

CORPVS CHRISTIANORVM

Continuatio Mediaeuialis

CLXXIX

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OSWALDI DE CORDA
OPVS PACIS

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cura et studio

Belinda A. EGAN

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ABBREVIATIONS
USED IN THE INTRODUCTION AND APPARATUS

I. EDITIONS

- Cath. Johannes Balbus de Janua, *Catholicon*, Mainz, 1460; repr. 1971
Doctr. Alexander de Villa-Dei, *Das Doctrinale des Alexander de Villa-Dei*, ed. D. Reichling, Berlin, 1893
IHN S. Hieronymi Presbyteri *Liber interpretationis Hebraicorum nominum*, ed. P. De Lagarde, CCSL 72
Papias, *Vocabulista*, Venice 1496; repr. Torino, 1966
Prisc. Prisciani grammatici *Caesariensis Institutionum Grammaticarum Libri XVII*, ed. M. Hertz, Leipzig, 1855
Seg. Magister Siguinus, *Ars Lectoria. Un art de lecture à haute voix du onzième siècle*, ed. C. Kneepkens and H. Reijnders, Leiden, 1979
Biblia Sacra iuxta Vulgatam versionem, Stuttgart, 1975

II. SERIALS AND COLLECTIONS

- AC Analecta Cartusiana
CCCM Corpus Christianorum, Continuatio Mediaevalis
CCSL Corpus Christianorum, Series Latina
CSEL Corpus Scriptorum Ecclesiasticorum Latinorum
MBKD Mittelalterliche Bibliothekskataloge Deutschlands und der Schweiz
MBKÖ Mittelalterliche Bibliothekskataloge Österreichs
PL Patrologia Latina, ed. Migne
RAM Revue d'ascétisme et de mystique
RTAM Recherches de théologie ancienne et médiévale
SC Sources Chrétiennes

III. BOOKS AND ARTICLES

BLOOMFIELD

M. BLOOMFIELD et al., *Incipits of Latin Works on the Virtues and Vices, 1100–1500 A.D., Including a Section of Incipits of Works on the Pater Noster*, Cambridge, Mass., 1979.

BRIQUET

C.M. BRIQUET, *Les Filigranes*, 2nd ed., Leipzig, 1923.

Die Kartäuser

Die Kartäuser: der Orden der schweigenden Mönche, Köln, 1983.

KÖLLNER, 'Die Opus-pacis-Handschrift'

G.P. KÖLLNER, 'Die Opus-pacis-Handschrift im Lectionarium des ehemaligen Benediktinerklosters St. Jakob vor den Mauern von Mainz,' *Universitas: Dienst an Wahrheit und Leben. Festschrift für Bischof Albert Stüb*, Mainz, 1960, Bd. 2.

LEHMANN, 'Bücherliebe und Bücherpflege'

P. LEHMANN, 'Bücherliebe und Bücherpflege bei den Kartäusern,' *Miscellanea F. Ebrie* 5, Rome, 1924; repr. in his *Erforschung des Mittelalters* 3, Stuttgart, 1960.

OUY, 'Orthographe et ponctuation'

G. OUY, 'Orthographe et ponctuation dans les manuscrits autographes des humanistes français des XIV^e et XV^e siècles,' *Grafia e Interpunzione del Latino nel Medioevo*, ed. A. Maierù, Rome, 1987.

PICCARD

G. PICCARD, *Die Wasserzeichenkartei Piccard im Hauptstaatsarchiv Stuttgart*, Stuttgart, 1961–1983.

M.A. and R.H. ROUSE, 'Correction and Emendation'

M.A. and R.H. ROUSE, 'Correction and Emendation of Texts in the Fifteenth Century and the Autograph of the *Opus pacis* by "Oswaldus Anglicus",' *Scire litteras. Forschungen zum mittelalterlichen Geistesleben*, ed. S. Krämer and M. Bernhard, München, 1988; repr. in their *Authentic Witnesses: Approaches to Medieval Texts and Manuscripts*, Publications in Medieval Studies 17, South Bend, 1991.

R.H. and M.A. ROUSE, 'Preachers'

R.H. and M.A. ROUSE, *Preachers, Florilegia and Sermons: Studies on the Manipulus florum of Thomas of Ireland*, Studies and Texts – Pontifical Institute of Mediaeval Studies 47, Toronto, 1979.

STEGMÜLLER

F. STEGMÜLLER, *Repertorium bibliicum medii aevi*, Madrid, 1950–1980.

INTRODUCTION

I. LATE-MEDIEVAL CARthusIAN SPIRITUALITY AND THE WRITTEN WORD:
THE *OPUS PACIS* OF OSWALD DE CORDA

The *Opus pacis*, a manual for Carthusian copyists and correctors of Latin manuscripts, is the earliest known example of an attempt to formulate principles of textual emendation. It was written in 1417 by Oswald de Corda, Bavarian-born vicar of the Grande Chartreuse. Although the *Opus pacis* includes discussions of orthography and etymologies of Latin words together with some grammar, it actually focuses on the practical dilemmas of scribes faced with the varying orthography, accentuation, and pronunciation of Latin in the fourteenth and fifteenth centuries. The twelve surviving manuscripts of the text, dating from 1417 to 1514, testify to its popularity throughout the fifteenth and early sixteenth centuries. The *Opus pacis* also circulated outside the Carthusian Order and inspired the compilation of similar scribal handbooks in other religious orders.

The *Opus pacis* has never been edited, although excerpts have occasionally appeared in print since Paul Lehmann drew attention to the treatise in 1924. The present work contains the first complete critical edition of the text and description of the manuscripts. The introductory study examines the historical context of the *Opus pacis*: the Carthusian tradition of textual uniformity, the biography of Oswald de Corda, the sources and structure of the *Opus pacis*, the use and influence of the work within and outside of the Carthusian Order, and, in conclusion, an assessment of how Carthusian piety fundamentally inspired and encouraged these monks' concern for uniformity.

The roots of the Carthusian tradition of liturgical uniformity stretched back to the twelfth century, but the *Statuta antiqua* of 1258 first explicitly mandated uniformity in the liturgical books. The ideal and pursuit of uniformity remained vibrant throughout the fourteenth century as the Order spread from France into Germany, Italy, England, and Iberia. Although the new edition of the statutes of the Order (*Statuta nova*, 1368) reiterated the standard of uniform Latin orthography and pronunciation, the Great Schism of the Church made such a standard difficult to maintain.

For thirty years (1380–1410) the Carthusians of Germany, Southern Italy, and England supported the pope in Rome and held their own annual general chapter away from the Grande Chartreuse, intensifying differences of custom and liturgy between monks of the older French provinces and those of the newer provinces. Upon the reunification of the Order in 1410, the newly elected leaders strove to restore discipline and uniformity, to reunite the Order without acrimony. The task of resolving concerns about the content and performance of the liturgy fell to a monk, later the vicar, of the motherhouse, Oswald de Corda.

Oswald de Corda was born in Bavaria and attended the university of Vienna, where he took a degree in arts. He professed at the charterhouse of Christgarten near Nördlingen in 1409. In 1414 he was transferred to the Grande Chartreuse, and in the 1420s he served as vicar of the house, the second in command; during this time he corresponded with the leading theologian of the day, Jean Gerson, and translated several of the latter's French works into Latin. In 1429 he was sent to be the first prior of the royal Scottish foundation of Vallis Virtutis in Perth. He died in this office in 1435.

The *Opus pacis* marks a turning point in the medieval attitude toward written authority. Oswald's sources were grammars, wordlists, and guides to accentuation, but his purpose in writing differed from that of his sources: he sought to enable scribes to determine when emendation of Latin texts was necessary, and whether in copying a Latin text they should also take up antiquated or corrupted spellings, or spellings apparently altered by the influence of vernacular languages. The theme of the *Opus pacis* is caution, and Oswald calls his suggestions *cautelae*, not *regulae*. He recommends that scribes use common sense and emend old manuscripts only when necessary – that is, when the meaning of the word is affected –; however, they should avoid copying outdated forms from their exemplars. Oswald's practical focus brings the *Opus pacis* close to the genre of textual criticism, traditionally held to begin with Italian humanist scholarship of the fifteenth century.

Two of the twelve surviving manuscripts of the *Opus pacis* are in Oswald's own handwriting. One of these is a working draft of the treatise containing extensive additions, deletions, and emendations, while the other is Oswald's fair copy of the final state of the text. The survival of two autograph manuscripts offers a rare look at the process of composition. Changes made to the text in

the draft reveal deliberate attempts to simplify complex grammatical principles and to soften judgments by eliminating references to specific peoples in connection with orthographical errors.

The circulation of the *Opus pacis* illustrates the intense effort made by Carthusians to secure textual uniformity in manuscripts of the Bible, the Fathers, and the liturgy. Both autographs were copied in the fifteenth and sixteenth centuries, and surviving manuscripts of the *Opus pacis* date from the 1430s, the 1440s, 1470, and 1514. However, although Oswald composed the work for Carthusians, interest in it was not confined to charterhouses. Four of the twelve surviving manuscripts come from sources outside the Carthusian Order: the Benedictines of St. Matthias in Trier (an early member of the Bursfeld Congregation), the Cologne Crosiers, and Nicholas of Cues owned manuscripts. Oswald's fair copy of the text, which he left at the charterhouse of Cologne in 1429, passed to the Brethren of the Common Life in that city in the fifteenth century. The circulation and influence of the *Opus pacis* outside the Carthusian Order shows how the text-based piety – which inspired reforming congregations, like those of Windesheim and Bursfeld and less traditional organizations like the Brethren of the Common Life and the Lollards – also encouraged attention to accuracy in copying and correcting.

The Carthusian Order had a long history of using books as tools for spiritual growth, and the example of these monks directly inspired the founders of many late medieval reform movements. The activities of writing and reading had occupied a prominent place in the Carthusian vocation from the beginning of the Order in the eleventh century. In copying manuscripts the Carthusian monk strengthened self-discipline through manual labor, a traditional monastic exercise, and also, as Prior Guigo I (d. 1136) remarked, he preached the word of God through the product of his hands. Copying manuscripts, however, not only occupied the hands productively, it also involved the mind in reading and in meditation. In the *Scala claustralium* Prior Guigo II (d. 1180) made reading the first rung of his four-runged 'ladder of monks', a preliminary step to meditation, prayer, and contemplation. As reading was a spiritual exercise on the way to the mystical goal of the contemplative, so the attentive copying of appropriate texts also came to be seen as a spiritual exercise.

The attitude of the *Opus pacis* toward textual emendation is conservative, but only when compared to that of humanist edi-

tors such as Erasmus. The attitude of reverence and caution could inhibit scholarly criticism of the Bible, the Fathers, and the liturgical texts, even by such a learned monastic humanist as Johannes Trithemius; carried to its extreme, the attitude led to rejection of any philological criticism of these texts, as shown by the harsh criticism aimed at Erasmus by a prominent Carthusian of Paris, Pierre Coustonier. Oswald's treatise, however, recommended correction and emendation in certain instances, and left many decisions to the prudence and judgment of the copyist or corrector. The *Opus pacis*, the earliest known attempt to codify guidelines for textual emendation, looks forward to the work of the humanists of the late fifteenth and early sixteenth centuries.

1. The Carthusians and textual uniformity

Because it is exceedingly difficult for original exemplars of the house of Chartreuse to be able to be used for correcting books throughout the whole Order (according to the tenor of our Statutes), therefore, the hearts of many who love the Order are agitated, so that often peace of mind, if not overturned, is nevertheless seriously and deeply disturbed because of alteration or abbreviation, not to mention of a passage or of a word, or indeed of a syllable, but even of a single letter.

In these opening words of the *Opus pacis* Oswald de Corda presents the issue he will address in the treatise: the difficulties in resolving variant readings in the liturgical books of the houses of the Carthusian Order. The crisis that Oswald describes arose from a conflict between the ideal of uniformity and the reality of scribal practice. The statutes of the Order, especially the most recent version, the *Statuta nova* of 1368, mandated uniformity in the liturgical books and the books of the Church Fathers, or more precisely, conformity to the practices of the Grande Chartreuse regarding the orthography and pronunciation of Latin. Although the *Statuta nova* included explicit, detailed, directives on textual uniformity, this ideal of uniformity in customs and in the liturgy actually dates back to the early years of the Order in the twelfth century. The ideal had undergone several interpretative shifts over the course of the following centuries, and textual uniformity emerged only gradually during the thirteenth and fourteenth centuries as an element in the larger question of uniformity of liturgy and of customs.

Although Oswald ostensibly upholds the *Statuta nova*, the theme of the *Opus pacis*, namely toleration of certain variants, runs counter to 'the tenor of the statutes'. In his prologue Oswald takes care to point out that his work is not binding on members of the Order: it may be accepted or rejected by copyists, who should also use their own judgment. However, since he also states that he is issuing the *Opus pacis* with the approval of Prior Johannes of the Grande Chartreuse, the work probably does reflect the attitude of the leaders of the Order toward textual uniformity. Oswald's recommendation of toleration in fact departs from the attitude expressed in the *Statuta nova* and signals a new understanding of uniformity on the part of the Carthusian Order.¹

a. Carthusians and uniformity before the Great Schism

From the early years of the Order's existence Carthusians valued uniformity and expressed the intention that all houses affiliated with the Grande Chartreuse should adopt her customs and liturgy. The records of the Order from the twelfth and thirteenth centuries demonstrate how the ideal of uniformity gradually filtered down from the broad area of custom and liturgical content to the area of Latin orthography and pronunciation. Enforcing textual uniformity came to be seen as a means of securing uniformity of liturgy and of customs throughout the houses of the Order.

The earliest statutes of the Carthusian Order are the *Consuetudines Guigonis*, written by Prior Guigo I (1109–36) around 1127.² There was as yet no *Ordo Cartusiensis*: at the request of the leaders of several nearby monasteries, Guigo recorded the customs of his monastery, the Chartreuse. In 1128 the members of five monasteries near the Chartreuse decided to adopt these customs formally, creating the nucleus of the Order.

Given his descriptive purpose in compiling the *Consuetudines*, Guigo did not mandate uniformity of customs and liturgy, much less precise textual uniformity. However, he compiled the cus-

¹ M.G. SARGENT, 'The Problem of Uniformity in Carthusian Book-Production from the *Opus pacis* to the *Tertia Compilatio Statutorum*', in *New Science out of Old Books: Studies in Manuscripts and Early Printed Books in Honour of A.J. Doyle*, Aldershot, 1995, p. 122–141, addresses these issues with regard to a specific late medieval English Carthusian textual critic, James Grenehalgh.

² Guiges I^{er}, *Contumes de Chartreuse*, ed. par un chartreux, SC 313, Paris, 1984, p. II.

toms at the request of abbots who presumably intended to alter their customs and liturgies to conform with the practice at the Chartreuse.³ The goal of uniformity is an implicit rationale for the *Consuetudines* and for their acceptance by other monasteries in the neighborhood of the Chartreuse.

Guigo begins the *Consuetudines* with the 'most worthy area [*dignior pars*] of monastic life: the divine office. He devotes the first eight of the eighty chapters to a minute description of the Carthusian liturgy.⁴ The monastery of the Chartreuse was founded in the 1080s, in the monastic reform movement that also inspired Cîteaux, and in conscious reaction against the length of the liturgy in the Benedictine monasticism practiced by the monks of Cluny, the Carthusian liturgy was, and remains, simple and brief.⁵ Guigo himself was possibly responsible for most of the actual text of it, and he chose its components carefully, pruning from the liturgy all passages that in his opinion lacked the authority of Scripture or were recent accretions. As he writes in the prologue to the antiphonal he compiled for the Order:

The gravity of the eremitic institution does not allow that long spaces of time be taken up by the study of the chant. For according to Jerome, any monk is rather to some degree a hermit; he has the duty not of a doctor, much less of a singer, but rather of a mourner, who bemoans either himself or the world, and tremblingly awaits the coming of the Lord.

For this reason, we have thought that some things in the antiphonal are to be removed or abridged: namely those which were for the most part superfluous or unsuitably composed, or interposed or added, or of perverse, insufficient or no authority, or marked by levity, ignorance or the fault of mendacity. Moreover, some things appear to have been emended or added – whether rightly so, whoever has studied divine scriptures, namely the Old and New Testaments, will not be able to be ignorant.⁶

³ Ibid., p. 16–17, 156.

⁴ Although one of the sources that Guigo acknowledges is the *Rule of St. Benedict*, he departs from Benedict in beginning with the divine office: Benedict's rule has seventy-three chapters, of which chapters 8 through 18 outline the form of the divine office.

⁵ H.M. Blüm, O.CART., 'Die Kartäuserliturgie um 1500,' in *Die Kölner Kartause um 1500: Aufsatztband*, ed. Werner Schäfke, Köln, 1991, p. 241–51.

⁶ Guiges Ier, quoted in H. Becker, *Die Responsionen des Kartäuserbreviers. Untersuchungen zu Uniform und Herkunft des Antiphonars der Kartause*, München, 1971, p. 183: 'Institutionis Heremite grauitas non sinit longua in cantandi studiis temporum insumi spacia. Nam secundum Jeronimum monachus quilibet

Guigo's attempt to purify the liturgical texts led him also to examine the writings of the Church Fathers. In a letter to the Carthusians of Durbon, he mentions that he is preparing editions of the works of the Fathers, beginning with the letters of Jerome: he intends to examine all the letters circulating under the name of Jerome and to eliminate those that do not measure up to the Father's doctrinal or stylistic standards. This edition of Jerome's letters presumably circulated among the houses of the nascent Order.⁷

The works compiled or written by Guigo outline two vital ideals regarding customs and liturgy that would also eventually characterize Carthusian attitude toward textual accuracy: the desire for uniformity throughout the Order, and the desire for 'pure', corrected, emended texts of the liturgy and the Fathers. For Guigo, the first compiler of customs for the Order, the two ideals never came into conflict, but later Carthusians would often be caught between them.

quanto magis hermita, non doctoris, quanto minus cantoris, set plangentis habet officium, qui vel se vel mundum lugat, et domini pauidus prestolore aduentum.

Ob hanc itaque causam quedam de antiphonario auferenda seu abreuienda putavimus: que scilicet ex parte maxima aut superflua erant aut incongruerent composta, vel interposita vel aposita: aut praece auctoritatis aut ambigue aut nullius: aut lexitatis aut impericie aut mendacitatis criminis rea. Porro que emendata uidetur esse vel addita, Vtrum recte se habeant ignorare [sic] non poterit, quisquis diuinam scripturam vetus uidelicet testamentum et nouum studiose perlegerit.

Hoc autem fecimus sub presencia Reuerentissimi et karissimi nobis patris nostri domini Hugonis Gratianopolitani Episcopi.⁸ BECKER makes a case for assigning this prologue to Guigo's predecessor, Landuin, and for seeing the preparation of the Carthusian liturgy as an ongoing process from the beginning of the twelfth century, p. 189–197.

⁷ *Lettres des premiers chartreux*, J. S. Bruno, *Guiges. S. Anthelme*, ed. par un chartreux, SC 88, Paris, 1962, p. 214–18: 'Inter cetera catholicorum virorum, quae ad eruditioinem fidelium elaboraverunt opera, quae nostra quoque parvitas congregare studuit vel emendare, etiam epistolae beatii Hieronymi quotquot potuimus, unde cumque quæsitas et pro concessa a Deo facultate mendacis expurgatas, in unum grande volumen redigimus. Abscidimus autem ab eis quasdam, quas vel ex aliorum doctorum scriptis, vel ex styli sententiarumque distanta, tituli tanti viri comprehendimus indigens...haec [sermo] styllo quidem est nobilioris conscripta, sed nec sic beatu Hieronymo digna. Postrema ea de origine animae disputatio quasi inter beatos Hieronymum et Augustinum; ubi licet multa ex eorum scriptis ponantur, falsa tamen est: tum quia praefati doctores nunquam inter se praesentialiter sunt locuti, tum quia eadem questione nec apud eos, nec apud ceteros catholicos fidei sectatores adhuc usque potius liquido definiri....' Guigo's edition has not been studied, but in three manuscripts containing Jerome's letters this letter of Guigo's precedes them. See B. (M.-C.) BARRIER, OSB, *Les Activités du solitaire en Chartreuse d'après ses plus anciens témoins*, AC 87, 1981, Appendix I, p. 110–113.

As mentioned above, at the time Guigo composed the *Consuetudines* there was as yet no formal Carthusian Order, but rather six autonomous monasteries in southeastern France.⁸ Two developments during the course of the twelfth century set the stage for increasing awareness of uniformity and the accurate copying of liturgical texts.

The first development was the growth of the Order beyond the area of its origin, first to other regions of France (Mont Dieu in Northern France, founded 1134), and then to different principalities of Europe (Seitz in Slovenia, 1160; Scala Dei in Spain, 1163; Witham in England, 1178). By the end of the twelfth century, the Order comprised thirty seven houses.⁹ How could uniformity of customs and of liturgy be initiated and maintained throughout all of the charterhouses?

The second development originated as a response to this need for uniformity posed by the growth of the Order. During Guigo's priorate the organization of the Order had been very loose; because each new charterhouse was under the authority of its local bishop, each was able to adopt only the portions of the *Consuetudines* that the bishop allowed. The subsequent growth of the Order, slow though it was, made a more formal, centralized administrative organization desirable.¹⁰ In 1140 Guigo's second successor, Anthelm, summoned the first general chapter of Carthusian priors to meet at the Chartreuse: they created a Carthusian Order with a central administration and began to secure episcopal exemptions for the individual charterhouses. At the second general chapter in 1155 the priors agreed to make the meeting at the Chartreuse annual and mandatory for all priors.¹¹

The decisions of the priors at the early general chapters had momentous consequences for the subsequent history of the Order. The Cistercian Order, which also began the practice of annual general chapters early in the twelfth century, organized its authority in a pyramidal structure: each new foundation was

⁸ 'Autonomous' only from a centralized administration, since each was still subject to the authority of its local bishop.

⁹ H. RÜTHING, 'Zur Geschichte der Kartause in der Ordensprovinz Alemannia inferior von 1320 bis 1400,' in *Die Kartäuser*, p. 139.

¹⁰ The Cistercian Order, founded in the same decade as the Carthusian Order (c. 1086), numbered 350 men's houses by the death of Bernard of Clairvaux in 1153; at its peak it reached 700 houses. RÜTHING (n. 9, above), p. 139.

¹¹ *La Grande Chartreuse par un chartreux*, 10th ed., Grenoble, 1964, p. 33-34.

under the authority of its founding mother house, and the abbot of a mother house visited all of the daughter houses to supervise their discipline. The abbot of Cîteaux exercised authority over the entire order, but Cîteaux was visited by the abbots of her own daughter houses.

The Carthusian administrative structure differed in key respects from the Cistercian. All charterhouses recognized only one mother house, the Chartreuse (from ca. 1368 called 'La Grande Chartreuse'). Legislative authority of the Order was vested in the general chapter of all the priors and exercised by a committee of nine Difinitors, consisting of the prior of the Chartreuse and eight other priors, elected in two steps by the general chapter. To maintain discipline, from the end of the twelfth century charterhouses were grouped into provinces: the task of visiting the houses of a province rotated among the priors of that province, with two serving each year.¹² This broadly based administrative structure emphasized the direct tie of each charterhouse with the Grande Chartreuse. Coupled with the slow rate of growth of the Order, it made complete uniformity of practices throughout all charterhouses a seemingly more attainable goal than was possible for the Cistercian Order.¹³

The priors at the first general chapter in 1140 recognized the link between uniformity of customs and uniformity in the liturgical books. Books acquired from monasteries of other orders or from diocesan clergy could contain variants from Carthusian textual traditions; ignorant or careless scribes could alter the texts and

¹² Ibid., p. 210-12. The eight Difinitors were actually chosen by a committee of electors, consisting of the prior of the Chartreuse and six others chosen by the priors of the Chartreuse and the five oldest houses. Difinitors held office for one year and could not serve two consecutive years, but could be, and often were, appointed every other year.

¹³ B.K. LACKNER, O.C.S.O., in 'The Liturgy of Early Cîteaux,' in *Studies in Medieval Cistercian History presented to Jeremiah F. O'Sullivan*, Cistercian Studies Series 13, Spencer, MA, 1971, p. 1-34, shows how the first Cistercians, like Guigo, attempted to purify the divine office of its accretions and to return to the format outlined in the Benedictine Rule; moreover, Stephen Harding undertook the task of preparing a new edition of the Bible, even consulting Jews for their advice, and a new antiphonary and breviary. The *Carta Caritatis* from the first half of the twelfth century directs that all monasteries have liturgical books agreeing with those of Cîteaux; however, as Lackner remarks, 'this provision is not animated by a desire to enforce uniformity for the sake of uniformity, at least not in this early Cistercian document. Its underlying motive is mutual love and the practical realization that monks do on occasions visit other Cistercian houses and there participate in the regular exercises (p. 10).'

introduce errors that would spoil the harmony of the Carthusian liturgy. The founding priors therefore established Guigo's customs as binding statutes and attempted to eliminate and prevent diversity not only in daily procedures, but also in the liturgical texts of the different houses. The first of the seven directives that they enacted reads:

Therefore the first of the chapters consists of this, that the divine office of the Church should be celebrated absolutely through all the houses with one rite, and that all the customs of a charterhouse that pertain to this Order should be maintained in one fashion.¹⁴

The last directive explicitly addresses the content of the liturgical books:

Finally, the seventh chapter consists of this, that neither to the prior of the Chartreuse, nor to any other priors whomsoever, is it permitted to remove or add anything to all these things which pertain to the divine office, or to any other institutions of this religion, without the common consent of the general chapter.¹⁵

The *Consuetudines Guigonis* served as the official statutes of the Order throughout the twelfth and most of the thirteenth century, but the general chapters continued to modify them in order to improve and clarify the liturgy. Under Prior Riffier of the Chartreuse the general chapter of 1259 collected all the modifications made over the previous century and issued a new version of the statutes, which came to be called the *Statuta antiqua*. These statutes consist of the *Consuetudines Guigonis* reworked and supplemented by decisions of the subsequent general chapters.¹⁶

Following the structure of the *Consuetudines*, the *Statuta antiqua* begin with general regulations concerning uniformity of the liturgy, including expanded forms of the directives of the first general chapter quoted above:

¹⁴ PL 153, 1126A : 'Primum itaque capitulorum hanc habet continentiam, ut divinum Ecclesiae officium pro rursus per omnes domos uno ritu celebretur, et omnes consuetudines Cartusiensis domus, quae ad ipsam religionem pertinent, unimode habeantur.'

¹⁵ Ibid., col. 1126D-1127A : 'Septimum demum capitulum de his habetur, ut neque priori Cartusiae, neque caeteris quibuslibet prioribus his omnibus quae vel ad divinum officium, vel ad caeteras quaslibet huius religionis institutiones pertinent, sine communi consilio generalis capituli demere aliquid, vel addere licitum sit.'

¹⁶ *La Grande Chartreuse* (n. 11, above), p. 37.

1. The first chapter consists of this, that the divine office be celebrated with one rite in all the houses. Let it be permitted neither to the prior of the Chartreuse, nor to any others whomsoever, whatever the circumstances, to remove anything or to change anything by any addition or alteration, in all these things which pertain to the divine office or to any other general customs of this order, without the common agreement of the general chapter.

2. However, those matters which are not addressed in any of the three parts of the customs, are left to be ordered according to the judgment of the priors, but only so long as the matters which they might decide do not depart from the statutes or the general customs of the Order.

3. Nevertheless, on this or any occasion, we do not wish that the house customs which are not contrary to the statutes or the writings of the chapter should be lightly altered by the priors.

The subsequent articles refer for the first time specifically to the correction and emendation of the liturgical books:

4. Moreover, let no one presume to emend the books of the Old and the New Testament and those with which the divine offices are celebrated, without the agreement of the same (general) chapter, except with exemplars emended in our Order, unless in the judgment of the prior and prudent monks some clear error should be apparent.

5. We say likewise in all respects concerning the books of the Church Doctors.

6. Furthermore, if things which are incorrect or worthy of emendation should appear in the said books, let the priors see to it, so far as they are able, that they be corrected according to books which have been corrected in the Order.¹⁷

¹⁷ *The Evolution of the Carthusian Statutes from the Consuetudines Guigonis to the Tertia Compilatio*, ed. J. HOGG, 4 vols., AC 99, 1989, I: 61 : 'Incipit prima pars consuetudinum ordinis cartusiensis, de divino officio uno eodemque modo ab omnibus celebrando, et de libris corrigendis, et consuetudinibus non immutandis.

Capitulum primum. 1. Primum capitulum hanc habet continentiam, ut divinum officium per omnes domos uno ritu celebretur. Neque priori cartusie, neque ceteris quibuslibet, de his omnibus que ad divinum officium, vel ad ceteras quaslibet huius ordinis generales consuetudines pertinent, sine communis generalis capituli consilio, demere aliquid, vel addere seu alteratione aliqua, occasione qualibet licet immutare.

2. Ea quoque non sunt expressa in aliqua trium partium consuetudinum, relinquuntur ordinanda priorum arbitrio, ita tamen quod ea que ordinaverint non dissonent a statutis, vel consuetudinibus ordinis generalibus.

3. Hac tamen occasione vel alia, nolumus domorum consuetudines, que contra statuta vel scripta capituli non sunt, leviter a prioribus immutari.

The priors state here, at the very beginning of the Order's statutes, the ideal of absolute uniformity in the liturgical books and the books of the Church Doctors; however, as if this were not emphasis enough, the second part of the statutes, which deals with the administrative offices of the charterhouses and the activities of the monks, also begins with these same articles, repeated word for word.¹⁸ The reiteration of the ideal of uniformity in the statutes reflects both its importance to Carthusians and the constant struggle that was necessary to preserve it. The administrators of the Order hoped to solve the problem of variations by prohibiting individual initiative. Because the Carthusian liturgy differed substantially from that of other orders, they directed that charterhouses obtain their exemplars only from other charterhouses.¹⁹

However, although these statutes clearly mandate uniformity in the customs and in the liturgical books, they also contain clauses that mitigate their severity. Article 3 directs that priors should not change the local customs of the charterhouses, unless these customs conflict with the statutes. Regarding the books of a charterhouse, Article 4 allows that in cases of conspicuous error, a prior and 'prudent monks' may emend at their discretion. Implicit in this article is the recognition that Guigo's desire for pure and accurate texts may conflict with the Order's goal of uniformity, and these statutes attempt to balance the two ideals by allowing some variation.

¹⁸ Libros quoque veteris ac novi testamenti, eosve cum quibus divina celebrantur officia, sine eiusdem capituli consilio, nullus emendare presumat, nisi cum exemplariis in ordine nostro emendatis, nisi iudicio prioris et monachorum discentrum, error aliquis manifestus appareret.

¹⁹ Hoc ipsum per omnia dicimus de libris ecclesiasticorum doctorum.

⁶ Porro si qua in predictis libris mendosa vel emendatione digna videantur, priores provideant quantum potuerint, ut ad libros qui correcti sunt in ordine corrigantur.

¹⁸ Ibid., p. 164-165.

¹⁹ The Cistercian Order, which also formulated its own liturgy, did not mandate uniformity in the codifications of statutes of the thirteenth century: B. LUCET, *Les Codifications cisterciennes de 1237 et de 1257*, Paris, 1977. The codes contain fifteen chapters: the first and second deal with the construction and dedication of monasteries and granges: only the third addresses the divine office. Of the 32 articles in this third chapter, none contains a mandate for uniformity in the liturgical books, or a prohibition of emendation, such as in the statutes of the Carthusian Order.

In attempting, essentially, to compromise on the issue of uniformity, the compilers of the *Statuta antiqua* could not eliminate concern about increasing threat to uniformity posed by the growth of the Order. In the first half of the fourteenth century the Order first reached German-speaking lands, and at the same time its rate of growth in Spain, Italy, and England increased. While the thirteenth century saw twenty-one new foundations in France, four in Italy, one each in Slovenia, Hungary, Spain, and England, the fourteenth century brought twenty-seven new foundations in France, but twenty-one in Italy, thirty-two in Germany, thirteen in the Netherlands and Belgium, six in Spain, and seven in England. During the fifteenth century the number of new foundations in France reached a new low, with three, while Italy saw seven new houses, Germany a striking twenty-one, the Netherlands and Belgium six, Spain also six, and England and Scotland each one.²⁰

The expansion of the Order in these new regions brought problems for the administration: how could the Chartreuse and the general chapter maintain effective control over all of the houses of the Order? Geographical distance and the difficulties of travel in times of war or plague were not the only impediments to uniformity and discipline; in areas of Europe where languages, liturgical rites, and daily customs differed from French practice, even small variants in Latin orthography and pronunciation could impede uniformity.

The priorate of Guillaume de Raynald (1367-1402) marked the turning point both in the administrative development of the Order and in its understanding of the ideal of uniformity. Raynald became prior of the Chartreuse in 1367 and immediately set out to increase the authority of the central administration, particularly the prior of the Grande Chartreuse and the eight other Difinitors, who at this time included only priors from the French and Italian houses of the Order.²¹ As part of his program Prior Guillaume

²⁰ H.M. BLUM, O.CART., 'Die Entwicklung des Kartäuserordens seit seinen ersten Anfängen bis zur Gegenwart,' in *Die Kartäuser*, p. 13-14.

²¹ The tensions within the Carthusian Order on the eve of the Great Schism of the Church (1378-1414) have been examined by scholars in both Germany and France. H. PAULHART, *Die Kartause Ganting zur Zeit des Schismas und der Reformkonzilien*, AC 5, 1972, believes that the *Statuta nova* embodied an attempt of the French Carthusians to 'carry out a tight centralization from France outwards (p. 7)'; from around this time the mother house began to be called the 'Grande' Chartreuse, *Magna Cartusia* (p. 9). B. BLIGNY, 'La Grande Chartreuse et son ordre au

collected the acts of the general chapters made since the promulgation of the *Statuta antiqua*. The general chapter approved this supplement in 1368.²² The *Statuta nova*, as they were called, were divided into three parts like the *Statuta antiqua*, the first part dealing with liturgy. It begins:

1. We wish to be observed what is warned against in the first and second part of the *Statuta antiqua*, concerning the divine office which is to be celebrated with one rite through all the houses of the Carthusian Order, just as it is there expressed.
2. And regarding all the details, concerning the books with which the divine offices are celebrated, which are not to be corrected at all without exemplars emended with the books of the Chartreuse.
3. And because very many persons, heedless of the statutes issued so far about these matters, with damnable presumption, attempt not, indeed, to correct the church books, but rather to corrupt them, we establish that from now on whosoever should presume to emend the said books otherwise than is declared above, should make known their faults at whatever position at the chapter, and receive strict discipline from the one presiding.
4. We also establish that new houses or others which from now on shall have church books written, should make certain that they are transcribed from emended exemplars.²³

temps du Grand Schisme et de la crise conciliaire (1378-1449).²⁴ In *Historia et Spiritualitas Cartusiensis. Colloquii Quartii Internationalis Acta*, Saint-Etienne, 1983, p. 35-57, weighs the financial well-being of the charterhouses and concludes that the vitality of the Order had shifted to the east, to germanophone regions of Europe; the Definitors of the Order, however, came exclusively from the provinces of France, Provence, and Lombardy (p. 36-38). See also S. EXCOFON, 'En marge du Grand Schisme : prieurs et chapitres généraux des chartreux (1378-1422)', in *Crisis et temps de rupture en Chartreuse, xiv^e-xv^e siècles. Actes du colloque international d'histoire et de spiritualité cartusiennes (Chartreuse de Glandier, 15-18 septembre 1994)* réunis par Alain Girard et Daniel Le Blévec, *Analecta Cartusiana*, Nouvelle Série VI:1-12, 1994, p. 21-35.

²² *La Grande Chartreuse* (n. 11, above), p. 54.

²³ *The Evolution of the Carthusian Statutes* (n. 17, above), II: 274: 'I. Quod in prima et secunda parte statutorum caeterum antiquorum, de divino officio uno rito per omnes domos cartusianas ordinis celebrando, prout ibi est expressum, volentes observari.'

²⁴ Idem per omnia ordinantes, de libris cum quibus divinae celebrantur officia, sine exemplaribus cum libris domus cartusiae emendatis minime corrigendis.

³ Et quia non obstantibus statutis super his hactenus emanatis, plerique presumptione dannabilis, libros ecclesiasticos non quidem corrigere, sed potius corrumpere attemptrant, statutum ut quicunque amodo alter quam ut supra expressum est, libros antedictos emendare presumperint, culpas suas pro qualibet vice in conventu recognoscant, districtam a presidente suscepti disciplinam.

In addition to these broad articles, the statutes contain articles on very specific practices, namely the pronunciation of the letters *x*, *s*, and the combination *ts*.²⁵

Comparison of these statutes with the corresponding articles of the *Statuta antiqua* reveals striking differences. The new statutes concentrate specifically on textual uniformity. While they begin by declaring that the *Statuta antiqua* are still in force, these articles go far beyond those of the earlier collection. They strengthen the prohibition against illicit emendation, directing that it be punished as a moral fault at the weekly chapter meeting. There is no mention of priors or prudent monks being allowed to emend conspicuous errors. Lastly, the new statutes order that books be copied only from exemplars corrected against those of the Grande Chartreuse. The tone of these articles, authoritative and strict, reflects a new attitude toward the ideal of uniformity. Prior Guillaume sought to strengthen the authority of the prior of the Grande Chartreuse and emphasize the preeminence of the monks of the older French provinces: the liturgical books in all charterhouses were to conform in all respects to those of the motherhouse.

Although these statutes were accepted by the majority of the priors at the general chapter of 1368, Prior Guillaume's goal suffered a setback almost immediately afterwards: the Great Schism that divided the Church in 1378 also divided the Carthusian Order.²⁶ The division was not as bitter as in some religious orders, but it did increase the difficulty for some houses in fulfilling of the regulations of the *Statuta nova*. How could monks of the Urbanist houses in Germany, England, and Italy obtain exemplars from the Grande Chartreuse?

⁴ Ordinamus etiam ut domus nove vel alie que libros ecclesiasticos amodo scribi fecerint, eos transcribi de exemplaribus procurent emendatis.

The source for these new articles may have been earlier rulings from the 1330s. The collection of statutes published in MIGNE includes a decree of the General Chapter from an unspecified year, probably from the 1330s: 'Ut uniformitas, sicut in statutis continetur, in divino servitio servetur in ordine, procurent omnes priores et vicarii habent legem quae legitur in Cartusia in octavis et per octavas eucharistias, cuius legenda copia in Cartusia poterit reperiri.' Pl. 153, col. 1132A. This is repeated almost word for word in a ruling from 1332: col. 1150A. These earlier rulings lack the minatory tone of the articles in the *Statuta nova*.

²⁵ *Statuta nova*, I:5, §25-27, AC 99:2, p. 288. See Chapter 3, below.

²⁶ RÜTHING (n. 9, above), p. 150-154.

Prior Guillaume apparently attempted to make the task easier by having a monk of the Grande Chartreuse cull from the Bible and martyrology a list of correctly spelled and accented words. The list, called the *Valde bonum*, evidently was to have circulated among all the charterhouses as a template for correcting the liturgical manuscripts.²⁶

We know no more about the author of the *Valde bonum* save that he was a monk of the Grande Chartreuse, but he does state his purpose in compiling the work:

This little book which is called the *Valde bonum*, containing the accentuations of certain words from the Bible and from the Gospels and from the martyrology, has been collected in the Chartreuse for the instruction of the simple and of those who do not know the rules for meter... The principle intention of the author of this little book was this, that in pronouncing or accentuating words, that is, in the way of reading just as in the rest of the divine office, uniformity with the Chartreuse may be maintained by the other houses of the Order.²⁷

The *Valde bonum* specifically addresses the accentuation of words, but it could also help monks who were concerned with proper spelling in the copying of manuscripts.²⁸ It enjoyed a limited, but revealing, circulation: four copies survive from the charterhouses of Paris, Mainz, Basel, and the Grande Chartreuse,

²⁶ We know that the *Valde bonum* was compiled in the time of the schism only from Oswald's testimony in the prologue of the *Opus pacis*; the work itself does not mention this.

²⁷ G. Ouv, 'Le *Valdebonum* perdu et retrouvé,' in *Scriptorium* 42, 1988, p. 203: 'Libellus hic cuiuslibet bonum intitulatur, continens accentuationes quārumdam diccionum de Biblia et de Evangelīis et de Martirologio, collectus est in domo Cartusie ad informationem simplicius et eorum qui ignorant artem metrīcam, quatenus ex ipsis frequenti intuitu discant vitare errores qui in talibus accentuationibus saepe vicinosunt et periculosi, eo quod secundum quosdam, dictio male accentuata perdat virtutem significandi et nichil nisi strepitum inanem representet.'

Super quamcumque vero sillabam cuiusque dictionis virgula incasti fuerit, ibidem accentus est, et talis sillaba accentus in prolatione ceteris sillabis morosus seu dulcius trahi debet vel teneri. Dictiones autem de Martirologio secundum ordinem alphabeti hic insertas, que faciunt pro correctione textus sue littere, que in plerisque libris aliorum domorum a libris domus Cartusie discordes sunt et diversae. In dictionis eciam *ā* et *ē* regula talis habenda est ut, si virgula super primam vocalen fuerit, monosyllabum sit et more dictioni pronunciat; si vero fuerit super ultimam vocalen, sillabas per diversas proferatur.

