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MEDIEVAL AND RENAISSANCE MANUSCRIPTS

MS 813

Northern Germany (Duderstadt, Wernigerode), 1432-1448

Latin texts on the Psalms and Canticles, on the Old Testament, etc.

1. ff. 1r-186r *Incipit tercia pars psalterii de modo quinquagentali Honorii pape* [sic]. [prologue:] Quatuor sunt genera prophecie. Aut enim fit per facta, aut per dicta, aut per revelacionem, aut per occultam Spiritus Sancti inspiracionem ... et in laude eterne glorie consummatur. *Incipiunt capitula sequentis operis. CI. Domine exaudi. De oracione pauperis vel Christi vel fidelis populi ... CXLIX. Laudate Dominum in sanctis. De festo Iudeorum. Significat festum sanctorum in celis. Centesimus quinquagesimus* [f. 1v, text:] Iam in decem decadibus operarii vinee Domini expressi sunt, qui in decalogo legis pro denario vite laboraverunt ... Miserere mei, Deus iusticie, vox est misericordiam et iudicium cantabo tibi, Domine, vite eterne vox est. Omnis spiritus laudat Dominum. [f. 163r:] *Epilogus. Ut cunctis legentibus consulamus summam tocus operis brevi epilogo concludamus ... Quia portum diu optatum prospero cursu adtingimus, tempus est ut deposito velo gubernatori nostro, omnium bonorum largitori, gracias agamus.* [f. 164r:] *Quod psalmi sunt plausus et cantus victoris.* Due civitates in libris describuntur, quarum una Ierusalem, altera Babilonia cognominatur ... et ecce Ierusalem ut civitas edificatur, in qua quisque lapis suo loco adaptatur. Hoc totum in psalmis notatur. [f. 165v:] *De cantico 2e ferie.* Postquam de psalmis que Dominus dedit diximus, superest ut de canticis, que rursus [l. sursum] inspiraverit, edisseramus ... § Opus quod de psalterio vel canticis instituimus auxilio Dei ad unguem perduximus. Rogo autem omnes filios ecclesie qui hoc opus lecturi sunt, ut mecum Christo pro hoc labore gracias agant et pro meis excessibus preces pio indultori fundant; et noverint in hoc opere nil esse meum preter solum laborem, sentencias autem esse sanctorum. *Explicit opus Honorii super psalterium a doctissimis ecclesie viris approbatum. Amen.* Hoc opus Honorii Christo sit semper honori, / Hic pastum querat vite qui pascua sperat, / Que Deus auctori scriptoris detque labori. / Salvete clementer qui regat in orbe potenter. / Nostrum dicat Amen iunctum celestibus agmen [Walther, *Initia* 8318]. [other hand:] Anno Domini M.CCCC XLVIII die beati Dionisii [9 Oct. 1448]. ff. 186v-188v blank

Honorius Augustodunensis (Honorius of Autun, c. 1090- c.1150), *Expositio in psalmos CI-CL et in cantica veteris et novi testamenti*. Stegmüller 3568-3569. PL 172.297-312 (a few excerpts).

2. ff. 189r-198v *Confitebor tibi, Domine, quoniam.* Incipit glosatura magistri Alani super canticum beate Virginis. Hic considerandum est quid sit canticum ... hoc symbolum Athanasii et ideo in Prima post depulsas tenebras ex statuto ecclesie decantatur. Et sic est finis huius. Explicit glosa ordinaria ex postillis breviter [*these four words cancelled*] excerpta super cantica anno Domini M CCCC XXX secundo, die Gregorii pape confessoris [12 March 1432].

Alanus de Insulis (Alain de Lille, c. 1120-1202), *Glosatura super cantica veteris et novi testamenti*. Stegmüller 946-947 (under the name of Alanus Magister).

