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Germany, s. XV<sup>med</sup>

**Commentaries on the Sunday Epistles; theologico-moral treatises, all in Latin**

1. ff. 1r-36r [text:] Fratres, expurgate vetus fermentum, ut sitis nova conspersio, sicut estis azimi [1 Cor. 5:7] ... [gloss:] Fratres, expurgate. Ista epistola, que in die sancto Pasche legitur, scribitur ad Chorinthios, in qua appostolus vocat nos a vetustate fermenti et prioris vite ad azimam sinceritatis et puritatem vite ... [text:] Ei autem, qui potens est omnia facere superhabundanter quam petimus aut intelligimus, secundum virtutem que operatur in nobis, ipsi gloria in ecclesia et in Christo Ihesu in omnes // [Eph. 3:20-21].  
ff. 36v-37v originally blank

Epistles for the Sundays, from Easter to the 16<sup>th</sup> Sunday after Pentecost, with Latin commentary. Ends incomplete (the final words of the last Epistle are missing, and the verso of f. 36 is blank). The full text of the Epistles is copied with wide interlinear space, together with interlinear and marginal gloss; only interlinear gloss on ff. 34v-35v (except last lines) = 14<sup>th</sup>-15<sup>th</sup> Sunday after Pentecost; no gloss at all on ff. 35v (last lines)-36r = 16<sup>th</sup> Sunday after Pentecost.

2. ff. 38r-211r Expurgate vetus fermentum ut sitis nova, etc. [1 Cor. 5:7] Ista epistola scribitur primo Cor. quinto et legitur die Dominice resurrectionis, in qua beatus appostolus vocat nos a veto stati [*sic*] fermenti et prioris vite ad azimam et puritatem vite. Et legitur convenienter hec eppistola ista die, in qua appostolus tria facit ... [commentary:] Ihesus Christus filius Dei unicus, natus de pura Virgine, qui sine fine vivit et regnat in secula seculorum. Amen. Cuius nomen sit benedictum in eternum. Amen. ff. 211v-216v  
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Epistles for the Sundays, from Easter to Palm Sunday, with Latin commentary. Only the opening words of the Epistles are copied, followed by an extensive commentary after each Epistle; from f. 110r onwards (17<sup>th</sup> Sunday after Pentecost), on the contrary, the full text of the Epistles is copied, with wide interlineary space, followed by the commentary, but without interlineary gloss; from f. 116r onwards (20<sup>th</sup> Sunday after Pentecost) there is again interlineary gloss; but the latter is missing from f. 165v onwards (4<sup>th</sup> Sunday after Epiphany). It is to be noted that on ff. 142r-148v the Epistle of the 4<sup>th</sup> Sunday of Advent precedes the one of the 3<sup>d</sup> Sunday.

3. ff. 217r-244r [prologue:] Ave regina celorum. Ave regina celorum, mater regis angelorum [RH 2072]. Licet hec verba attribuantur gloriose Virgini imp<e>ratrici celorum, conveniunt [?] tamen theoloyce sciencie, id est sciencie speculative, scilicet ipse theoloye. In hac quidem proposicione duo tanguntur, primum excessiva theoloyce imperialitas, 2<sup>m</sup> intensiva q. venerabilitas ... et ut consequenter aptemur ad suscepcionem divine gracie, per quam eternam beatitudinem finaliter consequimur. Sequitur textus. [f. 217v, text:] Peniteas cito, peccator, cum sit miserator iudex. § Iste libellus, cuius subiectum est penitencia seu modus penitendi, dividitur prima sua divisione in duas partes principales ... superbenedicte

Trinitati omnibusque sanctis et doctoribus sacre pagine referre laudes et graciaram acciones. Amen. [f. 242v, summary:] Queritur circa illam litteram [?] Peniteas cito peccator. Primo quid sit penitencia. 2<sup>o</sup> unde dicatur ly [?] penitencia ... Publica sit pena si fuerit. ...8<sup>o</sup> finaliter de omnibus viciis et virtutibus compendiose et metrica que et quot sint, et de causis seu casibus specialibus et questionibus. Nono de excusacione finali.  
f. 244v blank

*Summa poenitentiariorum*, attributed to Iohannes de Garlandia (d. c. 1272), Guillelmus de Montibus (d. 1213) and others, a Latin commentary on the poem *Poeniteas cito* (Bloomfield 3812; ed. PL 207.1153-1156); see Bloomfield 3810. About the authorship the prologue (f. 217va) says: “secundum aliquos dicitur fuisse Silvester papa qui ob errorem quorundam sacerdotum presentem librum compilavit. Alii dicunt quod erat quidam monachus de ordine Saratrensiis [?], cuius nomen est ignotum. Alii dicunt quod fuit magister Iohannes de Garlandiis [this name deleted], in theologia necnon in legibus multum eruditus. Sed de isto [i.e. the problem of the authorship] non est curandum ...”.