Intento autem auctoris huius libelli principialis hec fuit ut in proferendis seu accentuandis dictionibus, id est in modo legandi sicut et in reliquo divino officio a ceteris dominibus Ordinis cum domo Cartusie uniformitas teneatur.'

²⁸ Ibid., p. 201.

while the charterhouses of Erfurt and Strasbourg owned copies which have not survived.²⁹ The circulation of the *Valde bonum* indicates that the monks of certain Rhineland charterhouses – including Erfurt, which belonged to the Rhineland bishopric of Mainz – sought textual uniformity with the Grande Chartreuse in spite of the ongoing schism.³⁰

The *Statuta nova* and the *Valde bonum* embodied a conservative approach to the question of uniformity, namely unquestioning conformity of all the liturgical books and the writings of the Church Fathers to the exemplars of the Grande Chartreuse. Textual emendation meant bringing texts into agreement with those of the motherhouse with no toleration of variants. The statutes of the thirteenth century had balanced the need for uniformity against the individual judgment of experienced scribes; the statutes of the fourteenth century shifted the balance entirely to favor the former, and emendation based on individual judgment was forbidden.

b. Rhineland Carthusians and textual uniformity during the schism and the reunification

During the thirty-years' schism in the Carthusian Order (1380–1410) the desire for uniformity of liturgy and customs remained vibrant in the houses cut off from the Grande Chartreuse, in spite of practical difficulties in securing this uniformity. Many new houses were founded during the schism in the German, English, and Italian provinces, but the monks of these houses must

²⁹ Ibid. The Paris Carthusian copy is now Paris, BNF lat. 5260, ff. 1r–36r. The Basel Carthusian copy is now in the Universitätsbibliothek, A.X.80, ff. 132r–172v. The copy from the Grande Chartreuse is now Grenoble, BM 431. The reference to the work at the Erfurt Charterhouse is in their library catalogue from the end of the fifteenth century, where it has the signature M 27 (MBKD, II: 478, where Lehmann mistakenly lists it as bound with the contents, according to the marginal note, of M 26). The reference to the Strasbourg copy of the *Valde bonum* is in the catalog of the books made when they were given over to the protestant Academy in 1591: C. SCHMIDT, *Zur Geschichte der ältesten Bibliotheken und der ersten Buchdrucker zu Straßburg*, Strasbourg, 1882, repr. Graz, 1971, p. 19–22, 51–67 at 57. The charterhouse at Gütersloh may also have owned a copy of the work. In the list of books acquired between 1450 and 1476 the following entry appears: 'Item vocabularium valde bonum' (MBKD I: 169).

³⁰ At least two Rhineland charterhouses actually swung between the observances during the schism: Freiburg, which ended up on the Clementinist side, and Strasbourg, which eventually joined the Urbanist side, and was the site for the General Chapter of 1410 which reunited the Order. RÜTHING (n. 9, above), p. 152–153.

have found it difficult to obtain exemplars for their liturgical books from the Grande Chartreuse.³¹ In addition, the increasingly popular practice of establishing charterhouses just outside, or even within, the walls of cities, which allowed more outside influence on the monks than had ever occurred before, resulted in the introduction of different customs and liturgical elements.³² Although both halves of the Order strove to maintain the essentials of the Carthusian life, namely discipline and the ascetic ideals of the statutes,³³ at the time of the reunification of the Order the customs and liturgy of the houses of the Urbanist obedience departed from the practices of the Grande Chartreuse in significant ways.

The differences were apparent in the area of uniformity in the content and pronunciation of the liturgical texts. During the schism the Urbanist Carthusians in Germany, and especially in the Rhineland, attempted to resolve the problems that arose from the mandates of the *Statuta nova* concerning complete conformity of all liturgical books to the books of the Grande Chartreuse; their efforts, however, led them to a somewhat different understanding of textual uniformity than had inspired the *Statuta nova*.

³¹ Fifteen charterhouses were founded in the German provinces (*Alemannia inferior*, *Alemannia superior*, and, from 1400, *Provincia Rheni*) during the schism. These included some of the most influential houses of the Order: Nürnberg (1380), Amsterdam (1393), Basel (1401), and Buxheim (1402), as well as Oswald's own profession house, Christgarten by Nördlingen (1384). See H.M. BLUM, O.CART., et al., 'Lexicale Übersicht,' in *Die Kartäuser*, p. 288-344.

³² The practice of locating charterhouses near or in cities began in the early years of the fourteenth century, with the founding of the charterhouses of Paris, Dijon, the Rhineland houses of Strasbourg, Köln (Cologne), Mainz, and Koblenz, Nürnberg, Florence, Lucca, Pisa, Naples, London, and Sienna. D. MARTIN, *Fifteenth Century Carthusian Reform. The World of Nicholas Kempf*, Leiden, 1992, p. 230, n. 164, attributes this trend to the influence of wealthy patrons who preferred to endow monasteries close to cities. Most of the fifteen houses founded during the schism in the German provinces were located in or near urban centers: Aggsbach near Krems (Austria), Ahrensböck near Lübeck, Astheim near Würzburg, Basel, Bern, Buxheim near Memmingen, Christgarten near Nördlingen, Danzig, Frankfurt an der Oder, Hildesheim, Nürnberg, Rostock, Amsterdam, and Utrecht. Only Pletriach (founded c. 1407), 80 km. from Ljubljana in Slovenia, lay some distance from a city. See BLUM (n. 31, above).

³³ The schism was not as bitter in the Carthusian Order as in many other orders, but it did wreak havoc in some charterhouses. Some monks in Picardy were forced to leave their houses to join others of the Roman observance. Monks in the Strasbourg and Freiburg charterhouses were divided: the prior at Strasbourg, a Clementinist, left his Urbanist monks to go to the charterhouse of Freiburg, where, with the approval of the Clementinist Duke Leopold III of Austria, he deposed the Urbanist prior and took his place. In spite of the difficulties, the general chapters of both sides were successful in maintaining discipline and the regular visitations. RÜTHING (n. 9, above), p. 152-154.

This different understanding is reflected in a treatise on spelling and pronunciation entitled *Rubrica de cautelis notandis pro emendatore et correctore librorum*. The *Rubrica* appears to date from the time of the schism, the late fourteenth or early fifteenth century: it survives in one copy and one fragment of a copy from the charterhouse of Mainz, and one copy from the charterhouse of Trier, where it is appropriately bound just after the *Opus pacis*. The origin of the treatise is not known, but the use of *w* for *vu* suggests a German source. The work is a list of synonymous terms, variant spellings and accentuations addressed to 'the emender and corrector of books'. It begins:

Let the corrector take care not to emend books inadvertently and on his own initiative, but according to the ancient and correct books of the Order, because a letter can be doubled in many words, and often one word with the same meaning can be of diverse declensions, diverse conjugations, diverse parts of speech, and it can be spelled in diverse ways.

The author of the *Rubrica* directs that books be corrected against corrected exemplars, as the statutes require; however, he admits that some variants are tolerable, and he advises caution in emending. This theme of caution and reflection contrasts markedly with the theme of the *Valde bonum*.

The Erfurt Carthusians may also have owned a copy of the *Rubrica* itself at some point, but they certainly possessed a more useful version of it. A treatise called *Dictionarius correctorum*, contained in a fifteenth-century manuscript from the Erfurt charterhouse, consists of the words from the *Rubrica* reassembled in alphabetical order, supplemented with examples from other sources.³⁴ The presence of the *Rubrica* in its original and re-worked versions in the Rhineland confirms the suspicion raised by the circulation of the *Valde bonum*, that the monks of these charterhouses were especially interested in the subjects of uniformity and emendation of manuscripts.

³⁴ The *Rubrica* is complete in Trier, Stadtbibliothek 8° 1924/1471, ff. 194r-195v, and Mainz, Stadtbibliothek I 160, and incomplete in Mainz, Stadtbibliothek I 377, f. 1rv. The *Dictionarius* is in Berlin, Staatsbibliothek zu Berlin-Preußischer Kulturbesitz lat. qu. 632, ff. 65r-68r, 'B 32' in the library catalog (MBKD II:276). LEHMANN mentioned this manuscript in 'Bücherliebe und Bücherpflege,' p. 127, but did not note the connection between the *Dictionarius* and the *Rubrica*.

Both the *Valde bonum* and the *Rubrica* originated in the time of the schism in the Carthusian Order, and both were mere wordlists, with no explanations or guidelines. It was not until after the Order had been reunited that a more sophisticated attempt to solve the problem of textual uniformity appeared, the *Opus pacis*, written in 1417 by Oswald de Corda. Oswald's work improved on the works of his predecessors: it is not merely a wordlist, like the *Valde bonum*, the *Rubrica*, and the *Dictionarius*, but a discussion of acceptable orthographical variants. It also advises judicious tolerance of insignificant variants rather than excessive or damaging emendation.

The *Opus pacis* circulated, as we might by now anticipate, almost exclusively in the Rhineland, where Carthusians were especially interested in questions of Latin orthography and textual accuracy and uniformity. In their theme of caution the *Rubrica* and the *Opus pacis* marked an emerging awareness of the tension between the goal of textual uniformity – conformity to exemplars from the Grande Chartreuse – and the goal of textual accuracy – conformity to documented rules of grammar, syntax, and orthography. The compromise these works represent departs from the stern strictures of the *Statuta nova* and recalls instead the earlier tradition of the *Statuta antiqua*: uniformity in the liturgical books balanced against good judgment.

c. Carthusians and uniformity through the fifteenth and early sixteenth centuries

Oswald's *Opus pacis* was the last treatise on textual emendation to appear with the official approval of the prior of the Grande Chartreuse; to discover later Carthusian attitudes toward textual uniformity we must once again look at the broader context of uniformity of customs and of liturgy. In the years following the healing of the schism, the trend toward toleration of some small variants indicated by the *Opus pacis* also characterized Carthusian attitudes toward small variants in customs and in the content of the liturgy. Conformity with the Grande Chartreuse, however, remained an ideal through the rest of the fifteenth century and into the sixteenth.

The administrative reunification of the Carthusian Order in 1410 brought to light variations in the customs and liturgy among the provinces of the Order: in the acts of the general chapters,

rulings concerning customs appear almost every year of the fifteenth century. Although few of these rulings target specific regions by name for departing from the statutes, local variants may have inspired most of these departures. Variation in customs – when not due to a recognizable laxity of discipline – arose either from a variable interpretation of the statutes, or from a desire to avoid giving scandal in the regions where charterhouses were located. An example of the first is found in the repeated ordinances concerning permissions granted by priors for procurators to ride on horseback, apparently of particular concern to Italian Carthusians: after years of conflicting decisions, the general chapter granted permission for priors to allow their procurators in the Italian provinces to ride on horseback more frequently than those in other provinces.³³

An example of variation tolerated to avoid giving scandal occurred in 1424, when the general chapter admonished the monks in certain provinces to remove from their monasteries certain pictures and stained glass windows:

Because in numerous houses of the provinces of our Order altar panels illustrated with elaborate images, and various other pictures with medallions and the arms of secular persons and the images of women, contrary to the holy simplicity and humility of the Order, in the glass windows and in other places, are multiplying, contrary to the statutes, at which notable men are scandalized not a little, we order that all such illustrated panels and other elaborate pictures, as said before, be removed, where it can be done without serious scandal, and moreover that new ones not be allowed; and it is committed to the visitors of the provinces, that they ensure that this be observed, and that they not neglect to punish priors who are disobedient in this matter.³⁴

³³ See the chartae of 1415, 1416, and 1428: AC 100:2, p. 17; AC 100:7, p. 68; AC 100:2, p. 27; and the *Tertia compilatio* of 1510, AC 99:3, p. 348: 'Licentie que procuratoribus concedundur per priorem cartusie, ut possint exire terminos suos, et equitate, intelliguntur pro solis negotiis sue domus; et de equitando, si procurator sit senex, aut debilis, vel si via est longa, difficult et lata; vel sit alia causa rationabilis, per eius priorem arbitrandis.'

³⁴ AC 100:8, p. 76: 'Item quia in plerisque nostri ordinis provinciarum dominibus tabulæ curiosis imaginibus depictas in altariis et alijs diversæ picturæ cum clipeis et armis Saeculariis et formis mulierum contra sanctam ordinis simplicitatem et humilitatem tam in fenestris vitris et alijs locis contra Statuta multiplicantur, de quo notabiles viri non modicum scandalizantur, ordinamus ut tales omnes picturæ tabulæ et aliæ curiosæ picturæ, ut praedictum, amoneantur, ubi sine graui Scandalio fieri poterit, et novæ de cetero fieri non permittantur, visitatioribus quoque provinciarum committitur, ut haec firmiter faciant obseruari, et priores in hoc inobedientes punire non obmittant.'

The severity of this decree is mitigated by the phrase, 'where it can be done without serious scandal [*ubi sine gravi Scandalo fieri poterit*]', acknowledging that worse harm could come to the Order through conflicts with patrons than through some departure from the statutes.³⁷

Uniformity in the liturgy remained a priority of the general chapter over the course of the fifteenth century. However, in this area, as in customs, some variety proved inescapable. On the side of uniformity, the general chapter of 1411 ordered the houses in Lombardy, Germany and England to conform to the Grande Chartreuse in their observance of the feasts of St. Anne and of St. Thomas Aquinas.³⁸ As late as 1470 the general chapter attempted to make the English Carthusians conform in small matters: the Difinitors of that year directed the visitors of the English Province that 'there should be uniformity in the hymn of the Lord's birth, namely that it should be said *Veni Redemptor gencium ostendens partum virginis* and not *Veni et ostende*'.³⁹ On the side of compromise, the English Carthusians obtained papal permission in 1441 to celebrate feasts of certain English saints not included in the liturgy of the Grande Chartreuse, and the general chapter

³⁷ The duke of Milan, founder of the charterhouse of Pavia, wanted to decorate it as was fitting, and the general chapter responded with a dryly-granted concession: 'ad fugiendum Principum indignationem (quae facile concitari potest, si eis prius Domos sumptuose extruere volentibus quisquam adversetur) interdum de vita austeriori ac rusticate quidquam remittendum est.' J.P. GÜMBERT, *Die Utrecht Karäuser und ihre Bücher im frühen fünfzehnten Jahrhundert*, Leiden, 1974, p. 26, n. 23: reference to H.J.J. SCHOLTENS, 'De Chartreuse bij Dijon en haar Kunstenaren 1379-1411', in *Oud-Holland* 81, 1966, p. 119-144 at 125.

François du Puy and the other compilers of the *Tertia compilatio* of 1510 also recognized that some compromise could avoid problems: the collection includes several concessions to local customs: see AC 99:3, p. 375: 'Monachi vocentur fratres in provinciis illis, in quibus inter seculares esset scandalum, si vocarentur domini'; and p. 333-334: 'In omnibus dominibus ordinis que sunt sub dicione domini regis Francie, singulis diebus hora meridiei ex ordinatione apostolica pulsetur campana pro Ave Maria pro pace dicti regni conservanda, eo modo quo pulsatur hora completoni, et singule persone earundem dormorum dicant tribus vicibus Ave Maria, pro quibus, vice qualibet, trecentos dies de indulgentia ex induito apostolico consequentur vere penitentes et confessi.'

³⁸ AC 100:7, p. 5: 'Dominus ordinis nostri Lombardiae, Almaniae et Angliae quae festum beatae Annae Matris gloriose Virginis Mariae, et beati Thomae de Aquino uoluerint celebrare, intimamus ordinacionem super his factam, quam serial domus nostra maior Cartusiae et caeterae citramontanae quae talis est...'

³⁹ AC 100:2, p. 109: '...sat uniformitas in ympno dominice nativitatis, scilicet ut dicatur *Veni Redemptor gencium ostendens partum virginis*, et non *Veni et ostende*'.

apparently allowed this indulgence to stand.⁴⁰ From 1390 the feast of the Visitation had been celebrated in the Avignon observance, but only in 1468, fifty-eight years after the reunification, did it become a mandatory celebration for all the houses of the Order.⁴¹

The *Tertia compilatio* – the third edition of the statutes, printed and issued in 1510 – represents some compromise on the liturgy of the Order. Certain variations were pronounced acceptable:

If it should happen that a doubt arise about the celebration of Lent, in that case let each house of the Order conform to the cathedral church of its diocese in this regard.

It is permitted that the houses of the Order, if they wish, can celebrate the feast of St. Catherine of Sienna on the sixth day of May with three readings and a proper mass. And it is likewise permitted that the houses of the Order in the provinces of Geneva [*the province of the Grande Chartreuse*] and Burgundy can, if they wish, celebrate the feast of St. Claudius with three readings and a conventional proper mass.

Those who wish can celebrate the feast of St. Barbara on the fourth day of December with three readings and a proper mass.⁴²

The acceptable variations, however, were not numerous, and uniformity of the liturgy, like uniformity of customs, remained the ideal of the priors of the general chapter who approved the *Tertia compilatio*.⁴³

⁴⁰ E.M. THOMPSON, *The Carthusian Order in England*, London, 1930, p. 264-265.

⁴¹ AC 100:2, p. 46: 'Quia in multis dominibus Ordinis festum Visitacionis Beate Marie celebratur, ut uniformitas in toto Ordine obseretur, ob reverenciam et honorem gloriose virginis Marie et proper indulgentias promerendas a felicis recommendationis Eugenio 40 concessas; Ordinamus quod in singulis dominibus Ordini dictum festum Visitacionis virginis gloriose secunda die Iulii sollempniter celebretur per omnia sicut festum Nativitatis eiusdem, nomine Nativitatis in nomine Visitacionis transmutato...'.

⁴² AC 99:3, p. 329: 'Si contingit dubitatem oriri super celebrazione septuagesime, eo casu quo ad hoc, quelibet dominus ordinis conformet se ecclesie cathedrali sue dioecesis ; p. 330-331: 'Permissum est, quod dominus ordinis possit si velint cum tribus lectiōnibus et missa propria facere festum sancti Katharinae de Senis die sexta mensis Maii. Et pariter permisum est, quod dominus ordinis in provinciis Gebenensis et Burgundie possit si velint festum sancti Claudi facere cum tribus lectiōnibus et missa propria conventionali'; p. 332: 'Qui volunt, possunt festum sancte Barbarae cum tribus lectiōnibus et missa propria celebrazione, die quarta mensis Decembri.'

⁴³ The prologue to the *Tertia compilatio* and the last articles of chapter one, which concerns the divine office, ordain that all houses are to obtain a copy of the compilation within two years of its publication; they are to observe its articles and read them in the refectory together with those of the *Statuta antiqua* and the *Statuta nova*. See AC 99:3, p. 326, 377.

As discussed above, textual uniformity had been, at least since 1140, of crucial importance to Carthusians, since it made liturgical uniformity possible. Although Oswald's *Opus pacis* recommended tolerance and patience, the question about uniformity continued to trouble German and English Carthusians. Abundant evidence survives to show that fifteenth- and sixteenth-century German Carthusians continued to devote much time and effort to obtaining exemplars without errors and to producing accurate, corrected copies of them.

After the healing of the schism, Carthusians of the Urbanist camp once again had the opportunity to obtain 'authentic' exemplars from the Grande Chartreuse and other French charterhouses. One enterprising prior of the charterhouse of Erfurt obtained what must have been a cartload of books, including many eleventh- and twelfth-century manuscripts, from the Grande Chartreuse and the charterhouse of Durbon. The Erfurt house chronicle relates:

In the year 1419 he [Prior Johannes Rotlöss of Neuwenburg] brought with him from the Grande Chartreuse the following volumes: Jerome *Super Isaiam*, *12 prophetas*, *et Danielen*; the letters of Paul in two volumes; Gregory *Super Ezechielem*, his *Moralia super Job*, a register of that work; Augustine *De civitate Dei*, *De trinitate*, *Super Iohannem*, four volumes *Super psalterium*, his letters, *De verbis Domini et apostoli*, *De consensu evangelistarum*, his book of *Confessiones*; Ambrose *Super Lucam*, *Exameron*, *Glossa ordinaria super epistolas b. Pauli et canonicas*; the sermons of Bernard; *Instituta patrum*; the *Ecclesiastica historia*; also various books by the blessed Thomas for the defense of religion; also expositions of the rules of St. Benedict and of Augustine; Jordanus *De sanctis*; an emended Bible; *Flores concordantium bibliae*; two large volumes [*of readings*] for the refectory, the summer part, which Joannes de Capello wrote, and the winter part, which he had written for 12 florins; and a large *Papias*.⁴⁴

A psalter that survives from the charterhouse of Mainz, dating from the time after reunification, contains the note, 'Thus is it held to be in the whole works of the Chartreuse [Sic fertur esse in originalibus Carthusie]', suggesting that this psalter was copied from or corrected against an exemplar from the Grande

⁴⁴ MBKD II: 223. Although this list does not mention the *Opus pacis*, a copy of this work was at Erfurt by the 1400s; it is highly likely that Prior Johannes also brought the *Opus pacis* to Erfurt. See Chapter 4, below.

Chartreuse.⁴⁵ It is likely that the priors of other German charterhouses also took care to furnish their libraries with whatever authentic exemplars they could obtain, and to make copies from these exemplars whenever possible.

More evidence testifying to the interest of German Carthusians in the subject of textual accuracy is found in the number of treatises that were written on the subjects of correction and of correct pronunciation. The *Opus pacis*, the *Valde bonum* and the *Rubrica* were the most widespread treatises on the subject, but there were others as well. The Erfurt charterhouse owned not only at least two complete copies of the *Opus pacis* (old signatures M 26 and O 94), a copy of the *Valde bonum* (M 27), and the *Dictionarius* (B 32) compiled from the *Rubrica*, but also several other treatises: *De orthographia et modo scribendi* (at the beginning of the library catalog), *Correctura psalterii secundum ordinem Carthusiensium* (in B 32, following the *Dictionarius*), *De emendacione, quomodo in biblia et in libris sanctorum doctorum cauenda sit uel facienda, et uidetur hoc sumptum ex Opere pacis* (C 98), and *De accentibus aliquid cum quibus cauteli seruandis, et uidetur sumptum ex Opere pacis* (G 29). Unfortunately these manuscripts, if they survive, have not yet been identified, making it impossible to determine whether they actually contained excerpts from the *Opus pacis*. The Erfurt charterhouse also possessed copies of the sections of Alexander of Ville-Dieu's grammatical poem, the *Doctrinale*, and of the massive grammar and lexicon, the *Catholicon*, that deal with accents (H 10 and M 19).⁴⁶

The library of the charterhouse of Mainz, which boasted two copies of the *Opus pacis* and two copies of the *Rubrica*, also had a work called *De oracione, quomodo pronuncientur lectiones matut[ine] etc.*, and a *Liber, qui dicitur apoteca regularum accentualis disciplinae*⁴⁷; the charterhouse of Aggsbach also owned one, or possibly two copies of this *Apoteca*.⁴⁸ The manuscript containing the copy of the *Opus pacis* and of the *Rubrica* from

⁴⁵ H. SCHREIBER, *Die Bibliothek der ehemaligen Mainzer Kartause. Die Handschriften und ihre Geschichte*, Zentralblatt für Bibliothekswesen Beihet 60, Leipzig, 1927, p. 57.

⁴⁶ For all of these see MBKD II.

⁴⁷ SCHREIBER (n. 45, above), p. 57.

⁴⁸ 'K XV 2' and 'K XVI 1' in the library catalog from the second half of the fifteenth century, edited by Th. GOTTLIEB, MBKÖ I, Wien, 1915, p. 559; repr. in AC 35:7.

the charterhouse of Trier also contains a short treatise on correct pronunciation and accentuation, beginning 'Viso de syllabis'.⁴⁹ Another manuscript from this charterhouse, dating from the second half of the fifteenth century, contains a reworking of the *Opus pacis* itself, the fragment titled *Notabilia*.⁵⁰ Finally, the charterhouse of Bistra in Slovenia owned a manuscript containing a *Tractatus de accentibus* on the length of syllables; the treatise has the same format as the second part of the *Opus pacis*.⁵¹

Although treatises on the subject of emendation and correct pronunciation testify to a theoretical interest in these subjects, the German Carthusians put their principles into practice: the manuscripts from their libraries show their remarkable concern for textual accuracy. Modern scholars studying the manuscripts of the charterhouses of Erfurt, Cologne, Mainz, Basel, and Utrecht, assert unanimously that Carthusian standards of textual accuracy were unusually high for their time. Evidence survives showing that they took care to find the best exemplars and to copy them accurately.⁵² Carthusians' regard for accuracy applied even to early printed works: the Erfurt Carthusians had a 'complete rubricated Bible printed at Mainz and corrected in many things according to the order of the Carthusians, without the interpretation of Hebrew names'.⁵³

Although most of the evidence for this devotion to accuracy comes from examination of the manuscripts and textual criticism, revealing remarks of scribes or correctors about the quality of their exemplars or of their texts occasionally survive. For example, one of the copies of the *Opus pacis* from the charterhouse

⁴⁹ G.P. KÖLLNER, 'Die Opus-pacis Handschrift,' p. 266-269, shows that the excerpts from the *Opus pacis* in Wolfenbüttel, Herzog-August-Bibliothek Helmstedt 316, as first identified by Lehmann, are related to the 'Viso de syllabis.' This manuscript comes from the Benedictine monastery of Sankt Jakob at Mainz, a member of the Burtsfeld congregation, and shows the influence of Carthusian ideals of uniformity on other religious congregations: see Chapter 4, below.

⁵⁰ Trier, Stadtbibliothek 8° 228/1407, ff. 301r-303r. Lehmann discovered this treatise but did not note its relationship to the *Opus pacis*.

⁵¹ K. GANTAR in AC 63, p. 116-127, no excerpts given.

⁵² For Erfurt see LEHMANN, 'Bücherlebe und Bücherpflege,' p. 126-127. For Cologne see R. MARKS, *The Medieval Manuscript Library of the Charterhouse of Cologne*, 2 vols., AC 21-22, 1974, I: 133-138. For Mainz see SCHREIBER (n. 45, above), p. 56-58; for Utrecht see GÜMBERT (n. 37, above), p. 169.

⁵³ MBKD II: 273, sign. B 1: 'Biblia rubra impressa et integra Moguntina et multum correcta secundum ordinem Carthusiensium sine Hebreorum nominum interpretatione.'

of Erfurt appears to have been made very hastily and contains many errors. At the top of the first page a later hand has noted, 'The scribe of this work appears less skillful, because he has erred often, therefore let it be read cautiously.'⁵⁴ At the end of a work by Albertus Magnus in a manuscript made at the charterhouse of Trier around the middle of the fifteenth century a corrector has explained:

This treatise has been corrected to some degree more according to the meaning than to the wording, but he who might wish to have a true exemplar, let him look at St. Maximin's [Trier, OSB] for two books; this little book has been copied from the very incorrect one, and corrected against the other, better emended, one.⁵⁵

In a manuscript from the charterhouse of Mainz a corrector condemns the copy of a treatise: 'completely incorrect, and false the hand that wrote it [*omnino incorrectus, et falsa manus que scripsit*].'⁵⁶

Carthusian interest in the accurate copying of texts, when viewed as an attempt to preserve uniformity within the Order, dates back at least to the eleventh century, to the first decades of the Order's existence. Uniformity was extremely important to Carthusians, and textual uniformity was recognized as a crucial element in this. Until the Great Schism split Christendom and the Carthusian Order, uniformity meant conformity to the customs and liturgy of the Grande Chartreuse, and to the orthography and pronunciation of Latin in the French charterhouses. Upon the reunification of the Order, this severe demand was relaxed somewhat. In the charterhouses of the former Urbanist obedience, however, the schism and reunification contributed to a growing awareness that the differences in orthography and pronunciation were due not only to the passage of time, but also to vernacular influence on Latin. The resulting appreciation for correctly emended texts inspired these cloistered monks, and also imitators of their piety, in particular the reform-minded individuals and groups in Northern Europe at the end of the Middle Ages.

⁵⁴ See the description of the Berlin manuscript (siglum B), below, f. 182r.

⁵⁵ Trier, Stadtbibliothek 760, f. 183: 'Iste tractatus est aliqualiter correctus plus ad sensum quam ad verba, qui autem voluerit uenire exemplar habere apud sanctum Maximum querat duos libros, ex uno multum incorrecto iste libellus est scriptus et ex alio emendatori correctus.' KENTENICH, *Beschreibendes Verzeichnis*, 6: 81.

⁵⁶ SCHREIBER (n. 45, above), p. 57, where he gives several additional examples.

2. Oswald de Corda

a. Education and monastic profession

Oswald's precise date and place of birth are not known, although it has already been proven on several grounds that he came from Bavaria⁵⁷: one manuscript of the *Opus pacis* (siglum K) contains a note identifying Oswald as a Bavarian; he professed at the charterhouse of Christgarten outside Nördlingen, near the border between Bavaria and Swabia; and in the *Opus pacis* his most frequent placename examples are 'Bauaria' and 'Suevia.' His Latin cognomen, 'de Corda' in some sources, 'Cordis' or 'Cordes' in others, offers little information of itself: it corresponds to the common German surname 'Herz' or 'Hertz', a name that dates from the twelfth century and is found earliest in the Rhineland, later throughout most Germanophone areas.⁵⁸

The earliest documentary information about Oswald appears in the records of the University of Vienna. The matriculation list states that 'Oswaldus Hercz de Perchingen' enrolled as an arts student at Vienna during the rectorate of Lambert of Geldern, between October 13, 1399, and April 13, 1400.⁵⁹ This entry reveals that Oswald came from the town of Berching in Bavaria, about sixty kilometers southeast of Nürnberg. The university record also provides a *terminus ante quem* for his date of birth: he was born no later than September 1382, since he must have been at least

⁵⁷ M.A. and R.H. ROUSE, 'Correction and Emendation of Texts,' p. 430–435, provide the most thorough discussion of Oswald's biography, including his nationality. See also J. HOGG, 'Oswald de Corda. A forgotten Carthusian of Nördlingen,' in AC 55:3, 1982, p. 181–183; the brief notice by H.M. BLÖM in *Die Kartäuser*, p. 362; and the bibliography in A. GRUYNS, *Cartusiana*, vol. 1, p. 144, and vol. 3, p. 455.

⁵⁸ J.K. BRECHENMACHER, *Etymologisches Wörterbuch der Deutschen Familiennamen*, 2. Aufl. (Limburg a. d. Lahn 1977), I: 708–709.

⁵⁹ Die *Matrikel der Universität Wien*, 1: 1377–1450, 2 vols. (Graz-Köln 1956). I: 55: 'Oswaldus de Perchingen dt. [i.e. dedit] be paid the normal tax of two groschen' is the second entry of twenty-eight under the Nacio Renensium. The sixth entry is 'Fridericus de Perchingen,' perhaps a relative or acquaintance.

Examination of the indices for the matriculation lists of the other universities in German-speaking areas reveals that no one named Oswald enrolled at Erfurt, Heidelberg, or Cologne before 1416. Of the several Oswalds at Vienna at the end of the fourteenth or beginning of the fifteenth century, only the one under discussion has the surname 'Hercz'.

Lehmann and Kölner speculated that Oswald studied at Paris, but M.A. and R.H. ROUSE and J. HOGG (n. 57) have conclusively disproved this theory. Lehmann was probably following John Bale, who (in 1599, see below) first suggested that the correspondence between Oswald and Jean Gerson reflected a previous meeting.

twenty-one years old at the time of his examination for the baccalaureate degree at Vienna in October, 1403.⁶⁰ We know nothing about Oswald's early life and education, but he was not the only member of his family to attend the University of Vienna: a 'Narcissus Hercz de Berching', possibly Oswald's brother, enjoyed a distinguished career there as a master of arts and doctor of theology.⁶¹

At the time Oswald matriculated, the University of Vienna was growing in size and in prestige. When the Great Schism began in 1378 and the masters of the University of Paris voted to grant official support of the university to the French pope, Clement VII, Heinrich von Langenstein and other eminent German theologians who supported Pope Urban left Paris and came to Vienna. In addition, Vienna received students and faculty from the University of Prague, where rising Czech nationalism around the beginning of the fifteenth century sparked conflicts between Czechs and Germans.⁶²

At Vienna Oswald would have embarked on a standard course of study involving readings and lectures in preparation for the baccalaureate examination.⁶³ His university career presumably

⁶⁰ P. UIBLEIN, ed., *Acta facultatis artium universitatis Vindobonensis 1381–1416* (Graz-Wien-Köln 1968), p. xiv–xv discusses the oath that baccalaureandi had to swear, including the age provision.

⁶¹ Narcissus Hercz de Berching matriculated in 1406, became a master of arts in 1412, and held the rectorship of the university in 1423 and 1431. He earned the degree of doctor of theology in 1433 but may have left the university thereafter. See the matriculation list (n. 59), I: 138, 173; P. UIBLEIN, ed., *Die Akten der Theologischen Fakultät der Universität Wien (1306–1598)*, 2 vols. (Wien 1978); and the article on Narcissus by J. ASCHBACH, *Geschichte der Wiener Universität im ersten Frühbarocke ihres Bestehens* (Wien 1865), p. 433–455.

The charta of the Carthusian general chapter for 1443 contains an obituary for Narcissus: 'Et magister Narcissus Cordis de Perthingenn, sacre pagine doctor, canonicus ecclesie collegiate Sancti Stephani in Wienna'. AC 100:3, p. 103.

The charta for 1446 also contains an obituary for a Narcissus of Berching, perhaps Oswald's father: 'Magister Narcissus de Perchingen qui una cum patribus suis habet tricenarium defunctorum per totum ordinem'. AC 100:8, p. 103.

⁶² P. NARDI, *A History of the University in Europe. Volume 1: Universities in the Middle Ages* (Cambridge 1992), p. 100–103. Czech nationalism would eventually contribute to the success of John Hus, and to the war in Bohemia that took place in the years following his execution at the Council of Constance in 1414.

⁶³ A. LIHOTSKY, *Die Wiener Artistenfakultät 1365–1497, Sitzungsberichte der Österreichischen Akademie der Wissenschaften, Philosophisch-Historische Klasse*, 247:2 (Wien 1965), p. 59–115 and 236, discusses the required reading. The records of lectures given are not complete, but Oswald probably heard Donatus in 1399, and certainly heard parts or all of the *Doctrinale*: see p. 64. He would use these as sources for the *Opus pacis*.

prospered, since on October 3, 1403, the masters of the arts faculty accepted him and two other candidates for the baccalaureate degree:

(1403 October 13)...The third matter was to receive the scholars who had been examined for the baccalaureate degree. There were three, and all were admitted: they were Petrus Fleyisch de Thurego, Oswaldus Hercz de Perchingen, and Petrus de Wasserburga. The fourth matter was to hear the petitions of the said three concerning their attire, and they received a dispensation for one year, and Petrus de Wasserburga received a dispensation from paying the florin to the faculty, until he is in a better situation.⁶⁴

On this occasion Oswald and his two fellow candidates received a dispensation for one year from acquiring the new robes to be worn by degree candidates: this was a normal exemption that many students asked for and received, since new robes were expensive. Petrus Wasserburga, however, was also excused from paying the required florin to the masters; Petrus Fleyisch and Oswald presumably enjoyed sufficient funds to pay this standard assessment.

Oswald appears in the acts of the arts faculty on two subsequent occasions. Although degree candidates were to remain at the university for at least one year after their examinations in order to pursue a course of reading and attend and participate in a number of lectures, on December 9, 1403, Oswald sought permission from the masters to leave the university. The masters gave him permission, but with a caution: they reminded him that he was not allowed to go to another university.⁶⁵ Presumably Oswald did return, only to leave the university again on May 4, 1404, seven months after his examination:

The second subject was to hear the petition of two bachelors, who were seeking a dispensation in regard to the requirements to

⁶⁴ *Acta facultatis artium* (n. 60), p. 223: '(1403 Oktober 13)... ius articulus fuit ad recipiendum scolares pro gradu baccalariorum examinatos. Et fuerunt tres et omnes admissi et fuerunt Petrus Fleyisch de Thurego, Oswaldus Hercz de Perchingen et Petrus de Wasserburga.'

⁶⁵ *Ibid.*, p. 224: '(1403 Dezember 9)... ius articulus ad audiendum supplicaciones cuiusdam baccalariorum petere volentis licenciam eundi ad partes. Et fuit admissa supplicatio sic, quod non iret ad aliam universitatem propriis expensis. Et fuit Oswaldus Hercz de Perchingen.'

be completed, and permission to depart. The first of them was Johannes de Ehingen, who readily received his dispensation, because he was only lacking in this, that he had not done the reading. The second was Oswaldus de Berchingen, who received his dispensation according to the usual form, with this condition, however, that he should not go to another school until he first complete what has been enjoined upon him here, because he has completed neither the residence nor the activities requirements.⁶⁶

Oswald apparently never returned to complete his course of study.

Some time after his departure from the university in the spring of 1404, Oswald joined the Carthusians, the strictest and most ascetic religious order of that time in Northern Europe; he made his solemn profession either the same year or the year following. In a letter written twenty years later, Oswald mentions that he entered the Carthusian Order at the charterhouse of Christgarten (Hortus Christi), which lay near Nördlingen in the diocese of Augsburg:

For when I came from Christgarten – where I had professed, and where I remained about nine years – to the Grande Chartreuse, scarcely a half year before the beginning of the sacred Council of Constance, I chanced to read this passage. Whereupon ideas began to revolve in my heart...⁶⁷

Since the Council of Constance opened on November 16, 1414, Oswald must have come to the Grande Chartreuse in the spring

⁶⁶ *Ibid.*, p. 228: '(1404 Mai 4)... aus articulus erat ad audiendum supplicacionem duorum baccalariorum, qui petiverunt dispensacionem pro actibus compleendi et licenciam eundi ad partes, quorum primus erat Johannes de Ehingen, cum quo erat simpliciter dispensatus, quia solum defectus in hoc, quod non legit. aus fuit Oswaldus de Berchingen, cum quo fuit dispensatus secundum communem formam, sic tamen, quod non iret ad aliud studium, nisi prius completeret hic sibi iniuncta, quia nec tempus nec actus compleverit.' According to P. UMLEIN, *Mittelalterliches Studium an der Wiener Artistenfakultät. Kommentar zu den Acta facultatis artium universitatis Vindobonensis* (Wien 1927), p. 57-60, the length of study varied widely, and, like Oswald, most students did not complete the requirements for the bachelor's degree.

⁶⁷ 'Nam veniente me de Horto Christi ubi induitus fui et mansi circa novem annos ad Cartusiam vix medium annum ante sacri Constanctiensis Concilii inchoationem, casu legi hunc passum. Unde et coepi mente cogitationes in corde meo versari... Jean Gerson, *Oeuvres complètes*, ed. P. Glorieux, vol. 2 (Paris-Tournai 1960), no. 79a, p. 323. Oswald's question concerns the doctrinal implications of the Immaculate Conception, but he has a practical interest as well: how can the custom of extinguishing all candles save one in the church during the matins before Easter ('in signum quod fides Ecclesiae in sola mansit Domina nostra') be reconciled with Origen's teaching that the Virgin also needed redemption?'

of that year, after having been at Christgarten for nine years. His activities between his departure from Vienna in May 1404 and his entrance into Christgarten in the spring of 1405 are not known.⁶⁸

Oswald probably learned about the Carthusian Order during his youth in Berching, since the charterhouses of Nürnberg (founded 1380) and Christgarten (founded 1383) lay within one hundred kilometers of that town. Moreover, during his university career Vienna's charterhouse, Mauerbach, enjoyed a blossoming under Prior Hugo II (1398–1419), who was involved in the reform of the Benedictine monastery of Melk.⁶⁹

Oswald did not make his profession at Mauerbach, however, but at the charterhouse closest to his home, Christgarten near Nördlingen. This house had been founded in 1383 by Counts Ludwig and Friedrich of Oettingen, and the first monks came from the charterhouse of Nürnberg. The general chapter of the Order officially incorporated the house in 1388. Christgarten was well-endowed and successful from the beginning, and in 1402, three years before Oswald's profession, the monastery had been able to supply monks for the initial foundation of the house of Buxheim near Memmingen.⁷⁰

No information concerning Oswald's nine-year tenure at Christgarten has been discovered. The prior of Christgarten under whom he made his profession was the energetic administrator Johannes Kesseler. Kesseler had been a Carthusian first at Mainz, from where he was vitally involved in the founding of the charterhouse of Buxheim in 1402. He remained only a few years at Christgarten, until 1409, when he returned to Mainz to serve as

⁶⁸ The date of his profession at Christgarten depends on whether he is including his one-year novitiate in the total nine years. If he remained at Christgarten for nine years after his profession, then he must have entered the monastery in the spring of 1404 – immediately after his departure from Vienna – and made his final profession in 1405; if, as is more likely, the nine years includes his novitiate, then he entered in 1405 and made his profession in 1406.

⁶⁹ See H.M. BLÜM, 'Lexikalische Übersicht', in *Die Kartäuser*, p. 317 (Mauerbach), and 318–20 (Nürnberg).

⁷⁰ N. BACKMUND, *Die kleineren Orden in Bayern und ihre Klöster bis zur Sakularisation* (Aitei Windberg 1974), p. 60, 63–64. The house survived the early years of the Reformation, but in 1537 the prior turned protestant and surrendered the house to the counts of Oettingen. Although a lengthy lawsuit led to a temporary restoration (1560) and reoccupation (1630) of the house, the counts of Oettingen succeeded in appropriating it permanently in 1649. A portion of the church and some furnishings survive, as well as a few documents and manuscripts.