3. ff. 198v-200v Item nota. Dicitur in psalmo ultimo [Ps. 150:6]: Omnis spiritus laudet Dominum ... [f. 199r:] Sciendum quod tria sunt genera sonorum quorum nullum hic pretermittitur: fit enim sonus voce ... Item sciendum quod David librum psalmodie composuit ... Nunc animadvertendum est quare per quinquagenas et per 38 [?] hoc opus distingwatur ... [f. 199v:] Cum omnes prophetas Spiritus Sancti revelacione constat esse locutos, David prophetarum eximius quodam digniori atque excellenciori modo velud tuba Spiritus Sancti quam alii prophetavit ... Item notandum quare plus ceteris in ecclesiasticis solet frequentari officiis. Ideo fit, quia in hoc libro consummatio est tocius theologicæ pagine ... [f. 200r:] Hiis consideratis restat videre quis sit titulus, que materia, que intencio, quis modus tractandi. Est itaque titulus talis: Liber ymnorum vel soliloquiorum ... De ordine quoque psalmodiarum quod serie discordat historie queri solet quare non sunt eo ordine dispositi ... Preter hec autem in singulis psalmis quedam specialia sunt consideranda. Unde de primo psalmo [Ps. 1] videndum est quare ei titulus non apponitur ... [f. 200v:] Consistit autem liber iste in centum L psalmis. Non potest altioris significare rationem: hic enim numerus celeberrimus adnotatus misteriis ... Et notandum quod contingit peccare tripliciter: corde, oculo et opere ...

Notes on the Book of Psalms, its subdivisions, significance, on Ps. 1 and Ps. 150, etc.

4. f. 201r De virtute psalmodiarum. Si vis penitentiam pro peccatis tuis agere et confessionem peccatorum tuorum veniam rogare pro delictis tuis quantum vales ... Si intime volueris mentem exercere in divinis laudibus et mandatis Dei, dic hos psalmos devote: Beati immaculati [Ps. 118] ... Canticum psalmodiarum corpus sanctificat, animam decorat, invitat angelos in adiutorium ... Qui diligit canticum psalmodiarum non potest peccatum agere, sed habet laudem Dei in corde suo ... Ysidorus: Oratio tantum in presenti pro remedio peccatorum refunditur vel effunditur, psalmodiarum autem decantatio perpetuam Dei laudem demonstrat ... Psalterium est quasi cellarium, de qua universa pocula et multimoda fercula proferuntur ad sponse convivium, etc. Amen. Hec omnia sunt narrata in prohemiiis cuiuslibet psalmi, ut patet in singulis a primo usque in finem. Et sunt collecta ex summula florigeri de dictis Augustini qui incipit "Quoniam [l. Quorundam] gloriosi et incomparabilis doctoris Augustini tractatus percurrentes etc." ff. 201v-202v ruled but blank

Extracts on the Psalms from a florilegium of the works by or attributed to St. Augustine, called *Summula Florigeri sancti Augustini*. Stegmüller 8720.

5. ff. 203r-224r Liber de scala virtutum. Vidit Iacob scalam stantem super terram. Gen. 28 [Gen. 28.12] ... Iacob interpretatur supplantator, significans quemlibet hominem in virtutibus proficere volentem ... ascendere facit post hanc vitam ut inveniatur Dominum innixum scale, qui acceptat eius opera et producit ipsum ad eterna gaudia. Amen. Illos gradus ascensionis et descensionis operetur in nobis verus sol iusticie Christus Deus noster, qui cum Patre et Spiritu Sancto vivit etc. Scriptum in Duderstad anno Domini M°CCCC°XXXIII°, feria quinta post Mauricii [24 Sept. 1433].

Treatise on the virtues and vices arranged according to the course of the sun through the signs of the Zodiac; the names of the months and of the zodiacal signs are given in Latin and in German ("Dec. Wolboren, Capricornus Steynbok; Jan. Hartmant, Aquarius Wazerman", etc.). Quotes many examples from the Bible and legend.

6. ff. 224v-226v [1] Miracula sancti Byh... Est civitas que vocatur Byretum adiacens inter terras Tiri et Sydonis prebens tributum Anthiochie. In hac autem civitate est multitudo Iudeorum et synagoga eorum magna valde ... [2, f. 225r] De eleccione superioris gradus. Apud Sanctum Victorem Parisius quidam canonicus regularis erat. Vita et genere et litteris pollebat ... [3] De diaboli filiabus. Diabolus, cogitans quod, si haberet multas filias, ex eis multos generos sibi faceret. Duxit Iniquitatem, de qua IX genuit filias: Symoniam ... [4] De milite et moniali. Cum quidam miles ad silvam tenderet ut solito more vacacioni vacaret, ei in via quedam sanctimonialis femina occurrit ... [5, f. 225v] Item de beata Virgine. Cum duo monachi Cisterciensis ordinis de suo monasterio egressi fuissent et ad quandam tenderent grangiam, et dum ad quandam silvam pervenissent ... [6, f. 226r] Item de beata Virgine. Cum quidam monachus Cisterciensis ordinis ante quoddam altare in oracione se prostravit et ymaginem beate Marie ante se posuit ... [7] De gloria eterna. Erant duo monachi etate iuvenes, vita laudabiles, Deo devoti et toto conventui ...

