴ (ff. 218-231), XX¹⁰ (ff. 232-241). Horizontal catchwords in the inner margin, very close to the lower edge of the leaves, visible only in the first half of the manuscript.

Quires I-XVII (ff. 1-204 = artt. 1-12) have an almost invisible frame ruling for one column of text (40-48 lines, c. 220 x c. 150 mm.); quires XVIII-XIX (ff. 205-231 = art. 13) have an equally almost invisible frame ruling in lead for two columns (47-51 lines, c. 230 x c. 150 mm.).

Two contemporary scribes: A copied ff. 1r-204v (artt. 1-12) in Gothica Semihybrida Currens; B copied ff. 206r-231r (art. 13) in Gothica Hybrida Currens.

In the first section, copied by hand A, heightening of majuscules, underlining, paragraph marks and headings (in larger script) , all in red; some headings, in black, are underlined in red and placed in a rhomboid frame in the same colour; 2-3-line plain initials in red, with guide letters; the 3-line initial on f. 1r is framed in red; the initial on f. 169r (art. 7) has rudimentary flourishing in the same colour. The final section, copied by hand B, is undecorated, although spaces for initials were provided. Running titles in red occur in art. 1.

Original binding: brown leather over rounded wooden boards, with some worm-holes, the outer lower edge of the rear board broken off; both covers blind-tooled with a frame and diamond pattern of double fillets, the diamonds decorated with three different stamps: a large quadrangular stamp with a quatrefoil, a circular stamp with a six-pointed star and a circular stamp with a rosette; in the triangles a small circular stamp containing a trefoil. Hinges broken. Spine with four double raised bands and braided leather headbands. Remnants of two clasps attached to the rear cover. On the lower edge the s. XV/XVI title “Figure morales [?]” written in ink close to the spine is faintly visible. Parchment pastedowns. The front pastedown consists of (1) a notarial document in Latin, dated 6 Jan. 1428, written in *Gothica Cursiva*, in which the notary Johann Hubener, a cleric of the diocese of Mainz, states that Absalon, curate of the church of Windesheim (Rheinland-Pfalz) is making his will, containing a legacy to the bishop of Würzburg Iohannes de Brunn (1411-1440), and appoints Andreas Karl, curate of the parish church of Dingolshusen, Johann Weiss, curate of the church of Zelblingsheim and an alderman of Windesheim executors of his will; (2), a leaf, partly covered by the preceding document, from a Formulary of Canon Law, s. XIV, written in two columns in *Gothica Cursiva Antiquior*, highly abbreviated, and containing examples of documents and letters under the headings (partly preserved) in *Gothica Textualis Formata* and red ink: “Commissio absolucionis”, “Recursio [?] in pristinas formas [?]”, “Litis contestacio simplex”, “Aggravacio suspe[ncionis]”, “Forma per modum compa//”; in the last-named document the diocese of Würzburg (“dyocesis Herbipolensis”) is mentioned. The rear pastedown consists of fragments of two bifolios from a Latin moral treatise s. XIII, written in long lines in highly abbreviated and very small *Gothica Textualis Libraria* and containing innumerable Biblical quotations; St. Lawrence is mentioned as an example: “Hec possunt dici de beato Laurentio, qui fuit sacrificium oblatum per adusti// ... Passus X genera tormentorum ...” . Crayon ruling of the type 16.

The main section of the manuscript, copied by hand A, can be subdivided into subsections, each one beginning on a new quire as shown in the table below. The documents used as pastedowns point to the area Würzburg – Mainz as origin of the manuscript. There are a few pointing hands, corrections and contemporary annotations. In the upper margin of f. 1r, in a s. XIX hand: “Haehnlein”; this is probably the German theologian Andreas Joseph Haehnlein (d. 1895). Collection of Bernard M. Rosenthal, Berkeley (MS 175). Purchased from Rosenthal on the Edwin J. Beinecke Fund.

Quires	Folios	Columns	Scribes	Content
I-XIII	1-156	1	A	artt. 1-2
XIV	157-168	1	A	artt. 3-6
XV-XVI	169-192	1	A	artt. 7-11
XVII	193-204	1	A	art. 12, incomplete
XVIII-XIX	205-232	2	B	art. 13

R 12.04.10

Albert Derolez