For bibliography on Christgarten, see A. GRUYS (n. 57), vol. 2, p. 327.

prior and Visitor of the Rhine province; he died in 1425.⁷¹ His successor at Christgarten was Johannes Wyda. Wyda held the office of prior for twenty years, until 1429: he served as Visitor of the province of Lower Germany for many years, and regularly as a Difffinitor of the Order. In 1429 he left Christgarten for the charterhouse of Erfurt, where he held the office of vicar until his death on October 10, 1443.⁷²

b. Monk and vicar of the Grande Chartreuse.

In 1414 Oswald's career took a remarkable turn when he was transferred to the motherhouse of the Order, the Grande Chartreuse, located in the mountains near Grenoble. He arrived in the spring, probably accompanying the prior of Christgarten, Johannes Wyda, to the general chapter of the Order, which began that year on Monday, May 7.

When Oswald arrived at the Grande Chartreuse, the thirty-year schism within the Order had only recently been healed. The schism mirrored the Great Schism of the Church (1378–1417), with the charterhouses of France and Spain adhering to the pope in Avignon, and those of Italy, Germany, and England supporting the pope in Rome. In 1410 the heads of the Avignon obedience, Boniface Ferrer, and of the Rome obedience, Stephen Maconi, submitted their resignations, and the Difffinitors of the Order had elected as prior general for the Order Johannes von Greifenberg, German-born head of the Paris charterhouse.⁷³ Oswald's transfer undoubtedly was part of a deliberate attempt to involve monks from the charterhouses of the former Roman obedience in the administration of the Order. Oswald's own prior at Christgarten must have recognized qualities in him that recommended him for this transfer.

Oswald remained at the Grande Chartreuse for close to fifteen years and for some time held the office of vicar of the house. The

⁷¹ BLÜM (n. 57), p. 296, 316.

⁷² The chartae sibi Wyda as Difffinitor for 1414, 1416, 1420, 1422, 1424, 1426, and 1428; the charta for 1418 does not survive, but most likely he was also a Difffinitor for that year. See also AC 100-3, p. 141, 185.

⁷³ When the pope of the Avignon obedience, Benedict XIII, refused to resign, Ferrer rescinded his resignation and continued to lead the Spanish charterhouses. It was not until after Ferrer's death in 1417 that these houses were reunited with the rest of the order.

dates of his tenure as vicar are uncertain. In the *Opus pacis*, which he wrote in 1417, he called himself merely 'a monk' of the Chartreuse: this means either that in 1417 he was not yet vicar, or that he was being modest, in typical Carthusian fashion. He probably held the office by 1424, the date of his earliest surviving letter from Jean Gerson, and may have served until his departure from the Grande Chartreuse in 1429.

As a German monk at the motherhouse in France and eventually as the vicar of the house, Oswald must have played a significant role in promoting unity and peace within the Order. His surviving works show how he undertook to reconcile the different customs, liturgical practices, and even Latin orthography, of native French-speaking Carthusians and native German- and English-speaking ones.

His earliest known work, the *Opus pacis*, was completed in 1417, three years after his arrival at the Grande Chartreuse. The next chapter will examine this treatise more closely, but here it should be noted that Oswald composed the *Opus pacis* to help resolve the divisive disputes over variants in manuscripts. His choice of title explicitly reflects his purpose.

So that we may lead a quiet and peaceful life even in this area [*i.e.*, copying] – with the consent of Him, whose dwelling is made in peace – I have collected the present little work, with careful labor and laborious care yielding understanding, as happens in our Order, with conscience as a witness. I have also judged it to be of service, lest the correctors of books be exhausted by fruitless labor where it is not proper, and books be disfigured without reason by scraping or excessive emendation.

The theme of the *Opus pacis* is caution. Scribes are to carefully consider whether emendation is necessary; they should weigh not only what they have learned in school or in other religious orders, but also the traditions of the land and time in which they live.

In the 1420s Oswald's concern with regional variants in Carthusian rites and customs led him to seek answers and advice from one of the leading theologians of the time, Jean Gerson. After an illustrious career as chancellor of the university of Paris and outspoken participant at the Council of Constance, Gerson had briefly visited Bavaria at the invitation of Duke Albert of Austria, who hoped that the famous theologian would teach at the University of Vienna. Gerson preferred to return to France, however,

settling in Lyon in 1419, where he remained until his death on July 12, 1429.⁷⁴

The correspondence between Gerson and Oswald survives in a single copy, now Basel University Library A.VIII.32. The volume is a fifteenth-century manuscript from the charterhouse of St. Margareten in Basel. It is most likely a copy of a collection/compiled and circulated by Oswald himself. The letter collection begins:

There follow the responses by master Johannes Larson chancellor of Paris, an outstanding scholar of the Holy Writ, to many doubtful matters propounded to him by a certain venerable father of the Grande Chartreuse, then vicar of the house; he (*Gerson*) responds at length to all, as will be particularly seen below, and (they are) useful in similar cases.⁷⁵

Palémon Glorieux, Gerson's editor, characterizes Oswald's questions to Gerson as relating to the minutiae of Carthusian life, 'à leurs préoccupations, disons même à leurs scrupules.'⁷⁶ This is, however, a simplification: Oswald's questions concerning technicalities arose not only from the idiosyncrasies of Carthusian practice, but also from problems encountered during the reunification of the Carthusian Order after the Great Schism. In 1427 Oswald asks the chancellor:

Because it happens that while a priest is celebrating (mass), the server may leave for some necessary reason, I ask if the priest alone, after he has begun the mass in the presence of the server, can proceed to the point at which the server would have had to respond or to assist in some way, or whether he ought to wait for his return in a few minutes?

Gerson responds:

He should proceed in the name of the Lord, because I have seen, in Germany also, that priests are left alone right to the end, not that I'm saying that (they do it) according to the rite, but in the present case (it is) according to the rite.⁷⁷

⁷⁴ See the biographical essay by Glorieux in Gerson, *Oeuvres complètes* (n. 67), vol. 1, p. 105-39.

⁷⁵ A. VIII. 32, f. 255r: 'Sequuntur Responsia multorum dubiorum per magistrum lo. larson cancellarium parisiensis egregium sacre pagine professorum, proposita sibi per quandam uenerabilem patrem maioris cartusie tunc vicarium domus, qui ad singula compendiose respondet prout infra particulariter uidebitur et utilia in causis similibus.'

⁷⁶ P. GLORIEUX, 'Gerson et les Chartreux,' RTAM 28 (1967), p. 144.

⁷⁷ Gerson (n. 11), vol. 2, no. 61, p. 290: 'Questio. Item quoniam contingit quod sacerdote celebrante servitor ex aliqua necessitate exit, peto si sacerdos solus

In another letter Oswald again asks about correct practice:

(It is asked) if it is permitted for a celebrant to say the whole office of the mass just like the canon, in silence, speaking more loudly only the last word, where there should be a response; I have heard that you perform it so, and so it is in Germany.

Gerson unfortunately has to disillusion him on this point:

I scarcely understand how that has been reputed to me, because I do not perform it, nor would I wish to perform it, thus; for the Church has not made a distinction in vain between the canon and other things, just as it observes, in places which I have learned. Nevertheless, in such matters the rule of Ambrose to Augustine can be maintained, that the custom of places should be preserved, when it is not obviously against divine, ecclesiastical, or civil law. But it is good that present-day persons should be edified and should become skilled in the 'high' pronunciation of words, which kindles and gladdens the heart of those who understand, as well as of the laity.⁷⁸

There are a few indications of Oswald's other activities during his years at the Grande Chartreuse. His respect and admiration for Gerson led him not only to submit questions to the theologian, but also apparently to translate at least one of his works from French into Latin.⁷⁹ Furthermore, Oswald apparently intended to

postquam incepit missam praesente socio, possit procedere usque ad punctum quo sicutus habeat respondere vel aliquid ministrare, vel an debeat expectare in brevi reversum?

Responsio. Procedat in nomine Domini, quoniam et in Alemannia vidi sacerdos tes solos deserit usque in finem, non quid dico quod recte, tamen in casu praesenti rite.⁸⁰

⁷⁸ Ibid., no. 62, p. 293-94: '*Questio.* Si licet celebranti totum officium missae sicut canone proferre in silento, solum verbum ultimum quo respondendum est aliis sonando; intelliexi vos ita servare et ita in Alemania.'

Responsio. Quantum ad me datum est male intelligi, quia nec sic observo nec velleim observare; non enim frustra fecit Ecclesia distinctionem de canone et aliis, sicut et observat in locis quae expertus sum. Verumtamen in talibus potest teneri regula Ambrosii ad Augustinum quod consuetudo locorum severut quando non est manifeste contra ius divinum, ecclesiasticum vel civile. Bonum tamen est quod praesentes aedificant et proficiant in alta prolatione verborum quae excitat cor et exhibilaret tam intelligentiam quam laicorum.'

Although these are the only two questions explicitly referring to regional differences, it is probable that some or all of the other differences about which Oswald questions Gerson were also regional variants.

Though Oswald translated Gerson's *Remedia duodecim contra tentationes* from French into Latin, The Erfurt Carthusians' library catalog contains two entries supporting this: first, 'de temptacionibus et impulsibus tractatus' (MBRD II, p. 415, l. 38-39), and second, 'tractatus de diversis dyaboli temptacionibus et remedisi de Gallico in Latinam per quandam Carthusiensem translatius' (ibid., p. 471, l. 6-7).

prepare an authoritative collection of the chancellor's writings: he asked Gerson's secretary, Jacques de Cerizy, to compose a list of Gerson's works and to have several volumes sent from the Celestines at Avignon to the Grande Chartreuse:

Moreover, the said chancellor wishes, seeks, and petitions, that the venerable fathers and dearest brothers of the Order of Celestines in Avignon should give to the honorable fathers and *Domini* of the house of the Grande Chartreuse, without difficulty or hesitation, purely, simply, and willingly, all of the little works and such which they have there, with their [*i.e.*, the Carthusians'] promise in good faith to restore them at a time and place either sooner – as the value of the gift would demand – or later, as the said lord chancellor wishes to indicate and has already indicated. And let this schedule, signed with his own hand in the year 1429, in April, be sufficient testimony for the said Celestines.⁸⁰

We must assume, however, that Oswald did not see the list, since his life had taken a surprising turn and he was no longer at the Grande Chartreuse in April, 1429.

c. Prior in Scotland

The effects of the Hundred Years' War on the Carthusian Order have not yet been thoroughly explored. One continuing effect is obvious, however: even after the healing of the schism in 1410, the war made the relationship between the English charterhouses and the Grande Chartreuse more strained than geographical distance alone would account for, in that English priors found it impossible to attend the general chapter consistently and were forced to conduct business with it through the priors of the houses in the province of Picardy.

⁷⁸ The list is found in one manuscript, Wolfenbüttel 707. It begins: 'Subscriptio per me Jacobus de Ciresio tituli quorundam opusculorum domini mei domini Johannis cancellarii parisitatis cum quibusdam annotationibus pro domino Osvaldo de domo maioris Cartusie ubi iam pars posit' est', and ends: 'Denique vult, petit et rogat item Johannes cancellarius, quod absque difficultate vel scrupulo venerandi patres et fratres charissimi de ordine Celestinorum in Avenione communicet n'l pure, simpliciter et libere omnia et similia opuscula sua que apud eos sunt, honorandis patribus et dominis de domo maiore Cartusie aut ad mandatum eorum cum bona fide restituendi tempore et loco, prout communicationis qualitas exigerit citius aut tardius restituendi, prout intendit significare idem dominus cancellarius et iam significavit. Et sit eidem Celestinus pro testimonio sufficienti scedula manu sua subscripta, anno MCCCC. xxix aprilis.'

Events and effects of the war clearly led to the last remarkable assignment of Oswald's career: in 1429 he was selected to serve as the prior of the first charterhouse founded in Scotland, Vallis Virtutis at Perth. The founder of this monastery, King James I, most likely requested that the monks for his new foundation come from the Continent rather than from England. He had spent many years in England as a hostage of Henry IV and Henry V,⁸¹ and although he was not treated severely there, at the time of his return to Scotland in 1424 the Scots were allies of the French in the continuing war with England. In August of that year a French force including a division of Scots suffered a crushing defeat by the English at Verneuil. The leaders of the Order agreed to avoid awkwardness for the royal patron by sending monks from the motherhouse and from Picardy to Scotland, instead of entrusting the foundation of the new charterhouse entirely to the leaders of the English province.

The earliest surviving document relating to the foundation is the authorization received by James from the prior general of the Order, dated August 19, 1426.⁸² In this letter Prior Guillaume de la Motte (1420–1437) directed that two monks from Mountgrace in Yorkshire assist in planning the layout of the monastery. One of these two, Dan Bryce, was an Englishman; he may be the same as Dan Bryce Montgomery, the later (c. 1445–46) prior of the house. The remaining inhabitants of the new house, including the first prior, Oswald de Corda, came from the Continent.⁸³

The administration of the Carthusian Order had several reasons for commissioning Oswald in particular with this task. The fact that the vicar (or former vicar) of the motherhouse of the Order was sent to Perth testifies to the importance attached by the

⁸¹ He had probably become acquainted with the Carthusian Order at this time. Henry V had founded a charterhouse at Sheen in 1414 (incorporated in 1417), the largest of the nine houses in England: E. MARGARET THOMPSON, *The Carthusian Order in England* (London 1930), p. 238–41.

In addition, Thomas Holland, duke of Surrey, the founder of the charterhouse of Mountgrace in Yorkshire (1398), was the uncle of James' wife, Jane Beaufort: ibid., p. 246.

⁸² W.N.M. BECKETT, 'The Perth Charterhouse before 1500,' AC 128 (1988), p. 12.

⁸³ THOMPSON (n. 81), p. 247. BECKETT (n. 82), p. 32–43, discusses the dates of Montgomery's priorate and the possibility that he was a Scot by birth. The first monks of Vallis Virtutis included Johannes Brund and Bryce Montgomery from Mountgrace in Yorkshire, the Belgian Petrus de Traecto (BECKETT, p. 35, quoting Le Couteulx – see n. 103), and possibly the *conversus* Johannes from Liget mentioned in the chartae in subsequent years.

general chapter to this first foundation in Scotland: Henry V's recent foundation of Sheen had received no such ambassador. The prior of the Order would have seen the wisdom in sending a talented, experienced, and sensitive leader to this new house. As prior of Vallis Virtutis Oswald could not only ground the Scottish monastery in orthodox Carthusian practice, but also eventually assist the English charterhouses, far removed from the motherhouse by geography and by the political situation. Given Oswald's peripatetic career through Vienna, Christgarten, and then the Grande Chartreuse, it is highly likely that he himself requested the commission.

Oswald left the Grande Chartreuse early in 1429. He probably travelled down the Rhine, stopping at charterhouses along the way; evidence that he spent some time in the charterhouse of St. Barbara in Cologne at least comes from a note at the end of the autograph manuscript of the *Opus pacis* now in the Huntington Library (*H*). This note, which immediately follows the colophon and is in Oswald's own hand, reads:

At the excessive desire and importunity of D. Johann Bernsau, I, Brother Oswald, have given this book to him, although it was very necessary to me [*the following two lines inked over*], and let it be shared with all who sincerely desire (it). Written with (my) own hand, just as I have also written the book itself with my own hand. On the sixth day after Reminiscere in the year 1428, I have thus directed the prior of St. Barbara [*remainder of the line inked over*].

The date given probably reflects dating the new year from the Annunciation (March 25) and refers to February 25, 1429, rather than March 5, 1428, since Oswald was still receiving letters from Gerson in 1428. The unfortunate monk, Johannes Bersau, was a Carthusian at St. Barbara's in Cologne; we know nothing about him save that he died in 1451.⁸⁴ Oswald gave him the copy of the

⁸⁴ As M.A. and R.H. ROUSE (n. 57) have pointed out, the paper used for this copy suggests that Oswald wrote it at the Grande Chartreuse. It is unlikely that Dom Bernsau came to the Grande Chartreuse and copied the text there.

Dom Bernsau's obituary is in the charta of 1451, AC 100:4, p. 19. He also appears in the necrology of the Cologne charterhouse, Trier Stadtbibliothek 8^o 1668/351, f. 29v: 'Anno eodem [1452] xxiiii die Maii obiit honorabilis vir Iacobus Bernsau, iacens in capella sua quam edificauit, qui fuit pater domini Iohannis Bersau [sic] confratris nostri. In qua capella facet etiam nunc mater predicti domini Iohannis Bersau confratris nostri, que prius iacuit in parva Galilea. Et nomen supradicte matris Yde Lebarct, que obiit anno Domini m^o cccc^o xxx^o vicesima prima die Maii – cera [?] soluta est.'

Opus pacis most unwillingly, undoubtedly because he had intended to take it with him to Scotland and circulate it throughout the English province of the Order. The last line of the note, probably directing that the work be forwarded at a later time to its author in Scotland, was inked over either by the Cologne Carthusians or by the Cologne Brethren of the Common Life, the later owners of the book.

More evidence of Oswald's presence in Cologne is found in a manuscript of the *Opus pacis* now in the Historical Archive of Cologne (K): this manuscript, from the library of the Cologne Crosiers, is a copy of the Huntington manuscript, made before 1439. The manuscript contains an intriguing endnote instead of the original colophon of the treatise. The note reads:

Here ends the excellent treatise about correction or emendation of places or also of books, called the *Opus pacis*, edited by the venerable father D. Oswald of the Carthusian Order, afterwards prior in Scotland. In the year of the Lord 1428 this same Oswald was in Cologne, and he lived on for perhaps two years more.⁸⁵

After a page and a half expanding Oswald's treatment of the syllables *ci* and *ti*, the note concludes: 'Written in the year of the Lord 1439 on the vigil of the feast of our father, Saint Augustine, bishop of Hippo.'⁸⁶ The scribe of this note, writing in 1439, probably obtained the date of Oswald's visit directly from the note appended to the colophon of the autograph, quoted above; a query to the Cologne Carthusians may have produced the information that Oswald had died a few years after his visit – although in fact he lived not just two years longer, but until 1434.⁸⁷

⁸⁵ Ms. K, f. 43r: 'Explicit tractatus optimus de correctione seu emendacione locorum seu etiam librorum dictus opus pacis editus a venerabili patre domino Oswaldo priore postea in Scocia ordinis carthusiensis. Anno domini m^o cccc^o xxvii' isdem domini Oswaldus fuit Colone, et forte biennio supererexit.'

⁸⁶ Ibid., f. 44v: 'Scriptum anno domini m^o cccc^o xxxix^o in profeste sancti Augustini Yponensis episcopi patris nostri.'

⁸⁷ This information in the Cologne manuscript was first discovered by J. THEELE, 'Aus der Bibliothek des Kölner Kreuzbrüderklosters,' *Mittelalterliche Handschriften. Festgabe zum 60. Geburtstag von Hermann Degering* (Leipzig 1926), p. 257. Theele, unwilling to disagree with Lehmann about Oswald's origin, only remarked: 'Oswald, der englischer Herkunft ist, wird in dieser Hs. bemerkenswerterweise "prior in Scocia ordinis Carthus. Icet Thutonicus fuerit et Bavarus" genannt.'

After Oswald left Cologne, he lodged for some time at the charterhouse of Bruges. By this time he had been joined by other monks on their way to the new foundation, and housing the party seems to have placed a considerable financial strain on the monastery: in 1434 the prior of Bruges was still seeking reimbursement of expenses from Oswald through the general chapter.⁸⁸

Upon arriving at the charterhouse of Perth Oswald oversaw the completion of the church and other buildings. The chartae, or official records of the acts of the Carthusian general chapters, first mention the Perth foundation in 1430, the year following Oswald's arrival: it is the act of incorporation, and mentions the founder, the name of the new house (*Vallis Virtutis*), the province to which it shall belong – not *Provincia Angliae*, but *Provincia Picardiae remotoris* –, and the prior, *Oswaldus Cordis*. The notice continues with a reference to a Brother Johannes, who had come from Liget to be a novice *conversus* at Perth: since he cannot 'earn his position' at this new foundation, he is to return to Liget for instruction.⁸⁹

Oswald does not appear in the charta of 1431, somewhat surprisingly, since each year the priors of all Carthusian houses were to request 'mercy', that is to be relieved of their office, and the charta records whether the general chapter granted the request. Perhaps Oswald's letter failed to reach the assembly. In any case, the charta for 1432 reports that the chapter did not excuse him, but it did grant him permission to determine the bounds of his monastery, subject to future confirmation by the Visitors of the province.⁹⁰

⁸⁸ See n. 91, below.

⁸⁹ AC 1002, p. 146: 'Dominum nouiter fundatam ad inclito domino Rege Scotorum Ordini nostro incorporamus et vniuersum, In nomine Patris & Fili & Spiritus Sancti Amen. et eam Valle Virtutis secundum voluntatem regiam volumus nuncupari, & sub prouincia Picardie remotoris inscribi, preficientes ibidem dominum Oswaldum Cordis professum Domum Carthusie in Priorem primum dicta domus, regime spirituali et temporale eidem generaliter & specialistice eciam committentes. Et quia frater Johannes in novicium conuersus induitus in domum Legeti & in tali statu per dispensacionem Capituli Regi Scocie pro sua domo fundanda est accommodatus ubi Ordinum suum discere non potest, ad ipsam domum Ligeti sue receptionis ac primae vadat & profiteatur.

⁹⁰ AC 1002, p. 77: 'Priori domus Vallis uitrius in Scotia non fit misericordia, et concedunt sibi ut secundum suam discretionem et conscientiam constitutat terminos dictae domus donec per usitatores futuros confirmentur uel alter moderetur.' The *termini* of a charterhouse were the bounds beyond which no monk except the prior could go without special permission of the provincial Visitor.

In 1434 the general chapter again declined to relieve Oswald of his office, and again it directed him to send the *conversus* Johannes to any house in the province of Picardy to learn his vocation; apparently Johannes had remained at Perth. Vallis Virtutis was to bear the expense of Johannes' journey and sustenance. Moreover, Oswald was to make four payments: to the prior of Bruges for the expenses incurred by him or his (*per se uel per suos*) – probably on the journey from Grenoble to Perth –; to the general chapter for support of the Order's representatives at the Council of Basel; to the provincial Visitors for their expenses in attending the general chapter – 'and this for two years'; and, finally, to the house of Antwerp. The last was not for traveling expenses, as one scholar has surmised, but for a request made by the prior of Antwerp at the chapter of 1430: he had asked for money from the houses of his province (*Picardia remotior*) to conduct a lawsuit against the Antwerp Hospitallers, who had received a Carthusian *redditus* into their Order.⁹¹

Oswald apparently remained at Vallis Virtutis until his death, on September 15, 1434. The charta of 1435 contains his obituary notice:

Dom Oswald, first prior of the house of Vallis virtutis in Scotland, originally professed at Hortus Christi, and ultimately professed at the Grande Chartreuse, and Dom Johannes Bressonis, monk (and) priest, professed at the house of Vallis benedictionis, for both of whom let there be the same [*i.e.*, a *tricennarius*]. And these two shall have a perpetual anniversary throughout the whole Order: the first shall be written in the calendars on September 15, and the second on June 17.⁹²

⁹¹ Ibid., p. 100: 'Priori domus Vallis virtutis in Scotia non fit misericordia, et fratrem Ioannem conuersum eiusdem domus mittat ad aliquam domum Picardiae in qua conuersi sint maturi et ordinem scientes ut ordinem addiscat, quod in nouella illa plantatione fieri non potest, et hoc expensis dictae domus Scotiae, praeterea satisfaciat Priori brugis in his quae sibi tenetur ratione expensarum factarum per se uel per suos aut alias etiam satisfaciat de taxa patrum existentium in Basilea, et de contributione pro expensis visitatorum ad Capitulum euntium, et hoc pro duobus annis. Similiter de placito domus Antuerpiæ prout in carta fuit ordinatum.' See also BECKETT (n. 82), p. 51-52, 66.

⁹² Ibid., p. 110: 'Dominus Osvaldus Prior primus domus Vallis virtutis in Scotia primo professus Horti Christi et ultimo professus Cartusie, et dominus Ioannes bressonis monachus Sacerdos professus domus Vallis benedictionis pro quibus fiat idem; Et hi duo habent anniversarium perpetuum per totum ordinem quorum primus scribatur in Calendariis die 15. Septembris, et sequens die 17. iunii.'

At the same time the chapter raised the rector of the Perth charterhouse, the Scot Adam Hangleside, to the office of prior and admonished him to pay the debts that Oswald had owed to the prior of Bruges, to the representatives in Basel, and to the provincial Visitors (possibly the debt to the prior of Antwerp had been satisfied).⁹³

By 1436 the debt to the provincial Visitors had not yet been paid; moreover, the new prior was enjoined

to return, faithfully and completely, here to the next general chapter, all the books, handbooks, and Scriptures which Dom Oswald, former prior of that house, a professed monk of the house of the Grande Chartreuse, took away with him from the said Grande Chartreuse to that very house in Scotland – under pain of his conscience, and if he wishes to avoid the serious punishment of the Order.⁹⁴

This threatening passage indicates that Oswald had taken a large number of books with him, but it is not surprising that he did so: new foundations had to have books from the start, and, again, Oswald probably intended that these books from the Grande Chartreuse could serve to correct books of the Order throughout England as well. Whether Adam Hangleside ever returned the books is not recorded, but the issue did not reappear in the chartae for the following years, so we may assume that he saved his conscience and complied with the demand.

d. Oswald de Corda in the early modern biographical dictionaries

Oswald de Corda figures in biographical collections of Carthusian authors from the latter part of the fifteenth century, but an early confusion of him with another Carthusian, Oswaldus

⁹³ Ibid., p. 123: 'Rectorem domus Vallis uirtutum in Scotia præficiimus in Priorum eiusdem domus, cui inuingtonitur ut solutus alteri visitatorum tres ducatos pro tribus annis elapsis pro prioribus residentibus in Basilea; Praeterea satisfaciat Priori Brugis siue fuit in anno præterito in carta ordinatum de expensis factis in domo Brugis pro domino Oswaldo cum suis monachis; Item satisfaciat visitatoribus picardiæ remotoriis de expensis per eos factis ueniendo ad Capitulum.' Also BECKETT (n. 82), p. 52.

⁹⁴ Ibid., p. 143: '...et inuingtonur eidem Priori quod omnes libros libellos et Scripturas quos et quas dominus osvaldus quondam Prior eiusdem domus monachus professor domus Cartusiae a dicta domo Cartusiae ad eandem domum Scotiae secum detulit, hinc ad proximum Capitulum generale fideliter in integre remittat sub periculo conscientiae suae et si grauem ordinis disciplinam uoluerit effugere.'

Anglicus (fl. 1450?) has obscured the details of his life. Between 1485 and 1494 Arnold Bostius, a Carmelite with a great respect and affection for the Carthusian Order, composed a catalog of illustrious Carthusian authors.⁹⁵ Since he undertook the task at the urging of a monk of the charterhouse of Ghent and presumably obtained information from him, the inclusion of Oswald in this work suggests that the Carthusians of Ghent had a copy of the *Opus pacis*, or at least that they knew of the work. In addition to generous praise, Bostius included three facts concerning Oswald: that he was vicar of the Grande Chartreuse, that he died in 1434, and that he wrote a work for correctors. Petrus Cousturier (Sutor), a Carthusian of Vauvert in Paris, writing in 1522, followed Bostius in calling Oswald a vicar of the Grande Chartreuse: he also gave the correct year of death and ascribed to him an 'opus utile pro correctoribus'.⁹⁶

For the entry on Oswald in the *Bibliotheca Cartusiana* (Köln 1609), Theodor Petreius, a Carthusian at Cologne, relied on Cousturier and Bostius: however, he gave the date of death as September 25 rather than September 15, 1434⁹⁷, and although he mentioned the 'opus in gratia Emendatoris', his description of it suggests that he believed the work related to the office of the Emenderator, the monk who patrolled the church during the service to ensure that all were awake and singing properly, and who arranged the readings during communal meal times.⁹⁸

⁹⁵ *De praecipuis aliquot Cartusianae familiae patribus*, printed as an appendix to the 1609 edition of Sutor (see below). I have not been able to see this work.

Bostius was born in Ghent, he entered the Carmelite monastery there, and remained there until he died in 1499. C. JACKSON-HOLZBERG, *Zwei Literaturgeschichten des Karmelitenordens. Untersuchungen und kritische Edition*, Erlangen Studien 29 (Erlangen 1981), especially p. 19-20, 53-56.

⁹⁶ *De vita cartusiana libri duo autore D. Petro Sutoro (Cousturier)...nunc vero denuo Reverendi P. Mauriti Chancetae...a pluribus mendis repurgati* (Louvain 1572), p. 568. I have not been able to see the 1522 Paris edition.

⁹⁷ This probably resulted from a misreading of Bostius or Sutor, the dropping of an x in a Roman numeral yielding 'septimo kalendarum' for 'decimoseptimo'. See the next note.

⁹⁸ Theodor Petreius, *Bibliotheca Cartusiana sive Illustrum sacri Cartusiensis Ordinis Scriptorum Catalogus* (Colonia 1609), p. 250-51: 'Oswaldus de Corda, ex Vicario Maioris Cartusiae, domus Virtutum in Scotia Prior primus effectus, ac ingenio, doctrinae praeclarus, vitae sanctimoniam eximus, odoriferae doctrinæ fragrantiam longe lateque diffudit, inquit Bostius, atque inter alia complura scriptis in gratiam Emendatoris (ad Emendatoris vero officium pertinet, errata quae in divino committuntur officio, palam apud Cartusienses corrigeret, ac communi caenaculo de spirituali lectione providere) opus quoddam praeclarum, ac cum primis neces-

Insular biographers confused various aspects of Oswald's biography. The sixteenth-century Scottish historian, Hector Boethius, stated that Oswald was an Englishman; this lacks authority, however. Boethius he also mistakenly remarked that the Carthusian Order was new to England at the time the Scottish house was founded.⁹⁹ John Bale, the English bibliographer, compounded Boethius' mistake by attributing to Oswald the works of another Carthusian, called 'Oswaldus Anglicus', who apparently flourished around 1450: the works were entitled *De remediis temptationum* (possibly Oswald's translation of Gerson's work) and *Meditationes solitariae*. He also ascribed to this Oswald the correspondence with Gerson; since Bale lived in Basel for some time and his work was published there in 1559, it is likely that he found the manuscript of Gerson's letters or a copy of it in Basel, and assumed that it belonged to the English Oswald. The Jesuit Antonius Possevinus, whose biographical dictionary appeared in Venice in 1606, also included 'Oswaldus Anglus' as author of the two spiritual treatises, but he knew nothing of the correspondence with Gerson, or of Oswald de Corda.¹⁰⁰ Ultimately, the Englishman John Pits, using Hector Boethius and Theodor Petreius, conflated the two persons completely, ascribing to 'Oswaldus Cartusianus natione Anglus' not only the two devotional works and the correspondence with Gerson, but also a *Portiforium*, and the translation of many works by Gerson from French into Latin.¹⁰¹ Although Charles Le Couteulx, the seventeenth-century Carthusian annalist, states that Oswald was a Bavarian,¹⁰² Le Couteulx's

sarium; utpote quod iuniores in lectionibus debite legendis (si Sutori credimus) probe queat dirigere. Plurimum vero in scribendo salis eum habuisse, nec candoris minus, Bostio haud invia adstipulamus. Porru postquam diutinos in suscepito regimini exantlasset labores, plurimasque difficultates, cum Deo superasset, tandem coram positis fratribus, iisque ferventer orantibus, placide in Domino obdormivit, Anno redempti Orbis quarto & tricesimo post mille quadringentos, septimo Kalendario Octobris.' The passage indicates that by 1609 the Cologne Carthusians no longer had a copy of the *Opus pacis*, or at least, that they no longer used it frequently.

⁹⁹ Hector Boethius, *Scotorum historiae a prima genti origine...* (Paris 1526; also Lausanne 1574 and Paris 1575). I have examined the translation of the work: *The Chronicles of Scotland compiled by Hector Boece, trans. into Scots by John Bellenden, 1531*, Scottish Text Society Ser. 3, vols. 10, 15 (Edinburgh and London 1941).

¹⁰⁰ John Bale, *Scriptorum illustrium maioris Britanniae... Catalogus* (Basel 1559), p. 592.

¹⁰¹ Antonio Possevinus, *Apparatus sacri... Tomus II* (Venice 1606), p. 544.

¹⁰² John Pits, *Relationum historicarum de rebus anglicis Tomus I* (Paris 1619), p. 644.

contemporary, Innocent Le Vasseur, unfortunately wrote that he was English.¹⁰³ In this century Dom Stanislaus Autore cited most of the sources and concluded that Oswald was a Bavarian, while Paul Lehmann and the scholars who relied on him wrote that he was English. The existence of an English Carthusian who flourished around 1450 remains to be proven, but the German birth and the Carthusian career of Oswald de Corda are no longer in doubt.

3. The *Opus pacis*

a. Purpose

As Oswald explained in the prologue to the *Opus pacis*, he composed the treatise to help Carthusian copyists decide when to emend variants in a Latin text. The statutes of the Carthusian Order, particularly the *Statuta nova* of 1368, mandated uniformity of the liturgy throughout all the houses, to be secured by the transcription of exemplars from the Grande Chartreuse. As shown above in Chapter 1, the *Statuta nova* prohibited any and all alteration of the content of the liturgical books, extending even to minute differences in orthography and pronunciation:

[Pars I, cap. v.] §25. The words that follow are pronounced in (our) Order with a soft 'x': *exigo, exhibeo, exaro, exacuo, exhilaro, exacerbo, eximo, exardesco, exascio, exacero, exauotoro, exentero, exhalo, exaspero, exancoro, exartuo, exagito, exaggero, exosso, exubero, exoro, exonero, exopto, exhauro, exuro, exorior, exinanio, and exhortor; examen, hexametrum, exammusim, exordium, exequo, hexaploio, exestuo, exanimis, exactio, eximius, exactor, exiguus, exundo, and exosus.*

§26. The words that are written with a single 's' between two vowels, but pronounced with a double 's', by us, are these: *desolo, designo, desisto, resisto, resaluto, resugo, desevio, deservio, desudo, presentio, desicco, resartio, Mathusale, Melchisedech, Melchisude, desuesco, prosequor, and resulto.*

§27. These words are written and pronounced by us with a 't': *natum, litium, vectium, and absinthium.*¹⁰⁴

¹⁰³ Charles Le Couteulx, *Annales ordinis cartusiensis ab anno 1084 ad annum 1429*, 8 vols. (Montreuil-sur-Mer 1887–91), vol. 7, p. 582; Leone Le Vasseur, *Ephemerides Ordinis Cartusiensis*, 3 vols. (Montreuil 1890–93).

¹⁰⁴ AC 99:2, p. 288.

The high standards of the Order regarding liturgical uniformity must have challenged the abilities of many Carthusian copyists, particularly those who could not easily obtain exemplars from the Grande Chartreuse. Oxford, Bodleian Library Rawlinson D.318, a sixteenth-century manuscript from the charterhouse of London, contains the ordinations of the annual chapter and an extensive list of questions submitted by the English priors to the general chapter, with the chapter's responses. The questions date from 1368 (the year of the issuance of the *Statuta nova*), to 1503.¹⁰⁵ They address variants in custom and in the content of the liturgy, as, for example:

When *Te decet laus* and *Deus in adiutorium* are said, should we keep our hoods off until the *Gloria Patri* is finished?

...Ought the priest, when he begins the *Gloria in excelsis* and *Credo*, to bow at once, or wait until the convent bows?

...Are *conversi* working at the parochial church within our bounds, (which is) not far from our house, obliged to follow the custom of the seculars there regarding feasts celebrated and not celebrated?

The chapter's response to this last question betrays a little impatience: 'What is written should be maintained in these and in all other matters, and it is not fitting for you to raise so many questions against it.'¹⁰⁶

Many of the questions, however, concern the spelling and pronunciation of various words found in the liturgical texts. The English ask whether 'quomodo' is accented on the penultimate syllable, whether 'quamobrem' has the accent on the last syllable, whether 'Sichunam' or 'Sutinam' is the correct spelling of a name in the psalter, whether a certain reading has 'falsa miracio' or 'falsa

¹⁰⁵ The manuscript is described in AC 100:2, 1983, p. 77–79.

¹⁰⁶ Ibid., p. 81: 'Quando dicuntur "Te decet laus" et "Deus in adiutorium", numquid sumus nudatis capitibus donec dictum sit "Gloria Patri" totum? Responsio: sic.'

p. 82: 'An sacerdos cum cepit "Gloria in excelsis" et "Credo" statim debeat inclinare vel expectare quoque conventus inclinet? Responsio: non expectet conventum.'

p. 84: 'An propter ecclesiam parochialem exi<sp>tentem infra terminos nostros nec nihil distantem a domo nostra, conversi ibidem operantes teneantur sequi modum secularium in festis colendis et non colendis? Responsio: teneatur in hiis et omnibus aliis quid scriptum est et contra non oportebit vos facere tot questio-nes.'

juracio', whether the conjunction should be spelled 'saltem' or 'saltim', whether 'euge' has three syllables – and so on.¹⁰⁷

The German Carthusians, like the English, devoted considerable effort to establishing and maintaining liturgical uniformity. The small treatise called the *Rubrica de cautelis notandis pro emendatore et correctore librorum*¹⁰⁸, which dates from the second half of the fourteenth century, testifies to their desire for uniformity and their toleration of certain variants for the sake of avoiding dissension. It begins:

Let the corrector beware lest he emend books rashly by his own judgment, because a letter can be doubled in many words, and often one word with a single meaning can be of variable declensions, variable conjugations, (and) variable genders, and (it) can be spelled in various ways. For example: the Carthusian order says Ezechiel and Iezechiel, Nabuchodonosor and Nabugodonosor, Esdras and Eras...

The list of variants includes no discussion of the reasons for such variants, and in this it resembles the un-annotated list of pronunciations in the *Statuta nova* and the *Valde bonum*, the word list issued in the time of the Great Schism.

Oswald's work improved on the works that preceded it in several ways. In the prologue to the *Opus pacis* he specifically mentions the deficiencies of the *Valde bonum*:

A certain little book called the *Valde bonum* came out earlier, which, because it was not ordered by one or more guidelines, was therefore rejected by very many persons, and not without cause. And unless it be regulated according to the tenor of this work, it will yield small fruit, as has been proven well enough. The *Valde bonum*, however, because of the contempt it received, provided for this work not a little instruction in caution, for which reason this work without that one suffices for the intelligent. Also, the *Valde bonum* contains only the words in the Bible and the martyrology, while this

¹⁰⁷ Ibid., p. 83: 'Quando legitur in licencia "Quomodo fiet istud et cetera", nunquid ibi "quomodo" producere debet penultimam? Responsio: non, quia est una dictio. An "quamobrem" habeat ultimam acutam? Responsio: sic. An legi debeat in psalterio "Sichunam" vel "Sutinam"? Responsio: Sichunam.'

¹⁰⁸ 86: 'An in decollationem Sancti Johannis Baptiste leccione via sit talis littera: "falsa miracio non est leve peccatum" vel "falsa iuracio"? Responsio: "falsa iuracio".'

¹⁰⁹ 91: 'An pro coniunctione [sic] aduersatua dicendum sit vbique "saltem" vel "saltim"? Responsio: Saltim. ... An ista dicens "euge" sit trissyllaba? Responsio: trissyllaba est.'

¹¹⁰ See Chapter 1, above, and Appendix I.

work extends itself further, to correction of the volumes of the Church Doctors as well. The *Valde bonum* was collected in the time of the schism, under Dom Guillaume, but this work was compiled in the year of the end of the schism, under Dom Johannes the German, prior of the Chartreuse.

Oswald criticizes the *Valde bonum* on several counts: first, because it is a word-list without with no commentary and no acceptable variant spellings, second, because it fails to include the works of the Church Fathers, and third, because it originated in the time of the schism and represents the attempt of Prior Guillaume de Raynald to enforce complete conformity to the orthography and pronunciation of the liturgy in the Grande Chartreuse.

The *Opus pacis* lacks these defects. Oswald has corrected the three flaws of the *Valde bonum*: the *Opus pacis* is not merely a word-list, but a discussion of rational and acceptable orthographical variants; its directives apply to the works of the Fathers as well as to the liturgical books; and, because it was composed in 1417 after the healing of the schism in the Order, it reflects the newly established balance between the older French houses and the newer German, English, and Italian houses.

The most significant improvement of the *Opus pacis* over the *Valde bonum*, however, is the theme of the work: Oswald advises tolerance of insignificant variants rather than excessive, damaging emendation. As he argues at the end of his introductory warning for scribes,

Correctors should generally know, therefore, that wherever the same word – Latin, foreign, or Hebrew – is found written differently (in different books and chapters, or even in the same book or chapter), due to an uncertain fault of scribes, or to ancient usage, or to the varieties of idioms and the dissimilar customs of men pronouncing (words) in one way or another, according to their languages, or to whatever other reason – if, however, the sense and meaning (of the word) remains the same with such variation, then it is better to tolerate something rather than correct it, at least out of necessity. For such a diversity of forms is also found in corrected books, as will appear more clearly below.