Miracles and legends. [1] Ps.-Athanasius Alexandrinus (Pseudo-Athanasius of Alexandria), *Sermo de miraculo Beryti*. PG 28.820- . An image of Christ, found in the house of a Jew in Beirut, is transfixed by order of the high priest; a multitude of Jews are converted at the sight of the blood and water miraculously coming out. [2] Legend about a Parisian cleric who refused to become a bishop. [3] The nine daughters of the Devil, i.e. nine vices, and the classes of society affected with each of them. [4] A soldier is rewarded by the Virgin for not infringing a nun's chastity. [5] Wonderful dream of a Cistercian monk fallen asleep in a wood. [6] Miracle of a Cistercian monk kneeling in front of a sculptured image of the Virgin and Child and irrigating with his tears the Child's foot. [7] A dead monk reveals to his beloved colleague the glory in heaven of four groups of former monks of the same order. The final section of this text is copied on the lower part of f. 226v, below art. 7.

7. f. 226v Copy of a notarial document in Latin, made in the house of a Hinricus Kevels and dated 9 June 1437, by which a Curd Siden and his son of the same name and other persons of the bishopric of Halberstadt appoint a series of proctors.
8. ff. 227r-282r Incipit prologus sancti Ysidori episcopi in libros veteris testamenti . Historia sacre leccionis [l. legis] non sine aliqua causa prenunciacione futurorum gesta atque conscripta est ... sumpta itaque sunt ab auctoritatibus Origene, Victorino, Ambrosio,

Ieronimo, Cassiodoro, Augustino, Fulgencio et nostri temporis insignis eloquencie Gregorio. Incipiunt capitula primi libri. Premissio operis ab exordio mundi usque ad expulsionem hominis *II*. De paradiso *III*. ... [f. 227v, text:] Creatura celi et terre quomodo historialiter ab exordio principii condita sit legimus, sed qualiter in ecclesia spiritualiter a doctoribus accipiatur intelligamus ... suntque universa misteriis consumata per Dominum nostrum Ihesum Christum, cui est honor et gloria, regnum et potestas cum Patre et Spiritu Sancto in secula seculorum. Amen. Tu autem, Domine, miserere nobis. Scripto Hinrico Landesberch in Wernigerode sub anno incarnationis Ihesu Christi M° CCCC° XLIII, feria 6a in octavam Nativitatis Marie [13 Sept. 1443].

Isidorus Hispalensis (Isidore of Seville, d. 636), *Quaestiones in vetus testamentum*. CPL 1195. PL 83.207-424.

9. f. 282r-v Miraculum quod contigit Paulo Heremite. Timendus est nobis pena inferni, in quo est tristitia sine leticia, in quo est dolus sempiternus, in quo est ignea rota habens orbitas mille vicibus ab angelo tartareo in die una percussa et unaquaque vice mille anime cruciantur... Ibi vidit Paulus multas animas mersas usque ad genua ... Nos autem, fratres, audientes ista mala convertamur ad horam, ut cum ipso regnemus et vivamus in secula seculorum. Amen.

Vision of the horrors of Hell shown to St. Paul of Thebe (Paulus Eremita, 228-341).

