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Southeastern Germany or Austria, s. XV

Lumen animae, Part II

1. ff. 1v-2r De confessione, A.1; De contemplacione, B.X; De culpa, C.4 ... De sopore, R.6; De superbia, R.XI. ff. 2v-8v ruled but blank

Table of Contents of art. 2, referring to the signatures which in this manuscript are used as foliation (each signature covering the recto and the facing verso).

2. ff. 9r-217r *De confessione*. Aristoteles de regimine principum libro 4^o: Sana est nocturna vigilia et oris apercio. Oris apercio, id est confessio. Nam sicut oris apercio proprie convenit dormientibus, commedentibus, currentibus, infirmis, sic confessio maxime convenit eis qui dormiunt in peccato ... [f. 208v, *De superbia*] ... Quicumque apparet hic magnus in oculis hominum, ille in veritate depressus et infimus in celis est. Sed quicumque homo apparet parvus et despectus atque humilis in conspectu hominum, ille magnus est et magnificabitur in conspectu altissimi Salvatoris. Unde in Luca: Omnis qui se humiliat exaltabitur et qui se exaltat humiliabitur, etc. [Lk. 14:11]. f. 217v blank

Theological and moral treatise based on hundreds of quotations, mostly from texts of a scientific nature (medicine, natural history, astrology, alchemy, philosophy, etc.). Christian authors are relatively rarely quoted; excerpts from Aristotle and his commentators, a multitude of Greek and Roman authors, Arabic and more or less obscure medieval scientists are on the contrary extremely numerous. The chapters have the following headings: “De confessione” (f. 9r), “De contemplacione” (f. 29r), “De culpa” (f. 36r), “De cupiditate” (f. 39v), “De detraccione” (f. 40v), “De dileccione Dei” (f. 42r), “De dileccione divina” (f. 48r), “De ignorancia” (f. 52v), “De amore mundi” (f. 54r), “De amore Dei” (f. 55r), “De amore Dei contra mundum” (f. 57r), “De corpore Christi” (f. 73r), “De altitudine divina” (f. 97v), “Exempla de altitudine” (f. 99r), “De auditu” (f. 108v), “De audacia auctoritates” (f. 114r), “De avaricia” (f. 116v), “De abieccione” (f. 123r), “De beatitudine” (f. 124v), “De dormicione” (f. 149r), “Auctoritates dormicionis” (f. 154v), “De elemosina exempla” (f. 155r), “De estu” (f. 157r), “De exercicio” (f. 158r), “De iubilo” (f. 140r), “De sanitate” (f. 167v), “De sapiencia” (f. 170r), “De sedulitate” (f. 177v), “De separacione” (f. 178v), “De statu vite presentis” (f. 183v), “De silencio” (f. 186r), “De sompno” (f. 188r), “De sopore” (f. 203v), “De superbia” (f. 208v).

Almost all these headings are also found, and almost all the excerpted authors and texts are also quoted in the compilation called *Lumen animae*, composed in the fourteenth century. On the *Lumen animae*, which is transmitted in mainly three different versions, see *Dictionnaire de Spiritualité*, v. 9 (1975), 1140-1142; and especially M.A. and R.H. Rouse, “The Texts called ‘Lumen anime’”, *Archivum Fratrum Praedicatorum*, 41 (1971), pp. 5-113. The text of our manuscript is close to the printed incunable edition of that work edited by Matthaeus Farinator (I saw the edition [Reutlingen, Michael Greyff], 1479), which belongs to version B of the Rouse

classification. It contains, however, only a selection of the chapters appearing in that version, namely the following items of *Lumen animae* B in the survey printed by Rouse and Rouse on pp. 84-85: 39, 40, 41, 42, 43, 44, 47, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 71, 65, 66, 68, 72, 73, 74, 75, 76, next to a couple of chapters not occurring in that list. A prologue and all data on authorship and circumstances under which the text was composed are equally missing. Apparently most of the purely theological chapters we find in version B have been omitted by the compiler of our manuscript or of its archetype; they may have been copied in the (apparently lost) first volume, the existence of which is supposed by a note on f. 1r (see below). A very large number of real and fictitious authors and titles cited in our manuscript appear in version B only (see the list in Rouse and Rouse, pp. 86-94: Alanus de brevitare vite, Alcuinus ["Albinus"], Amphites, Antonius orator, Apuleius, Archileus, Belenus de sigillis lapidum, Ennodius, Eventinus, Fontinus de mixtionibus elementorum, Galtherus, Gilbertus, Henricus de Gandavo, etc. etc.).