Oswald continues to recommend toleration, analyzing various cases where insignificant variants arise in a copyist's exemplars.

Oswald must have been familiar with the *Valde bonum*, but did he know of the *Rubrica*? That the *Rubrica* and the *Opus pacis* share the theme of tolerance suggests some relation, and,

although Oswald does not mention the work specifically, he uses as examples many of the same words. However, the *Rubrica* contains no commentary, on several occasions repeats examples, and has no declared order or arrangement of the examples. In spite of the similarity in theme and in a few examples, the *Opus pacis* improves as much on the *Rubrica* as it does on the *Valde bonum*.

Oswald composed the *Opus pacis* to answer practical concerns arising, as he admits, 'because it is most difficult for (every charterhouse to have) original exemplars of the house of Chartreuse for the correction of books'. The title, *Work of Peace*, reflects his hopes for the treatise. To Oswald's readers, the term 'peace' would have signified 'unity', particularly the unity of Western Christendom secured by the Council of Constance in 1417, and the unity of the Carthusian Order, formally reestablished in 1410. Oswald's treatise will ease the process of reunification of the Order by helping copyists determine how to fulfill the requirement for liturgical uniformity.

For Oswald and his readers, however, the term 'peace' would also have connoted 'peace of mind', the inner peace of Christ pursued in the solitude and silence of the contemplative's cell. Oswald reminds his readers that the kingdom of God that Carthusians seek is a kingdom of peace, and to attain it they must curtail arguments with each other over Latin orthography and pronunciation. He claims that 'even because of the alteration or removal of one letter, peace of mind [*quietus mentis*], if not completely upset, is nevertheless seriously troubled', and states his purpose: 'in order that we might lead a peaceful and calm [*quieta et tranquilla*] life in this area as well – with the help of Him, whose dwelling is made in peace – I have compiled the present little work...' Oswald links peace of mind with a peaceful and calm life; the *Opus pacis* has been composed in order to restore peace of mind and again make possible untroubled contemplation. The *Work of Peace* has been completed with the assistance of God, the source of peace: '*ipso cooperante, cuius locus in pace est factus* [cfr Ps. 75:3].'

At the end of the first part of the treatise Oswald again emphasizes the importance of peace, in the sense of unity and harmony within the Order.

A general caution in everything written above – and in the matters that have not been, nor should be addressed in this little work –, concerning not only correctors, but also all those who love peace, is

this: that no one should deem himself an expert in the grammatical art, but rather let him with a humble spirit believe that others know and have known such things (or truer ones) as he himself...Therefore, since there is an opinion about everything, it is not permissible for anyone – especially for a servant of God, *who must not be quarrelsome, but must be kindly toward all* [II Tim. 2:24] and *carefully preserve unity in the bond of peace* [Eph. 4:31] – to defend his own (opinion) to such a degree that he wants to condemn another.

Oswald concludes the *Opus pacis* with a prayer for peace, in its twofold meaning of 'unity' and 'peace of mind', quoting Paul's teaching on the unity in Christ of Jew and Gentile:

May He, the Lord, the bestower and author of peace, *breaking down in himself the barrier of hostility to make both together into one new man* [Eph. 2:14-16], grant to us through this work and any others pleasing to him to live in harmony and to achieve salvation, and may He make in us a peaceful dwelling for himself – to whom, with the Father and the Holy Spirit, is equal power and glory, now and forever, amen.

b. Structure and content

The *Opus pacis* consists of two independent sections, the first concerning orthography and variants in manuscripts, the second concerning pronunciation and accentuation of words in texts read or sung aloud.

In the first part of the treatise Oswald organizes his remarks under *cautelae*, or cautions, rather than rules. His guiding principle, elucidated in the general introductory cautela, ff. 1v-4r in the Huntington manuscript (siglum H), is toleration of variants that do not affect the meaning of a word or passage. Oswald applies this principle to specific problems in twenty-three cautelae, and concludes with a summary twenty-fourth cautela (ff. 4r-18r).

Oswald attributes variants in manuscripts to four main sources. First, Latin grammatical rules and orthography change over time: the Vulgate departed from classical standards; the Church Fathers differed from each other and from grammarians; and the oldest liturgical and patristic manuscripts of the Grande Chartreuse, dating from the twelfth century or earlier, contain antiquated spellings and expressions that are no longer considered grammatically correct in the fifteenth century.¹⁰⁹

¹⁰⁹ General cautela, cautelae 2, 3, 9, 11, 13, 15, 19, 20, and 24.

Second, some variants are due to grammatical rules that have classical authority, as in cautela 4, where Oswald lists nouns that are commonly found in two or more declensions or genders, or in cautela 21, where he discusses nouns with two accusative, genitive, ablative, or vocative forms, and verbs with two or more preterite, supine, or participial forms.¹¹⁰ In these cases the variants preserve an identical meaning, and no correction is necessary.

Third, many variants occur because of the influence of vernacular languages on Latin pronunciation, which eventually affects orthography.¹¹¹ Cautelae 17 and 18 are devoted to this problem. After citing a historical precedent from Priscian – that some Latin dialects replace the sound of *u* with that of *o*, while other dialects have only *u*, even where *o* would be expected – Oswald applies this to the Latin of his day, showing how the pronunciation of certain words in French affects the pronunciation and spelling of the Latin root.

And because *u* loses its strength after *g* and *q*, when another vowel follows it, and also sometimes after *s*, when *a* or *e* follows in the same syllable, from this also arises the differing pronunciation of various nations, so that some say 'linga', 'sangis', and they say *c* for *qu*, such as 'catuor' for 'quatuo', 'calis' for 'qualis', etc. And also because of these (differences) we get the errors of scribes following the custom of the language known to them, in the Chartreuse as well as elsewhere, among seculars as well as among other religious.

French spellings of Latin have apparently been influenced by the vernacular *langue*, *sang*, *quatre*, and *quel*. The problem addressed in cautela 23, namely when words should be spelled with *ti* and when with *ci*, probably also reflects regional differences in spelling resulting from differences in pronunciation.¹¹²

And fourth, some variants must be attributed to scribal error, from either ignorance or carelessness; Oswald suggests this only

¹¹⁰ Also cautelae 1, 5–8, 12, 14, and 16.

¹¹¹ Scholars have recently begun to study vernacular influence on Latin. I am grateful to Dr. Bernhard Schnell for the following references: B. SCHNELL, 'Zur Einwirkung des Niederdeutschen auf die lateinische Orthographie des 15. Jahrhunderts am Beispiel des "Vocabularium Ex quo"', in *Niederdeutsches Wort* 22, 1982, p. 145–155; T. FRENZ, B. SCHNELL, 'Beobachtungen zum Einfluss der VolksSprache auf die lateinische Orthographie am Beispiel des "Vocabularius Ex quo"', in *Mittel-lateinisches Jahrbuch* 18, 1983, p. 264–270.

¹¹² Cautelae 9, 10, 20, and 24 also discuss regional variants in Latin spelling and pronunciation, which are possibly due to vernacular influence.

with considerable reluctance, in keeping with his own recommendation of humility. In cautela 10, for example, he declares that *p* should not be placed between *m* and *n* in *dammum*, *stamnum*, etc., 'but because they are also found written with a *p* through the fault of scribes or from usage, and they neither change the sound nor affect the meaning, they are also tolerated written with a *p*'.¹¹³

Throughout the cautelae Oswald consistently applies his principle of toleration to the question of whether emendation is necessary, recommending that changes be made only when meaning is affected or where pronunciation would be altered. Even in the latter case, he grants that uniform and correct pronunciation and accentuation is important only in communal prayer and reading, when it is necessary for musical harmony; in books that are not read aloud, variants affecting pronunciation may stand.

After the cautelae Oswald presents a list of acceptable variant spellings of proper nouns – mostly from Hebrew, Greek, or other foreign languages –, and then a list of Latin synonyms (ff. 18v–22r). The first part of the work ends with a brief treatment of punctuation (ff. 22r–23r), again recommending toleration. Apparently some Carthusians believed that even the punctuation in liturgical manuscripts was to be corrected against exemplars from the motherhouse, but Oswald points out that the statutes of the Order contain only one rule concerning punctuation, 'that in a verse that contains a question, there should not be a period.' Apart from this one condition, Oswald recommends that punctuation be consistent within the books of each charterhouse, or at least within each chant.¹¹⁴

The second part of the *Opus pacis* handles the accentuation of Latin and foreign words, possibly a matter of contention between Carthusians whose native tongue was French and those whose native tongue was German: in French, the first syllable of a word usually received the accent, but in German, the last syllable. Oswald briefly defines the three accents (acute, grave, moderate), the three etymological types of words (Latin, foreign, mixed), and the normal rule for accentuation of Latin or Latinized words

¹¹³ See also cautelae 1, 5, 9, 18, and 22.

¹¹⁴ M. HUBERT collected excerpts on punctuation from classical and medieval sources that have appeared in print: 'Corpus stigmatologicum minus', *Archivum Latinitatis Medii Aevi/Bulletin Du Cange* 37, 1970, p. 5–171, including (p. 160f.) the *Opus pacis*, cited from LEHMANN, 'Bücherliebe und Bücherpflege'.

(ff. 23v-28r): if the penultimate syllable is long, it receives the accent, but if short, then the accent falls on the antepenult.

Oswald then presents general determinations about the length of the penultimate syllable: when it ends with a vowel and the last syllable begins with a vowel (f. 28rv), in nouns and verbs in general (ff. 28v, 29rv), and when it ends with a vowel and the last syllable begins with a consonant. He lists numerous examples for each vowel-consonant combination (a before b, a before c, a before d, etc.), noting where Carthusian practice differs from common usage (ff. 29v-39r). A discussion of lengthening by position (where two or more consonants follow a vowel) concludes this section of the work (ff. 39v-40v).

Oswald then returns to the subject of cautela 23, the syllable *ti* or *ci*, which he had interrupted for the sake of brevity, and expands his treatment (ff. 40v-41v). The entire treatise concludes with a section on the diphthongs in use at the Grande Chartreuse (ff. 41v-42r) and an invocation of the Deity (f. 42rv).

c. Sources

In composing the *Opus pacis* Oswald used several common grammars and lexicons of the Middle Ages, particularly the *Institutes* of Priscian, the *Vocabulista* of Papias, the *Doctrinale* by Alexander of Ville-Dieu, and the *Catholicon* by Johannes Balbus of Genoa – all of which he cites by name.¹⁵ He did not, however, acknowledge what was probably his major source, the eleventh-century *Ars lectoria* by Seguin, abbot of Chaise-Dieu.¹⁶

¹⁵ Priscian's *Institutes*, the *Doctrinale*, and the *Catholicon* do not appear in the *Repertorium* of books at the Grande Chartreuse from around 1450: P. FOURNIER, 'La Bibliothèque de la Grande-Chartreuse au Moyen Age,' in *Bulletin de l'Académie Delphinale*, 4e Série, I, 1886, p. 305-386; nor among the surviving manuscripts of the monastery identified by R. ETAIX, 'Les Manuscrits de la Grande-Chartreuse et de la Chartreuse de Portes. Étude préliminaire,' in *Scriptorium* 42-1, 1988, p. 49-75. The *Vocabulista* also does not appear in the *Repertorium* or in Etaix' study, in spite of Oswald's claim that the orthography of the books of the Grande Chartreuse most closely follows that of Papias.

¹⁶ Magister Siguinus, *Ars Lectoria. Un art de lecture à haute voix du onzième siècle*, ed. C.H. Kneepkens and H.F. Reijnders, Leiden, 1979. The work survives complete in two manuscripts, a twelfth-century copy owned for a time by Salutati, now held by the Laurentian Library in Florence, and a thirteenth-century copy once owned by the Grande Chartreuse (where Oswald must have used it), now Grenoble, BM 831 (322) – see p. xii-xvi; *Repertorium* (n. 115), p. 369, Etaix (n. 115), p. 69. Extracts from the work are found in manuscripts in the British Library and the Royal Library in Brussels.

The *Ars lectoria* apparently did not circulate widely in the Middle Ages, and still remains little known. It is divided into two parts, *Perplexio* and *De diversis accentibus*. The *Perplexio* is a series of observations on peculiarities or difficulties in Latin, arranged loosely and addressing some of the topics also addressed in Oswald's cautelae.¹⁷ The second part of the *Ars lectoria* contains two sections, *De diversis accentibus* (with subheadings *De monosyllabis*, *De dissyllabis*, *De nominibus Hebreis vel notis vel barbaris*, *De trissyllabis et polisyllabis*, *De sex formis verborum*), and the *Ars lectoria* proper, showing the quantities of vowel-consonant combinations in penultimate syllables of Latin and foreign words.

Oswald's reliance on his sources in the first part of the *Opus pacis* was limited to carefully chosen passages relating to the effects of morphology and pronunciation on Latin orthography. For example, in cautela 9 Oswald discusses the mutation of letters and cites the *Catholicon* and Priscian, but he departs from his sources in several ways. First, the sources discuss the mutation of letters in the principal parts of verbs, which alters meaning, while Oswald does not include this material, confining himself to mutations that do not affect meaning. Second, Priscian and the *Catholicon* divide their discussion into two parts: mutation of individual letters and mutation of the final letters in syllables. Oswald combines these two into one condensed treatment. Third, Oswald omits his sources' examples from classical authors, replacing them with examples from Scripture and the Fathers.

Oswald's reason for his selective use of these sources is clear: he was not interested in preparing a lexicon or systematically teaching grammatical rules, but rather in illustrating the source of particular variations in manuscripts, more precisely, the liturgical manuscripts. Cautela 9 begins,

The same word changes a letter into another letter, according to the teaching of grammarians, for the sake of euphony, that is sweet sound, or of indicating a difference, and sometimes it remains unvaried in the fashion of the ancients...

¹⁷ The parts are titled: 'De immutatione vocalium' (p. 6-15), 'De immutatione consonantium' (p. 15-24), 'De divirgatione et compositione' (p. 24-49), 'De nominibus que per declinationes aut genera variantur' (p. 49-56), 'Instructio grammatici' (p. 56-78), 'Corrections' (p. 78-82), and 'Genera Scripturarum' (p. 82-85).

In other words, sometimes letters mutate, sometimes they do not. After listing examples of mutation he concludes:

Let these (remarks) on the mutation of letters, as far as it suits the present work, suffice. And just as examples from a few places have been included, so others can be collected throughout the Order, in the nominative as well as the oblique cases of nouns, verbs, and participles, etc. But because such mutations are found chiefly for the sake of euphony, that is sweet sound, and of easy expression, and they neither add to nor detract from the main significance or meaning, and also because scribes either are ignorant of or disregard such mutations, therefore among us as well as among other religious and seculars these very (letters) are found sometimes altered, sometimes not; wherefore it should not be corrected there, if either one or the other of them appears, such as adsum assum, etc. – especially when neither the meaning nor the significance is altered by this mutation.

In the second part of the *Opus pacis* Oswald's purpose limited his dependence on his sources, namely, the brief sections on accentuation in the *Doctrinale* and the *Catholicon*, the small treatise *De accentibus* that circulated under the name of Priscian, and Seguin's *Ars lectoria*.¹¹⁸ From the first three he took only occasional examples or phrases. Although he probably relied on Seguin's work for organization and some content, he departed from it in several significant ways. First, Oswald organizes his material much more clearly than Seguin. Seguin arranges his material according to vowel-consonant combinations, listed alphabetically according to the consonant: 'De A ante B', 'De E ante B', 'De I ante B', etc., then 'De A ante C', 'De E ante C', and so on, to 'De I ante Z'. The reader must look first for the consonant, which is the second letter of the combination, and then for the vowel, the first letter.¹¹⁹ In the section on the quantity of syllables Oswald proceeds alphabetically according to the vowels: 'De A ante B', 'De A ante C', 'De A ante D', etc. This format enables the

¹¹⁸ The *Repertorium* (n. 115, above, p. 369) lists a volume, not known to survive, containing 'Epistole Iponis Carnotensis episcopi; ibi est etiam tractatus Lambertii de accentibus.' This is probably the *Epistola Lambertii Pullariensis monachi ad Albericum abbatem* in PL 106: 397-400. It may have served as a source for Oswald, but Lambert discusses only certain words compounded of adverbs and prepositions, as *usque modo*, *aliquo modo*, etc., a few nouns ending in *ia*, and the prefixes *dis* and *de*.

¹¹⁹ The 'vowel-system' and the 'consonant-system' are explained by W. DESMENSE, 'Magister Willelmus, *Regulae de mediis syllabis*', edited from Paris, BNF lat. 14744, in *Vivarium* XI, 1973, p. 119-136 at 123.

reader to find a particular vowel-consonant combination with ease.

Another significant choice by Oswald is that, while the *Ars lectoria* (and Oswald's other sources) include sections on the length of first and final syllables, the *Opus pacis* addresses only the length of penultimate syllables. Since the location of the accent in Latin words depends upon the length of the penultimate syllable only, knowledge of the length of other syllables is not necessary for correct accentuation.

Oswald's practical purpose in compiling a handbook written for an audience of Carthusian copyists limited the extent of his reliance on his sources. For monks copying liturgical or patristic works, comprehensive grammars such as Priscian's *Institutes* and the *Catholicon* would have been much too long to be easy to use, and they contained too much grammatical theory and many references to or examples from classical Latin and Greek authors. Earlier works on orthography and word lists contain numerous examples of difficult spellings, but they provided no discussion of variants or principles of use to copyists or correctors.¹²⁰ Seguin's *Ars lectoria*, although a mine of useful information, was not organized for ease of use, nor was it specifically based on the customs and liturgy of the Carthusian Order. The *Opus pacis* was a new type of text.

d. Stages of composition: the autograph draft

Ordinarily an editor of a medieval text can only speculate about how the author composed a work, since rough or working drafts in the author's own hand rarely survive. In the case of the *Opus pacis*, however, a rough draft has survived and is now in the archives of the Grande Chartreuse (2-Musi-11, siglum O). The content of the text and the revisions made to it in this manuscript prove that it was written before the other autograph of the *Opus pacis*, now at the Huntington Library (H).

¹²⁰ Previous works on orthography were, in general, useless for Oswald's purpose, since they merely listed preferred spellings without discussion. See Agreicius, *Ars de orthographia*, ed. M. Pugliarello, Milan, 1978; Apuleius, *De orthographia*, ed. F. Osann, Darmstadt, 1926; Beda Venerabilis, *De orthographia*, ed. Ch. W. Jones, CCSL 123A, Turnhout, 1975, p. 1-57, and the works on orthography edited by H. Keil in volume 7 of *Grammatici Latini*, Leipzig, 1880. As mentioned previously, neither the *Valde bonum* nor the *Rubrica* discussed principles of correction.

C measures 145 x 105 mm., and is therefore about 25% smaller than *H*. The writing space is about 33% smaller in *C*, but the lines are more compressed, so that there are 24 to 29 lines per page, compared to 28 to 32 in *H*. The handwriting in *C* is hastier than that in *H*: there are more abbreviations and less ornamentation, and Oswald used Arabic numerals in *C*, which he presented more formally as Roman numerals in *H*.

Oswald made most of the changes to the text in *C* himself, but another contemporary hand made eleven corrections or additions, which also appear in the final draft in *H*. The changes made by Oswald and his editor in this draft illustrate something about Oswald's method and concerns. First, many changes work to simplify the material and to eliminate possible sources of confusion. Discussions of complex grammatical principles were sometimes completely deleted, sometimes replaced with simpler guidelines, as on f. 5v, where elaboration on the name *Euila* was deleted, or f. 22v, where a complicated reference to Augustine was removed. In the few places where this draft had a Greek word, Oswald either eliminated it or replaced it with the Latin equivalent, as on f. 33v, where he deleted 'poetes' and 'patros', and f. 53r, where he replaced 'penta' with 'quinque'. This simplification indicates that Oswald intended the *Opus pacis* to be useful for new members of the Order, regardless of their level of erudition.

The second concern discernible in the revisions is that of fostering harmony among the various regional factions in the Order. In cautela 2 Oswald discusses aspiration, offering advice on when 'h' should be included or omitted.

However, (b) can be placed after no consonant in the same syllable except four, namely c, p, t, and r...Wherefore that rule of Priscian's only concerns Greek words in which h follows c, p, t, or r. However, as I said before, we also place it thus in Hebrew and Latin (words). In general, Apuleius, who preceded Priscian, says that the note of aspiration ought never to be placed after c in the same syllable in Latin words. Wherefore he says that they are mistaken, who say 'pulcher -chra -chrum', 'brachium', 'sepulchrum', etc., which some peoples still do – in pronunciation, if not always in writing – such as the Picards and many French, etc. And if there is an objection concerning 'michi' and 'nichil', the said Apuleius responds, that 'mili' and 'nihil' ought to be said, because 'nihil', he says, is composed from 'non' and 'hilum', that is 'ullum'; the Hungarians say it that way.

This earlier form of the discussion emphasizes the correct spelling and pronunciation on the part of the Hungarians and the incorrect practice of 'the Picards and many French'. Oswald revised the passage to soften the critical tone, removing the phrase 'such as the Picards and many French, etc.' and changing 'Hungarians' to 'some people'. With these adjustments the passage no longer implies that members of some nations are ignorant of the rules of orthography and pronunciation.

Other changes also soften the tone of Oswald's suggestions. In cautela 9 on the mutation of letters, Oswald originally declared, 'ammitto and ammiror do not come from "ad"', but are composed from 'am', an inseparable preposition'. He later qualified this statement, appending a passage in the margin of the page, '– according to grammarians, but from usage even in correct books, ours as well as others', they are very often preserved with "ad", as admitto, admiror, admirabilis.' In cautela 10 he rewrote another passage, in order to reflect a more tolerant attitude. The earlier version reads:

Likewise 'abundo' and 'abominor -aris', with the oblique nouns, participles, and other derivatives, ought to be written without an h, regardless of usage from an unknown fault of scribes – as reason itself teaches: for 'abundo' is composed from the preposition 'ab' and the verb 'undo -as -are', which is not used in the simple form, from which come 'inundo' and 'reundo' – the d interposed for the sake of euphony. For no preposition is aspirated, as was said before; also if it ('abundo') were written with h, it would be believed that it was composed from the verb 'habeo -es'. Likewise the second (example) is composed from the preposition 'ab' and the deponent verb 'ominor -aris', which comes from the noun 'omen -is'.

In the revision Oswald replaced 'regardless of usage from an unknown fault of scribes' with 'as is carefully observed in the whole Bible of the Chartreuse', and changed the end of the passage to read:

...the second is composed from the preposition 'ab' and the deponent verb 'ominor -aris', which does not have an h, just as 'omen -is' does not, but nevertheless because of usage from the fault of scribes or wherever else it came from, they can be tolerated even when written with an h, because they appear thus more commonly.

The softening of the critical tone of the *Opus pacis* emphasizes the overall cautious and conservative tendency of Oswald's textual criticism.

The *Opus pacis* is not a systematic treatment of textual critical theory, but a practical handbook for fifteenth-century Carthusian scribes copying liturgical books, the Bible, and the works of the Fathers. Oswald does not offer a method of evaluating the relative merit of manuscripts on the basis of age, nor does he refer back to Greek or Hebrew originals to resolve difficult passages, as later textual critics will do. Nevertheless, the *Opus pacis* does show that in the late Middle Ages scribes were aware of corruptions in the text of the Bible, and of the reasons for them: incorporation of gloss into the text, mis-correction according to passages cited by the Fathers, and influence of vernacular pronunciation on Latin spelling, as well as inattention and carelessness. This awareness, together with the invention of the printing press, was the prelude to the gradual definition of modern textual criticism.

4. Use and influence of the *Opus pacis*

a. Use and modification of the *Opus pacis* within the Carthusian Order

Although Oswald most likely intended the *Opus pacis* to circulate throughout all of the provinces of the Order, the surviving copies of the work come from religious foundations in Switzerland, Germany, and the Netherlands only. The surviving manuscripts and other evidence show that almost every charterhouse of the Order's *Provincia Rheni* owned a copy of the *Opus pacis*: Basel, Freiburg im Breisgau, Mainz, Koblenz, Trier, Cologne, and Utrecht. The text also circulated in the province of *Alemannia superior*, to the charterhouses of Erfurt and Buxheim. Carthusians copied the *Opus pacis* from the 1420s through the second half of the fifteenth century and into the sixteenth: one manuscript, from the charterhouse of Utrecht (siglum *U*), is dated 1470, another one, from the charterhouse of Basel (*L*), is dated 1514, and the corrections in the two manuscripts from the charterhouse of Mainz (*Ma*, *Mb*) date from the late fifteenth or early sixteenth century.

Carthusians used the *Opus pacis* in two or possibly three ways: first, as a handbook and reference work; second, as a companion to or correction of the *Valde bonum*; and third, on at least one occasion, as a basis for meditation and reflection.

In the prologue to the *Opus pacis* Oswald declares that his work may serve both as a pedagogical handbook for newly-professed Carthusians, whatever their educational level or previous clerical status, and as a reference tool for more experienced monks. Charterhouse librarians sometimes bound the *Opus pacis* together with other reference works, and usually shelved it with other reference books. The charterhouse of Erfurt owned at least two copies of the treatise, both of them bound with miscellaneous sermons and devotional treatises. According to the fifteenth-century library catalog, the more accurate copy of the text (now in Weimar, *W*) was shelved in the reference section of the library, while the more carelessly made copy (Berlin, *B*) was bound with a sermon collection and shelved in that section. The catalog contains entries for both manuscripts; the entry for the Weimar manuscript also quotes the beginning of the prologue of the *Opus pacis*:

M 26. *Opus pacis*. It is thus called, because it teaches how to correct books carefully and cautiously, lest the spirit of any of those having the zeal of the Order for correction and concord be troubled, so that when (it be done) inadvertently, which sometimes (happens), peace of mind, if not destroyed, is often seriously upset...¹²¹

The copy of the *Opus pacis* from the charterhouse of St. Alban, near Trier (*Ta*), the only surviving copy on parchment, is accompanied by two other small treatises on correction of the liturgical books, namely the *Rubrica de cautelis notandis* and the treatise beginning 'Viso de sillabis' (see above, Chapters 1 and 3). This parchment section was subsequently bound with other sections containing devotional material.

The two latest copies of the *Opus pacis* are also bound with reference works. Utrecht, Universiteitsbibliotheek 824 (*U*), from the Utrecht charterhouse of Nieuwlicht, is bound with an *Algarismus*, excerpts from Lorenzo Valla ('de ratione dicendi precepta') and

¹²¹ MBKD II, p. 478, ll. 17-31: '26. *Opus pacis*. Ideo appellatur, quia docet modere et discrete libros corrigerre, ne aliquorum zelum ordinis habendum pro correctura et concordia animus sollicitetur ita quandoque indiscrete, quod non nunquam, non dico proper oracionis sive dictiois nec sillabe quidem, sed et proper unius littere mutacionem, addicionem aut diminucionem, quies mentis, etsi non subvertitur, grauitat tamen plerunque perturbatur. Precessit autem prius quidem libellus dictus *Valde bonum*'... Lehmann mistakenly lists the rest of the contents of M 26 under M 27, see ll. 33-38.

from Heinrich von Kalkar, O.Cart. ('ex libello qui dicitur *Logquarium...de arte rhetorica*'). Basel, Universitätsbibliothek Inc. 5 (*D*), from the Basel charterhouse of St. Margaretenal, contains the *Opus pacis*, an extensive index to the *Opus pacis*, an excerpt from Bruno of Wartburg 'de correctione librorum sacrorum,' a printed copy of the *Vocabularius* of Johannes Altenstaig, and an incunabulum, Conradus de Zabernia's *De monochordo*, a treatise on music theory.

As a reference tool for rules of accentuation of Latin and foreign words, the second part of the *Opus pacis* would have been easy to use: the examples are arranged alphabetically according to the vowel-consonant combination in the penultimate syllable, from 'a before b' to 'u before v'. The first part of the treatise, however, presented problems of access: the cautelae follow no order, nor are the examples alphabetized. Users frequently attempted to overcome this difficulty by listing the examples in the margins (*W*, *K*, *Tm*, *U*, *Ta*, *Ma*, and *Mb*); however, the copyists of two manuscripts, one from the charterhouse of Erfurt (*B*), the other from the charterhouse of Basel (*L*), appended to the text lengthy alphabetical registers of Oswald's examples.

Some users not only added marginal references or indices, but also supplemented the text itself with examples or glosses. For example, when Oswald's text listed names of regions and cities with accents on the antepenultimate syllable – 'Bauária, Fráncia, Colónia, Alexándria' – the scribe of *W* (Erfurt charterhouse) added 'Saxónia, Hászia', while the scribes of *Ma*, *Mb* (Mainz charterhouse), *Ta* (Trier charterhouse), and *N* (Nicholas of Kues), included 'Anglia' – probably an additional example included in the text of their common ancestor.

The most extensive additions to and emendations of the text are found in the latest known copy of the *Opus pacis*, made by the Carthusian Johannes Loy Spilman at Basel in 1514 (*L*). First, Loy changed Oswald's term *cautelae* (cautions) to *regulae* (rules), making the tone of the *Opus pacis* more formal and definitive. Next, as noted above, in order to make the treatise a more useful reference tool he compiled an extensive index of the words used as examples. Finally, Loy expanded on Oswald's remarks, especially in the discussion of regional differences in the spelling and pronunciation of Latin. In cautela 17, for example, Oswald suggests that varying pronunciation of the syllables *qu*, *gu*, and *su*, and the use of the letter *w*, can be tolerated, because

in all these matters as in others, it would be difficult – nay rather, superfluous – and not agreeable to peace, that any language should strive to conform to another in all ways, even when a word is understood perfectly, and its proper meaning is not removed. So now at the Chartreus such (variations) are peacefully tolerated by persons of various nations, and very many other (variations) as well, which are customary in the nation of any person – the meaning, as I said, preserved, and also the accents and syllables, as much as possible.

Loy, however, continues Oswald's discussion:

But when they [*i.e.*, the Germans] write double-*u* before a vowel, then it is of the same strength and sound – or almost – as *b*, such as 'Walterus, Wenzelaus, Wilhelmus, Wolfgangus, Wounebaldus'. Likewise, where the French and the others listed above have a single *u* after *g*, *q*, and *s*, when another vowel follows, as 'lingua, quia, Suevia', there they do not sound the *u* after *g* and *q*, but after *s* they make a syllable more often than the Germans. And in all these the Germans sound the *u* pretty much in agreement with the teachings of all the grammarians – because after *g*, *q*, and *s*, *u* loses its strength when another vowel follows – and because they sound it like *b*, or almost, then they also write double-*u* for *u*, from usage rather than theory, as 'langwor, Oswaldus, Swevia'. But after *q* they do not write double-*u*, even though it sounds almost like *b*, because it is not their practice to write 'qware' or 'qwia' – thus it appears that they ought not to write double-*u* after *g* or *s*, unless perhaps it would make a recognizable difference, lest because of the single *u* a syllable be added – which is not necessary after *q*. Wherefore 'Oswaldus, Swevia, Asswetus' have three syllables only, which the above mentioned French, because of the single *u*, pronounce as four. And just as the Germans, so also the English and Scots write and pronounce (it).

In the passage concerning the accentuation of the names of regions and cities ending in -ia, Oswald writes that '(the names) have a short penult ... except for a few, such as Iamnia, Casphía, Iaspitia, Arimathía, Papía, which are accented on the penult.' Loy adds 'Lombardía, Theutonia, et Pruscia' to the list of exceptions, but continues, 'but others say that it is better that they also have a short penult.'

The second use for the *Opus pacis* in charterhouses was as a correction of the earlier reference list for Carthusian copyists, the *Valde bonum*.¹¹³ Although Oswald claims in his prologue that the

¹¹³ See above, Chapter 1, for a more complete discussion of this work.

Opus pacis could replace the *Valde bonum* entirely, this did not always occur: surviving manuscripts and library catalogs show that the *Valde bonum* continued to be held in charterhouses through the fifteenth and sixteenth centuries. The *Valde bonum* had one advantage over the *Opus pacis*, namely, that the words are listed in the order they appear in the Bible. Nevertheless, as Oswald points out, the *Valde bonum* troubled conscientious copyists because it did not offer acceptable variants. The *Opus pacis* could be used, and was used, to correct this deficiency. Of the four surviving copies of the *Valde bonum* – in Paris BNF lat. 5260, Mainz Stadtbibliothek I 160, Grenoble BM 431, and Basel Universitätsbibliothek A.X.8o¹³³ – the last two at least have variant spellings, probably taken from the *Opus pacis*, added in the margins. In his transcription of the *Opus pacis* (*I*) the Basel Carthusian Johannes Loy Spilman explicitly recommends this use, even bestowing on the *Opus pacis* a subtitle:

Here begins the *Opus pacis* edited in the Chartreuse, and it was written for the correction of books, is suitable for all other houses of the same Carthusian Order, and contains the gloss of the *Valde bonum*, or 'The Correctorium of the Correctorium of the Carthusians'.

A third and perhaps more unexpected use of the *Opus pacis* was as a basis for meditation and reflection. A manuscript from the charterhouse of Trier, Trier Stadtbibliothek 8° 228/1467, contains an incomplete treatise entitled *Notabilia quedam de correctione librorum* (see Chapter 1 and Appendix II).¹³⁴ The *Notabilia* is not an original treatise on correction, but a summation of the first part of the *Opus pacis*, including the same examples and additional ones. This other contents of this volume are various devotional meditations and sermons by monks of the fourteenth and fifteenth centuries; it is a kind of *rapiarium*. That a distillation of the *Opus pacis* appears in such a volume suggests that for Carthusians the accurate copying and correction of texts was not only a mechanical and intellectual activity, but also a form of spiritual exercise, a topic explored at greater length in the next chapter.

¹³³ G. Ouy, 'Le *Valdebonum* perdu et retrouvé,' *Scriptorium* 42, 1988, p. 198–205. Ouy was not yet acquainted with the Mainz manuscript.

¹³⁴ ff. 303r–306r. Mentioned by LEHMANN, 'Bücherliebe und Bücherpflege', p. 142.

b. Circulation and use outside of the Carthusian Order

Oswald's treatise also circulated outside of the Carthusian Order. Four of the twelve surviving manuscripts of the treatise belonged to persons or houses outside the Order (although still in the Rhineland): the Crosier fathers (*sigillum X*) and the Brethren of the Common Life (*H*) in Cologne, the Benedictine monastery of St. Matthias in Trier (*Tm*), and the reformist cardinal Nicholas of Kues (*N*).

The Cologne Crosier fathers' early copy of the *Opus pacis* (now Köln, Historisches Archiv GB 4° 152), was probably made directly from the autograph fair copy. One or more of these Crosier fathers met Oswald personally, as the volume's table of contents attests:

The *Opus pacis* edited by Dom Oswald of the Carthusian Order, prior in Scotland, although he was German, and a Bavarian. And it is noteworthy for the correction and accentuation of books, and belongs to the house of the Brothers of the Holy Cross in Cologne; however, following the advice of that same father, we have accepted and annotated it according to the usage of our order.

Oswald apparently recommended the *Opus pacis* to the Crosiers, but recognized that the congregation of houses recently established by the reform of the Order in 1410 might have usages differing from those of the 300-year-old Carthusian Order.¹³⁵ Although the text of the *Opus pacis* in the manuscript is not, in fact, annotated as Oswald advised, the librarian of the Crosier house, Conrad de Grunenberg, did expand on Oswald's discussion of *ti* and *ci* at the end of the treatise. The Crosiers found the *Opus pacis* useful as a reference work: they bound it in a volume of such works, including an anonymous treatise on orthography, a list of the words in the fifth part of the large Latin lexicon called the *Catholicon*, and the table of authorities, useful as a bibliographic reference, from the *Manipulus florum*.¹³⁶

¹³⁵ The most helpful work on the Crosiers and their reform is R. HAASS, *Die Kreuzherren in den Rheinlanden*, *Rheinisches Archiv* 23, Bonn, 1932. The Crosiers shared the practical-mystical spirituality and love of books that characterized the Modern Devotion; Haass (p. 15–17, 79–81) states that the house in Cologne, especially, had a large library and active *Schreibtätigkeit*.

¹³⁶ See R.H. and M.A. ROUSE, *Preachers, Florilegia, and Sermons*, p. 216–224, especially 216–217, for discussion of the table of authorities of the florilegium called *Manipulus florum*.

The Brethren of the Common Life at Weidenbach in Cologne obtained the autograph fair copy itself (*H*, Huntington Library RB 86299) possibly directly from the Cologna charterhouse, where Oswald had left it. These Brethren, who supported themselves by copying manuscripts for religious and lay clients, enjoyed in the fifteenth century a reputation for beautiful and accurate liturgical books: they doubtless found the *Opus pacis* very useful, in spite of its Carthusian orientation.¹⁷⁷ One of the readers of this copy of the *Opus pacis*, possibly one of the Brethren, copied Oswald's examples into the margins of the manuscript to allow quicker reference to these examples, which Oswald did not arrange in any particular order.¹⁷⁸ Sometime after 1479 the Brethren bound the *Opus pacis* with an incunabulum of Chrysostom's homilies, carefully corrected by hand.

The Trier Benedictines of St. Matthias, members of the Bursfeld Congregation of reformed Benedictines, also acquired a copy of the *Opus pacis*, possibly through another affiliate of the Bursfeld Congregation, St. Pantaleon in Cologne, located next to the house of the Brethren of the Common Life. The Trier Benedictines bound their copy of the *Opus pacis* (*Tm*) in a volume of lexicographical and grammatical works: the Latin-German lexicon of Nicholas Engelhusen, a part of Alexander de Ville-Dieu's *Doctrinale*, and part of another grammatical work in verse, the *Metricus* of Pseudo-Petrus Helias. The entry for the *Opus pacis* in the volume's table of contents states that it is a Carthusian work, and also reveals that the monk who compiled the table considered the work relevant more to the issue of uniformity of pronunciation rather than to correction or emendation of manuscripts:

— A certain standard [*modus*] of conformity or concord especially in the order of the Chartreuse, regarding readings to be pronounced communally in whatever office — which is usually called the *Opus pacis* or *uniformitatis*.¹⁷⁹

¹⁷⁷ K. LÖFFLER, 'Das Fraterhaus Weidenbach in Köln', in *Annalen des Historischen Vereins für den Niederrhein insbesondere die alte Erzdiözese Köln* 102, 1918, p. 99–128, and H. KNAUS, 'Die Kölner Fraterherren, Handschriften und Einbände aus ihrer Werkstatt', in *Gutenberg-Jahrbuch* 33, 1958, p. 335–352.

¹⁷⁸ The notes are in the same *hybrida* hand as the Brethren's mark of ownership on the first page of the text, and so were not added by the Cologne Carthusians.

¹⁷⁹ This manuscript was not copied from the other manuscript of Trier (Stadtbibliothek 8° 1924/1471) from the charterhouse of St. Alban, but rather came from Cologne. The link may have been St. Matthias' sister house in the Bursfeld Con-

The fourth surviving copy of the *Opus pacis* of non-Carthasian provenance (*N*) is that from the library of Nicholas of Kues (Hospitalbibliothek 12, text dated 1449). Nicholas most likely asked for the work to be copied for him from the exemplar at the Koblenz charterhouse: as a humanist, he was very interested in the improvement of Latin. He or his librarian bound the *Opus pacis* with other reference works on Scripture, including a *Correctorium biblie* by Hugh of St. Cher, the autograph of Dionysius the Carthusian's *Monopanton* — reconciling the material of the four gospels —, and a list of the canons of the letters of Paul.

c. Influence on *correctoria* from other religious reform congregations

In addition to circulating outside the Carthusian Order, the *Opus pacis* served as a model for other treatises on correction of liturgical books in at least two late medieval reform congregations. In 1471 the general chapter of the Windesheim Congregation of Augustinian canons issued two documents to be copied for all the houses. The first was an official supplement to the century-old statutes, while the second was a book intended to secure correct and harmonious pronunciation of biblical passages in the liturgical manuscripts, throughout all affiliated canonries:

The little books written on the accentuation of the phrases of the Bible have been completed; one will be placed at Windesheim, one in Cologne, and one in Viridisvalis, and let all the houses of our Order try to obtain copies as soon as possible.¹⁸⁰

Contacts between the Windesheimers and the Carthusians were numerous, as both groups were involved in late medieval religious reform movements, and it is very likely that this 'Libellus de

gregation, St. Pantaleon in Cologne, which was located next to the house of the Brethren at Weidenbach. Moreover, there was at least one familial link between the personnel at Weidenbach and St. Matthias: the monk Everhardus Haerdefuyt of St. Matthias (d. 1441) was the brother of Gumpert, a cleric at Weidenbach. See K. LÖFFLER, 'Das Gedächtnisbuch des Kölner Fraterhauses Weidenbach', in *Annalen des Historischen Vereins für den Niederrhein insbesondere die alte Erzdiözese Köln* 103, 1919, p. 1–47 at 14 and 25.