4. ff. 245r-246r Confitens accedens confessionem debet se signare signo sancte crucis...  
ff. 246v-247v blank

Short Latin instructions for confession, followed by an extensive list in tabular form of sins, the Ten Commandments, the Seven Sacraments, the Works of Bodily Charity, the Works of Spiritual Charity, the Beatitudes, the Cardinal Virtues, the Gifts of the Holy Spirit. Similar lists, mostly in the form of mnemotechnical verses, are found as an appendix to incunable editions of *Poeniteas cito* (art. 3); see e.g. A. Coates *et alii*, *A Catalogue of Books Printed in the Fifteenth Century now in the Bodleian Library*, v. 5 (Oxford, 2005), P-396-404.

5. ff. 248r-328r Abbas. Philaretus in tractatu de naturis morborum. De [?] capite quidem langwido sumunt initium cuncti morbi. Cuius ratio est, ut ait Philosophus in Propleumatibus, liquida res que circa caput est humiditatem causat omnis febris ... [f. 327v:] Christus (= Xpristus). Unde Fontinus in descriptionibus universi sic inquit... et sic ad omnia que Dei sunt modo gravatur tedio et a sanctorum consorcio scinditur et fetens inutilis refutatur. Sequitur finis. Deo gracias. [other hand:] *Et sic est finis, sit laus et gloria Trinis*.  
ff. 328v-331v blank

*Lumen animae*. Theological and moral treatise in alphabetical form 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. On this text see M.A. and R.H. Rouse, “The Texts called ‘Lumen anime’”, *Archivum Fratrum Praedicatorum*, 41 (1971), pp. 5-113. From the survey of the three main versions of *Lumen animae* these authors print on pp. 83-86 our manuscript appears to be very close to version C, of which it contains the very large majority of chapters, as is obvious from the list of headings in our manuscript (after each heading the number of the chapter in the Rouse list is given between parentheses): “Abbas” (7), “Accessus ad Christum” (5), “Adventus Domini” (4), “Altitudo mundi” (1), “Amor” (2), “Angelus” (6), “Avaricia”, “Beatitudo” (8), “Benignitas” (9), “Caligo mentis”, “Caritas” (37),

“Caro humana” (15), “Castitas” (10), “Celsitudo” (12), “Certamen” (16), “Confessio” (11), “Compassio”, “De mortuis” (22), “Delicie” (21), “De diviciis” (19), “Dulcedo et gaudium mundanum” (20), “Elemosina” (26), “Error” (24), “Eukaristia” (23), “Exemplum” (25), “Felicitate humana”, “Felicitas” (29), “Finis hominis” (28), “Fortuna” (27), “Gaudium mundi” (31), “Gracia” (32), “Iustus” [l. “Gustus”] (30), “Honor seu superbia” (33), “Humilitas” (34), “Ieiunium” (36), “Incendium caritatis” (37), “Ira” (35), “Labor” 38, “Lacrima” (39), “Laus” (40), “Litigium”, “Lumen”, “Maria” (41?), “Nativitas Christi” (50), “Oracio” (51), “Passio Cristi” (52), “Penitencia” (53), “Quies” (54), “Resurrectio Cristi” (55), “Spiritus Sanctus” (56), “Superbia”, “Trinitas” (57), “Sanitas et venustas” (58), “Vilitas” (59), “Christus” (60).

6. ff. 332r-340r Partes oracionis quot sunt? Octo. Que? Cognicio substancie, cognicio qualitatis, cognicio precepti Domini, operacio eiusdem, cognicio hominis secundum Deum et secundum naturam, consideracio futuri iudicii, consideracio leticie electorum, consideracio tristicie dampnatorum ... et tamquam palee et eciam quisquile in ignem proiciantur. Ibi ergo nunc fixa sint nostra corda, ubi sunt vera gaudia. Amen.  
ff. 340v-342r blank

Iohannes Gerson (Jean Gerson, 1363-1429), *Donatus spiritualis*. P. Glorieux, ed., *Jean Gerson. Oeuvres complètes*, v. 9 (Paris, 1973), pp. 689-700.

