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Northern Italy, s. XV²

Theological and moral florilegium in Latin, partly in Italian.

1. ff. 1r-135v *De nomine Domini Iesu*. Exultate filie Syon in nomine Domini Dei vestri. Iohel 2°. Exultate filie Syon et letamini in Domino Deo vestro. Ibidem [Joel 2:23]. Invocabunt nomen meum super filios Israel et ego Dominus benedicam eos. Num. 6 [Num. 6:27]. Omne autem quodcumque facitis in verbo aut in opere, omnia in nomine Domini nostri Ihesu Christi facite. Col. 3 [Col. 3:17] ... [f. 134r: De misericordia et pietate] Ornamentum enim bonorum omnium est sincera benignitas, que numquam est sola, quia de virtutibus cognoscitur esse generata. Cassiodorus [Cassiodorus, *Variae*, 10.6.2; A.J. Fridh, ed., CCSL, v. 96 (1973), p. 390]. Nimia pietas dissolutionem discipline parturit, et sic sepe vitium est quod putatur virtus. Bernardus in meditationibus [Isidorus Hispalensis, *Sententiae*, 2.34.4; P. Cazier, ed., CCSL, v. 111 (1998), p. 160]. Hoc autem scito, quod in novissimis diebus instabunt tempora periculosa et erunt homines seipsos amantes, cupidi, elati ... 2. Thimo. 3 [2 Tim. 3:1-5]. Si erramus modicam penitentiam imponentes, nonne melius est propter misericordiam dare rationem quam propter crudelitatem succumbere penitentem? Crisostomus super Matheum [Heiricus Autissiodorensis, *Homiliae*, 1 (pars hiemalis), 37.40; R. Quadri, ed., CCCM, v. 116A (1992), p. 323]. [f. 134v: on perfection] Virtus est dispositio perfecti ad optimum. Philosophus [*auctoritas* from book 7 of Aristotle's *Physica*: J. Hamesse, ed., *Les Auctoritates Aristotelis. Un florilège médiéval*. Philosophes médiévaux, v. 17 (Louvain, Paris, 1974), p. 155, no. 186] ... Neque audieris vel videris ab aliis. Semper iudica in bonum et temetipsum semper iudica in malum. Hec Augustinus de perfectione [after Pseudo-Augustine, *De perfectione iustitiae hominis?*]. Versus sancti Bernardi de silentio claustrali. Nautica magna salus, o sacra silentia claustrum / Per taciturna quies que mentibus alta refundis ... Te servant servi qui sancta sequuntur [12 verses, Walther, *Initia* 11638].

Huge collection of mostly short quotations, arranged under more than one hundred headings (see Table of Contents, art. 4); the first ones deal with God and his qualities, but the majority are of a moral nature; the collection also includes short treatises, *exempla* (ff. 131v-133r), verses and prayers. For almost all quotations the source is given (author, work, chapter). Among the most often quoted sources are the Bible, the corpuses of Roman and Canon Law, the Church Fathers John Chrysostom, Augustine, Jerome and Gregory the Great, Isidore of Seville, Bernard of Clairvaux, Bonaventure. Few classical authors are quoted (Aristotle, Cicero, Virgil, Ovid, Seneca); there are quotations in Italian from poetry by Petrarch (ff. 38v, 53r, 55r, 108r, 114v) and Jacopone da Todi (ff. 47v, 108r). Many blank spaces were provided for the insertion of more quotations.

2. f. 136r [1] Per sti tre signi poi considerare / Se dignamente poi comunicare ... Se li peccati te fan contristare. [2] § Novem preparationes ad sacram communionem. Proprie conscientie vera examinatio. Peccatorum plena contritio ... Caritativa fervensque devotio.

Additions to art. 1: [1] How to know when one is worthy to receive communion (5 verses); [2] Nine ways to prepare for communion.

3. ff. 136v-137v [1] Anathema, id est detestatio et maledictio facienda in verbo. Auctoritate Dei et beati Petri et Pauli apostolorum eius firmiter et penitus sub informatione anathematis maledicimus et execramur illum maledicum et malignum hominem ... ad eam damnationem perveniat. Fiat. Fiat. [2, f. 137r] Qui veram humilitatem amplecti desiderat, opus est ut duodecim precepta observare et custodire diligenter debeat ... et in omnibus operibus tuis semper cum capite parumper inclinato, defixis in terram oculis, tamquam ante Deum iam iudicandus de tuis peccatis. ff.138r-140v blank

Additions by a later hand to art. 1: [1] Anathematization formula; [2] 12 prescriptions to gain real humility.