¹⁸⁰ *Acta Capituli Windesheimensium*, ed. S. Van Der Woude, 's-Gravenhage, 1933, p. 70: 'Libellus de diversis statutis ita est confectus per capitulum; ita ut alia statuta quae de diversis ibi non inveniuntur censeantur abrogata... Libelli conscripti de accentuatione terminorum bibliae perfecti sunt et ponentur unus in Windesheim, unus in Colonia et unus in Viridisvalle et studeant singulae domus ordinis nostri quantocius habere exemplaria.'

accentuatione' was, in fact, modelled on the second part of the *Opus pacis*.¹⁹¹

The leaders of the Bursfeld Congregation of Benedictines also compiled a treatise on accentuation and pronunciation of the words in the liturgy, and in this case the intended reliance on the *Opus pacis* is explicit. In 1480 the general chapter directed:

In regard to doubts arising about the accentuation and mode of chanting the rites and in similar matters, the commission has been made, that an index like a little *Opus pacis* [*opusculum pacis*] should be made for this, to be copied three times and distributed from here by the visitors of the three provinces to the monasteries visited by them. In these monasteries, after they have received this little work, let them copy it out within five days and begin to employ it faithfully. But let any head of a monastery who neglects to follow this mandate of the annual chapter be forced to drink the beverage of servants, until he complies.¹⁹²

The 'little *Opus pacis*' was not completed as quickly as the Bursfeld general chapter had hoped. In 1481 the abbots directed that it be completed by Brother Henning, the prior of the house of St. Michael in Bamberg. In the following year, 1482, the chapter record hints at the difficulties faced by Henning – and possibly also by Oswald de Corda 65 years earlier – in deciding what to include:

7. Because the rubric in the missal for Easter, concerning two Alleluias to be said, differs from chapter 53 (near the end) of the ordinary of divine offices, it is determined that the rubric and its contents should be preserved, and that the place of that aforementioned chapter of the ordinary should be listed in the *Opus pacis*.

8. Also let Father Henning continue the *Opus pacis* which has been begun, avoiding, however, superfluity, and where there is no

¹⁹¹ However, several treatises on accentuation circulated at that time: see LEHMANN, 'Bücherliebe und Bücherpflege', for Carthusian examples, and J. LECLERQ, 'Textes Cisterciennes dans des Bibliothèques d'Allemagne', *Analecta sacri ordinis Cisterciensis VII*, 1951, p. 46-70 at 64-70, for Cistercian examples. (Leclerq mentions the *Opus pacis* in note 3, p. 66.) The Windesheimers' treatise has not yet been identified, so the relation to the *Opus pacis* remains to be proven.

¹⁹² Die Generalkapitels-Rezesse der Bursfelder Kongregation, Band I: 1458-1530, ed. P. Volk, Siegburg, 1955, p. 189: '3. Item commissio facta est de dubiis emergentibus et circa accentuationem, ceremonias et modi intonandi et in similibus, quod fiat desuper registrum tamquam pacis opusculum et hinc tripliciter excopiamdum et per visitatores trium circariorum communicandum monasteriis per eosdem visitandis, in quibus idem opusculum, postquam reperient, infra quindam excopiant et fideliter praticare incipiunt. Prelatus vero quisunque, qui hoc mandatum annalis capituli equi neglexerit, potum servorum bibere sit astrictus, donec obediatur.'

obvious error or discrepancy let him go through it very clearly, and not readily accept any superfluous suggestions whatsoever from the brothers.'¹⁹³

In 1486 the treatise was finally completed, and the general chapter ordered that copies be made and the contents instituted throughout the congregation. Nevertheless, the following year additions were made to the work, and in 1495 the general chapter still found it necessary to clarify the extent to which books should be emended.¹⁹⁴

The Bursfelders, like the Windesheimers, looked to the Carthusian Order as a model of reform, including reform of the liturgy and the preservation of liturgical uniformity. Although only one surviving manuscript of the *Opus pacis* (from the Trier abbey of St. Matthias) comes from a monastery of the Bursfeld Congregation, and none survive from a house of the Windesheim Congregation, it is nevertheless possible that copies circulated through both of these Congregations. However, the records of the Bursfeld and Windesheim Congregations suggest that the second part of the *Opus pacis*, on accents, exercised more influence than the first part, on the problem of variants in manuscripts: the *Opus pacis* came to be seen not as a handbook for textual criticism, but as a means of preserving uniform pronunciation of the liturgy. The identification of the title 'Opus pacis' with the theme of correct accentuation continued into the following century. The ordinary of the Benedictine abbey of Gembloux, copied by hand in the sixteenth century, has a work appended entitled *Opus pacis sive accentuarium*,¹⁹⁵ demonstrating that the title of Oswald's work had become by then a generic term for a work on the correct pronunciation of liturgical formulas.

¹⁹³ Ibid., p. 195, 200: '7. Item quia rubrica in missali ipso die Pasche posita de duobus Alleluia de sanctis dicendis discordat a capitulo 53 ordinarii divinorum circa finem, determinatum est, ut rubrica et eius continencia servetur et locus causit ipsius ordinarii prellegatur declaretur per opus pacis.'

¹⁹⁴ Item pater Henningus continuabit opus pacis inchoatum cavens tamen superfluitatem et ubi non est manifestus error sive discrepantia, planius pertransit nec facile accipiet quibuslibet fratum superflua suggestions.'

¹⁹⁵ Ibid., p. 205-206, 215, 217, 221; 287. Possible excerpts from the 'Opus pacis' of the Bursfeld Congregation have been identified as surviving in a manuscript from the Mainz abbey of St. Jakob von den Mauern, now Wolfenbüttel: Herzog-August-Bibliothek 350 (Helmstedt 310); see G.P. KÖLLNER, 'Die Opus-pacis-Handschrift'.

¹⁹⁶ LECLERQ (n. 131), p. 66, n. 4. The manuscript is Liège Université 288.

5. Late medieval piety and the interest in textual accuracy

a. Carthusian piety and textual uniformity

The reunification of the Carthusian Order in 1410 after thirty years of schism revealed a lack of uniformity in customs and liturgy that would trouble the monks throughout the fifteenth century. The desire for perfect uniformity of Carthusian observance led to sometimes acrimonious disagreements not only over customs and content of the liturgy, but even over minute variations in Latin orthography and pronunciation, as Oswald de Corda relates in the prologue to the *Opus pacis*. The ideals of unity and uniformity inspired much of the Carthusian monks' concern with accurate copying and meticulous correction of liturgical texts.

The desire for accuracy was heightened, however, by the central role of writing and reading in the Carthusian daily routine. The monks devoted their lives to contemplation and renounced any active ministry to those outside the charterhouse; they adopted the ideals of hermits rather than those of traditional cenobites. The *Consuetudines* (ca. 1128) of Prior Guigo of the Chartreuse teach how in solitude the soul can draw nearer to God:

For you know that in the Old and especially in the New Testament, almost all the greater and more sublime secrets were revealed to the servants of God not in tumultuous crowds, but rather when they were alone, and that those same servants of God, when they desired either to ponder [meditari] something more deeply, or to pray [orare] more freely, or to be separated from earthly things through a rapture of the mind [per mentis excessum], almost always shunned the distractions of the multitude and seized on the benefits of solitude.¹⁹⁶

Guigo does not direct his brethren to focus on perfect charity and obedience, but rather on withdrawal from the world, meditation, and prayer, in order to receive 'all the greater and more sublime secrets,' and experience the 'rapture of the mind', a

¹⁹⁶ Guigo I^{er}, *Coutumes de la Chartreuse*, ed. par un chartreux, SC 313 (Paris 1924), p. 288: 'Nostis enim in veteri et in novo maxime testamento, omnia pene maiora et subtiliora secreta, non in turbis tumultuosis, sed cum soli essent dei famulos revelata, ipsosque dei famulos, cum vel subtilius aliquid meditari, vel libens orare, vel a terrenis per mentis excessum alienari cuperent, fere semper multitudinis impedimenta vitasse, et solitudinis captasse commoditates.'

mystical experience of God. Carthusians did not reject the traditional monastic virtues of simplicity, poverty, and charity; however, they saw their particular vocation as a call to solitary, silent meditation and prayer.¹⁹⁷

Because of this contemplative calling Carthusians considered the copying of manuscripts to be not only a productive type of manual labor – a way for cloistered monks to refresh their minds after prayer and meditation, and, as a bonus, to 'preach' to those outside the monastery –, but also as a kind of spiritual exercise for the scribe. Carthusians and others recognized the value and utility of the end result, the book, but this was a positive by-product rather than an ultimate end in itself: more importantly, the accurate transcription of a text required intensive, silent reading, which in turn offered the pious monk material for his private meditation and prayer.¹⁹⁸

This connection between copying/reading and spiritual progress was outlined in one of the most popular and influential works written by a Carthusian, the *Ladder of monks* (*Scala claustralium*) by Prior Guigo II (d. 1188) of the Chartreuse. The idea of a ladder as a metaphor for the soul's spiritual journey predates Christianity, but Guigo was the first to envision a ladder with the four rungs of reading, meditation, prayer, and contemplation:

Reading is the careful study of the Scriptures, concentrating all one's powers on it. Meditation is the busy application of the mind to seek with the help of one's own reason for knowledge of hidden truth. Prayer is the heart's devoted turning to God to drive away evil and obtain what is good. Contemplation is when the mind is in some sort

¹⁹⁷ The ideal of contemplation or mystical union was always a goal of monks, although the Carthusian blend of eremitic solitude with a minimum of communal contact was unique. See J. LECLERCQ, OSB, *The Love of Learning and the Desire for God. A study of monastic culture*, tr. Catherine Misrahi (London 1974), and his article on Carthusians in *A History of Christian Spirituality, Volume 1: The Spirituality of the Middle Ages* (London 1968), p. 150–161.

¹⁹⁸ B. (M.-C.) BARRIER, OSB, *Les Activités du solitaire en Chartreuse d'après ses plus anciens témoins*, AC 87 (1968), p. 70–78, details the role of copying in Carthusian life according to twelfth-century witnesses.

In the *Consuetudines* (n. 136), ch. 28, p. 224, Guigo remarks: 'Libros quippe tandem semper timor nostrorum cibum cautissime custodiri et studiosissime volumus fieri, ut quia ore non possumus, dei verbum manibus predicemus.' Although this passage is often cited as evidence the Carthusians deliberately undertook to 'preach with the hands', the first part of the remark contains the actual reason for the love of books: they are a meal for the souls of the monks themselves.

lifted up to God and held above itself, so that it tastes the joys of ever-lasting sweetness.¹³⁹

At the beginning of the treatise Guigo actually declares that he received the vision of the ladder while he was engaged in working with his hands, copying a manuscript: writing attentively is reading, the beginning of the journey to contemplation, 'as it were, the foundation; it provides the subject matter we must use for meditation.'¹⁴⁰

The Carthusian use of books and reverence for the written word helps to account for the distinctive and innovative features of late medieval charterhouse libraries. Book collections tended to grow rapidly, particularly in charterhouses established in or near cities, due both to the activity of the monks and to donations. Content of Carthusian libraries in general reflected the distinctive interests of the monks: they collected primarily patristic, ascetic and devotional texts, sometimes legal texts, but only rarely classical authors or medieval literary texts.¹⁴¹

In the fifteenth century, in order to make the contents of the charterhouse library available to monks and to external borrowers, Carthusian priors and librarians codified guidelines for efficient organization and accurate record keeping. One such codification, a *Bibliotheksordnung* received by the Carthusians of Mainz from their brethren at Trier in 1436, describes in detail how the librarian should organize and care for the volumes. It begins by affirming the fundamental role of reading in the contemplative life:

...we give heed and carefully consider that our library is a meal, which the Most High has prepared in our sight against things that trouble us, namely the flesh, the world, and the devil – a meal, so to

¹³⁹ Guigo II, *The Ladder of Monks and Twelve Meditations*, trans. E. Colledge, O.S.A., and J. Walsh, S.J., *Cistercian Studies* 48 (Kalamazoo 1978), p. 68. The editors discuss the history of the metaphor of the ladder in their introduction, p. 14, with reference to E. Bertaud and A. Rayez in the *Dictionnaire de Spiritualité*, IV (Paris 1960), p. 62–86.

¹⁴⁰ Ibid., p. 79. BARRIER (n. 138), p. 79–85, analyzes four twelfth-century treatises detailing the role of *lectio* in Carthusian life: Adam Scoti, *Liber de quadripartito exercito cellae*; Bernard d'Ambrony, 'Qualiter coram Domino sit vivendum'; and the *Consuetudines* of Prior Guigo I and *Scala claustralium* of Guigo II.

¹⁴¹ P. LEHMANN, 'Bücherliebe und Bücherpflege'; A. BONDEUILLE, 'Trésor des moines. Les Chartreux, les Cisterciens et leurs livres,' in *Histoire des Bibliothèques Françaises*, I. *Les bibliothèques médiévales du VIe siècle à 1530* (Paris 1989), p. 71.

speak, from which we derive the nourishment of blessed reading and blessed study, through which we are not only spiritually comforted, as is said, against our enemies, but also whose savor frequently inspires and leads the devout soul to the disdain of the things of earth and the desire of those of heaven. We believe that this nourishment has been mercifully granted to us by the Lord for this purpose, so that after we have left the tumultuous crowds of people and begun to lead the solitary life, we might have something that pleases us in the apostolic solitude and eremitical life, so that we might thus, with the Magdalene, leisurely sit at the feet of the Lord, so much the more willingly, as the more often and sweetly we have been addressed by the same Lord.¹⁴²

The metaphor of reading as food for the spirit comes from Guigo's *Consuetudines*, but the rest of the *Bibliotheksordnung* goes on to dictate some practical implications of the metaphor: like food, the books must be carefully stored and preserved from corruption.

In the library of the Mainz charterhouse, as in most charterhouses, books were shelved by subject, given shelf numbers, and cataloged for easier access: the fifteenth-century and the early sixteenth-century catalogs from this charterhouse list the volumes by shelf number and by subject, and the entries are cross referenced to duplicate copies and related texts.¹⁴³ The monumental library catalog of the Erfurt charterhouse of Salvatorberg, edited by Paul Lehmann, is an even more striking witness to efficient library organization.¹⁴⁴ This catalog, compiled before 1474 by the librarian of Salvatorberg, Jakob Volradi, includes an overview of

¹⁴² H. SCHREIBER, *Die Bibliothek der ehemaligen Mainzer Kartause. Die Handschriften und ihre Geschichte*, Zentralblatt für Bibliothekswesen, Beihet 60 (Leipzig 1927), p. 190: 'Nos fratres A vel B unc prior totusque conventus dominus predicti attendimus et diligenter consideramus liberariam nostram esse mensam, quam in conspectu nostro paravit altissimum adversus eos, qui tribulant nos, scilicet carnem, mundum et dyabolum, – mensam inquam, de qua sacre lectio[nis] et sancti studii cibum sumimus, quo non tantum, ut dictum est, contra inimicos spiritualiter confortamur, verum etiam cuius gustus ad terrenorum fastidium et celestium desiderium devotam animam nonnumquam provocat et inducit. Hunc cibum ad hoc credimus misericorditer nobis datum a domino, ut, qui relictis tumultuosis populorum turbis vitam solitariam agere ceplimus, aliquid habeamus, quod in apostolica solitudine et heremita vita nos delectet, ut sic eo libencius cum Magdalena ocioso sedeamus ad pedes domini, quo crebrius et dulcius fuerimus ab eodem domino allocuti.'

¹⁴³ Ibid. The two catalogs are now Mainz Stadtbibliothek I 577 (1466–1470), and I 576 (1520).

¹⁴⁴ MBKD II, p. 221–593.

the library, a key-word index, a detailed shelving index, and a bibliographical index of authors arranged chronologically. The catalog was intended to help the monks find the works they needed for their own private study and growth, and it begins with a long prologue before the listings of the titles and books,

in which many things useful for studious and devout and humble persons are presented, as a method and plan of study and of advancing in the spiritual and religious life, folio 13...¹⁴⁵

Exhortations toward beneficial study and readings of the holy books, and concerning the laborious and careful preparation and care of those same books, and how the learning in pagan books and the reading of them can be fruitful and useful, [folio] 19.¹⁴⁶

Charterhouse librarians were required to keep records on the circulation of all of the volumes, both inside and outside the monastery. The *Bibliotheksordnung* of Mainz contains regulations for the librarian on the circulation of books within the monastery and on the loan of books to outsiders.¹⁴⁶ The circulation of books among charterhouses, although an efficient way of transmitting texts, could also result in disputes or misunderstandings: during the course of the fifteenth century, the general chapter of the Order found it necessary to mediate squabbles over the ownership of books almost every year.¹⁴⁷

¹⁴⁵ Ibid., p. 240: 'Prohemium lingum aut signatarum titulorum et librorum, in quo multa utilia studiosis et devotis personis et humilibus traduntur pro modo et forma studienti et proficiendi in spirituali et religiosa vita, i3 folio... Exhortaciones studi salutari et lectionum sacramorum librorum et de operosa et diligentie comparacione et custodia eorumdem librorum et quomodo literae gentilium librorum et leccio eorum fructuose et utiliter haberit possint et fieri.'

¹⁴⁶ SCHREIBER (n. 142), p. 191-192, §1, §6.

¹⁴⁷ Examples from AC 100:7, p. 55, 83:

[1414] The prior of Mont Dieu is not granted mercy [*i.e.*, relieved of office], and it is enjoined upon him that he return the book of the holy virgin Catherine of Sienna to the house of Holland (*Amsterdam*).

[1417] The prior of Castres is not granted mercy, and let him return the book which he has from the house of Durbon, or else let him write why he is holding on to it.

from AC 100:4, p. 16:

[1447] The rector of the new plantation in Brittany [*Nantes*] is not granted mercy. And we enjoin under pain of disobedience that he return to the prior of Paris the *Decretum* and the *Decretals* and the other books that he, without permission of the Order, carried off with him from the house of Paris and even gave away, and [let him do this] by the first feast of the Lord's nativity following the reception of this *charta*, and if he puts off doing this let him be compelled through other means of the law and of the Order, so that he becomes an example for all.

From the thirteenth century, the appreciation of the utility of private reading and writing also led to changes in the format of Carthusian books. Late medieval volumes, unlike those of the twelfth century, often consisted of compilations of texts copied at different times onto separate quires, sometimes by a single monk, sometimes by several: these *rapiaria* contained excerpts from Scripture or the Fathers, treatises or reflections on these excerpts, sermons, and sometimes correspondence.¹⁴⁸ The binding together of works very disparate in subject matter necessitated detailed and accurate tables of contents and foliation. One of the codices containing the *Opus pacis*, for example, is a rapiarium. Trier: Stadtbibliothek 8° 1924/1471 from the Trier charterhouse of St. Alban, contains two conscientiously compiled tables of contents. The first, dating probably from the 1450s or 1460s, lists twenty individual titles within five independently compiled sections of the volume. Sometime after 1493, however, the volume was rebound and five unrelated works were added to the contents. An updated, emended table of contents was then pasted over the older one.¹⁴⁹

Carthusian reverence for the written word also inspired a remarkable attention to accuracy in the initial copying of texts and in the task of correction of manuscripts. The succession of Carthusian treatises on the subject of correction, discussed in the first chapter, presents one type of evidence supporting this. Additional evidence comes from the 1436 *Bibliotheksordnung* of Mainz. Article 4 of the regulations reads:

We agree unanimously that no one should take to his cell more than five signed-for books, without special permission of the librarian. If anyone should have need of more than the said number for correcting, writing, emending, or for any other reasonable cause, let him ask the librarian that some beyond the said number be signed out to him, and if these are granted, he can use them for a long or a short time, just as the librarian shall have allowed; and anyone should be

¹⁴⁸ See K. EMERY, JR., 'Denys the Carthusian and the Invention of Preaching Materials,' in *Viator* 24 (1994), p. 379-80, where he suggests that these compilations inspired the *rapiaria* of the Modern Devotion. The compiler of the list of books donated to the charterhouse of Gütterstein between 1450 and 1476 explained his use of the term for one of the donated volumes: 'Sequuntur modo libelli in pergameno, quos omnes eciam dedit nobis prestatius magister Johannes Putel de Nyffen... Item pulparium; sic volo eum appellari, eo quod raptim per quandam predicatorum sit collectus ex diversis scripturis, quia tractat de multis bonis, continet 8 quaternos et tria folia, mala littera' (MBKD 1, p. 160).

¹⁴⁹ *Ta*, described below.

able to exchange the books he has received, as often as he might wish, by returning one and receiving another; nevertheless let no one leave his cell for this reason, except at the times when it is legitimately permitted to leave.¹⁵⁰

This passage lists three purposes for which a monk might have more than five volumes at his desk at one time. 'Writing' here means composing or compiling, and it would be easier for an author to work if his sources were at his desk. In 'correcting' and 'emending' a monk might have several copies of the same work on his desk either for purposes of comparison, or so that a better exemplar might be used to correct several copies of a work at once.

The treatises on correction and the *Bibliothekordnung* testify to a theoretical interest in correcting, but the surviving manuscripts from charterhouses show that Carthusians put the theory into practice. The manuscripts from Rhineland charterhouses in particular, and from the newer urban charterhouses of the late Middle Ages, were recognized by contemporaries as particularly accurately transcribed and carefully corrected.¹⁵¹

In the century and a half preceding the Reformation, the Carthusians were at the center of a group of religious reform movements that focused on the internal growth of the individual's spirit – sometimes with the explicit goal of attaining mystical union, sometimes with an intent to 'progress in the virtues'. Many persons sought a more affective, subjective religious experience

¹⁵⁰ SCHREIBER (n. 142), p. 191: '(4.) Item concorditer convenimus, ut nullus ultra quinque libros signatos ad celum deferat sine speciali licencia presidentis. Quod si quis ultra predictum numerum opus habuerit in corrigoendo, scribendo, emendando aut ex aliqua alia causa racionabili, petat a presidente sibi concedi signa ultra predictum numerum, quibus concessis uti poterit ad tempus longum vel breve prout sibi permissum fuerit a presidente; poteritque quilibet acceptos libros mutare, quicquies volunt, reportando unum et accipiendo aliud, nec tamen propter hoc aliquis exeat cellam, nisi temporibus, quibus ordinare extre licet.'

¹⁵¹ For examples from the charterhouse of Erfurt, see LEHMANN, 'Bücherliebe und Bücherpflege'; from the charterhouse of Mainz, SCHREIBER (n. 7); from Utrecht, J.P. GUMBERT, *Die Utrechter Kartäuser und ihre Bücher im frühen fünfzehnten Jahrhundert* (Leiden 1974), especially p. 169.

At the end of the Middle Ages Carthusian manuscripts enjoyed such a reputation for textual accuracy that early printers often obtained the exemplars for their editions from the charterhouses (at Paris, Nürnberg, and Basel at least): see D. MARTIN, *Fifteenth-Century Carthusian Reform. The World of Nicholas Kempf*, Studies in the History of Christian Thought 49 (Leiden 1992), p. 233–34. The charterhouse of Cologne had an in-house press for a time: A. WIENAND, 'Eine Druckerei in der Kölner Kartause,' in *Die Kartäuser*, p. 232–233.

that was supplied by the Church's communal liturgies, and took up the practice of silent devotional reading and meditation.¹⁵² Carthusian 'text-centered piety' appealed to members of other religious orders and reform congregations, both male and female, especially those influenced by the piety of the Modern Devotion (the Brethren and Sisters of the Common Life and the Windesheim Congregation of regular canons and canonesses).¹⁵³ Outside the communities of religious and semi-religious, lay persons also sought to enrich their spiritual lives through reading and meditation.¹⁵⁴

¹⁵² P. SAENGER (n. 154, below), pp. 367–414, discusses how the practice of separating the words in Latin texts made it possible to compose and copy texts in silence. He argues that in monastic scriptoria of the twelfth century oral composition was the rule and the activity of writing was entirely separate from that of meditation. He does not, however, discuss Carthusian customs: charterhouses did not have scriptoria, and the practices of writing and solitary meditation were closely linked. To what extent Carthusian contemplative spirituality contributed to the spread of silent reading is unclear. Saenger attributes the spread of the practice of silent reading to the demands of scholasticism.

¹⁵³ *Reformembüttungen und Observanzbestrebungen im spätmittelalterlichen Ordenswesen*, ed. K. ELM, Berliner Historische Studien 14 (Berlin, 1989), contains articles on all aspects of reform in the regular orders. See especially H. RÜTHING, 'Die Kartäuser und die spätmittelalterlichen Ordensreformen,' p. 35–58; P. BECKER, OSB, 'Erstrebte und erreichte Ziele benediktinischer Reformen im Spätmittelalter,' p. 23–34; P. VAN DEN BOSCH, OSC, 'Die Kreuzherrenreform des 15. Jahrhunderts. Urheber, Zielsetzung und Verlauf,' p. 71–82; W. KOHL, 'Die Windesheimer Kongregation,' p. 83–106; and T. NYBERT, 'Der Birgittenorden als Beispiel einer Neugründung im Zeitalter der Ordensreformen,' p. 373–396.

On the Modern Devotion see especially R. POST, *The Modern Devotion. Confrontation with Reformation and Humanism*, Studies in Medieval and Reformation Thought 3 (Leiden 1968); O. GRUNDLER, 'Devotio moderna atque antiqua: The Modern Devotion and Carthusian Spirituality,' in *The Spirituality of Western Christendom II: The Roots of the Modern Christian Tradition* (Kalamazoo 1984), p. 27–45; and the introduction to *Devotio Moderna. Basic Writings*, tr. by J. VAN ENGEN (New York and Mahwah, 1988), p. 5–35.

On the Bursfeld Congregation (est. ca. 1430) of reformed Benedictines see B. FRANK, *Das Erfurter Peterskloster im 15. Jahrhundert. Studien zur Geschichte der Klosterreform und der Bursfelder Union* (Göttingen 1973).

¹⁵⁴ P. SAENGER, 'Silent Reading: Its Impact on Late Medieval Script and Society', *Viator* 22 (1982), p. 403. See also the essays in *Die Cella in Seculum. Religious and Secular Life and Devotion in Late Medieval England*, ed. M.G. Sargent (Cambridge 1989), including G.R. KEISER, 'Noght how lang man lifs; bot how wele': the Laity and the Ladder of Perfection,' p. 145–159, on the English translation of the *Scala claustralium* made for nuns and pious laypersons; M.T. BRADY, 'Lollard Interpolations and Omissions in Manuscripts of *The Pore Caiff*', p. 183–203; and A.M. HUTCHINSON, 'Devotional Reading in the Monastery and in the Late Medieval Household,' p. 215–227.

Also M. ASTON, *Lollards and Reformers. Images and Literacy in Late Medieval Religion* (London 1984), ch. 4: 'Devotional Literacy', especially p. 12ff., and the essays in *Analecta Cartusiana* 106 (1983), ed. J. Hogg: *Spätmittelalterliche geistliche Literatur in der Nationalsprache*.

The attitude of reverence toward the written word and toward books led to the same results among other reforming groups that the Carthusians had experienced.¹⁵³ In particular, many of these reforming groups shared the Carthusians' interest in textual accuracy. For example, at the end of the fourteenth century the founders of the Windesheim Congregation of Augustinian canons in the Low Countries and Germany produced emended editions of the liturgical books, the Bible, and the Church Fathers, to serve as official exemplars for all affiliated canonries.¹⁵⁴ Around the middle of the fifteenth century, the fathers of the Bursfeld Congregation of Benedictine monasteries compiled definitive copies of the liturgical books for the Congregation and issued statutes to ensure that these copies would remain uncorrupted.¹⁵⁵

Outside the traditional religious orders as well, text-centered piety resulted in the same remarkable attention paid to textual accuracy. The Brethren of the Common Life, like the Windesheim Congregation part of the Modern Devotion, were secular clerics who made no vows to an Order; uniformity played a small role in their concern for accuracy. They supported themselves by copying manuscripts for other clerics and for lay patrons, consid-

¹⁵³ See R.H. Rouse, 'Backgrounds to Print: Aspects of the Manuscript Book in Northern Europe of the Fifteenth Century,' in *Proceedings of the PMR Conference* 6, 1981, p. 37–49, repr. in M.A. Rouse and R.H. Rouse, *Authentic Witnesses: Approaches to Medieval Texts and Manuscripts* (South Bend 1991), p. 449–466. Also M.A. and R.H. Rouse, 'Correction and Emendation,' p. 333–335.

¹⁵⁴ Johannes Busch, *Chronicon Windesheimense et Liber de Reformatione Monasteriorum*, ed. K. Grube (Halle 1886), p. 311–312; N. GREITEMANN, *De Windesheimse Vulgairevise in de vijfdeeuwse Eeuw* (Hilversum 1937). The records of the annual chapters of the Windesheim Congregation (*Acta Capituli Windesheimensis*, ed. S. Van Der Woude, 's-Gravenhage, 1953), show continuing concern that the established texts be preserved, with the issue explicitly addressed in 1431, 1439, and 1454.

¹⁵⁵ Compare, for example, the efforts of the leaders of the Bursfeld reform with those of the earlier Benedictine reform of Cluny. An interest in uniformity of custom, much less of the liturgical manuscripts, was completely lacking in the first centuries of Cluny's reform. K. SCHREINER, 'Verschriftlichung als Faktor monastischer Reform: Funktionen von Schriftlichkeit im Ordenswesen des hohen und späten Mittelalters,' in *Pragmatische Schriftlichkeit im Mittelalter: Erscheinungsformen und Entwicklungstendenzen*, eds. H. Keller, K. Grubmüller, N. Staubach (München 1992), p. 37–75 at 44–45. Later reforms or new orders, including the Cistercians, Premonstratensians, Dominicans, and Augustinian hermits, attempted to establish uniformity of custom and of content of the liturgy from the beginning: SCHREINER, p. 47–48. See also P. VOLK, *Die Generalkapitels-Rezesse der Bursfelder Kongregation*, 3 Bde. (Siegburg 1955), under the years 1459, 1461, 1468, 1473, and 1474, for the efforts of the Bursfeld chapter to achieve accuracy and consistency of the liturgy.

ering this a spiritual as well as a manual exercise. Like the Carthusians, the Brethren practiced silent reading, meditation, and prayer, and they compiled rapiaria; like the Carthusians, they were tremendously concerned with the accurate copying and correction of manuscripts.¹⁵⁶

As a final example, even in the case of those whose theological and ecclesiological beliefs were condemned as heretical, an attitude of reverence toward texts inspired a deep interest in textual accuracy. For the Lollards of England in the fifteenth century the spoken word as well as the written word could inspire a deep and personal religious experience: the surviving manuscripts containing their sermon cycle show careful and systematic correction.¹⁵⁷

The essential role of reading in the piety of these reform groups inspired an attitude of reverence for the written word, and for the writing of the word as well. As might be expected, the invention and effects of the printing press did not entirely change this. Many Carthusians, for example, avidly collected printed books, and some worked with printers to prepare texts for publication, but the Carthusians continued to hand copy and correct manuscripts long into the age of printing.¹⁵⁸ In their distinctive text-centered piety, beyond the practical, utilitarian purpose of hand copying as a means of dissemination – the idea of 'preaching with the hands' – meditative copying was a private, self-serving, devotional exercise.

¹⁵⁶ Abundant evidence from surviving customaries and house biographies of the Brethren testifies to the Brethren's interest in textual accuracy. Outside evidence supports the view that their accuracy was exceptional. The Brethren at Weidenbach in Cologne – who acquired an autograph copy of the *Opus pacis* from the Cologne Carthusians – specialized in producing beautiful and accurate liturgical books for monasteries and chapters. In 1475 Emperor Frederick III had occasion to spend six weeks in Cologne, where he occupied a house near St. Pantaleon, next to the fraterhouse at Weidenbach. He toured the Brethren's workshop and was presented with a beautifully illustrated 'holy book,' a sample of their craft, whereat he bestowed on them the title of 'vicars' and 'chaplains' of the realm. LÖFFLER, 'Das Fraterhaus Weidenbach,' p. 110. For more on the books of Weidenbach see H. KNAUS, 'Die Kölner Fraterherren, Handschriften und Einbände aus ihrer Werkstatt,' *Gutenberg-Jahrbuch* 33 (1988), p. 335–352.

¹⁵⁷ A. HUDSON, ed., *English Wyclifite Sermons*, Vol. 1 (Oxford 1983), p. 138–150. The Lollards rejected the use of 'laymen's books,' with pictures instead of words, preferring instead silent private reading of Scripture, and they believed it more beneficial to hear the word of God preached than merely to observe the elevation of the host: ASTON (n. 154), p. 130–131.

¹⁵⁸ BARRIER (n. 138), p. 78, note 1.

The most passionate defense of the superiority of hand copying over printing was composed by one of the most illustrious members of Northern reform circles and a leader of the Bursfeld Congregation, Johannes Trithemius (1462-1516), abbot of St. Martin at Sponheim.¹⁶¹ In the course of his attempt to restore the ancient Benedictine ideal of monastic learning and erudition, he composed a work, *De laude scriptorum manualium* (printed in 1492), modeled loosely on the 1423 work of the Parisian chancellor Jean Gerson, *De laude scriptorum*, which had been written for the Carthusians and other contemplatives. In his treatise Trithemius attempts to counter the arguments of those who contend that the invention of printing has made hand copying obsolete.¹⁶²

Trithemius presents a number of reasons for monks to continue copying manuscripts – the book copied by hand onto parchment is more durable than the one printed on paper, only a limited number of books have appeared in print, and the manual copyist is free of the printer's control –, but his most persuasive reason derives from the ideal of monastic erudition: by copying manuscripts monks increase their knowledge and understanding of Scripture, and can eventually compose works themselves to help others along the path to God.¹⁶³ After presenting this argument for reading and study, Trithemius directs that monks protect and care for their libraries, take frequent inventories, and arrange the books well on the shelves. In addition, scribes are to take care to choose accurate exemplars, 'since it is worthy and just that the very sacred Scriptures, brought forth from the mouth of God for the sake of our edification, should be written down both correctly and ornately'.¹⁶⁴

For Trithemius and monastic copyists such as the Carthusians, the nature of the text to be copied required accuracy: the text of Scripture was more than the sum of its words because it was divinely inspired. This attitude of reverence toward the text,

¹⁶¹ The most informative book on Trithemius is N.L. BRANN, *The Abbot Trithemius (1462-1516). The Renaissance of Monastic Humanism*, Studies in the History of Christian Thought 24 (Leiden 1981).

¹⁶² Johannes Trithemius, *In Praise of Scribes. De Laude Scriptorum* – ed. K. Arnold, transl. R. Behrendt, OSB (Lawrence, Kansas, 1974). BRANN (preceding note), p. 144-72, offers an excellent analysis of the work in the context of the abbot's reform program and general attitude toward printing.

¹⁶³ Trithemius (preceding note), chapters 6 and 7, p. 58-65.

¹⁶⁴ Ibid., chapter 14 and chapter 8, p. 66: 'Hos velim imiteris, quia dignum et iustum est, ut scriptura sanctissima ex ore dei ad nostram edificationem prolatam et recte scribatur et ornata'; transl. BRANN, p. 159.

however, paradoxically led to a reluctance to emend or improve the text of Scripture, even for those monks or clerics who understood the principles of textual criticism.

b. Text-centered piety and textual criticism in the early sixteenth century

In 1516 the Dutch humanist, Desiderius Erasmus, published a critical edition of the Greek New Testament, together with a new translation of the Latin Vulgate. Although the work received lavish praise from Erasmus' fellow humanists, it was attacked by many scholastics and theologians. The critics included an eminent Carthusian of Paris, Petrus Cousturier (latinized as Sutor; ca. 1475-1537), who in 1525 issued a lengthy treatise attacking Erasmus' work, by this time in its third edition.¹⁶⁵ The few scholars who have studied this episode have approached it from Erasmus' perspective, grouping Sutor, because of his career at the Sorbonne and degree in theology, with the academic, scholastic critics of Erasmus.¹⁶⁶ Carthusian traditions, however, such as the appre-

¹⁶⁵ The details of Sutor's biography are summarized by J.K. FARCE, 'Pierre Cousturier', in *Contemporaries of Erasmus. A Biographical Register of the Renaissance and Reformation*, Vol. 1, ed. P.G. Bietenholz and T.B. Deutscher (Toronto 1985), p. 352-353, with bibliography. Born in the diocese of Le Mans, Sutor taught in Paris at the Collège de Sainte-Barbe, ca. 1495-1502. He moved to the Sorbonne, serving as prior in 1504-05. He received his Th.D. in 1505 and entered the charterhouse of Vauvert, Paris, the following year. By the time of his death in 1537 he had served as prior of several charterhouses in Northern France and, for some years, Visitor of the Provincia Franciae. He also composed at least three treatises in defense of orthodoxy and of the Carthusian vocation.

Erasmus responded to Sutor's attack with the *Apologia adversus debacchones Petri Sutoris* (1525), to which Sutor responded the following year in *Adversus insanam Erasmi apologeticam Petri Sutoris antapologia*; the acrimonious debate continued into the 1530s.

¹⁶⁶ See, for example, the brief references in J.H. BENTLEY, *Humanists and Holy Writ. New Testament Scholarship in the Renaissance* (Princeton 1983), and E. RUMMEL, Erasmus' Annotations on the New Testament. From Philologist to Theologian (Toronto 1986), p. 208, n. 4 (where he is mistakenly called Jacques Cousturier). The more expansive treatment by E. RUMMEL, *Erasmus and His Catholic Critics*, 2 vols. (Nieuwkoop 1989) II: 61-73, summarizes the 'De tralatione bibliae' and discusses its position relative to the arguments of the scholastics, but not to its Carthusian context. H. HOLECEK, *Humanistische Bibelphilologie als Reformproblem bei Erasmus Von Rotterdam, Thomas More und William Tyndale* (Leiden 1975), p. 186-235, focuses on the issue of the vernacular translations of the Vulgate. H. BERNARD-MATRÉ, S.J., 'Un théoricien de la contemplation à la chartreuse parisienne de Vauvert: Pierre Cousturier dit Sutor (c. 1480-18 juin 1537)', in RAM 32 (1995), p. 174-195, outlines the dispute, but the larger part of his article discusses the portion of Sutor's *De vita cartusiana* (1522) dealing with contemplation, which was a source for Ignatius Loyola.

tion of textual accuracy and the attitude of reverence toward the written word, also prompted Sutor's opposition to Erasmus' textual criticism.

In his treatise, *De tralatione Bibliae et novarum reprobatione interpretationum*, Sutor argues that the Latin Bible in common circulation is the Vulgate translation made by Jerome and that this translation is 'holy and authentic' (*divina atque auctoritativa*), and to be preferred before all others, including the Septuagint and Hebrew versions of the Old Testament, and Greek manuscripts of the New Testament. The first fourteen chapters present his arguments supporting the accuracy of the Vulgate and the answers to objections raised by patristic, medieval, and Renaissance scholars.

With the fifteenth chapter, however, Sutor changes the entire basis of his argument: 'In chapter fifteen is proven that the Vulgate edition of the Bible, even if not made by Jerome, nevertheless is true and faithful.'¹⁶⁷ He continues this defense of the 'common' Bible in the following two chapters. The final five chapters condemn the making of new translations, whether Latin or vernacular, for any reason, on the grounds that they are both superfluous and dangerous; biblical criticism consists of exegesis of the received text and is properly the task of theologians, not philologists.

These concluding chapters present a remarkable view of the nature of divine authorship of Scripture. Sutor contends that the words of the Vulgate Bible, whether or not they were first written by Jerome, were divinely inspired: the Spirit directed not only the original authors of the various books, but also the person or persons who prepared the Latin Vulgate translation. For Sutor, therefore, any attempt to 'correct' the Vulgate to more accurately reflect the Greek New Testament is not only unnecessary, but also equivalent to changing the inspired Word of God, and consequently blasphemous.

Moreover, since the Latin Bible was made under the guidance of the Holy Spirit, surely it ought not to be doubted that what was intended in the original writing is distilled in the translation. Therefore, in the translation everything that was meant to be kept, was kept. For it would be impious to think that that had ceased in that work, which had been completed by the particular grace of the Holy Spirit.¹⁶⁸

¹⁶⁷ F. Aii verso: 'Capite decimoquinto probatur vulgatam bibliae editionem etsi a Hieronymo facta non sit nihilominus veram ac fidem esse.'

¹⁶⁸ Sutor, f. 6or: 'Addre cum in biblia latina spiritu sancto dirigente facta fuerit,

Sutor is reluctant to accept that the Bible in use for a thousand years could be in any way deficient and wanting improvement: wherever the Vulgate translation, made under the guidance of the Spirit, does not reflect the meaning of the Greek, then it must actually improve upon the original text.

Sutor's vituperative attacks on Erasmus' work and on Erasmus personally can be attributed in part to his dismay with the events of the Protestant Reformation and the splintering of Western Christendom. However, his arguments also reflect the conservative extreme of a long tradition, namely the Carthusian pursuit of uniformity and attitude of reverence toward the written word. In an earlier work, *De vita Cartusiana libri duo* (1522), Sutor made sweeping claims for the authenticity of Carthusian texts:

...Carthusians themselves have no ecclesiastical books, that is those with which the divine offices are celebrated, except those taken and transcribed from correct and authentic exemplars from the oldest churches. They have thus preserved them complete and incorrupt to the present day, so that it is permitted to no one ever to add, or remove, or correct, or alter anything in them. For to those who dared the contrary, when it was discovered, they always gave serious penalties. Therefore, in the Bible and the other ecclesiastical books Carthusians have nothing that would be false or erroneous, as he will admit, who wishes to look carefully. Moreover, if any error (God forbid) be disclosed in those books, not to them [*i.e.*, *Cartusians*] should the fault be attributed, but rather to those from whom they received the exemplars.¹⁶⁹

He argues that the Carthusian liturgical texts, although occasionally ungrammatical or different from those of other orders, are nevertheless acceptable and not to be subject to textual criticism.

sane dubitari non debet in tralatione transfusum esse, quod per archetypum scripturam potissimum intendebatur. Ergo in tralatione id omne observatum est, quod observandum erat. Impium enim esset putare in ea opere fuisse cessatum, quod peculiari divini spiritus gratia effectum est.'