10. ff. 283r-294r Epistola Rabi Samuel ad Rabbi Ysaac de altercacione legis Iudeorum et Christianorum. Ego frater Alfunsus Bonihominis Hyspanus hunc libellum antiquissimum, qui nuper casu devenit ad meas manus et fuerat in ante tot temporibus occultatum, nova translacio<ne> de Arabico in Latinum per me interpretatum parvum exenium, id est munus, vobis transmicto. § Sciendum autem quod inter Iudeos multum gloriantur illi, qui Arabicarum optinent periciam litterarum ... § In nomine Domini misericordia miserantis in quo speramus. Incipit epistola translata de Arabico in Latinum per fratrem Alfunsum Bonihominis Hyspanum, que epistola cuius sit edictive et ad quod valeat prohemiolium istius epistole et narracio eius plenius declarabunt cum tytulo qui talis est: Epistola quam scripsit magister Samuel Israelita de Fez civitate oriundus, regis Marrochitani, ad Rabi Ysaac magistrum synagoge que est in Sub in lineis [*sic*] in regno predicto. Conservet te Deus, o frater, et permanere te faciat usquequo terminetur ista captivitas nostra ... et Machumetus qui dixit se prophetam, nec ventura predixit, et qui dixit se nuntium Dei, contra Deum et eius scripturam docuit ut corruptus homo penitus et ignorans. Explicit epistola Rabbi Samuelis missa ad Rabbi Ysaac, translata de Arabico in Latinum, translata sub anno Domini M° CCC° [*corr. from CCCC°*] XXXIX°. Scriptum hic loco anno Domini M CCCC XLIII, feria Va post Egidii [5 Sept. 1443] per manus Hinrici Landesberch.

Rabbi Samuel, *De adventu Messiae praeterito*, translated from the Arabic by Alphonsus Bonihominis OP (d. c. 1353). Kaeppli 146, with extensive list of manuscripts not including the present codex. PL 149.335-368; in our manuscript the introductory text by Alphonsus Bonihominis is shortened and is followed by a note on the author, the addressee and the work not found in the edition (same texts MS 803, art. 12); ff. 290-291 are blank, but no text is missing.

11. ff. 294v-296r [1] *Sermo de conceptione Marie virginis*. Custodiatis diem istum in generationes vestras ritu perpetuo. Exod. XII [Exod. 12:17]. Hic tria insinuantur, scilicet huius festi celebritas, cum dicitur “Custodiatis diem istum” ... [2, f. 295v:] *Alius sermo*. Tota pulchra es, amica mea [Cant. 4:7]. Hec sunt verba Spiritus Sancti per os sapientis prolata, et si in hiis non esset pura veritas, sine omni ambiguitate non sic dixisset...

Two sermons on the Immaculate Conception, quoting many *exempla*.

12. ff. 296r-297r Legitur quod in insula quadam, que Cyprus vocatur, erat quidam rex nomine Costus, a Costa civitate sic dictus ... Unde legitur quod Maxencius imperator divites ac pauperes ab Alexandria quocasseret [*l. evocasset?*] ut ydolis immolarent et Christianos ymmolare nolentes punirent Katherina, dum esset annorum XVIII, audiens cantus immolancium et mugitus pecorum etc. Quere in passionali.

Incomplete legend of St. Catharine of Alexandria. BHL 1672. A text with a similar incipit is printed *Catalogus codicum hagiographicorum Bibliothecae Regiae Bruxellensis*, v. 1 (Brussels, 1886), pp. 105-108.

13. f. 297r-299v Christus [*l. Omnipotens*] Deus Pater et Filius et Spiritus Sanctus unus atque trinus. Unus videlicet extat in natura, trinus in personis. Solus invisibilis, solus immensus et incomprehensibilis ... Vigilare Dei est in defensionem electorum suorum et in ulcionem inimicorum suorum se manifestum demonstrare. Explicit illud breve [?].

Ps.-Augustinus Hipponensis, *De essentia divinitatis*: an excerpt from Eucherius Lugdunensis (Eucherius bishop of Lyons, d. c. 450), *Formulae spiritalis intelligentiae*, chapter 1. CPL 488. PL 50.729-737.

Paper, ff. I + 299, 310 x 215 mm. Folio folding. Watermarks: Parchment stays in the center of the quires. Several leaves are blank.

I-XV¹² (ff. 1-180), XVI¹² (-9, -10, -11, -12; ff. 181-188), XVII¹⁴ (ff. 189-202; the central bifolium 194+195 is smaller), XVIII-XX¹² (ff. 203-238; the paper is smaller), XXI-XXIV¹² (ff. 239-286), XXV¹⁰ (ff. 287, 291-299; the bifolium 288+289, of smaller paper, has been added asymmetrically). Horizontal catchwords at right.