4. ff. 141r-142v Incipit tabula cum quotatione cartarum in hoc opusculo. De nomine Iesu, carta 1. De gratia divina, 2. De largitate et benignitate Dei, 3 ... De misericordia et pietate, 133. De vigilantia, 133. [addition:] De oratione et contemplatione, 8.

Table of Contents of art. 1, referring to the folio numbers.

5. front pastedown, detached // mors corporis potius *****ellem perdere quam incurere mortem anime, sed quia duo mala simul iuncta sunt magis mala quam unum per se acceptum ... [in the lower margin the instruction for the rubricator: Utrum liceat alicui occidere seipsum ut vitet peccatum mortale] ... sicut ab illis qui **** motu fidei et devotionis tantum ad illas species propter reverentia contenti corpus Christi in eorum ventrem non descendit //

Fragment of a Latin theological treatise on parchment, s. XIII/XIV, in two columns (width: 135 mm., intercolumnar space 10 mm.), copied in highly abbreviated Gothica Semitextualis Libraria.

6. rear pastedown, detached // et aplicatis et catenatis est *** virtute divina et virtute intellectus summi agentis et immutabitur ab ipso intentio aliter ... per virtutem gravitatis illa ergo corpora que ** habent gravitatis non moventur versus medium et que non habent //

Fragment of a Latin philosophical treatise, probably a commentary on Aristotle's *De caelo et mundo*, from the same manuscript and by the same hand as art. 5; our transcriptions are not sure.

Paper, ff. 144 (+ an additional leaflet after f. 114), 160 x 105 mm. 8° folding. Original foliation at right above the text area in Arabic numerals, but ff. 10-11 are numbered "X-XI", f. 100 is numbered "C", ff. 101-142 are numbered "C1-C42". The foliation is incorrect, comprising successively ff. 95, 96, 95bis, 96bis, 97.

I-IX¹⁶. Horizontal catchwords in the centre.

Lead, sometimes ink ruling (bounding lines only) for one column of script, c. 26-28 lines. There are double bounding lines at left, single ones at right (the first line of each quotation protrudes); width: 61-63 mm.

Mainly copied by one hand writing a small Gothico-Humanistica with single-compartment *a*; a few additions and marginal notes by a contemporary hand. Art. 3 is copied in an unusual linear Humanistica Textualis close to Cursiva, marked by numerous loops.

Headings in red. Underlining in black of the authorities and works quoted. A few plain initials in red (f. 126v). In the margins pointing hands (sometimes with human faces in the calligraphic loops) and arrows which have the same function (the latter on ff. 10v, 11v, 71v, 87r, 88v).

S. XVI binding: brown leather over pasteboard, sewn on three split leather thongs. The covers are blind-tooled with triple fillets and a frame of juxtaposed quadrangular tools with botanical motif. Remnants of one clasp attached to the front cover, with an engraved brass catch on the rear cover. In the center of the front cover a small paper roundel with a contemporary woodcut of one of the Magi; on the rear cover a rectangular contemporary woodcut on paper (103 x 70 mm.) representing the Flagellation. The spine is reinforced by a piece of paper, on which the original title in ink “Anot**** / Rethoric* / ****” has been replaced by “Sententię / sacre / et prophane / Manuscript** / Seçuli XV” (s. XVI). On the front detached pastedown r: “Opuscula varia” (s. XVI). About the parchment pastedowns, see artt. 5-6.

Art. 3 was added on blank pages of the original manuscript. The manuscript was in the late fifteenth century in the use of a Franciscan friar from Verona, called Theodorus; see the inscription in bold Humanistica Textualis at the foot of the already detached front pastedown r: “Pertinet iste liber Theodori fratris ad usum / Verone geniti, quem Minor ordo tenet”. At the top of the piece of paper covering the spine, the shelfmark “422” (s. XVII). Purchased 1996 from Bernard Quaritch, London.

R.23.03.11

Albert Derolez