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MS 1022

Italy, s. XII²

Gospel of Mark in Latin, with the *Glossa ordinaria*

f. 1r blank

1. ff. 1v-4v [Text:] Marcus evangelista Dei et Petri in baptismate filius atque in divino sermone discipulus, sacerdotium in Israel agens, secundum carnalem levita ... qui plantat et qui rigat unum sunt, qui autem incrementum prestat Deus est. [Marginal glosses:] Marcus excelsus mandato. Lucas iste consurgens vel ipse elevans [Stegmüller 11828(5)]. § Ieronimus. Quattuor sunt qualitates de quibus sancta evangelia contexuntur: precepta, mandata, testimonia, exempla ... [Stegmüller 11828(1)]. [f. 2r:] § Ieronimus. Quattuor evangelia unum sunt et unum IIII [Stegmüller 11828(10)]. § Ieronimus. Marcus evangelista Dei, Petri discipulus, leviticus genere et sacerdos, in Italia hoc scripsit... [Stegmüller 11828(2)]. § Beda. Matheus dicit: Filii David filii Ha(braham), Marcus: Filii Dei ... [Stegmüller 11828(12)]. [Last marginal gloss, on f. 3r:] § Beda. Marcus testimonia [this word above the line] prophetarum premitit, quibus hec vetera et non nova ... [Stegmüller 11828(13)].

Prologue, Stegmüller 607, with interlinear and marginal glosses (*Glossa ordinaria*).

2. ff. 5r-100v [Text:] Initium evangelii Ihesu Christi filii Dei. Sicut scriptum est in Ysaya propheta: Ece [*sic*] mitto angelum meum ante faciem tuam ... illi autem profecti predicaverunt ubique Domino cooperante et sermomonem [*sic*] confirmante sequentibus signis. Explicit evangelium Marci. [Marginal glosses:] § Ieronimus. Ihesus Hebraice. Sother Grece. Salvator Latine. Christus Grece ... [Stegmüller 11828(11)]. § B(eda). Ecce mitto angelum. Angelus dicitur Iohannes non societate nature ut mentitur Or(igenes), sed offitii dignitate ... [PL 114.179B-C]. § Clamans ad Iudeos surdos per peccata longe positos ... [PL 114.179C]. § B(eda). Parate viam Domini. Penitentiam agite et predicate, unde Parasceven ante Sabbatum dicitur ... [PL 114.179D]. § Ieronimus. In deserto fit vox et clamor, quia deserta domus vacans ... [PL 114.179C]. § B(eda). Nota quod hoc testimonium (Ecce mitto angelum meum etc.) Malachie est ... [PL 114.179C]. § Ieronimus. Viam etc. Via Domini qua ad homines ingreditur penitentia est ... [PL 114.179D]. [Last marginal glosses, f. 100v:] § Dum proximos in bono opere confirmatos exemplo bone operationis roborant, super egros manus imponunt ... [PL 114.244A-B]. § Nota quod aliquando celos pluraliter, aliquando celum singulariter invenis ... [PL 114.244B]. § Et nunc omnia iudicans et in fine omnium iudex venturus. Stephanus autem vidit stantem, quia in certamine habuit eum adiutorem [PL 114.244B]. [Interlinear glosses:] Ihesu: salvatoris; Christi: uncti; ece mitto: Spiritus ad Patrem de Filio per Malachiam; angelus: nuntius ...

Gospel of Mark, with interlinear and marginal glosses (*Glossa ordinaria*, as printed in PL 114.179-244). Text and glosses of artt. 1 and 2 have been corrected and some new glosses have been added. A few glosses have been erased (ff. 4v, 64r). Noticeable spellings: “zona pilitia” (for “pellicea”), “Nacareth”, “fatiam” (for “faciam”).

Parchment (goatskin), ff. I + 100 + I, 225 x 160 mm.

I⁴ (ff. 1-4), II-XIII⁸ (ff. 5-100). Horizontal catchwords in the center or to the right, close to the lower edge; missing on f. 4v.

Three-column text and gloss layout, with columns of varying width. The ruling is traced in hard point on the hair sides. On the basis of the 6 prickings for the bounding lines in the upper and lower margins the three columns should be c. 24, 48 and 41 mm. wide from the inner to the outer margin; the columns c. 5 mm. apart; these prickings were in most cases not followed when the lines actually were traced. Pricking in the outer margins for 15 lines of text (16 lines in quire I) above top line in the central column, 145 x 120 mm. (total width of the three columns). The gloss columns seem to have independent horizontal ruling. There are many blank spaces between the marginal glosses and the latter are often given a triangular or other geometrical shape. The gloss in the outer column is sometimes subdivided into two columns.

Copied by a single scribe in Prae Gothica with Southern features, in two sizes (approximately two lines of gloss for one line of text). Some glosses were added by other hands.

Very limited decoration. Paragraph marks by the scribe in the ink of the text. A few 1-line versals in red. A few somewhat larger primitive flourished initials, red or blue, with penwork in the opposite colour. The text of art. 1 begins with a 4-line littera duplex "M" in the two colours, followed by "arcus" in alternating red and blue flourished initials on two lines, which are separated from each other by rows of flowery penwork motifs. Art. 2 opens with a 10-line primitive dentelle initial "I" in gold on a blue and red background which is heightened with white penwork design, followed by "nitium" written in alternately red and blue flourished initials. The initial is shown as resting on the back of a small bent male figure, coloured red and brown.

Romanesque binding: undecorated white leather (deerskin?) over rounded wooden boards, sewn on three split leather thongs (spine repaired). There was originally one leather strap fixed with two nails to the front board and closing over a pin in the center of the rear board. This means that the book was originally placed on a desk the back cover uppermost. Later this strap was replaced by two clasps (now equally lost), similarly fixed with iron nails to the front board. This arrangement appears to have been changed at the end of the Middle Ages, when a title was inscribed on the front cover ("Evangelium Marci", very faded and hardly legible), and an iron chain was attached at the bottom of the front board by means of an iron staple (one link of the chain is preserved). Obviously at that time the book was placed on a desk the front cover uppermost. The endleaves are two parchment bifolios from an antiphonar, Italy, s. XI, containing text and music for the offices of Ash Wednesday and the first weeks of Lent. The notation is diastematic. Rubrics and initials are missing. Noticeable spellings: "con ieiunatis", "pulumtum", "hodor", "esmitte", "adhorabis", "ortamur vos", "ab orrigine", "scritum est", "exibeamus".

On the verso of the rear flyleaf, in a s. XV Northern hand writing Gothica Hybrida Libraria: "Carmina qui condam" (Boethius, *De consolatione philosophiae*, I, Metrum 1, 1).

The manuscript originates in Italy, but was at an early moment probably moved to Germany, as appears from the binding and the handwriting of the Boethius quotation. Purchased from Bernard M. Rosenthal, Berkeley, CA.

R.07.11.2014