¹⁶⁹ P. Sutor, *De vita Cartusiana libri duo*, ed. M. Chauncy (Louvain 1522), p. 667: 'Respondemus imprimis, Cartusianos ipsos nullos habere libros Ecclesiasticos, cum quibus scilicet divina celebrantur officia, nisi a correctis, authenticisque exemplaribus, ac vetustissimis Ecclesie desumptis atque transcriptis, quos ita integrorum, incorruptos hactenus servaverunt, ut nulli unquam licuerit quicquam eis vel addere, vel demere, vel corriger, vel mutare. Qui enim contra praesumptionem, ubi rescindunt, graves semper poemas dederunt. Itaque nihil habent in Biblia, aliisque libro Ecclesiasticis Cartusiani, quod mendosum sit aut erroneum, quamadmodum profitentur, qui diligenter advertere voluerit. Addre quod si error quisquam (quod absit) illis in libris comperiretur, non sibi, sed potius eis, a quibus exemplaria accepérunt, vitio dandum est.'

Those (first) Carthusians are believed to have accepted from Lyon, the ancient primatial church of France, exemplars, to which consequently (any error) should rather be ascribed. We would also respond, that those books are not to be criticized or accused of falsehood because of a very few words (if perhaps they are encountered in those books) that depart from common usage, provided that no variation in the sense happen because of it, but the common and literal and mystical sense remain complete. For it is to be seen that the holy Doctors, citing Sacred Scripture, use diverse words everywhere, but with the same meaning.¹⁷⁰

Sutor reluctantly admits that Carthusian texts may contain variant readings, such as synonymous words or expressions: however, he denies that these require emendation, implying that small variations in wording do not necessarily result in variations in meaning.

Sutor's arguments in his treatises illustrate two particular attitudes of traditional monastic and ecclesiastical reformers that limited their willingness to apply principles of textual criticism to Scripture. First, he emphasizes the importance of accurate preservation of the *textus receptus* (however selected), of textual uniformity: Carthusians have succeeded in preserving their original texts 'complete and incorrupt' by means of strict attention and discipline. Second, he argues that the uses of these texts – liturgical and devotional – do not require that they be subjected to grammatical or philological analysis: they are sufficient as they stand for public worship and private meditation, so long as the 'common and literal and mystical sense remain complete'.

Sutor's arguments represent an extreme position regarding emendation of Scripture and liturgical books, a position dependent in part on his interpretation of the tenet of divine authorship. However, most religious reformers of the fourteenth and fifteenth centuries did not attempt to subject the text of Scripture to textual critical analysis. The founders of the Windesheim Congregation, for example, in their initial search for an authentic text of the

¹⁷⁰ Ibid., p. 667–668. 'Creduntur enim Cartusiani ipsi ab illa vetustissima Lugdunensi Ecclesia Primate Galliarum exemplaria desumpsisse, quibus propterea magis imputandum foret. Respondemus insuper, propter paucula quedam vocalia (si forsitan illis in libris offenderebantur) a communi usu exorbitantia, non esse libros ipsos propterea carentes, aut falsitatis arguidos, modo nulla fit propterea in sensu variatio, sed sensu communis tum literalis, tum mysticus integre perseveret. Videtur enim est, Doctores sanctos sacras literas citantes, passim diversis uti verbis, eundem tamen sensum habentibus.'

Bible, assembled and compared manuscripts, but they apparently lacked both the knowledge of the history of language needed to assess the age and accuracy of various manuscripts, and also the desire to compile an edited version by comparing manuscripts and selecting from variant readings. Their modern historian rather harshly concludes:

They were not interested in the correct text of the Bible or in its meaning, but in uniformity at the choir service and in reading aloud... The text served not as the basis for a scholarly study of the Bible, but ensured that the tone adopted in reading aloud should be the same in the various houses.¹⁷¹

Although the claim that the Windesheimers 'were not interested in the correct text of the Bible or its meaning' is not accurate – they did, certainly, try to find an ancient, 'correct' copy of the text –, it is true that the desire for a uniform liturgy, leading to prohibition on unauthorized emendation of the liturgical texts, inhibited attempts to improve the Vulgate text.

The Bursfeld reformers likewise did not attempt to produce critical editions of the Bible or Fathers, rather selecting one manuscript to be the exemplar for all the houses of the Congregation. Even their most illustrious member, the learned Trithemius, expressly declined to produce a new edition of the Vulgate or a new translation from the Greek. Although in 1496 he published a work in which he anticipated Erasmus in questioning the accuracy of certain passages of the Vulgate, he concluded:

For me it suffices to comprehend the disagreement between the Latin and Greek copies of texts [Scire mihi latinorum graecorumque dissonantium exemplarium sufficit]; so far as the ordinary use of this knowledge is concerned, however, my infirmity does not presume to supply a correction for this discrepancy.¹⁷²

¹⁷¹ POST (n. 153), p. 307.

¹⁷² BRANN (n. 161), p. 234, quoting the *Libellus de questionibus evangelii secundum Joannem* (1496). In the *Libellus de questionibus psalterii* of the same year Trithemius did recommend that the Psalter be retranslated, but he did not undertake this himself: Brann, p. 235–236.

The humanist scholars assembled at Madrid by Cardinal Ximenes in the early sixteenth century to produce an edition of the Scriptures likewise harnessed their scholarship to the demands of tradition and of uniformity. Their Complutensian Polyglot presented in six volumes the Hebrew, Greek, and Latin versions of the Old Testament and the Greek and Latin New Testament, but the Latin version was a Vulgate text rather than a new translation. Their reverence for the Vulgate text even led them to emend the Greek text to agree with it. See BENTLEY (n. 166), p. 94–97.

This conservative attitude toward emendation of sacred texts contrasts markedly with that of Erasmus. For Erasmus, there was no question concerning the original divine inspiration of Scripture, but subsequent translations could be reevaluated in light of advancing scholarship. While admiring Jerome's erudition, Erasmus believed that the Vulgate translation did not always accurately reflect the meaning of the original text; furthermore, producing a more authentic text of the Latin Bible was both necessary and pious. In his prologue to the *Novum Instrumentum* (his suggested title for the New Testament) he argues:

For one thing I found crystal clear: our chiefest hope for the restoration and rebuilding of the Christian religion, our sheet-anchor as they call it, is that all those who profess the Christian philosophy the whole world over should above all absorb the principles laid down by their Founder from the writings of the evangelists and apostles, in which that heavenly Word which once came down to us from the heart of the Father still lives and breathes for us and acts and speaks with more immediate efficacy, in my opinion, than in any other way. Besides which I perceived that that teaching which is our salvation was to be had in a much purer and more lively form if sought at the fountainhead and drawn from the actual sources than from pools and runnels. And so I have revised the whole New Testament (as they call it) against the standard of the Greek original...¹⁷³

Erasmus, like other members of late-medieval reform circles, was inspired by a pious focus on the internal experience of the individual and the affective element of the soul's relationship to God. He, too, sought to use the persuasive power of the written word to inspire in his readers both internal religious devotion and external moral improvement.¹⁷⁴ However, for Erasmus the attitude of reverence toward the written word took a different form, leading to a desire to restore the Greek New Testament to its earliest, purest state and to improve the Latin translation to more accu-

¹⁷³ From *The Correspondence of Erasmus*, transl. R.A.B. Mynors and D.F.S. Thomson, annot. J.K. McConica, *The Collected Works of Erasmus*, Vol. 3 (Toronto 1974), p. 222-223.

¹⁷⁴ "...an ever-closer relationship and finally union with God was, for humanists, the purpose of Christian devotion." W.J. BOUWSMA, 'The Spirituality of Renaissance Humanism,' in *Christian Spirituality II: High Middle Ages and Reformation*, eds. J. Raitt, B. McGinn, J. Meyendorff (New York 1987), p. 236-251 at 242. J.F. D'AMICO, *Theory and Practice in Renaissance Textual Criticism: Beatus Rhenanus between Conjecture and History* (Berkeley 1988), p. 8: 'Concern for language, which was the heart of humanist pedagogy, led to an emphasis on the word as the door to reality.'

rately reflect 'the Greek original'. Fortified by confidence in his own perception and abilities as a scholar, Erasmus lacked the deep sense of humility that made Trithemius so cautious.

Turning back now to the *Opus pacis*, we see that in discussing the emendation of the Bible and liturgical books, Oswald espouses the two positions that would be argued by Sutor a hundred years later. First, appreciation of uniformity and respect for the statutes of the Carthusian Order are evident throughout the treatise. The statutes are explicitly cited in the opening clause ('Because it is very difficult to have original exemplars of the Chartreuse for the correction of books throughout the entire Order, according to the tenor of our statutes...'), the general caution, the summary after the first part of the work, and the discussion of punctuation, while the desire for uniformity and peace are the inspiration for the work.¹⁷⁵ In a discussion of regional customs in the writing and pronunciation of the syllable *su*, Oswald declares that 'through all the nations the Order should conform to its mother the Chartreuse, often at least in the books from which the reading and chanting are normally done'.

Sutor's second contention, that revisions are not necessary for purposes of devotion, also was anticipated by Oswald. The theme of the *Opus pacis* is toleration, reflecting a conservative attitude toward emendation: sacred texts do not need to conform to contemporary grammatical standards, since they are sufficient as they stand, so long as the meaning is preserved. The most sweeping generalization of this principle comes at the end of the general caution:

In general, therefore, correctors should realize, that wherever the same word – Latin, foreign, or Hebrew –, in various books or chapters, or even in the same book or chapter, because of an unknown fault of copyists, or because of antiquated usage, or because of a variety of idioms and dissimilar customs of people pronouncing (words) differently according to their native tongues, or from whatever other reason, is found written in various ways, but the sense and meaning remain intact in spite of this variation, then it is better to tolerate than to correct anything, at least out of necessity. For such diversity of phrasing is also found in corrected books, as will appear very clearly below.

¹⁷⁵ Oswald mentions uniformity frequently, always referring to harmonious performance of the liturgy.

In spite of these similarities with the opinions of Sutor, however, the *Opus pacis* itself, as a practical handbook for copyists and correctors, anticipates the direction that would be taken by Trithemius, and even Erasmus. Although Oswald could not compare the Vulgate with the Greek New Testament, he recognized that a single definitive version of the Latin Vulgate did not actually exist. Because variants do not always arise from easily-perceived errors of scribes – in which case, theoretically, they could be as easily corrected –, but also from linguistic changes over time and space, the corrector of manuscripts must be ‘prudent’, and reflect before making corrections or emendations. For Oswald, the old manuscripts of Scripture may vary among themselves, and they may contain outdated spellings or syntax: these variants may be left uncorrected in the old manuscripts, but need not be invariably taken up when making a fresh copy.

...Everything said above is consulted for the correction of books, but the judgment of the copyist or lector should not be relaxed. Copyists of books and lectors should at all times follow a correct exemplar, in regard to the order, meaning, and significance of the phrases – which I say thus, because of those who know how to, wish to, and are able to preserve the orthographical standard, in which cases it is not proper for them always to follow an older exemplar. For example, if (the manuscript) should have ‘adsum, ad sisto’, etc., nothing will be contradicted by statute, if ‘assum, assisto’, etc., should be written and read.¹⁷⁶

Unlike Sutor, Oswald makes a crucial distinction between books that are read aloud during communal liturgies and books that are not read aloud; this enables him to respect the Order’s mandates regarding uniformity of liturgy, while at the same time allowing for critical improvement of texts. Oswald’s confidence rests not in a scribe’s ability to copy every letter of his exemplar accurately, if slavishly, but rather in the scribe’s judgment and discretion, acquired from education and experience. The *Opus pacis*, departing from the tradition of glossaries and wordlists, marks a new analytical approach to the task of copying and correcting manuscripts, and shows the inchoate development of principles of textual criticism in religious reform circles of the fifteenth century.

¹⁷⁶ Oswald continues, however, by qualifying this license: ‘But if there are any things erroneous or worthy of correction, they themselves, namely the copyists or lectors, should not do it, except as the statutes declare that it be done’.

II. THE MANUSCRIPTS AND THE TRANSMISSION OF THE TEXT

The *Opus pacis* survives in twelve complete copies and one fragment. Two autographs of the author survive: the earlier has four complete and one fragmentary descendant, the later has seven. The text has never been edited, and only portions have appeared in print since Paul Lehmann discovered it in the 1930s.¹

1. Descriptions of the manuscripts

The autographs

H San Marino, California, The Huntington Library RB 86299 Cologne Brethren of the Common Life, before 1429

The volume consists of the later autograph copy of the *Opus pacis* bound with an incunabulum near the end of the fifteenth century.

I

Contents:

Johannes Chrysostomus, *Homiliae XXI* (Brussels: for the Brethren of the Common Life, 1479); Hain-Copinger 5038.

Physical characteristics:

Initials and paraphs neatly and carefully executed in red and blue ink, capitals touched with red. Careful corrections (additions, substitutions) in a hybrida script.

II

Contents:

ff. 1r-42v <Oswaldus de Corda, *Opus pacis*.> “Incipit prologus in opus pacis. Quoniam difficultissimum est ad correctionem librorum iuxta statutorum nostrorum tenorem ... cui cum patre et spiritu sancto par est potestas et gloria nunc et in secula, amen. Explicit opus pacis in cartisia editum [added above the line: a fratre oswaldo ibidem monacho] pro libris corrigendis deseruiens quibus-

¹ LEHMANN printed excerpts from 7a in ‘Bücherliebe’; M.A. and R.H. ROUSE in ‘Correction and Emendation’ and G. OUY in ‘Orthographe et Punctuation’ present excerpts from the autograph manuscript, H.

libet aliis domibus eiusdem cartusiensis ordinis. [Added by the same hand:] Hunc librum ad nimiam instantiam et importunitatem domini Iohannis bernsau ego frater oswaldus dimisi ei, quamvis michi necessarius foret [2 lines inked over in red and dark brown] communicetque omnibus pie desiderantibus. Scriptum manu propria, sicut etiam ipsum librum manu propria scripsi. Feria sexta post reminiscere anno 1428; ita ordinavi sancte barbare prior [?: the preceding three words, together with the rest of the line, inked over in red]."

Physical characteristics:

Paper, 200 x 140 mm., 44 ff.: VI¹², 2 V³², VI⁴⁴. Watermarks: Cercle, similar to Briquet 2952; Main, similar to Briquet 10635.

Frame ruled in ink, 152 x 90 mm., 28-32 lines. Written in Oswald's neat cursive hand, clear and careful, with twisted, ornamental ascenders in the top margin. Standard rubrication: initials plain and lumpy, guide letters visible. Horizontal catchwords in brown ink in the bottom margin, cropped. Some notes bene hands in brown and red, or just red. A few marginal notes and corrections by Oswald, and many marginal subject notes in a different, hybrida script.

ff. 43r-44v ruled but blank.

Binding:

Bound in brown leather over boards; tooled in a grid pattern, with blind stamps, including the form of an eagle, and a vine roll stamp. Parchment label on the spine: "Omelie Iohannis Crisostomi", signature in ink on the front cover: "C 16". Alternating leather and parchment tabs mark the start of each sermon and the beginning of the *Opus pacis*.

Front flyleaf (formerly pastedown?) of parchment. Sancti Gregorii Magni *Epistolarum Lib. XIV*, fragments of Epistola XVI: Felix Messanensis Episcopus, *Epistola ad S. Gregorium*, and Epistola XVII: Gregorius, *Epistola ad Felicem Messanensem Episcopum* (PL 77, col. 1320D, 1323C). "*Et omnis romani ciuitatis mihi testis extitit, nec ea intentione hoc illis scriptis mandaui ... Epistola Felicis episcopi Siclie ad beatum papam Gregorium <cor>recta. Perlatum est ad nos a quibusdam Roma venientibus vos Augustino episcopo anglorum genti ordinato et illuc directo scrissestis de his quos olim ad fidem /*". Written in a pre-gothic script, Germany, s. xii/med., initials in red in a different font. Ruled, 38 lines; bottom margin cropped.

3 paper flyleaves at the front. f. ir: signatures "C 24 r6" (the latter deleted), "C 24" again, and mark of ownership; ff. iv-iv blank; f. iir: "Omelie beati Iohannis crisostomi sexterni xx" (last two words struck), signature "I 7" and mark of ownership; f. iiiv blank.

2 paper flyleaves at the back, blank.

Provenance:

Judging from the paper, (II) was written by Oswald before his departure from the Grande Chartreuse early in 1429; it is probably a fair copy of the draft of the *Opus pacis* (C). The note added at the end shows that Oswald left it with Dom Johannes Bernsau, a monk of St. Barbara's, the Cologne charterhouse. It passed to the Brethren of the Common Life at Weidenbach in Cologne in the second half of the fifteenth century, and was bound with (I) sometime after 1479. Henry E. Huntington purchased the manuscript from Otto Vollbehr in 1925.

Marks of ownership: f. ir "Liber domus presbiterorum et clericorum in Wydenbach [*last two words struck in red*]"; f. iir "Liber domus presbiterorum et Clericorum in Wydenbach Colonia [*preceding three words struck in red*] iuxta sanctum panthaleonem"; (II) f. ir "Liber domus presbiterorum zo Wydenbach apud sanctum panthaleonem in colonia et habent eum pro alio libro qui ex isto scriptus fuerit."

Bibliography:

Catalogued by C. W. DUTSCHKE, *Guide to Medieval and Renaissance Manuscripts in the Huntington Library*, San Marino, California, 1987, vol. 2, p. 752-753.

H.R. MEAD, *Incunabula in the Huntington Library*, San Marino, California, 1937, no. 5027.

W.H. BOND and C.U. FAYE, *Supplement to the Census of Medieval and Renaissance Manuscripts in the United States and Canada*, New York, 1962, p. 23.

R.H. ROUSE, "Backgrounds to Print: Aspects of the Manuscript Book in Northern Europe of the Fifteenth Century," in *Proceedings of the PMR Conference 6*, 1981, p. 39.

G. OUY, "Orthographe et ponctuation dans les manuscrits autographes des humanistes français des xv^e et xvi^e siècles," in *Grafa e Interpretazione del Latino nel Medioevo*, ed. A. MAIERÙ, Roma, 1987, p. 167-206 at 189-200.

R.H. and M.A. ROUSE, p. 339-340.

C Archives of the Grande Chartreuse MS 2-Musi-11

Buxheim Charterhouse, ca. 1417

Since the archives of the Grande Chartreuse are closed to visitors, I have been able to examine this manuscript only on microfilm. I am indebted to the archivist of the monastery, Dom Luc Fauchon, for the following description.

This manuscript is the earlier autograph copy of the *Opus pacis*.

Contents:

f. 1 blank.

ff. 2r-53v <Oswaldus de Corda, *Opus pacis*.> "Incipit prologus in opus pacis. Quoniam difficillimum est ad correctionem librorum ... cui cum patre et spiritu sancto par est potestas et gloria nunc et in secula, amen. Explicit opus pacis in cartusia editum pro libris corrigendis, deseruiens quibuslibet aliis domibus eiusdem cartusiensis ordinis."

f. 54 blank.

Physical characteristics:

Paper, 145 x 105 mm., 54 ff.: V¹⁰, 3 VI⁴⁶, IV¹⁴. Watermarks: Cercle, similar to Briquet 2953 (Chambery 1411, Genève 1414-17, etc.); Deux clefs, similar to Briquet 3855 (Grandson 1415 and many other places); Main et Tête de boeuf, undetermined. ff. 19 and 20 appear to have been sliced out and replaced, in inverted order, by Oswald or his editor: notes in a modern hand at the bottom of 18v and 19v direct the reader to the proper folium.

Frame ruled in ink, 100 x 65 mm. Written with a very dark brown ink, diluted to varying degrees, in Oswald's rapid cursive, 24-29 long lines. Rubrics, initials, most capitals and punctuation in red. Horizontal catchwords visible in three of the quires (ff. 10v, 22v, and 46v). Extensive emendations, sometimes in another hand – seemingly of a more traditional scribe, with 2-compartment *a* –, but most frequently in Oswald's hand.

Binding:

Bound in a parchment envelope in the fifteenth (?) century.

Provenance:

The manuscript contains only the *Opus pacis*; it appears to be Oswald's working copy of the treatise, completed probably in 1417. It was at the Basel charterhouse for a time in the sixteenth century, where it was used as the primary exemplar for the Basel copy of the *Opus pacis*; afterwards it was brought (or

returned) to the charterhouse of Buxheim. When the Carthusians were evicted from Buxheim in 1812 their library passed to the family of the counts of Bassenheim; these sold the books at an auction in 1883, and the Grande Chartreuse acquired the manuscript at this time.

Marks of ownership: f. 2r "Cartusiae Buxianae" in a cursive hand, and an ink stamp: "B.D." (Buxiae Domus?).

Bibliography:

J. HOGG, "Buxheim Manuscripts in American Libraries," in AC 108:1, 1984, p. 222, n. 3; "Oswald de Corda: A Forgotten Carthusian of Nordlingen," in *Kartäusermystik und -mystiker*, AC 55:3, 1982, p. 182.

P. LEHMANN, p. 129.

R.H. and M.A. ROUSE, p. 339.

The descendants

**B Berlin, Staatsbibliothek zu Berlin-Preussischer Kulturbesitz
MS lat. qu. 630**

Erfurt, Salvatorberg O.Cart., c. 1420-30

The volume consists of six parts, all of paper save the last, which is paper and parchment: 215 x 144 mm., i + 340. Binding from before 1477.

The front flyleaf is foliated as 1.

I

Contents:

1. ff. 2r-10v "Epistola beati Augustini episcopi ad Honoratum episcopum, utrum nam tempore persecutionis presbiteris ac reli-gosis liceat migrare ad loca tuciora an non. Sancto patri et co-e-piscopo Honoro Augustinus salutem ... a sui propositi intentione minime defecerunt etc."

Augustinus, *Epistolae*, 228, CSEL 57, p. 484-96.

Physical characteristics:

Paper, 215 x 144 mm., 12 ff.: VI¹³. Watermarks: Ochsenkopf, un-determined.

Frame ruled lightly in ink or lead, 142 x 95 mm. Written with a light brown ink in a cursive script that does not hold the line, 21-22 long lines. Standard rubrication; corrections in the text hand in brown and red.

A note in a different hand at the bottom of 10v, a loose quotation

from Augustinus, *Epistolae*, 189, CSEL 57, p. 135: "Item Augustinus: Non queritur pax, ut bellum exerceatur. Sed bellum geritur, ut pax acquiratur. Esto ergo bellator pacificus, ut eos quos expugnas, ad pacis utilitatem vincendo perductis etc." ff. 11r-13r blank but ruled. f. 13v blank, save for a mark of ownership (see *Provenance*, below).

II

Contents:

2. ff. 15r-17r <Johannes de Rupella,> "Sermones de festiuitatibus. De ascensione. *Psallite deo qui ascendit super celum celi adoritem.* In versiculo isto exhortamur ad gloriam et laudem dominice ascensionis et imitacionem..."

Schneyer, *Repertorium*, v. 3, p. 703-720. This manuscript not listed.

Physical characteristics:

Paper, cropped to 215 × 144 mm., 168 ff.: 13 VI¹⁶⁹, VI(-11)¹⁸⁰. Watermarks: indistinct, perhaps Ochsenkopf (see f. 147).

Written by two scribes, the second scribe from f. 147, the beginning of a quire. The first scribe frame ruled the pages in ink, 158 × 105 mm., and wrote in a cursive script, 29-33 long lines. The second scribe ruled the pages slightly smaller, 153 × 101 mm., and wrote in a hybrid script with darker ink, 26-27 long lines. Elaborate 9-line red initial "P", f. 15r; lemmata and citations underlined in red; punctuation and capitals slashed with red. Some guide letters visible. Horizontal catchwords in brown ink, sometimes cropped. Marginal notes and corrections, possibly by a third hand.

f. 14r ruled 162 × 100 mm., "Item" in the lower right margin; f. 14v blank; ff. 177v-181v blank.

III

Contents:

3. ff. 182r-219v <Oswaldus de Corda, *Opus pacis*.> "Incipit prologus in Opus pacis. Quoniam difficultimum est ad correctionem librorum ... cui cum patre et spiritu sancto par est potestas et gloria, nunc et in secula, amen. Explicit et cetera. Explicit Opus pacis in Carthusia editum pro libris corrigendis deseruient quibuslibet aliis dominibus eiusdem Carthusiensis ordinis etc. etc."

4. ff. 228r-276v <*Registrum Operis pacis*.> "In nomine domini nostri Ihesu Christi, gloriose virginis Marie matris eiusdem, et omnium sanctorum. Incipit registrum libelli qui intitulatur Opus pa-

cis pro emendatura librorum a quodam monacho domus maioris carthusie compilati, secundum ordinem alphabeti, ut facilius in eo contenta inueniri conueniant; anno cuiusdem m^occcc^o xxii sequenti die apparicionis eiusdem inchoatum et deinceps collectum, pro cuius intellectu notandum quod primus numerus cuiuslibet tituli latus, in quo quod continetur habetur signat, secundus uero numerus lineam, in qua materia cuiusdam tituli inueniri uel inchoatur, demonstrat. Sequimur A ... finitum est istud registrum anno eodem quo et inchoatum, scilicet anno domini m^occcc^o xxvii in uigilia Symonis et Iude apostolorum de quo sit deus in eternum benedictus. Amen."

Physical characteristics:

Paper, cropped to 215 × 144 mm., 96 ff.: V¹⁹¹, 5 VI²³¹, VII²⁶⁵, VII²⁷⁷. Watermarks: indistinct, various Ochsenköpfe (ff. 202, 205).

(3) is frame ruled in ink, 140-172 × 92-112 mm., and also occasionally line ruled; (4) is carelessly frame ruled in two columns, each about 178 × 50 mm. Written with light brown (or faded) ink in a careless, rapid cursive with many errors; accents not included. The pages from f. 189v to f. 219v are numbered *xvi latus* to *lxxvi latus*, in order for the user of the register to locate particular passages; the lines are numbered with red Roman numerals down the outside margins. Rubrics and plain, lumpy initials in red, capitals slashed with red: the ink is pale, almost orange, and slightly smeared to f. 189v; thereafter it is brighter and not smeared. There is no rubrication from f. 209v to f. 215v, the end of a quire. Some guide letters visible. No catchwords remain, but the outside sheets of the quires (ff. 182r/191v, 192r/203v, 204r/215v, etc.) are noticeably soiled.

There is a note at the beginning of (3), f. 182r: "Scriptor huius operis minus intellectus uidetur, quia sepius errauit, ideo cautius [unintelligible word]."

f. 202v ruled but blank. ff. 220r-227v (the end of a quire) blank. f. 277 blank.

IV

Contents:

5. ff. 278r-279v, 284r-293r <Thomas the Cistercian, *Commentarium in cantica*, excerpts.> "Thomas super cantica capitulo viii circa principium. Apprehendam te et ducam te in domum matris mee... [f. 279v:] mulieres, id est uigilantes anime sancte etc.// [f. 284r:] Excerpta de dictis beati Thome super cantica. Capitulo primo.

Conscientia purgator triplici, iudicio scilicet proprio, alieno, divino ... hanc scilicet ut Israel uocaretur, id est uir uidens deum, etc."

PL 206. No modern edition, but see the article by M. STANDAERT, DS 15: 796-800.

Physical characteristics:

Paper, 215 × 144 mm., 12 ff.: VI²⁹¹ (ff. 280-283 = (6), below). Watermarks: Buchstabe P.

Frame ruled in ink, 152-166 × 103-115 mm. Written in a rapid cursive script, with minims frequently carried into the lower margin. Standard rubrication. Corrections and biblical citations in a hybrida script, with darker ink; the corrections in (6) are also in this hand.

V

Contents:

6. ff. 280r-283v <*Collecta de viciis spiritualibus or Libellus de peccatis spiritualibus*> "Incipit tractatus de viciis spiritualibus. In nomine domini nostri Ihesu Christi. Si dixerimus quia peccatum non habemus, nos ipsos seducimus, et veritas in nobis non est, dicit Iohannes. Cum nec infans unius diei sit super terram sine peccato ... in sustinencia contumeliarum etc."

BLOOMFIELD, no. 5534. This manuscript not listed.

Physical characteristics:

Paper, cropped to 215 × 144 mm., 4 ff.: II²⁸² (bound within the folia of (5), above). Watermarks: Ochsenkopf.

Frame ruled in ink, 158 × 98 mm. Written in a cursive script with many ornamental hairlines; dark brown ink, 38-39 lines. Plain initials, paraphs, underlining and capitals slashed in bright red ink. Marginal notes (cropped), a nota bene, corrections in a hybrida script; the same hand corrected (5).

VI

Contents:

7. ff. 294r-341v "Itinerarius magistri Iohannes de mandeuile. Incipit itinerarius Magistri Iohannis de Mandewelt ad partes iherosolimitanas et ad ulteriores partes transmarinas ... Hic itaque finis sic scripti. In nomine patris et filii et spiritus sancti, amen [2 lines heavily inked over]. Explicit itinerarius domini Iohannis de Mandewylle militis, deo gratias."

No modern edition. HAIN 10,643-10,645.

Physical characteristics:

Parchment and paper (the outer and inner bifolia of each quire are of parchment), 215 × 144 mm., 48 ff.: 4 VI²⁹³. Watermarks: various Ochsenköpfe.

Frame ruled lightly in ink, 159-164 × 103-108 mm. Written in a cursive script, possibly from the late fourteenth century. The scribe decorated the ascenders in the top margin and the descenders in the bottom margin with faces. Large, elaborate initials in red: the "C" on f. 297r was corrected in brown to an "A". Rubrics in another hand. Many corrections, some in the text hand, some in another hand. There was a mistake in the assigning of rubrics, and the corrector has noted on f. 300r: "Nota quod in subsequentibus erratum est in rubro, quia semper anticipatur ad unicum capitulum, quia pro defectu aliquo vacat locus in precedenti latere, ubi scripsit rubrum *de campo balsami*, quod hic scribi debet, et rubrum *de nilo fluui* habet locum ubi scribitur *de conductu soldani* et sic usque ad capitulum xlii, ibi seruunt et presto, etc." The text was foliated, beginning with 295v, from 1 to 46.

Binding:

Bound in pale leather over wooden boards, front and back tooled in a triple-line diamond carpet pattern, with trefoils blind stamped. Leather tabs. Two brass closures, incomplete. On the front a label: "S<ermones> de festiuitatibus. Opus pacis. [added later in a very small script:] Itinerarius magistri Iohannis Mandeville". On the spine, the old signature from the royal library at Erfurt: "C.E.J.2".

The front flyleaf contains a complete table of contents for the volume, in a hybrida script. The front pastedown is a parchment leaf from a fourteenth-century copy of Anselm's homilies: "Incipit omelia Anselmi de beata Maria Magdalene...": 213 × 142 mm. Ruled in lead, 176 × 120 mm., 39 lines. Rubricated.

Provenance:

(1) at least was at the charterhouse of Grünau, from the note on f. 19v: "Presentetur venerabili patri priori in Gronaw carthusiensi et due littere incluse." The first four monks of the charterhouse of Erfurt had come from Grünau in 1372. The different portions of the volume were bound together at the Erfurt charterhouse by the time the library catalog was compiled in 1477 (the catalog entry lists all the contents): this volume had the signature

"O 94", "O" signifying sermon collections. The monastery was secularized by the Prussians in 1803 and this book, with most of the others in the collection, passed to the royal library at Erfurt. The Königliche, now Staatsbibliothek, Berlin, acquired many at the beginning of the twentieth century, this volume in 1909. Marks of possession: front pastedown, fifteenth century hand, "Ad Carthusienses prope Erfordiam"; f. ir, modern hand, "acc. 1909"; f. 2r, fifteenth century hand, "Cartusia Erfordiensis", stamps "Bibliothek zu Erfurt", "Ex Biblioteca Regia Berlensi".

Bibliography:

Catalogued in the fifteenth century, MBKD II: 229, 239, 503.

P. LEHMANN, p. 129.

R.H. and M.A. ROUSE, p. 338, 345.

K Köln, Historisches Archiv MS GB 4° 152

Cologne Crosiers, s. xv (1439)

The volume consists of four parts, all of paper, except for a parchment bifolium in the front; 212 x 150 mm. Binding from the fifteenth century.

I

Contents:

ff. 1r-43r <Oswaldus de Corda, *Opus pacis*.> "Quoniam difficultum est ad correctionem librorum ... cui cum patre et spiritu sancto par est potestas et gloria, nunc et in secula, amen." The colophon is replaced by a long note (see below).

In the table of contents, f. 1r: "Opus pacis editum a domino Oswaldo priore in Scotia ordinis Carthusiensis, licet theutonicus fuit et bavarus. Et est de correctione et accentuacione librorum pertinetique conuentui fratum sancte Crucis in Colonia; nos tamen iuxta consilium eiusdem patris secundum consuetudinem nostri ordinis receipimus et consignauimus illud."

Physical characteristics:

Paper, except f. 1 (a replacement folio?) parchment, 45 ff.: I (foliated i, 1), 2 VI¹³, VII¹⁹, III(-6)⁴⁴. Various watermarks throughout: Traube, similar to Piccard 14:I, 815 (Arnhem 1438); Schlüssel, similar to Piccard 8:III, 194 (Bissenbach, Hess, 1431); Hirsch, undetermined.

Frame ruled in ink, 153 x 95 mm., 26-33 lines. Written by two scribes: the first, ff. 1r-2r, used a hybrid script with tall ascenders and deep descenders, the second ff. 2v-end wrote a textualis with square, blockish letters. Plain, lumpy initials; standard rubrication. Guide letters, rubric guides in the bottom margin, some quire signatures visible. Careful corrections, including clarification of 'u's and 'n's and expansion of ambiguous abbreviations, in the cursive script of the librarian, Conrad Grunenberg (see *Provenance*, below).

Grunenberg also supplied an explicit and a long note, ff. 43r-44v, expanding upon Oswald's discussion of "ci" and "ti": "Explicit tractatus optimus de correctione sue emendacione lectorum seu eciam librorum, dictus Opus pacis editus a uenerabile patre domino Oswaldo priori postea in Scotia ordinis Carthusiensis. Nos uero iuxta consilium eiusdem patris, tanquam apecule que mellua non de omni flore, sed de quibusdem quos elegerint, compoununt, pro modulo seu conuenientia nostro ordini apta nos regulare cupientes, secundum communem consuetudinem de quantitatibus sillabularum atque accentuacione, cum magistro nostro Allexandro [de Ville-Dieu] procedimus, quem ille prefatus patre, quia post ordinem suum uenerat, non attendit. Si qua autem posuit que secundum communem ac usitatum stilum non habemus, in margine signamus, qua ratione pretermittimus vel alter tenemus, eo quod idem tractatus iuxta domum Carthusie et non uniuersaliter sic institutus atque compositus. Anno domini m^{cccc} xxviii^o isdem dominus Osualdus fuit Colonie et forte biennio superuixit..." Another hand added in the margin: "Nota ista signacio nondum est facta in hoc libro, sed in *** dedimus alium etc." The note ends on f. 44v: "Scriptum anno Domini m^{cccc} xxix^o in profeste Sancti Augustini Yponensis episcopi patris nostri."

II

Contents:

ff. 45r-53v <Thomas of Ireland, *Manipulus florum*.> "Prologus libri qui Manipulus florum dicitur, collectiones ex diuersis doctorum dictis, secundum ordinem alphabeti dispositus et cetera ... nec omni ulli flumini dulcior gustus."

R.H. and M.A. ROUSE, *Preachers*, p. 216-224.

Physical characteristics:

Paper, 12 ff.: VI¹⁶. Watermarks undetermined.

Frame ruled with a hard point, 165 × 104 mm. Written in a rapid cursive, probably that of the librarian, Conrad Grunenberg (see *Provenance*, below), 37-40 lines. Standard rubrication. Some quire signatures visible. Marginal notes and corrections by the same hand.

ff. 54r-56v ruled but blank.

III

Contents:

ff. 57r-57v <*De orthographia*.> "Orthographiam scribendi rite solum. Hec presens pueris paginam dic esse tenorem. Normas scribendi recte docet atque legendi ... Hec de ortographia pro parvulariorum eruditione tractata iam termino, rogans illum qui ulla scientia latet, ut nobis suam habundantis infundat graciam qua mediante uitam consequimur eternam, amen. Explicit tractatus de orthographia, deo gracias."

A compilation of quotes, mainly from Priscian.

Physical characteristics:

Paper, 16 ff.: V(10)⁶, IV⁷². Watermarks undetermined.

Frame ruled in ink, 164 × 99 mm., 29-34 lines. Written in a hasty cursive hand, heavily abbreviated. Standard rubrication. Guide letters and horizontal catchwords visible. Marginal note at the top of the first page (f. 57r): "Sancti Spiritus assit nobis gracia". Other marginal notes and corrections in another hand, probably that of Conrad Grunenberg (see *Provenance*, below).

ff. 72v ruled but blank.

IV

Contents:

ff. 73r-120v <Johannus Balbus de Ianua, *Catholicon*, table.> "Aalma Aaron Abactus ... Zozimus -ma -mum. Explicit tabula de catholicon."

The words in the fifth part of the *Catholicon*, but without Balbus' commentary. Ed. Mainz 1460, repr. 1971.

Physical characteristics:

Paper, 212 × 150 mm., 48 ff.: VI⁸⁴, V⁹⁴, VI(-12)¹⁰⁵, VIII¹¹¹. Watermarks: Ochsenkopf, similar to Piccard 2.VI, 245 (Nürnberg, Schleusingen 1416); Hand, undetermined.

Frame ruled with a hard point in four columns, each 167 × 28 mm., 35-36 lines at the beginning, compressed to 42-46 lines from 85r to the end. Written in hybrida script, possibly the same as (I).

Initials in red, some sketched only, not filled in. The first letters of all the words in each column slashed with one continuous vertical stroke in red. Some guide letters, quire signatures visible. Corrections by the text hand and another hand, perhaps that of Conrad Grunenberg (see *Provenance*, below).

A leaf ca. 145 × 120 mm. was inserted after f. 118: "Hic ponuntur dictiones que non possunt bene legi in folio. Hic nichil deficit" with a list of several words repeated from f. 118v, where they are smudged. On the back of this leaf are eight lines of a charter, in the same hand: "*** der Jakob Prior ind vort dat gemeyne Convent zo den Cruytzbroedern bynnen Colne...dis briefs gedruckt. datum anno domini millesimo quadragesimo tricesimo nona *** Epiphanie domini", with traces of green wax.

f. 121 blank.

Binding:

Bound in brown leather over boards, the spine reinforced with lighter leather. Front and back tooled in a careful, double-lined lozenge pattern; the front has a "hilt maria" blindstamp at the top and the bottom, the back has it only at the bottom. One brass closure gone; leather tabs.

Front flyleaf, frame ruled in ink, 140 × 90 mm., the recto containing the table of contents written by Conrad Grunenberg. Another hand added "Osvaldo autore" above the table. The table is complete, but lists another work after the *Catholicon*: "Item alias tractatus de piscibus et quibusdam aliis theutonice"; the treatise is not in this volume, and its location is unknown.

f. iv ruled but blank.

Provenance:

(I) was written by an unknown scribe sometime between 1429, when Oswald was in Cologne, and 1439, when Conrad Grunenberg added the long note at the end. (III) was also written by an unknown scribe, but both of these works were corrected or annotated by Conrad Grunenberg. (II) was written by Conrad Grunenberg himself; the scribe of (IV) is unknown. Grunenberg was the librarian of the Cologne Crosiers around the middle of the fifteenth century, and copied many texts for the brethren; see THEELE, p. 258, 262-263. The convent of the Crosiers was secularized under the French occupation and the library, including this volume, passed to the library of the

Zentralschule of Cologne, later called the Gymnasialbibliothek. In 1885 the manuscripts from this library came to the Historisches Archiv, while the printed books went to the Stadtbibliothek, today the Universitäts- und Stadtbibliothek. See THEELE, p. 261, and VENNEBUSCH, p. xi-xv.

Marks of possession: f. ir, fifteenth century (Conrad Grunenberg?); "Fratrum sancte crucis in Colonia", old signature of the Crosiers: "OXXIII".

Bibliography:

- Catalogued by R.H. ROUSE and M.A. ROUSE, *Preachers, Florilegia and Sermons: Studies on the Manipulus florum of Thomas of Ireland*, Toronto, 1979, p. 345.
- J. THEELE, "Aus der Bibliothek des Kölner Kreuzbrüderklosters," in *Mittelalterliche Handschriften. Festsgabe zum 60. Geburtstag Hermann Degering*, Leipzig, 1926, p. 253-263.
- J. VENNEBUSCH, *Die theologischen Handschriften des Stadtarchivs Köln, I: Die Folio-Handschriften der Gymnasialbibliothek*, Köln-Wien, 1976.
- R.H. and M.A. ROUSE, p. 337-339, 345.