Paper (first leaf parchment), ff. 217, 145 x 105 mm. 8° folding. Thick paper, the quires reinforced with parchment stays cut from a document.

f⁸ (ff. 1-8; 1 is a parchment singleton), II-X¹² (ff. 9-116), XI¹² (-9, -12; no text missing; ff. 117-126), XII-XVIII¹² (ff. 127-210), XIX¹² (-8, -9, -10, -11, -12, all probably blank; ff. 211-217). Large signatures in red ink, of an unusual type and in an unusual location, starting quire II (art. 2), in the middle of the upper margin of all rectos, from "A" to "S"; they are of the type "A1 A2 A3 A4 A5 A6 A7 A8 A9 AX AXI A12". Horizontal catchwords in the lower margin, often wholly or partially lost at the trimming of the manuscript. It should be noted that the signatures in quire XI extend from "K 1" to "KX" and that in the signatures of quire III the sequence is "BX B9 BXI", although the text is in normal sequence.

Quire I, containing art. 1, has ink ruling for one column of 20 lines below top line; ruling type 11, 105 x 70 mm., with the upper and lower horizontal line extending into the inner margin; f. 8v has the same frame ruling as all the subsequent quires. The latter, containing art. 2, have frame ruling in ink for one column of script (20-24 lines), 105 x 70 mm.; here too the horizontal lines of the frame extend into the inner margin; two supplementary horizontal lines have been drawn for writing between them the display script used in the first line of each chapter.

Two scribes: art. 1 is copied in Gothica Cursiva Formata close to Fractura; art. 2 in Gothica Semihybrida Currens with many abbreviations; in this art. the first line of each chapter is in clumsily executed large Gothica Textualis Formata.

Headings, paragraph marks, stroking of majuscules and underlining of the references to the authorities and their works, all in red ink (the underlining was beforehand traced by the scribe in black ink). Plain red 1-line initials at the opening of art. 1 and of each chapter of art. 2, sometimes with marginal extensions (a 3-line initial at the beginning of the text, f. 9r). Instructions for the rubricator are found in the margins.

Original binding: undecorated red pigskin over wooden boards; spine with four raised bands. Two clasps attached to the rear cover, with quadrangular brass catches on the front cover; a hole

about the center of the top of the rear cover indicates that the booklet once was a *liber catenatus*. On the front cover a rectangular parchment title label with handwritten inscription in Gothica Cursiva Libraria: “De confessione. De amore Dei. De beatitudine” (s. XVI?). The upper, outer and lower edges of the front cover have been repaired with red leather.

F. 1 (for the text on its verso, see art. 1) is a fragment of a notarial act s. XV in Latin, the end of which only is preserved; mention is made of a “capellanus” and a shoemaker (“sutor”); the subscription is by the notary “Hainricus”, whose sign is a cross in a circle on a pedestal. The script is Gothica Cursiva. The rear pastedown is a leaf from a missal on parchment, containing the first half of the Gospel for the 13th Sunday after Pentecost (Luke 17:11-19), preceded by the end of the Gradual and the Versicle as printed in J.W. Legg (ed.), *The Sarum Missal edited from Three Early Manuscripts* (Oxford, 1969), pp. 185-186. The text is in one column, ruled with ink (13 lines preserved), written in s. XIV/XV Gothica Textualis Formata (Textus Semiquadratus). Red headings and stroking of majuscules; blue plain initial. Probably from Southeastern Germany or Austria.

The Table of Contents (art. 1) was added after the completion of the text (art. 2); it is not clear why so many blank pages were provided between the Table and the text. The handwriting and the spellings “sangwis”, “Gwido” etc. point to Germany as the area in which the manuscript originates. Almost all surviving manuscripts of *Lumen animae* (see catalogue in Rouse and Rouse, pp. 94-113) have a Central European provenance. On f. 1r the title “Secunda pars luminis (?) anime” (s. XV). Below this the ownership inscription: “Ad ecclesiam Prixinon<en?>sem. 1739. N. 37”; this is probably the church of Bressanone (in German: Brixen), in the Italian province of Bolzano. MS 135 in the collection of Bernard M. Rosenthal, Booksellers, Berkeley, CA. Purchased from him on the Edwin J. Beinecke Fund.

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Albert Derolez