7. f. 342v [additional text:] Ista quinque civitates submerserunt propter grande peccatum, quarum prima vocatur [?] Zodoma, 2<sup>a</sup> Gomorra, tercia Gerba, quarto [sic] Sogo\*\*, quinta Molla ... Augustinus: Defensatores humane nature non respiciunt oculos Dei.

Note on sexual perversities.

Paper, ff. II + 342 + I, 210 x 145 mm. 4° folding

I-XX<sup>12</sup> (ff. 1-240), XXI<sup>6</sup> (ff. 241-246), XXII-XXIX<sup>12</sup> (ff. 247-342). Original quire marks from “a” to “s” are written at right in the upper margins of the first page of quires I-XVIII; quire marks “A”-“C” in the lower outer corners of the first page of quires XIX-XXI. Horizontal catchwords at right are visible on ff. 12v, 48v, 72v, 84v, 96v, 108v, 120v, 132v, 144v and 294v.

Frame ruling with ink for a varying number of lines and of varying dimensions (wide distance between the lines for the text parts in art. 1, in the second section of art. 2 and in art. 3). One column, except in art. 3 which is copied in two columns.

Copied by several similar hands in Gothica Cursiva or Semihybrida Currens; Libraria in art. 5. The headings and the commented texts are in a large, bold and more careful form of the same script; we see Gothica Textualis Formata at the opening of art. 1, the first section of art. 2 and the opening of art. 3.

Red underlining, stroking of majuscules and plain initials of various sizes. A littera duplex (black and red) on ff. 1r and 38r. The decoration is missing at the end of art. 1 (starting f. 32r).

Quarter binding s. XIX: dark brown flat leather spine, the cardboard covers covered with dark brown paper paper.

F. 37r is soiled and covered by numerous words (“O Maria” and others, many times repeated) in a contemporary hand. On the blank f. 37v a contemporary hand has written two proverbs: “Omnibus in factis gravis est incepcio prima” (Walther, *Sprichwörter*, v. 3, p. 628, no. 20143); “Flebile principium melior fortuna sequatur” (Walther, *Sprichwörter*, v. 2, p. 142, no. 9636, after Ovid, *Metamorphoses* 7.518); they are repeated by another hand. On f 247r the invocation “Veni, Sancte Spiritus, reple tuorum corda”; on f. 332r art. 6 is preceded by the invocation “Sancti Spiritus assit nobis gracia”.

The relative unity of the codex is obvious from the uniform quire structure, the frequent use of the word “sequitur” to announce the next text part, and other features. The presence of an incomplete and a complete commentary to the Sunday Epistles remains difficult to explain; their unevenness seems to indicate a work in progress. In the middle of f. 151v (art. 2) there is a large blank space with the note “Hic non est defectus”, followed in red by: “sed vicium scriptoris”. The German origin of the codex is obvious from the handwriting and spellings such as “lingwa” or “ligwa” and “langwido”, and a series of contemporary judicial (?) notes in German, in Cursiva Currens, on the lacerated second front flyleaf verso and its stub visible between ff. 12 and 13, beginning “Item Kesselbechers frauwe und Rupierhees (?) frauwe ixliche eyn pünt daz sye sich slugen”. On the same flyleaf r, in a contemporary hand opening with a calligraphic majuscule: “Memorare que \*\*\* sunt”.

Collection of Bernard M. Rosenthal, Booksellers, Berkeley, CA (MS 111; on the front pastedown also the number “8” in a circle). Purchased from him in 1994 on the Edwin J. Beinecke Fund.

Quires	Folios	Quire marks	Columns	Handwriting	Contents
I-III	1-36	a-c	1	Currens	art. 1
IV-XVIII	37-216	d-s	1	Currens	art. 2
XIX-XXI	217-246		2	Currens	artt. 3-4
XXII-XXVIII	247-330		1	Libraria	art. 5
XXIX	331-342		1	Currens	art. 6

R.25.03.11

Albert Derolez