Frame ruling in black ink or in lead for two columns, of various dimensions, with c. 46-57 lines in each column. Art. 7 is written in long lines on a page without ruling.

Apparently four hands: A writing a bold Gothica Hybrida Libraria copied on ff. 1r-186r art. 1 and added art. 4 on the originally blank page 201r; B writing Gothica Cursiva Currens copied ff. 189r-199va15 (art. 2 and beginning of art. 3); C writing Gothica Semihybrida Libraria/Currens copied ff. 199va16-200v (end of art. 3); D writing Gothica Semihybrida Currens copied ff. 203r-299v (artt. 5-13); the document on f. 226v (art. 7) is probably in the same handwriting. Scribe D is the unrecorded Hinricus Landesberch in Wernigerode.

Red underlining, paragraph marks, heightening of majuscules and plain initials, generally 2 lines, at the head of various texts larger. Pointing hands.

Original binding: undecorated white deerskin over bevelled heavy wooden boards, sewn on three double thongs; spine with plaited headbands; in its upper compartment a paper label with a s. XVII indication of the content; in the second compartment a paper label with the number “VIII”. On each cover five small brass bosses on indented square plates; marks of two leather straps attached to the rear cover, the holes of the pins visible in the front cover. At the top of the front cover a contemporary Table of Content is written in ink in Gothica Hybrida Libraria, now badly legible; at the bottom of the same cover, in a large Gothica Hybrida Formata: “Tractatus Honorii pape” [*sic*]. On the front pastedown, in contemporary small Gothica Semihybrida Libraria: “Deliro, -as, dicitur discordare, a d et liro ...” [a grammatical note on the verb “delirare” and its derivatives, quoting Hugucio, *Vita sancti Martini, Passio Petri et Pauli*, Luke and Augustine]. On the front flyleaf r, in the same script: “§ Nota tres status hominum secundum fructus et premium. Wersus. / Cum sexagesimum fructum capiunt viduati / Tricesimumque ferunt uxoribus appropriati, / Virginibus dabitur centesimus integritati, / Sed trecentimum tollit Baptista Iohannes” [Walther, *Initia* 3760]; at the bottom, same type of script, a note beginning “Mensa, id est recognicio liberalitatis Christi. Psalmus: Parasti in conspectu meo mensam [Ps. 22:5] ...” The rear pastedown (half detached) consists of a large fragment and scraps on paper from a s. XV Latin register of personal interdicts (“cessatio”, “interdictum”) attached to persons with German names and extending from a Tuesday after the feast of St. Remigius (1 Oct.) to All Saints’ Day (1 Nov.) of an unnamed year; the handwriting is Gothica Cursiva Currens.

A detailed study of the collation, the distribution of the watermarks and the unexplained numbers and letters seen in the margins should allow to understand the genesis of this complicated and important manuscript. The earliest section was finished on 12 March 1432 (artt. 2 and 3); the next one (art. 5) on 24 Sept. 1433 in Duderstadt (Thüringen, east of Göttingen); the section containing art. 6 ends with the copy of a document dated 9 June 1437 (art.7); artt. 8 and 10 were finished in Wernigerode (Sachsen-Anhalt) by Hinricus Landesberch, on 13 and 5 Sept. 1443 respectively; the long art. 1 was finished on 9 Oct. 1449 and art. 4, by the same scribe, is no doubt from the same period. A problem is that artt. 5, 6, 8, 9, 10, 11, 12, 13 all appear to be in the same handwriting (by the scribe Hinricus Landesberch), although partly copied in Duderstadt in 1433 (if this is not an ascribal error for 1443), partly in Wernigerode ten years later. For another manuscript copied in Duderstadt, in 1422, see *Colophons* 19178. The abundant marginal notes and texts deserve a special investigation. A few of them are in Low German.

<u>Quires</u>	<u>folios</u>	<u>hands</u>	<u>contents</u>	<u>date</u>
I-XVI	1-188	A	art. 1, 4	1448
XVII	189-202	B, C	artt. 2-3	1432
XVIII-XXV	203-299	D	artt. 5-6, 8-13	1433 (?), 1443

R.22.03.11

Albert Derolez