L Basel, Universitätsbibliothek Inc. 5 (formerly F.IX.4)

Basel, St. Margaretental O.Cart., 1514

The volume consists of a manuscript portion, written by the Basel Carthusian Johannes Loy Spilman de Lindow, and two printed works, one of them an incunabulum; paper, 210 x 150 mm. Binding from the sixteenth century.

I

Contents:

1. ff. 2r-56v <Oswaldus de Corda, *Opus pacis*.> "Incipit prologus in Opus pacis. Quoniam difficultimum est ad correctionem librorum iuxta statutorum nostrorum tenorem ... [f. 3r:] Incipit Opus pacis, editum in Carthusia et scriptum est pro libris corrigendis deseruiens quibuslibet aliis domibus eiusdem carthusiensis ordinis continens glossam Valde boni sive correctorium correctorii carthusiensem. Similiter hic continetur modus siue formula secundum traditionem domini Oswaldi monachi Carthusie compilatam etc. Ergo hic sequuntur cautele ... Cui cum patre et spiritu sancto par est potestas et gloria nunc et in secula seculorum. Amen. Explicit Opus pacis 1514 per fratrem Iohannem Lindower.³

In this manuscript the colophon has been moved to a position just after the prologue, at the beginning of the general cautela.

2. ff. 57r-62v <*Registrum Operis pacis*.> "Prefatio pro registro subsequenti in Opus pacis. Libellus precedens dictus Opus pacis utiliter collectus a quodam notabili patre ordinis nostri carthusiensis deseruiens precipue emendatori et per consequens tam scriptori quam lectori ut patet in eius prologo. Attamen non est hic positus ordo debitus, ut posset faciliter ad nutum quilibet dictio inueniri. Inde est quia subsequens alphabeticum registrum subiungere curauit, ut tam regule quam dictiones citius inuenirentur. Porro nomina propria sepe variantur ex una littera, unde plurima hic ponuntur folio 26 et sequentibus. Similiter et latina folio 29 et sequentibus, ubi habentur, quia aliquae dictiones sepe alterantur ex littera aut silaba. Similiter et eodem dictiones variae habentur idem tamen significantes, ubi non scribentis aut legentis uoluntat laxatur, sed tantum correctori consultur, que tamen in presenti registro pro maiori parte causa breuitatis sunt dimissa. Verumtamen de productione aut correptione dictionum cuiuscumque partis orationis sint, quo ad accentum quando vocalis precedit aut sequitur consonantem diffuse habentur folio 41 et sequentibus. Ideo quando occurrit dubium de aliqua dictione, quo ad accentum productionem aut cor<reptionem>, habeatur recursus ad easdem regulas et exceptiones ibi positas, licet magis inusitate dictiones quo ad accentum sint inde extracte et hic posite. A est prepositio et interiectio: 9. Abundo et abhominor debent scribi sine h: fo. 14 ... Z post se non potest habere m etc., ut Smaragdus vel Zma: 13."

3. ff. 63r-68r: <Bruno of Würzburg, *Expositio psalterii* (excerpt from the prologue: *de correctione librorum sacrorum*).> "Note bene corrector aut scriptor librorum, quod in sacra scriptura grammaticorum regule non semper et ubique sunt obseruande. Sumpsum ex prefacione beati Brunonis episcopi Herbipolensis super psalterio. Id habetur libro lix littera f. Oratum uero quilibet eciam sciolum uenimus, ne que fideliter soliciteque emendando elaborata sunt, temeraria presumptione immutet ... corrigat ac emendet. Hec usque hac prefatus Bruno episcopus Herb. ubi supra."

PL 142, col. 39-530. STEGMÜLLER 2, no. 1833, p. 219-222. The exemplar with the signatur F lix is now F J VII 10 in the university library.

Physical characteristics:

Paper, cropped to 210 x 150 mm., 77 ff.: 4 VI⁴⁸, V + 8³⁹, IV + 7⁶⁸, V - 19⁷⁷ (ff. 2-8 foliated by the writer as 1-57). Watermarks: various Traube and Ochsenköpfe.

(1) has side margins ruled unevenly in ink, lines ruled in lead, 137 × 97–100 mm., 23 lines. (2) is ruled in two columns, 42–45 mm. in width, 22–27 lines. (3) was written on leaves ruled in columns for the register, except for ff. 63r–64v, 67rv, which are line ruled in lead, 23 lines. Written in a clear and neat *hybrida*, with little ornamentation and relatively few abbreviations. Large attractive initials in relief, carefully executed – possibly not by the scribe – in red and green: see ESCHER, 187 f., Nr. 239. Standard rubrication; occasional guide-letters visible. Marginal notes, in the same hand, note subjects and authors cited in the text and, in the case of the *Opus pacis*, are keyed to the register.
f. 1rv side margins ruled in ink, 95 mm., blank. ff. 68v–77v ruled in columns, blank.

II

4. ff. 78–235 Johannes Altenstaig, *Vocabularius*. Printed Basel, Adam Petri, 10 Dec. 1514. Rubricated.

III

5. ff. 236–247 Conradus de Zabernia, *De monochordo*. Printed Mainz, Peter Schöffer, ca. 1475. GW 7430. Rubricated.

Binding:

Bound in the sixteenth century in white swine leather over boards, with tooled rectangles enclosing roll stamps of trees or vines, and blind stamps with the image of St. Margaret. Two closures. Fore-edge tabs of white and red leather, and one (f. 78) of parchment. A label on the spine contains a list of the contents, including (1), (4), and (5).

Front flyleaf (f. ir) contains a table of contents: "Ti. Opus pacis et Vocabularius altensteig. A. 30", then a second version: "Liber Cartusiensium in Basilea. In quo continentur Opus pacis. Excerpta quedam explanacione Beati Brunonis episcopi herbipolensis super psalterio utilia pro correccione librorum. Vocabularius Iohannis altensteig Mindelheimensis. Monocordium." A second hand numbered (3), (4), and (5) as 1, 2, and 3, and added the gloss "de utilitatibus monocordii" to the title "Monocordium".

f. iv and the back flyleaf blank.

Provenance:

Written in 1514 at the Charterhouse of Basel by Johannes Loy Spilman de Lindow, who was professed there in 1488 and was for a

long time the vicar of the house and manager of the cloister. During the Reformation at Basel (1529) he remained in the house, and died there in 1532 or 1533. Several works in his hand survive. The volume was bound sometime after 1514, (4) having been printed on December 10 of that year. In 1590 2100 volumes from the charterhouse were handed over, which, together with the library of the Dominican house in Basel, formed the nucleus of the university library: SENSER, p. 53–58.

Bibliography:

- B.M. VON SCARPETTI, *Katalog der datierten Handschriften in der Schweiz in lateinischer Schrift vom Anfang des Mittelalters bis 1550, Band I. Die Handschriften der Bibliotheken von Aarau, Appenzell und Basel, Dietikon-Zürich*, 1977, p. 237 (no. 661), p. 266 for the scribe.
K. ESCHER, *Die Miniaturen in den Basler Bibliotheken, Museen und Archiven*, Basel, 1917.
C. SENSER, *Die Bibliotheken der Schweiz, Elemente des Buch- und Bibliothekswesens* 13, Wiesbaden, 1991.
P. LEHMANN, p. 129.
R.H. and M.A. ROUSE, p. 338–339.

Ma Mainz, Stadtbibliothek MS I 151

Mainz, St. Michael O.Cart., s. xiv ex./xv in. (1409)

The volume consists of eight parts, all paper, 205 × 155 mm. Binding from the fifteenth century. The first quire is foliated with Roman numerals.

I

Contents:

1. ff. IIr–IVr <Henricus de Hassia, *Epistola de futuris periculis ecclesie*.> "Incipit epistola magistri Heinrichi de Hassia de futuris periculis ecclesie ex libro sancte Hildegardis, scripta et destinata circa annos dominii m ccc lxxxiii, postquam quando recessit a studio parisiensi propter magnum scisma ecclesie, quod tunc cepit in tres papas, etc. Reuerendo in Christo patri domino Eckardo episcopo wormaciensi ... Plura huiusmodi dicta Hildegardis allegantur in ista prefata epistola, sed hec pauca ab ea excerpta ad presens sufficient."

No edition. See KREUZER, p. 74–76.

2. ff. IIr–IVr <Telesphorus de Cusentia, *Liber de magnis tribulatiōnibus et statu ecclesiae*, fragment.> "[pers]//ecucione temporalis minime indigebit ... Valete in domino et gracia domini nostri Ihesu

Christi sit cum omnibus uobis, amen. Explicit Excerptum de libro fratris Thelofori presbiteri heremite de congregacione presentis scismatis et status uniuersalis ecclesie usque ad finem seculi. Liber iste a quo presens est excerptus, reascriptus et finitus fuit anno domini m cccc iii, feria sexta post decollacionem beati Iohannis baptiste [*in red:*] per Conradum fistulatorem [*in brown:*] in wachenheim. [*In red:*] Presens autem libellus siue excerptum reascriptus [*in brown:*] et finitus [*in red:*] est anno domini m cccc ix prima die marci."

STEGMÜLLER 5, no. 7969, p. 308-310. This manuscript listed under old signature, MS 247.

3. ff. 7v-13v <Joachim de Fiore, *Semina Scripturarum*, excerpts.> "Liber abbatis Joachimi originalis sic incipit. Queso te, o lector huius opusculi, ne presumpcionem nostram temere arguas... [f. 8r:] Incipit excerptum de libro abbatis Joachim de fine mundi. Sub prima littera a ... Ab hinc retrograde computa *** primus latinorum compotista, qui successit Romulo. Explicit tractatus ex libro abbatis Joachim de fine mundi."

No modern edition. See PELSTER, p. 329-354.

4. ff. 14r-18v "De quibusdam preuenientibus aduentum antichristi. Nota quod magister Hugo dictus de nouo castro ordinis minorum, qui floruit tempore magistri Nycolai de lira, scripsit unum sollempnum tractatum de uictoria Christi contra antichristum, scilicet anno domini m^oc^oc^ox^ov ... Et ecclesia punietur in personis multa dampna et iniurias recepi pacientes. Item ut supra in libro Cirilli." Unidentified.

Physical characteristics:

Paper, 205 x 155 mm., 30 ff.: VI (foliated II-XIII), III⁶, VII⁸. Watermarks: Cloche, as Briquet 3959-3981.

Frame ruled unevenly in ink: (1) 152 x 110 mm., 29-31 lines, (2) 143 x 103 mm., (3) and (4) 154-160 x 105-110 mm., 30-33 lines. Written in varying shades of brown ink in a cursive hand. Standard rubrication. Marginal notes and corrections in the text hand and another hand.

ff. VIIr-XIIv ruled but blank; ff. 5r-7r ruled but blank.

Contents:

5. ff. 20r-62r <Oswaldus de Corda, *Opus pacis*, beginning defec-tive.> "[cautiae generales:] // quod, sicut diuersi fuerunt grama-

tici... [to 21v:] siue alio quoconque// [22r:] Raphanus -fanus uel -ffanus... [to 23v:] quando sunt interiectiones // [24r:] eciam mutatur in an... [to 25v:] sol, luna, Hector, etc. // [26r:] Sic eciam sciati plures ... Cui cum patre et spiritu sancto par est potestas et gloria nunc et in secula, amen. Explicit opus pacis in Carthusia editum pro libris corrigendis deseruens quibuslibet aliis dominibus eiusdem carthusiensis ordinis."

Physical characteristics:

Paper, 205 x 155 mm., 42 ff.: (?), possibly VI - 1, 4, 5, 8, 9, 12; + 1)²⁵, 3 VI⁶, I⁶ (f. 63 foliated as 63/64). Watermarks undetermined.

Frame ruled with a lead point, 158 x 103 mm., 25-28 lines. Written in a cursive script, with many hairlines and sharp, pointy letter forms; the same hand probably wrote (IV) and (IX). Standard rubrication. Some catchwords visible. Marginal notes and corrections in the text hand and a hybrida hand to f. 40r, "de accentibus": ff. 20r-22r at the top in the second hand "ihesus maria christus", f. 23v, 30v, "maria ihesus iohannes" – perhaps marking each page as correction was completed.

f. 19r ruled but blank. f. 19v, note in a cursive script: "Ier. Fratres karissimi fugite de medio babilonis et salute animas uestras [Ier. 51:6], quia in multiloquio submergitur ueritas, in magnis diuiciis humilitas, in deliciae castitas, etc., que omnia trahunt ad infernum," then below, 9 lines probably in the same hand: "Anno domini m cccc xviii vel circa predicabat in francia et katholonia etc. quidam frater ordinis predicatorum nomine Vincencius [Vincen-t Ferrer] qui in uita sua multa fecit miracula sicut et post mortem eius multa fecit et facit..."

ff. 62v-63/64v unruled, blank.

III

6. ff. 66r-103r <Robertus Boyselli (Beyselli), *Expositio psalmo-rum*.> "Assit in principio sancta maria. Beatus uir, qui non abiit in consilio. Aduentum est quod ubi doctores hanc noticiam autore ... in coelo super angelos gloriose regnantis et omnium sanctorum et electorum dei, amen, amen, amen, fiat, fiat, fiat. Explicit psalmorum exposicio breuissima."

STEGMÜLLER 5, no. 7370, p. 117-118; this manuscript not listed.

7. ff. 103v-115v <Excerpts from unknown works.> "Cum secundum apostolum ad hebreos xi capitulo, sine fide impossibile sit placere deo... [104v:] Precepta decalogi... [105v:] De sacramentis... [106v:]

De septem vitutibus... [115v:] ipse devitet insaniam aut deficien-
tem puniat ignaviam. Et sic est finis, deo gracias."
Identified by HAUREAU as *De praecceptis et sacramentis*, in Cler-
mont-Ferrand MS 158.

8. ff. 116r-122v "De iusticia et pertinentibus ad eam. Iob historia c.
xi, si iniuriate que est in manu tua abtuleris a te ... beati miseri-
cordes quoniam ipsi misericordiam consequuntur etc. Finis
huius."

Unidentified.

9. ff. 123r-128v "De dilectione. Dilectionem tuam actencius depre-
cor quatinus inter infinita dei beneficia ... [128r:] De iudicio
postremo. Nullus hominum scit tempus iudicii nec diem quando
veniet dominus, Iherimiah propheta dicit ... Explicit tractatus bo-
nus de moribus bonis."

Unidentified.

10. ff. 130r-144r <Thomas à Kempis, *De imitacione Christi*, Liber I.>
"Qui sequitur me, non ambulat in tenebris, dicit dominus. Hec
sunt verba Christi, quibus ammonemur, quatenus uitam eius et
mores imitemur... tantum proficias quantum tibi ipsi uim intuleris.
Et sic est finis, deo gracias."

Thomas à Kempis, *De imitacione Christi* – ed. T. Lupo, S.D.B.,
1982.

Physical characteristics:

Paper, 205 x 155 mm., 80 ff.: 3 VI¹⁰⁰, (VI + II)¹⁰¹, (VI - 10-12)¹⁰², III¹⁰³,
2 IV¹⁰⁴. Watermarks undetermined.

Variously ruled: (6) to f. 77r, frame ruled in ink, 156-160 x 90-97
mm., thereafter side margins only ruled, 28-33 lines, increasing
in number toward the end; (7) side margins ruled in ink, 153 x
92 mm., 30-31 lines, from f. 112r no ruling, horizon slopes up-
ward, 38-43 lines; (8) and (9) side margins ruled very lightly, 170
x 115 mm., 36-39 lines, upward-slanting horizon; (10) side mar-
gins ruled in ink, 145 x 94 mm., upward-slanting horizon. Written
by one scribe in a cursive script. Standard rubrication, so-
metimes smeared. One blue initial, f. 82v.

f. 65r, notes in a sixteenth century cursive. f. 65v, 129rv blank.

Contents:

ff. 145r-154v <Flavius Josephus, *Antiquitates*, excerpts.> "De tri-
bus sectis fideorum. Iosephus libro antiquatum xiii tempore

machabeorum scilicet Ionathe summi sacerdotis tres hereses iu-
deorum fuerant... [150r:] Quales uiros habuerunt Esseni. Herodes
primus... [150v:] De ordine sacerdotum..."

Physical characteristics:

Paper, 205 x 155 mm., 10ff.: V¹⁰⁵. Watermarks undetermined.
Frame ruled in ink, 149 x 110 mm. Written in a hasty cursive script,
probably the same as (II) and (IX), 29-31 lines. Standard rubri-
cation.

Contents:

12. ff. 155r-171v <Passauer Anonymus,> "Tractatus de hereticis pul-
cher. Audistis quia antichristus uenit, nunc autem multi antichristi
facti sunt ... mater puerorum virgo possit esse heresis est Iou-
nianii. Explicit tractatus de hereticis pulcher multum ualeens pro
katholica fide."

See A. PATSCHOVSKY, *Der Passauer Anonymus. Ein Sammelwerk
über Ketzer, Juden, Antichrist aus der Mitte des 13. Jahrhunderts*,
Schriften der Monumenta Germaniae historica, Bd. 22, Stuttgart,
1968.

Physical characteristics:

Paper, 205 x 155 mm., 17 ff.: (VI + 12)¹⁰⁶, II¹⁰⁷. Watermark: Cloche,
undetermined.

Frame ruled with a hard point or lightly with ink, 34-36 lines. Writ-
ten in a careful, somewhat ornate cursive. Standard rubrication.
Careful corrections in the text hand.

Contents:

13. ff. 172r-180r <Pierre d'Ailly?, *Compilacio episcopi Cameracensis
super eo quod beata uirgo dicitur aduocata nostra*, beginning
missing> // formidans iudicem quem sibi gratum non uidebat
exhibitit ... Et Ihesum benedictum fructum uentris tui expulso
dyabulo nobis ostende, amen. Explicit compilacio episcopi Ca-
meracensis super eo quod beata uirgo dicitur aduocata nostra."

14. ff. 180r-197v <Materials relating to the trial of two Fraticelli in
Avignon, January 1354.> "Incipit sermo quem fecit dominus car-
dinalis Albus in palacio apostolico contra duos fratres Franciscum
et Iohannem hereticos de tercia regula ordinis beati Francisci, qui
fuerunt combusti prope Avinione die xx^a in mensis Januarii anno
domini m^{ccc}iiii^o. Attende a falsis prophetis... [f. 186r:] qui sine

fine regnat per omnia secula amen. In crastinum uero postea predicta prefatus frater Franciscus de arguata... [192r:] Ista est sententia, que continetur in constitutionibus pape Johannis XXII de paupertate Christi, et est contra duos hereticos in Avinione combustos anno domini m^occe^o liii^o feria tercia post festum pentecostes. Motivum principale ut creditus fuit littera que sequitur. Vniuersis Christi fidelibus presentas litteras inspecturis... [194r:] Explicit hoc. Sequitur constitutio papalis super hoc... [194v:] Sequitur confessio eorum..."

Physical characteristics:

Paper, 205 × 155 mm., 27 ff.: VI¹⁸³, IV¹⁹¹, (IV – 8)¹⁹⁸. Watermarks undetermined.

Line ruled in lead, 133 × 103 mm., 23 or 24 lines. Written in a fourteenth-century cursive hand, the same as that of the *Rubrica* in Ms. I 577. Marginal notes and corrections in the same script, but with a lighter ink. Catchword visible f. 183v.

ff. 197v–198r Portions of a notarial instrument of 1353, prepared at the command of one "Dominus Fridericus".

f. 198r "Articuli hereticorum Waldensium in Moguncia...", crossed out. f. 198v blank.

VII

Contents:

15. ff. 199r–200r "Instrumentum reuocacionis domini Bonifacii pape IX contra Beghardos etc. In nomine domini amen. Nouerint uniuersi ad quos presens instrumentum publicum peruerenter..." . Sedit apostolice 1395 January 31, ed. Mosheim S.409f.

16. ff. 201r–202r "Isti sunt xxvi articuli impositi magistro Eckardo, ut asseritur a papa Johannes XXII..."

17. ff. 203r–204v "Articuli Martini Moguntie in Colonia concremati..." The articles (f. 203r) mistakenly precede the introduction (f. 204r), but marginal notes point this out to the reader: f. 203r "Principium siue preambulum illorum articulorum quere infimus 'In nomine' etc.", f. 204v "Quere supra ante duo folia ubi articuli incipiunt, quia hic est prologus articulorum, qui debet ipsos precedere, sed ex negligentia sic scriptum est."

18. f. 205r "Articuli heresiorum Falconis et suorum in Pingwia [= Bingen] concrematorum anno domini 1393^o."

19. ff. 205v–206r "De scismate paparum. Conclusiones uniuersitatis Parisiensis contra Benedictum papam in Auinione."

Physical characteristics:

Paper, 205 × 155 mm., 8 ff.: IV²⁰⁶ (first two folios cut out, replaced). Watermarks undetermined.

(15) frame ruled in ink, 154 × 105 mm., 31 lines. Written in a rapid cursive hand; the same hand wrote (19), (16), (17), and (18) unruled. Written in one or more cursive hands of the late fourteenth or early fifteenth century. Standard rubrication.

f. 200v ruled but blank; ff. 202v, 206v blank.

VIII

Contents:

20. ff. 207r–213r <Bull Ad nostrum. Gloss by Johannes Andreae.> "De Beghardis et beginis. viii articuli eorum hereticant. Ad nostrum qui desiderantur..."

21. ff. 213rv <Gloss on "obedientia".>

22. f. 214v "Propositiones fratris Heuet [? for Herveus] de ordine fratrum predicatorum domus Parisiensis. Maior est unio ypostatico in Christo..."

Physical characteristics:

Paper, 205 × 155 mm., 8 ff.: 2 II²¹⁴. Watermarks undetermined.

Frame ruled in ink, 165 × 125 mm., 32 lines. (20) and (21) written in a fourteenth century cursive with a two-compartment *a*; (22) written in the same hand as (17).

f. 214r blank.

Binding:

Bound between 1470 and 1520 with brown boards, the spine reinforced with brown leather; a double-lined rectangle tooled on front and back. Of one brass clasp only the back anchor remains.

f. 1rv Table of contents in a seventeenth-century hand.

The front and back pastedowns are parchment fragments from an eleventh-century lectionary, containing readings for Eugenius, for June 28, etc.

Provenance:

Written apparently by various individuals in the last decades of the fourteenth and the first decade of the fifteenth century at the charterhouse of Mainz; (2), copied from an exemplar finished by Conrad Piper in Wachenheim (near Ludwigshafen on the Rhine above Mainz) on July 5, 1403, was completed on March 1, 1409. The *Opus pacis* (II) was, at the time of the first catalog of

the charterhouse library (Mainz, Stadtbibliothek MS I 577: 1466-70) a separate volume, with the signature "M XI Qr", while the rest of the contents comprised volume "M V T"; by the time of the second library catalog (Mainz, Stadtbibliothek MS I 576: 1520), the *Opus pacis* had joined the other contents and its former signature was given to another volume: see List and POWITZ, p. 13 and SCHREIBER, p. 57.

The volume probably remained at the charterhouse after its dissolution by Kurfürst Friedrich Karl Joseph von Erthal in 1781: the possessions, including the books, were made over to the university, but by 1783 the university had not yet moved the majority of the books. They came to the Stadtbibliothek by 1802. See SCHREIBER, p. 180-189.

Old signature "Num. 247", f. ir, dating from the time of the third catalog of the books of the charterhouse, made in 1718: see f. 26v in the catalog (Mainz, Stadtbibliothek MS III 68) and List and POWITZ, p. 14.

Biography:

G. KREUZER, *Heinrich von Langenstein. Studien zur Biographie und zu den Schismatraktaten unter besonderer Berücksichtigung der Epistola pacis und der Epistola concilii pacis*, Paderborn, 1987, p. 62-63, notes 128 and 129.

F. PEISTER, S.J., "Ein Elogium Joachims von Fiore auf Kaiser Heinrich II. und seine Gemahlin, die heilige Kunigunde," in *Liber Floridus: Mittel-lateinische Studien. Paul P. Lehmann zum 65. Geburtstag ... gewidmet* ... hrg. von B. Bischoff und H.S. Brechter, St. Ottilien, 1950, p. 329-354.

G. List and G. POWITZ, *Die Handschriften der Stadtbibliothek Mainz*, Band I, Wiesbaden, 1990.

H. SCHREIBER, *Die Bibliothek der ehemaligen Mainzer Kartause. Die Handschriften und ihre Geschichte*, Zentralblatt für Bibliothekswesen, Beihet 60, Leipzig, 1927.

P. LEHMANN, p. 129.

R.H. and M.A. ROUSE, p. 338, 339.

Mb Mainz, Stadtbibliothek MS II 276

Mainz, St. Michael O.Cart., s. xv

The volume consists of seven parts, all of paper, 208 × 146 mm. Binding from the fifteenth century.

I

Contents:

1. ff. 1r-3v <Ioannes Beleth, *Summa de ecclesiasticis officiis*, cap.

55, 56.> "Ex summa M. Johannis Beleth et rationali diuinorum de diuisione anni. Notandum quod sicut annus solaris quatuor temporum successione dilabitur ... ut per utrumque testamentum nativitati Christi testimonium perhibeat." Ioannes Beleth, *Summa de ecclesiasticis officiis* – ed. H. Douteil, C.S.S.P., 2 vols., CCCC 40-40A, 1976, vol. 2, p. 97-103.

2. ff. 4r-5r "Ex Jordano de diuisione officiorum dominicalium per annum. Annus dividitur in quatuor partes secundum quatuor, que de Christo in euangelio principaliter traduntur... Et tunc terminatur summa locutus quarte partis generali."

Unidentified.

3. ff. 12r-14v <Jean Gerson, *Lettre à ses soeurs*, Latin translation> "Epistola M. Johannis Gerson ad sorores de oracionibus faciendis iuxta numerum septem dierum, siue de quo quis per singulares dies cogitare debeat. Sororibus meis in Christo Ihesu carissimis et dilectissimis salutem ... specialius uero pro parentibus, cognatis et amicis uiuis ac mortuis. Fiat finis."

Ed. E. Du Pin, III, p. 602-605; French version in Johannes Gerson, *Opera omnia* – ed. P. Glorieux, vol. 2, 1960, p. 14-17.

Physical characteristics:

Paper, 208 × 156 mm., 17 ff.: (VI - II)^u, III^v. Water-marks: Lilien, similar to Piccard 13, III:1688 (Frankfurt a.M. 1503); Lilien, perhaps of the type Piccard 13, I:596-634 (Rhineland 1480s-1500s).

Frame ruled very lightly with a hard point, 155-165 × 85-90 mm., 30-36 lines. Written in a fifteenth-century cursive hand in brown ink. Standard rubrication on the first pages only of (1) and (2), ff. 1r, 4r, and throughout (3). Marginal notes in the text hand. ff. 9v-11v, 15r-17v blank.

II

Contents:

4. ff. 18r-21r "Extracta ex Roberto de Licio de conceptione. Non-dum erant abyssi et ego iam concepta eram ... ut sic mereamur ipsa interueniente sui filii gratiam acquirere et gloriam celestem tandem letanter ingredi, amen."

Unidentified.

5. ff. 21v "Bernardus super salve regina sermone quarto. Tu ergo domina ... que, tamen uidetur sonare magis sanctificationem in utero quam preservacionem."

Unidentified.

Physical characteristics:

Paper, 208 × 146 mm., 8 ff.: IV³⁵. Watermarks: Lilien, as (I). No visible ruling, writing space ca. 170 × 100 mm., 42-46 lines. Written in dark brown ink in a fifteenth-century cursive. No rubrication.
ff. 22r-25v blank.

III

Contents:

6. ff. 28r-71r <Oswaldus de Corda, *Opus pacis*.> "Incipit prologus in opus pacis. Quoniam difficultimum est ad correctionem librorum iuxta statutorum nostrorum tenorem ... cui cum patre et spiritu sancto par est potestas et gloria nunc et in secula. Amen. Explicit opus pacis in carthusia editum pro libris corrigendis deseruiens quibuslibet aliis dominibus eiusdem carthusiensis ordinis."

Physical characteristics:

Paper, 208 × 146 mm., 49 ff.: (VII – 13)³⁸, 3 VI⁷⁴. Watermarks: Lilien, as (I) and (II), above. No ruling visible, writing space ca. 157-95 mm., 28-30 lines. Written in a rapid, careless cursive, with trailing vertical strokes and large, sweeping abbreviation marks. Standard rubrication, probably by another hand. Some guide letters visible. Extensive and minute corrections by at least one other hand: capitalization and punctuation, accents, conjunctions, etc.
ff. 71v-74v blank.

IV

Contents:

7. ff. 75r-108v "Manus fortium diuicias parat, prouerbiorum x^o. Quoniam ueritas licet ipsa per se et ex ea sequi non potest. Ex omnibus potenciis te laudo, benedico et glorifico creatorem, distinguenter et gubernantem uniuersa, tu es substancia perfectissima."
Unidentified.

Physical characteristics:

Paper, 208 × 146 mm., 36 ff.: 2 VI⁹⁸, V¹⁰⁸. Watermarks: ff. 75-98 Buchstabe P; ff. 99-108 Ochsenkopf. Frame ruled lightly and irregularly with a lead point, 148-162 × 95-110 mm., 28 lines on the first folios, increasing to 41 lines by the end of the treatise. Written with dark black ink in a fifteenth-century hybrida. Space left for initials and-rubrics, but no rubri-

cation. The first six folios of each of the first two quires numbered 1 through 6. ff. 95-96 slightly damaged, perhaps by water.

V

Contents:

8. ff. 109r-112r <Jean Gerson, *De auctoritate concilii*, incomplete.>
"In sequenti opere ad uidendum de auctoritate congregacionis filium uniuersalem ecclesiam representatis sine consensu summi pontificis facte, erunt xiii articuli ... decima quarta conclusio [This is actually Article 11, Conclusion 1]: in potestate animarum regitua multitudo Christianorum non est preponenda Christi uicario, sed bene iniunctu et consiliatiua."
Johannes Gerson, *Opera omnia* – ed. P. Glorieux, vol. 6, 1965, no. 269, p. 114-121.

Physical characteristics:

Paper, 208 × 146 mm., 6 ff.: (IV – 6,7)¹¹⁴. Watermarks undetermined.

Side margins ruled in ink, 155 × 95 mm., 35-38 lines. No rubrication. Marginal notes in the text hand.
ff. 112v-114v blank.

VI

Contents:

9. ff. 116r-128r "Vtrum dominica die quem ex tradizione ecclesie Christi fideles suscepserunt solemniter celebrandum ab omni opere servili ... que tunc erant de primaria uniuersi constitutione et tantum de isto problemate."
Unidentified.

Physical characteristics:

Paper, 208 × 146 mm., 14 ff.: VII¹²⁸. Watermark: Traube, similar to Piccard XIV 595 (Freiburg im Breisgau 1450).

Frame ruled in ink, 150 × 95 mm., 31-34 lines. Written in a hybrida textualis. Standard rubrication. Quire signatures in the bottom margin, cropped. Marginal notes and corrections in another hand.

f. 115r blank save for mark of ownership (see *Provenance*). f. 115v a note in the text hand: "Opus seruile est opus laboriosum ad sustentacionem uite corporalis principaliter, non tamen necessario pro tunc spectans. Dicitur corporalis ad differenciam uite spiritualis, dicitur principaliter quia incidentaliter omnia ser-

uiunt spiritui, dicitur non necessario pro tunc spectans propter opera seruilia, que non possunt obmitti, ut induere se, cibare, etc."

VII

Contents:

10. ff. 129r-136r <*Diagram of Latin conversational phrases for various situations.*> "Vt iuuenes aliquantulum modum latinitatis acquirant per quem suis superioribus obedient, eos saluent ... Quicunque scilicet se absentauerit aut in scolis truffauerunt, hic scribendus erit. Deo gracias."

Unidentified.

Physical characteristics:

Paper, 208 × 146 mm., 8 ff., IV^{med}. Watermarks: Pot, similar to Briquet 12573 (Brunswick 1547).

Frame ruled with a lead point around each bifolium, 160 × 240 (across two pages) mm., 20-27 lines. Written in a fifteenth century cursive. No rubrication.

f. 136v blank.

Binding:

Bound in wooden boards half-covered with white swine leather, the exposed wood tooled in a double-lined rectangular pattern with diagonals, blind stamps of blossoms, lilies, and an unidentified animal. On the spine: "K 45", with contents (almost illegible). On the front: "Opus pacis" in brown ink, the signature "M V S", twice, and "Bellulus de admirabili sac**". One brass and leather closure, clasp missing.

The codex formerly included additional quires (one or two) in the front and back. The parchment pastedowns were also removed. In the front, fragments of two pastedowns remain: one containing fragment of a text surrounded by a table of contents, not of this manuscript; the other a scrap on which only "Jacobi" is visible. At the back, the last flyleaf and pastedown are very brittle. On the flyleaf an etymological text: "nichil. Luxus -xus -ui, inde luxuria -e eciam luxuries -ei a quo luxuriosus -sa -sum et luxuriose adueretur et luxurio -as -ami. Ligo -ges...". Ruled in two columns, 163 × 53 mm. The back pastedown is ruled as the flyleaf, but blank.

Provenance:

Part or all of the volume came from the charterhouse of Freiburg im Breisgau, Johannesberg, according to the note on f. 115r:

"Pertinet ad domum ordinis Carthusiensis prope Friburgum"; the last word of this was struck and replaced by "Mogunciam". SCHREIBER, p. 57, thought that the signature "K 45" postdated the Mainz Carthusian signature "M V S", but I think it probable that "K 45" was the volume's signature in Freiburg; the front pastedowns may have contained references to Freiburg, and so were removed. "Opus pacis" written on the cover. The codex is listed in the second catalog of the Mainz charterhouse library (Mainz, Stadtbibliothek, MS I 576: 1520), but not in the first (Mainz, Stadtbibliothek, MS I 577: 1466-70), and so probably arrived after 1470.

Bibliography:

G. P. KÖLLNER, "Die Opus-Paci-Handschrift im Lectionarium des Ehemaligen Benediktenklosters St. Jakob vor den Mauern von Mainz," in *Universitas: Dienst an Wahrheit und Leben, Festschrift für Bischof Dr. Albert Stuber*, 1960, vol. 2, p. 258-261.

G. LIST and G. POWITZ, *Die Handschriften der Stadtbibliothek Mainz*, Band I, Wiesbaden, 1990.

H. SCHREIBER, *Die Bibliothek der ehemaligen Mainzer Kartause. Die Handschriften und ihre Geschichte*, Zentralblatt für Bibliothekswesen, Beiheft 60, Leipzig, 1927, p. 57, 83.

R.H. and M.A. ROUSE, p. 338.

N Bernkastel-Kues, Hospitalbibliothek MS 12

Nicholas of Cues, s. xv^{med}. (1446, 1449)

The volume consists of four parts, all on paper, 288 × 210 mm. Binding from the second half of the fifteenth century.

I

Contents:

1. ff. 11r-32r <*Tractatus de correctione biblie.*> "Assit deus et sanctus Pantaleon. Incipit correctio biblie. Quoniam supra scripturas uerbi sacri eloquii necesse est, ut fundamento ueritatis firmiter immittantur ... Explicit tractatus de correctione biblie, scriptus Moguncie anno domini m^ocxxxiv^o, finitum ipso die xxiii mensis Augusti [Tuesday, 23 August, 1446], qui erat uigilia Bartholomei apostoli per me, Johannem de Cusa mani hora quinta in domu decani sancti Johannis Moguncie contra sanctum Johannem." Ascribed to Hugh of St. Cher by DENIFLE, p. 293-294; he includes this manuscript in his list as Cues 13.

2. ff. 33r-52r <*Augustinus, Locutionum in Heptateuchum libri VII.*> "Retractatio huius operis ita se habet ... Explicit locutiones Iudi-

cum qui est sancti Augustini liber septimus; finitus ipso die sancte Praxedis virginis [Thursday, 21 July] anno 1446, Moguntie." Augustinus, *Locutionum in Heptateuchum libri VII* – ed. I. Fraipont, CCSL 33, Turnholt, 1958, p. 379–465.

Physical characteristics:

Paper, 288 × 210 mm., 52 ff.: VI¹², 2 V³², VI⁴⁴, IV⁵². Watermark: Traube, similar to Piccard XIV, 551 (Köln 1370).

Frame ruled carelessly in brown or red ink to f. 15v, thereafter with a hard point, 191 × 128 mm., 41–45 lines. Written in a fifteenth-century cursive, with forked ascenders, open round s. Large and lumpy initials, standard rubrication in faded red ink in (i); in (z) the lemmata are in brown, outlined in red. Horizontal catchwords in the bottom margin, brown with initials slashed with red. Marginal corrections in brown and red, in the same hand and in another hand (Nicholas of Cues?).

f. 52v blank.

II

Contents:

3. ff. 53r–69r <Oswaldus de Corda, *Opus pacis*.> "Liber Oswaldi de discrecioне corrigendi libros magistri alias valde [bonum?]. <Q>uoniam difficilimum est ad correctionem librorum ... cui cum patre et spiritu sancto par est potestas et gloria, nunc et in secula, amen. Deus deit nobis suam pacem. Explicit opus pacis in carthusia editum pro libris corrigendis deseruens quibuslibet aliis dominibus eiusdem carthusiensis ordinis; finitus confluencie 1449 12^a novembries [Wednesday, 12 November]."

Physical characteristics:

Paper, 288 × 210 mm., 22 ff.: VI⁶⁴, V⁷⁴. Watermark: Traube, similar to Piccard XIV, 376 (Frankfurt a. M. 1430).

Frame ruled with a hard point, 198 × 128 mm., 42– lines. Written in a very plain cursive, possibly the hand of Nicholas of Cues (see *Provenance*, below). Space left for the initials to be added in colored ink, but this was never done.

ff. 69v–74v blank.

III

Contents:

4. ff. 75r–113r <Dionysius Cartusianus, *Monopanton*, autograph.> "Adunatio sive contemporatio epistoliarum sancti Pauli. Reuerendissimo in christo patri ac domino domino Nicolao de Cusa, sa-

croscante romane ecclesie cardinali preclaro et nunc sancte ac apostolice sedis legato de latere per Angliam atque Almaniam patri ac preceptoru suo in serenissimis caritatibus uisceribus cordialissime predilecto frater Dionisis carthusiensis. Paulus seruus thesu christi ... quem uidit nullus hominum, sed nec uidere potest, cui honor et imperium sempiternum amen. Dominus deus et pater omnium, qui super omnes et per omnia et in omnibus nobis."

f. 114rv table of chapters of the preceding.

Dionysius Cartusianus, *Opera omnia*, Montreuil-sur-Mer, Tournai, Parkminster, 1896–1913, 1935, vol. 14, p. 465–537.

Physical characteristics:

Paper, 288 × 210 mm., 54 ff.: 3 VI¹⁰, III¹⁶. Watermark: Anker. Frame ruled with a hard point, 205 × 123–130 mm., 35–39 lines. Written in a neat hybridis with a thick pen, ornamental features such as forked ascenders and hairlines, and many abbreviations. Neat but lumpy initials in almost orange ink, capitals traced over in red. Guide letters, some catchwords visible. Marginal notes and corrections in the same hand, save for notes f. 75r, 109v, and 113r.

ff. 115r–116v, blank and unruled.

IV

Contents:

5. ff. 117r–121r "Canones epistoliarum Pauli. Deus uerax est spiritus quoque deus ... Heb. 12, Phil. 2, 4, 13, 21 et sic est finitus. Expli-cant canones epistoliarum Pauli."

Unidentified.

Physical characteristics:

Paper, 288 × 210 mm., 10 ff.: V³⁵ (f. 126 pasted down). Watermark: Traube, similar to Piccard XIV, 43 (Köln 1461).

Frame ruled very lightly with a hard point, 236 × 150 mm. Written in a fifteenth-century cursive. The ninety canons numbered in red with Roman numerals, lemmata underlined in red.

ff. 121rv–125v blank.

Binding:

Bound in red morocco leather over boards, fifteenth century, the back replaced by dark brown leather. The titles of the first four works written in brown directly on the front cover. One paper flyleaf in the front with a Turm watermark, Piccard III, 464 (Brixen, München, Nürnberg 1457–60).

Provenance:

According to the colophon of (1), the scribe of (1) and (2) was Johannes Stam of Cues (not a brother of Nicholas). Perhaps the invocation of St. Pantaleon at the beginning of (1) means that he began working on the feast of this saint, 28 July, namely one week after he had finished with (2). He wrote in the house of the dean of St. Johannes in Mainz, where Nicholas of Cues was probably staying: Nicholas was in Mainz from August of 1446. See *Acta Cusana I/2*, p. 523. (II), copied in Koblenz, was probably made by Nicholas from an exemplar owned by the Carthusians of Beatusberg, in Koblenz, or by a Carthusian for him; Nicholas was a special benefactor of this house. (III) is the autograph copy of Dionysius of Rijkel's *Monopanton*, addressed to Nicholas of Cues: see EMERY, vol. 1, p. 29. The four parts of the volume were bound together in the second half of the fifteenth century; it has apparently remained at the Hospitalbibliothek since then.

Bibliography:

- Cataloged in J. MARX, *Verzeichnis der Handschriftensammlung des Hospitals zu Cues bei Bernkastel an der Mosel*, Trier, 1905; repr. Frankfurt am Main, 1966.
 H. DENIFLE, "Die Handschriften der Bible-Correctorien des 13. Jahrhunderts," in *Archiv für Literatur- und Kirchengeschichte des Mittelalters*, ed. H. Denifle, F. Ehrle, vol. 4, Freiburg im Breisgau, 1888, p. 263-311 (as Cues Ms. 13).
 K. EMERY, JR., *Dionysii Cartusiensis opera selecta. Prolegomena: Bibliotheca Manuscripta*, 2 vols., CCCM 121-121A, Turnhout, 1991, vol. 1, p. 29, 48, 164, 226.
 P. LEHMANN, p. 129.
 R.H. and M.A. ROUSE, p. 338, 345.

Ta Trier, *Stadtbibliothek MS 1924/1471 8°*

Trier, St. Alban O.Cart., s. xv

The volume consists of eight parts, including an incunabulum; paper and parchment, 215 x 155 mm. Originally bound probably in the last decade of the fifteenth, or early in the sixteenth century.

I

Contents:

1. ff. 1r-23r <*Jacobus de Clusa, De triplici genere hominum prelatorum, actiuorum, et contemplatiuorum.*> "<M>aestate euangelica edocti nouimus ... super illud quod poscimus Iesus Christus

per secula benedictus, amen. [*Underlined in red.*] Hec scripta de triplici statu hominum, scilicet prelatorum, actiuorum, et contemplatiuorum, ut uolui, inculto et rudi stilo comportata, cuilibet beneiuoli lectori oblata esse cupio ad emendandum et, si placet, ad legendum, ad edificandum se ipsum et alios, ut ex his salubreret recreatum cum nulli statui deesse credantur aliqui qui ad sinistram in die generalis resurrectionis erunt locandi, sicut eciam aliqui ad dexteram. Qui austius quam cuilibet studeat uenire et timore pene et amore iusticie, ut in illa omnibus moralibus metuenda die securior ualeat iudici Christo occurrere. Optoque in uim meritis qualiscumque laboris huius participem me fieri orationum omnium electorum deo, soli non mihi gloriari per hoc optando, amen. Autorisante 1453 anno sanctissimi domini nicolao papa v." No modern edition. MEIER, no. 43, p. 42.

2. ff. 24r-52r <—, *De cautelis diuersorum statuum in ecclesia.*> "Vas electionis Paulus dum adhuc in hoc fragili corpore militaret ... superibus sui ipsius temerarius et litigiosus excusator. Anno domini 1455 calixti pape iii tempore anno primo fiat."

MEIER, no. 81, p. 66.

3. ff. 55r-73r <—, *De erroribus et moribus Christianorum.*> "Spiritus sanctus per organum diuini prophete Ieremie ... quod nobis omnibus largi dignetur medicus summus animarum nostrarum Iesus Christus per secula benedictus, amen. Anno domini 1452 autorisante in ecclesia militante monarca nicolao papa quarto [sic]."

MEIER, no. 78, p. 63.

4. ff. 74r-88v <—, *De cognitione causarum et effectuum secretorum.*> "Spiritus sanctus per organum suum scilicet Amos prophetam ... sique se humilians exaltabitur in presenti per graciām in futuro per gloriam ad quem nos perducat Iesus Christus per secula benedictus, amen. Fiat."

MEIER, no. 79, p. 65 (as *De cognitione eventuum futurorum*).

5. ff. 89r-110v <—, *De bono morali et remediis contra peccata.*> "Cum effrenatam et numerosam hominum multitudinem ... ne ue-niat dies iudicii. Hec autem que prescripta sunt de claustralium impugna communibus et eorum passionibus uelo referri ad illos innocentier relise et deuteo conuersantes in monasteriis quos utique laudem preconiis dignos predico et speciali dilectionis affectu amplectam quos sibi deus reseruauit in quibus et dulcum te pau-sat quorum participem me fieri semper excepto et eos si qui sanc-

tis inquantus t – corrupti mores expeririuntur communicative informatos esse cupio ut a laqueis – pescant et bonis fieri similes satagent Christo domino cooperante qui est per secula benedictus, amen. Hec a me perscripta sancto salvo iudicio cuiuslibet melius sentientis. Anno domini 1452 autorisante sanctissimo domino nostro nicola^{<0>} papa quinto."

MEIER, no. 16, p. 22.

6. ff. 111r–125v <—, *De duabus ciuitatibus Ierusalem et Babilonia et ciuibus eaurundem*.> "Rebecca consors fidei et benedictionis sancti Ysaac patriarche ... perducat ille, qui est uia veritas et uita, Iesus Christus per secula benedictus, amen. Anno domini 1455 autorisante sanctissimo domino nicolao papa quinto."

MEIER, no. 68, p. 56.

7. ff. 128r–131r <—, *De approbacione et confirmatione statutorum ordinis Carthusiensis per sedem apostolicam*.> "Ad faciendam fidem indubitatem omnibus hesitantibus ... securius expectabis quam se diligentibus promisit datus Iesus Christus benedictus per secula, amen."

f. 131v "Sint hec dicta sub correctione sancte matris ecclesie et omnium maiorum meorum *** sentientium. Tu devote romane ecclesie filia immaculata et predilecta ... Tibi a cella incolim – facile patebit ingressus dummodo virium celle sollicita fueris observationis."

MEIER, no. 2, p. 13.

8. ff. 132r–140v <—, *Regula directiva religionis ordinis Carthusiensis*.> "Eximus propheta dicitur torrente uoluptatis potatus pretermittendo angelorum et beatorum ... quam in seculo trium dierum. Hec prout nolui non prout uolui stilo depinxii certa caritate et uisa ueritate compulsius precibus deuotoris submittens ea examinationi reuerendissimi patris et domini prioris maioris Carthusiensis et cuilibet beneuolo et experto doctori, quibus in hiis sicut in aliis meis scriptis non proscripti sensibus aliorum me pericorum redere – atus. Anno domini 1456 autorisante sanctissimo domino Calixto papa tercio."

MEIER, no. 29, pp. 30–31.

9. ff. 143r–148v <—, *De frequenter celebrantibus*.> "De quotidie aut frequenter celebrantibus ... non est alius riotus quam ipsa ambulatio sua."

Part of *De cautelis diuersorum statuum in Ecclesia*: MEIER, no. 8r, p. 66.

10. ff. 148v–153r <—, *Modus resistendi contra temptationes*.> "Post hec dicemus modos resistentiarum siue repugnacionum ... omnis spiritus id est omnis suauitas supernalis."

Part of *De tentatione et consolatione religiosorum*: MEIER, no. 38, pp. 36–37.

11. ff. 154r–160r <—, *Apologeticus religiosorum*.> "Paulus egregius divini uerbi zelator ... quod nobis concedat idem Christus Iesus, qui dicturus est ea per secula benedictus, amen. Explicit apologeticus religiosorum anno 1456 autorisante calixto papa tercio."

MEIER, no. 57, p. 51.

Physical characteristics:

Paper, 215 × 155 mm., 160 ff.: 2 VI³¹ (f. 1 unfoliated), 3 V¹³, 2 VI⁷⁷, (VI – 1)⁸⁰, V⁹⁸, VI¹⁰, V¹²⁰, (III + 4)¹²⁷, V¹³⁷, (III – 5)¹⁴², (VI – 12)¹⁵³, (III + 7)¹⁶⁶. Watermarks: Mont, similar to Briquet 11804 (identical watermark in (V) below).

Line-ruled lightly with a hard point, 160–165 × 108–110 mm., 35 lines, except (1) and (2) frame ruled only, 34–38 lines. Written with a light brown ink in a clear rapid cursive script. Standard rubrication; space left for initial "M", f. 1r. Horizontal catchwords visible; some quire signatures visible in the first three quires: *a*, *b* and *c*.

ff. 23v, 52v–54v, 73v, 126r–127v, 141r–142v, 153v blank, as well as ff. 63v–64r, probably an oversight.

II

Contents:

12. ff. 161r–193r <Oswaldus de Corda, *Opus pacis*.> "Quoniam difficultimum est ad correctionem librorum ... cui cum patre et spiritu sancto par est potestas et gloria, nunc et in secula, amen. Explicit opus pacis in Cartusia editum pro libris corrigendis de seruens quibuslibet alii dominibus eiusdem Cartusiensis ordinis. Deo gratias."

LEHMANN took the excerpts printed in his "Bücherliebe und Bücherpflege" from this manuscript.

13. ff. 194r–195v <Rubrica de cautelis notandis pro emendatore et correctore librorum.> "Caveat corrector, ne incaute libros emendet..."

Transcribed in Appendix I. Also in Mainz, Stadtbibliothek MS I 577 (incomplete).

14. ff. 195v-197v "Viso de sillabis..." Discussed by KÖLLNER, p. 259-261.
15. ff. 198r-199r <Iohannes Andree, *Casus concessi tempore generalis interdicti*.> "Item prohibiti..."
16. ff. 199r-200v "Item alii casus secundum alios doctores."
17. ff. 200v-201v "Hugo de excommunicatione maiori, cuius xvi casus hic subscrubuntur."

Physical characteristics:

Parchment, 212 × 153 mm., 41 ff.: 3 IV¹⁸⁴, (V – 10)¹⁹¹, 2 II²⁰¹.
 (12) line-ruled with a hard point, prickings visible, 163-166 × 107-110 mm., 32 lines. Written with a medium brown ink in a clear and careful *hybrida* script. Standard rubrication: plain and lumpy initial "Q", f. 161r, some guide letters visible in bottom margin. Corrections by the *hybrida* hand of (17), (13) and (14) in another hand. Ruled 167 × 108 mm. Initial "V", f. 195v, in blue. (15) and (16) in a third script, a cursive, with black ink. Ruled 164 × 104 mm. (17) written by the correcting hand of (12).
 f. 193v blank.

III

Contents:

18. ff. 202-231 Johannes Trithemius, *De statu et ruina monastici ordinis* (Köln 1493).
 Repr. *Opera pia et spiritualia*, ed. Johannes Busaeus, SJ. (Mainz 1604, 1605).

IV

Contents:

19. ff. 232r-243r <Regiomontanus, *Contra Cremonensis or Disputationes super deliramenta theoricarum Gerardi Cremonensis*.> "Si quis forte roget, quam ob rem potissimum ... Mar.: Et tu recte ualet. Mathematicis Erfordianis clarissimis magistris Christiano, Iohanni Treuiro, Gotfredo Yelack corrigendi quodue bene dictus est approbadu facutas iure permittitur, laus Deo patribus antiquis [2 illegible words]. Rudolffus Rome ex basilica apostolorum principis Petri anno a nativitate Iesu Christi 1464 28 die augusti mensi, ubi mortuo Pio II pontifice maximo Romane ecclesie cardinales concluae intrarant, in quo Paulum II pontificem maximum penultima die mensis eiusdem hora 14 elegerunt, infra scripti commentarii in planetarum theoricas a Iohanne astronomico natione germano familiari quoque gracissimi ac doctoris amantissimi cardinalis Greci alias uicem editi sunt."

Physical characteristics:

Paper, 214 × 150 mm., 12 ff.: VI²⁴³. Watermarks: Mont, similar to Briquet 11796.
 Side margins ruled in ink, 160 × 102 mm., 32-39 lines. Written with a light brown ink in cursive script: the names of the speakers (*Johannes, Martinus*) emphasized with darker, thicker strokes. Parentheses, f. 232r. No rubrication. Marginal notes or gloss in a lighter ink.
 f. 243v ruled but blank.

V

Contents:

20. ff. 244r-366r "Tractatus Johannis Nyder de reformacione cenobitici status. Rogatus sum a te pater mi, qui reformationis officio in tuo collapso ordine insistis ... ad quam uos ipse perducat, qui etc. Explicit tractatus de reformatio status cenobitici magistri Johannis Nider. Deo gracias."

Physical characteristics:

Paper, 218 × 152 mm., 124 ff.: 10 VI¹⁶¹, II¹⁶⁷. Watermarks: ff. 244-251 Mont, similar to Briquet n°804 (identical watermark in (I) above); ff. 292-367 Ochsenkopf.
 Frame ruled lightly with a hard point, 148-158 × 88-94 mm., 33-36 lines. Written in a cursive script. Standard rubrication, simple lumpy initials, 6-line "R" with void pattern, f. 244r. Corrections in the text hand. Some cropped catchwords and quire signatures, starting with *at*, visible. Another hand, probably that of the table of contents, has numbered the list of chapters, ff. 244r-247v, and foliated the work from f. 248 to the end.
 ff. 366v-367v unruled, blank.

VI

Contents:

21. ff. 368r-390r <Ps.-Augustine, *Meditationes*.> "Vigili cura mente sollicita summo conatu sollicitudine continua decet nos inquirere et addiscere..."

HAURÉAU cites this treatise in two Cambrai mss., 201 (206) and 251 (261).

Physical characteristics:

Paper, 218 × 152 mm., 24 ff.: 2 VI³⁹¹. Watermarks: Buchstabe P.
 Frame ruled with a hard point, 140-146 × 90-96 mm., 25-26 lines.
 Written in a *hybrida* with many hairlines with very few abbre-

viations. Standard rubrication: plain and lumpy initials, some guide letters visible. Catchword in the gutter, f. 379v. Quire signatures *qq 1-6* (ff. 368-73) and *rr 6* (f. 385).

f. 391r added note in another hand: "Hugo super regulam sancti Augustini: paupertas et humilitas generant caritatem, caritas uero unitatem atque concordiam, unitas autem et concordia efficiunt nos templum dei." PL 176: 890D-891A.
f. 391v blank.

VII

Contents:

22. ff. 392-400v "Mahomed liber restauracionis et oppositionis numerum. In nomine dei pii et misericordis ... que hiis atramentum agendum est. Deo gracias, per quem non est aliis. Explicit liber restauracionis et oppositionis numeri, quem Robertus Cestrensis de arabico in latinum in civitate Secrobiensis transtulit era m^oc^o lxxxii."

Unidentified.

Physical characteristics:

Paper, 215 x 142 mm., 10 ff.: V⁴⁰¹. Watermarks: Buchstabe A. Side margins ruled in ink, 177 x 106 mm., 37-43 lines. Written in a heavily abbreviated cursive script. Many marginal notes and drawings in the text hand. Standard rubrication ceases after f. 397r.

f. 401r, notes on triangles. f. 401v blank.

VIII

Contents:

23. ff. 402r-423v <Henricus Septimellensis, *Elegia de diuersitate fortunae et philosophiae consolacione*.> "Quomodo sola sedit probitas ... quam morientis amor. Explicit Henrici liber hic que Samariensis materiam miseriam qui ante sequentes [sic]"
PL 204: 841-868.

24. f. 424rv <Frederick III, Letter to Charles, duke of Burgundy.> "Epistula Friderici Imperatoris ad ducem Burgundiae. Fridericus dei gratia Romanorum imperator, etc., Caroli principi Burgundiae que duce. Si quam meritus sis salutem ... Vale si nos valere optas. Datum Francoridie 3 dec. a. [14]74."

Regesten Kaiser Friedrichs III. (1440-1493) nach Archivalien und Bibliotheken geordnet, ed. H. Kollner, 8 Bde., Wien, 1982-90, 7: 424, p. 228-229.

25. f. 425r <Fragment of another letter.> "Salve mi Henrici. E merito arbitrais me uere mirari super tam magnam quam etiam detestandam tuam negligentiam!"

Possibly no. 425 in the *Regesten*.

Physical characteristics:

Paper, 215 x 150 mm., 24 ff.: 2 VI⁴²⁵. Watermarks: Ochsenkopf.
(23) Frame ruled in ink, 168-194 x 80-103 mm. Written in a cursive hand, medium brown ink. Initials toolled in brown or missing.
(24) 170 x 130 mm.
f. 425v blank.

Binding:

Rebound in 1970. According to the 1910 catalog description the old binding consisted of brown leather over boards, the remains of one brass closure, fragments of a fourteenth-century juridical manuscript used in the binding. Red leather fore-edge tabs mark the texts.

Two front flyleaves, one back flyleaf.

The volume has two tables of contents: the first, earlier one (f. iiiv) ended with the work by Johannes Nider (V); the second, mostly accurate one was pasted over the first.

Provenance:

Some parts of the volume were probably written at the charterhouse of St. Alban, Trier, but the colophons contain little or no information. (I) was probably conceived and executed as a unit, a collection of the works of the Erfurt Carthusian, Jacobus de Clusa (= de Jüterbok, de Paradiso). (II) appears to consist of the *Opus pacis* on parchment, with a quire of thematically related material appended at a later date, and a quire of material on interdict and excommunication added perhaps because it also was on parchment. The presence of two tables of contents may indicate that the contents of the volume changed with time.

The charterhouse of St. Alban, founded in 1331 just outside the walls of Trier, survived the Reformation only to fall victim to troops of the count of Vignory in 1673. Reestablished some years later a few miles away, it lasted until taken over by the French in 1794 and secularized in 1802. The books came to the Stadtbibliothek in 1803.

Marks of ownership: f. 1r "Iste liber est domus sancti Albani iuxta Treverim ordinis Carthusiensis." Old signature, probably of the charterhouse: "h 103", f. ir.

Bibliography:

- Catalogued in G. KENTENICH, *Die Ascetischen Handschriften der Stadtbibliothek zu Trier*, Trier, 1910, p. 144-146.
 E. VOUILLEME, *Die Inkunabeln der öffentlichen Bibliothek der Stadt Trier*, Leipzig, 1910, n. 959.
 L. MIER, O.F.M., *Die Werke des Erfurter Kartäusers Jakob von Jüterbog in ihrer handschriftlichen Überlieferung*, Münster in Westfalen, 1955.
 D. MERTENS, *Iacobus Cartusiensis. Untersuchungen zur Rezeption der Werke des Kartäusers Jakob von Paradies (1381-1465)*, Studien zur Germania Sacra 13, Göttingen, 1976, p. 42, 88, 232.
 N.R. KER, *English Manuscripts in the Century after the Norman Conquest*, Oxford, 1960, p. 49, 58.
 P. LEHMANN, p. 129.
 R.H. and M.A. ROUSE, pp. 338, 345.

Tm Trier, Stadtbibliothek Ms. 1130/2055 8°

Trier, St. Matthias OSB, s. xv^{med.} (1438)

The volume consists of two parts, paper, 215 × 145 mm. Binding from the fifteenth century.

I

Contents:

i. ff. 5r-35v <Oswaldus de Corda, *Opus pacis*.> "Incipit prologus in opus pacis. Quoniam difficultimum est ad correctionem librorum ... cui cum patre et spiritu sancto par est potestas et gloria nunc et in secula, amen. Explicit opus pacis in Cartusia editum a fratre Oswaldo ibidem monacho pro libris corrigendis, deseruens qui- buslibet alii dominibus eiusdem Cartusiensis ordinis."

In the first table of contents (f. ii v): "Opus pacis [second band:] monachus Carthusiensis", in the second table of contents (f. ii): "Modus quidam conformacionis sive concordie precipue in ordine Carthusiensis quoad lectiones in quocumque officio in conuentu pronunciandas, quod usualiter dicitur opus pacis sive uniformitatis."

2. ff. 36r-38r <Innocent III (Lotharius cardinalis), *De sacro altaris mysterio*, l.5, c. 16-27: *De oratione dominica*.> "Oracio dominica secundum stilum subtiliorem. Hec oracio multis de causis ceteris oracionibus antecellit ... que sonant ure semper pacem. Hec conscripta uestre offero caritati."

BLOOMFIELD, no. 838c: 27 manuscripts, not this one.

Physical characteristics:

Paper, 145 × 215 mm., 40 ff.: II⁴, 3 VI⁴. Watermarks: Ochsenkopf.

(1) frame ruled with a hard point, 9.5 × 15. Written with a medium brown ink in a clear, squarish hybrida with occasional hairlines, 34-41 long lines. Standard rubrication. Plain and lumpy 5-line initial "Q", 5r. Horizontal catchwords in brown, framed in red. Marginal notes in a different hand. (2) frame ruled with a hard point, 11.5 × 17.1. Written with brown-black ink in a rapid, almost cursive, hybrida, 50-51 long lines. Rubrics and initials in red, capitals slashed with red. Marginal notes in the same hand as the notes in the preceding treatise.

ff. 4v-4r blank; f. 4v blank except for modern mark of possession. ff. 38v-40v blank.

II

Contents:

f. 4ir notes to the following treatise.

3. ff. 41v-183v <Nicolaus de Engelhusen, *Vocabularius*.> "Ad planiorem huius libelli noticiam sive cognitionem ... sic coniugis, etc. Explicit vocabularius tercius breuior et rarer lectius inter tres, quorum primus leuior, secundus generalior ac prolixior, uenerabilis magistri Engelhusen quandam scilicet circa annum domini 1422 uel circa rectoris scholarum Gottingensis sub ordine subtilissime registerat, adeo ut facilime inueniatur quicquid iuris requiratur. Finitus autem et scriptus est hic codex anno domini 1438 in ciuitate Hildessemense per manus Nicolai Clütz de Saraponte, orato pro eo quia prodolor peccator maximum." Unedited.

f. 185rv notes, remarks on the following text.

4. ff. 186r-224r <Alexander de Villa Dei, *Doctrinale*, Libri III, IV with gloss. [Text:] "Pandere proposui per uersus sillabe queque ... laudetur Deus in ym<n>is." [Gloss:] "Nota metrum sic dicitur ... et producere dignetur ad gaudia eterna, amen." ff. 224v-235v notes.

Alexander de Villa Dei, *Doctrinale* – ed. D. Reichling, Berlin, 1893.

5. ff. 226r-282r <Ps.-Petrus Helie, *Metricus*, Lib. I with gloss. [Text:] "Sicud abesse rei soliti rem prorare dicunt ... iure natent et adhuc aliis de iure fabritum etc. etc. Sequitur capitulum de uerbi et est finis de nominibus." [Gloss:] "Quam pulchrę est amica mea...", incomplete, ends f. 265v.
Unedited.

Physical characteristics:

Paper, 235 x 145 mm., 244 ff. (foliated 4r-284) + i: 12 VI¹⁸⁴, (VI+10)¹⁹⁷, VII¹⁹⁹, (VII+13)²⁰¹, 5 VI²⁰⁴. Watermarks: Traube.

Side margins ruled in ink for (3), side margins of the text and the gloss in ink for (4) and (5), 165-180 x 100-116. Written in various shades of brown ink in a flowing *hybrida* hand, 36-45 long lines in (3), 13-26 lines for the text of the glossed works (the amount of gloss varies widely from page to page). Two leaves filled with gloss were inserted into (3), ff. 194, 222. Two styles of ornamentation: first initials lumpy and clumsily sketched in brown, filled in with red ink: ii-line initial "A" (4rv) shows a man feeding a rabbit; ii-line initial "A" (42r) shows an animal, but has been partially inked over; other initials have carpet patterns (58r, 94r) or cutout patterns (72r); many initials were never supplied. From 109v the initials were drawn more sharply and elegantly, with acanthus leaves or cutout patterns, except for the initial for (4) (186r), which resembles the first style. Some guide letters visible. Capitals slashed with red to 10r, and through intermittent bifolia thereafter. Lemmata for the glossed treatises in brown ink, but an unskilled gothic script. Corrections in an almost black ink.

ff. 184rv, 282v-284r blank. f. 284v pen trials: "Quem quod dat mihi pater et cum ergo uenit", "qui non portat crucem meam et sequitur me non est me dignus [cfr Mt. 10: 38]>".

Binding:

Rebound in 1971. Original binding from the 1911 description: dark brown leather over boards, blind ruled in a triple-line diamond carpet pattern, 2 missing closures. Leather fore-edge tabs.

Two front flyleaves: f. i (Watermark: Ochsenkopf, similar to Picard 2, VI:1395-1398, Ellwangen, Nördlingen, Köln, Xanten.) blank. f. ii, formerly pasted down, r blank, v table of contents in two fifteenth-century *hybrida* hands and the old Stadtbibliothek signature: "No. 28, D, I, b, II." f. ii second table of contents, also from the fifteenth century, and a sixteenth-century (?) signature from St. Matthias: "396".

Back flyleaf (Watermark: Cerf, closest to Briquet 3296, Ferrara 1406).

Provenance:

(1) is the work of at two different scribes. The text of (1) ends in the middle of a quire, which a second scribe filled with (2). A

third hand added marginal notes and corrections to both these treatises.

(II) is the work of Nicholas Clütz of Saarbrücken, a monk of the house of St. Matthias near Trier. According to the colophon of (3), he copied this work in 1438 in Hildesheim, before he came to St. Matthias. (4) and (5) may have been copied around the same time, since the paper is the same throughout.

The two parts were probably bound together at St. Matthias. The manuscript came to the Stadtbibliothek Trier in 1803, in accordance with the command of the occupying French military forces that the books from the monasteries be collected together to form municipal libraries.

Marks of ownership: f. iv "Codex monasterii sancti Mathie apostoli Treverensis". f. ii "Codex monasterii sancti Eucharii primi Treuirorum archiepiscopi sanctique Mathie apostoli extra muros Treuerensis". f. 4v "Bibl. publ. civ. Trev." in a modern hand, possibly that of Philipp Laven.

Bibliography:

Catalogued by A. BECKER, *Die Deutschen Handschriften der Stadtbibliothek zu Trier*, Trier, 1911, p. 153-154.

P. BECKER, O.S.B., "Notizen zur Bibliotheksgeschichte der Abtei St. Eucharius-St. Matthias," in *Armaria Treviriensia. Beiträge zur Trierer Bibliotheksgeschichte*, 2. Aufl., hrsg. G. Franz, Wiesbaden, 1985, p. 44-63.

R. LAUFNER, "Die Stadtbibliothek Trier zwischen Säkularisation und Revolution 1802-1848," in *Zur Geschichte rheinischer Stadtbibliotheken. Referate zum 150jährigen Jubiläum der Stadtbibliothek Trier 1979*, hrsg. R. Laufner, Trier, 1980, p. 81-114.

P. LEHMANN, p. 129.

R.H. and M.A. ROUSE, p. 338, 345.

Utrecht, Universiteitsbibliotheek MS 824

Utrecht, Nieuwlicht O.Cart, 1470

The volume consists of four parts, paper, 210 x 146 mm. Binding from the fifteenth century.

I

Contents:

i. ff. 1r-28r "Algarismus. Pro omnium specierum Algoristicarum per denarios proiectiles expedicione ... Et tenet ueritatem hoc enigma usque ad 105, exclusive. Explicit."

Also in Basel UB, MS F.VI.16, according to THORNDIKE and KIBRE, col. 1132, but the copy in Basel occupies only 8 pp.

Physical characteristics:

Paper, cropped to 210 × 148 mm., 32 ff.: 2 VI²³ (f. 1 unfoliated), IV²⁴. Watermarks: Ochsenkopf, similar to Piccard 2, IX, 312 (Antwerp 1466); Einhorn, similar to Piccard 10, III, 2083-2084 (Xanten 1474, Wesel 1475).

Frame ruled in ink and line-ruled with a lead point, 133 × 60 mm., 24 lines. Written with a brown ink in the cursive hand of Johannes Stertt (see *Provenance*, below). Lumpy but neat initials alternately in red and in blue, some guide letters visible; standard rubrication. Cropped catchword f. 23v; quire signatures *br-b6*, ff. 12r-17r. Marginal notes in the same hand, sometimes cropped. The title was added later, by the scribe of the table of contents for the volume.

The first leaf of the quire (unfoliated) and ff. 28v-31v ruled but blank.

II

Contents:

2. ff. 32r-86r <*De arte rhetorica*.> "Rethorica dicta est a resis quod est ornatus... [f. 66r:] De modo epistolandi... [f. 71v:] Sequuntur eleganti magistri Gasparini pergamentis... [f. 72v:] Idem modus iam dictus de ordinacione... Nobiles generosi clientes, spectabiles ciues prudentes etc."

Unidentified.

3. ff. 86v-87v <Lorenzo Valla (?), excerpts.> "In rebus siue maximis siue minimis nomen dei inuocandum est. Plato in phedrone. Laurencii Valle rhetoris de ratione dicendi precepta ad orationem ornatae componendam feliciter incipiunt. Prima regula. Maiores penes nostros ea propemodum collaudatur oratio ... Hec siquidem precepta sunt de ratione dicendi, que confidere statueramus, et ipsa sane memorie si dederis te, et perdoctum et perfacundum efficient."

Unidentified.

Physical characteristics:

Paper, 210 × 146 mm., 60 ff.: 5 VI²⁵. Watermarks undetermined. Frame ruled with a lead point, 146 × 87 mm., 25-30 lines. Written in a late fifteenth or early sixteenth century cursive; the Valla excerpts with a lighter ink. Initial R, f. 32r, in blue, surrounded by elegant red pen-work; standard rubrication for the first excerpts, the Valla treatise not rubricated. Corrections in the first group of excerpts in the text hand in the lighter ink: perhaps

the text hand performed corrections and added the Valla treatise some time after finishing the first group of excerpts. Additional marginal notes and corrections in a hybrida hand, possibly that of the table of contents.

ff. 88r-91v ruled but blank.

III

Contents:

4. ff. 93r-101r <Heinrich Egger von Kalkar, *Loquagium*, excerpts.> "Excerptum quodam ex libello qui dicitur loquagium, quem composuit Magister Henricus de Kalkar ordinis carthusiensis Prior domus Coloniae, de arte rhetorica. <E>locutio est uerborum et sentenciarum ydonea pro dicendis accommodacio ... doctilum uero tres sillabas medici breui." Unedited.

Physical characteristics:

Paper, 210 × 146 mm., 10 ff.: V¹⁰¹. Watermark: Buchstabe P, similar to Piccard 4, XII, 544 (Köln 1474).

Frame ruled lightly in ink, 132 × 76 mm., 27 lines. Written in a neat and clear hybrida, with blank lines separating the excerpts. No rubrication, but space left for initials and guide letters visible, f. 93r. A note in the same hand at the end: "De coloribus rhetoricaic tam uerborum quam sentenciarum uide librum Tullii fo." f. 101v blank, except for a tag at the bottom: "Sequitur opus pacis."

IV

Contents:

5. ff. 102r-163v <Oswaldus de Corda, *Opus pacis*.> "Incipit prologus in opus pacis secundum modum carthusiensium. Quoniam difficultimum est ad correctionem librorum ... cui cum patre et spiritu sancto par est potestas et gloria nunc et in secula, amen. Explicit opus pacis in cartusia editum a fratre Oswaldo ibidem monacho, pro libris corrigendis, deseruens quibuslibet alis dominibus eiusdem cartusiensis ordinis. Ave maria pro scriptore [add. in red: jo. sterett, and et ligatore] 1470."

Physical characteristics:

Paper, 210 × 149 mm., 62 ff.: 7 IV¹⁵⁷, III¹⁶³. Watermark: Buchstabe P. Line-ruled with a lead point, 147 × 75 mm. (the word list in the middle of the work in two columns), 27 lines. Written in the cursive hand of Johannes Stertt, according to the colophon, in 1470. Lumpy but not careless initial Q in blue, subsequent ini-

tials alternately in red and in blue. Room was left for the caudae to be headed in red, but this was only done for the first caudela. Boxed catchwords visible; quires signed *g* through *o*. Marginal notes and corrections in the same hand.

Binding:

Bound in brown leather over boards; the spine was reinforced with darker leather, partially covering the tooling, a triple-line rectangle with diagonals. The anchors of two brass closures remain. The spine has a label with the printed signature for the 1887 catalog of the library: "Hs. 1 L 6." White leather tabs. Foliated in ink to 102.

Parchment pastedown with two flyleaves in the front, and two at the back. ff. ii-ir blank, ff. iv table of contents in a fifteenth- or sixteenth-century hand, and the old signatures: "N° 253.c.", "N° 292.c." The back flyleaves are blank.

Provenance:

(i) and (5) were written apparently at Nieuwlicht, the charterhouse of Utrecht, by Johannes Stertt (d. 1483), who also wrote Utrecht, UB, MS 194; the volume was also bound by Stertt in 1470. The original contents of the volume were probably all copied by this scribe, and may have originally consisted of handbooks. The quire signature *b* which survives in (i) means the signatures of the other quires were *a* and *c*, while the quires of (5) are signed *g* through *o*; if (i) and (5) comprised the beginning and the end of a single volume, then quires *d* through *f* were removed from Stertt's volume and replaced with (2), (3), and (4), probably by the scribe of the table of contents and notes throughout.

The volume came to the university library probably as one of the ca. 145 manuscripts that were taken from Nieuwlicht in 1584: see GROSHEIDE et al., p. 25-26.

Marks of ownership: front pastedown "Pertinet ad Carthusienses prope traiectum," fifteenth or sixteenth century; f. ir "Sum carthusianorum domus noue lucis prope Traiectum," table of contents hand, late fifteenth or early sixteenth century.

Bibliography:

Catalogued in 1887: P.A. TIELE, A. HULSHOF, *Catalogus codicum manu scriptorum Bibliothecae Universitatis Rheno-Trajectinae*, I, Utrecht, 1887, p. 212. P.O. KRISTELLER, *Iter Italicum accedunt alia itinera*, IV, London and Leiden, 1989, p. 383.

L. THORNDIKE and P. KIBRE, *A Catalogue of Incipits of Mediaeval Scientific Writings in Latin*, Cambridge, MA, 1963.

D. GROSHEIDE, A.D.A. MONNA, P.N.G. PESCH, *Vier eeuwen Universiteitsbibliotheek Utrecht, I: De eerste drie eeuwen*, Utrecht, 1986.

J.P. GUMBERT, *Die Utrechtse Kartäuser und ihre Bücher im frühen fünfzehnten Jahrhundert*, Leiden, 1974, p. 164, 166 n. 29.

P. LEHMANN, p. 129.

R.H. and M.A. ROUSE, p. 338, 345.

W Weimar, Stiftung Weimarer Klassik-Herzogin Anna Amalia Bibliothek MS qu. 22

Erfurt, Salvatorberg O.Cart., s. xiv/xv

The manuscript consists of five parts, parchment and paper of various dimensions (202-205 x 140-150 mm.). Bound together before 1477: the binding is so tight that the quire structure cannot be definitively determined throughout, and words in the inner margins are not always distinguishable. The fly-leaf containing the table of contents is foliated as 1.

I

Contents:

1. ff. 2r-37r <*Anonymous miracle collection.*> "Quidam conuersus ad ordinem cisterciencium ueniens minus ordinate uitix... [14v:] satis meditacionibus circa salvatoris presenciam corda. [15r:] Sub cuiusdam regis castro duas habens filias quidam molendinarius habituit... [36r:] Quibus dictus miser omnia que dicta sunt per ordinem enarravit. Oratio ad uirginem gloriosam 'O intemerata et in eternum benedicta...' [36v:] <Q>uidam homo erat in quadam ciuitate ... si uere confitetur, dominus Christus liberat eum et re-cepit."

Listed as "Miracula optima" in the table of contents.

Physical characteristics:

Parchment, 202 x 140 mm., 36 ff.: 3 VI³⁷. A piece 135 x 35 was sliced from the bottom of f. 11.

Ruled in ink with a ruling guide (the holes are visible), 155 x 105 mm., 35 lines. Written probably by one scribe in an uneven fourteenth-century gothic textualis, although there appears to be a break in the text between f. 14v and f. 15r, and the script at this point changes also, becoming for a few folia smaller and more elegant. Initials alternately red and blue with pen-work, unfinished ff. 36v, 37r. Marginal notes and corrections in the text hand: a cursive hand has also added subject notes in the mar-

gin and corrected the text. This hand also improved legibility by distinguishing the *us* from the *ns*, lightly writing a *u* above the minims in the appropriate places.

- f. 37v notes and a list of the first lines of prayers in a cursive with chancery features: "Homo quidam", "<D>omine labia mea. Deus in adiutorium meum... Gloria tibi benedictus dominus."

II

Contents:

2. ff. 38r-67v <Oswaldus de Corda, *Opus pacis*.> "Incipit prologus in opus pacis. Quoniam difficultum est ad correcciónem librorum ... cui cum Patre et Spíritu Sancto par est potestas et gloria, nunc et in secula, amen. Explicit opus pacis in Carthusia editum pro librís corrigendis deseruiens quibuslibet aliis domibus eiusdem Carthusiensis ordinis."

Listed as "Bonum pacis" in the table of contents.

Physical characteristics:

Paper, 205 × 150 mm., 31 ff.: 2 VI⁶⁴, VI (-8-12)⁶⁵. No watermarks visible.

Frame ruled in ink, 167 × 105 mm., 32-35 lines. Written in a rapid but legible cursive hand with hairlines on the *rs*, *cs*, and *ts*; the punctuation consists of slashes rather than points. Rubrics, initials, and paraphs in red. Marginal notes and corrections in the text hand, cropped in places. Additional corrections in another hand, which also added accents and indicated the *us*, as in (I). f. 68r ruled but blank, f. 68v blank.

III

Contents:

3. ff. 69r-80v <Compendium de statu religiosorum moderni temporis.> "Venerabilissimo in Christo patri ac domino domino Cisterci ceterisque doctoribus et prelatis <ordinis> nostri Cisterci in sacro <consilio> generali anno domini <141>5 Constance celebrato <con>gregatis. Pro evidenti <et> necessaria salute animarum nostra<rum> querimus, utrum uel quomodo <ab>bates uel monachi et moniales ordinis nostri... querite regnum dei et iusticiam eius et hec omnia adiungent uobis. [Another hand?:] Terminatur hic compendium Religiosorum moderni temporis, super dampnabili uicio proprietatis, anno domini millesimo quadringentesimo decimoquinto, in concilio Constanciensis promulgatum."

Related to the sermon in *Acta Concilii Constanciensis*, ed. H. Finke with J. Hollnsteiner and H. Heimpel, 4 Bde., Münster, 1896, 1923, 1926, 1928, IV: 671-676.

Physical characteristics:

Inner and outer bifolia of the quire (ff. 69, 74-75, 80) parchment, the rest paper, 205 × 150 mm., 12 ff.: VI⁶⁶. No watermarks visible. Frame ruled in two columns, each 168 × 52 mm., 32-36 lines. Written in a *hybrida* hand with occasional cursive looped letter-forms. Initial *V* in brown and red, with leaves. Standard rubrication, except from f. 73v there is some yellow ink in the capital letters. Marginal notes and corrections in the text hand and in the correcting hand of (I) and (II), with the inscribed *us* to improve legibility. Lines summarizing the arguments at the bottom of some columns.

IV

Contents:

4. ff. 81r-128r <Treatise on the seven penitential psalms.> "Item ne in furore tuo arguas me neque in ira tua corripias me. Huic psalmo ... Explicit tractatus optimus super septem psalmis penitencialibus ex diuersis compilatus etc. pro quo sit omnipotens in secula benedictus, amen."

Unidentified.

5. ff. 129r-152v <Hermannus Tepelstensis, *Stella clericorum*.> "<Q>uasi stella matutina in medio nebule, id est in medio peccatorum et <pro>prietates huius stelle possunt <re>ferri ad quamlibet sacerdotem et <re>ctorem fidéi ... in qua Christus unicus dei filius cum deo Patre et Spíritu Sancto regnat in unitate, qui in secula sit benedictus amen, et sic est finitus."

Many incunable editions: Hain 15060-80, Copinger 5632-5659.

Physical characteristics:

Paper, 205 × 150 mm., 72 ff.: 6 VI⁶⁷. No watermarks visible. Frame ruled irregularly in ink, two columns, 167 × 45-52 mm., 34-41 lines (often the two columns on a page have a different number of lines). Written in one cursive hand, fifteenth century, probably the same hand as (II): hairlines on the "c", punctuated with slashes. No rubrication, but space left for initials. Marginal notes and corrections (cropped) in the correcting hand of (I)-(III), with clarifications for improved legibility.

- f. 128v blank.

Contents:

6. ff. 154r-165r <Johannes Hagen (Indaginis), *Contra pestilenciam*.> "Cum solitus studerem et anxia mente cernerem multos michi dilectos ... quod non uult salicis nono de ingenio conuenientibus fieri secularis super una forma omnibus indigentibus. Et sic finitur, deo gracias, amen. Per manus Mathie Regchon de Embrita [Emmerich] Erfordie" followed by two illegible lines, then two lines of a recipe for ink.

7. ff. 165v-167v <Condemned articles of John Wyclif and other heretics.> "Isti sunt articuli condemnati wikelef magistri Iohannis lundoniis in anglia in claustro fratrum predicatorum anno 1380 a tredecim episcopis et archiepiscopo Cantaruensi et a tredecim magistris in theologia. Primus: Substancia panis et uini manent post consecrationem in sacramento altaris... [166r:] 45: Omnes religiones intraducti sunt a diabolo. Plures sunt adhuc errantes ipsius magistri Iohannis Wikelef quia uidere possumus et eius dialogo trilogi et in *** suis libris. Isti sunt articuli modernorum hereticorum circa thuringiam anno domini 1413 circa festum omnium sanctorum... [167v:] Anno domini mcccc^o xiiii^o inuenti sunt plures heretici in thuringia et specialiter in Sangerhusen..."

Physical characteristics:

- Paper, 208 x 145 mm., 15 ff.: VIII(-r)¹⁶⁷. No watermarks discerned. (6) frame ruled in ink in two columns, each 184 x 46-50 mm., 32-35 lines. (7) side margins ruled, 105 mm., but the scribe disregarded the ruling and wrote into the margins. Written by one fifteenth-century cursive hand. Standard rubrication. Many notes and marginal notes, in several hands.
- f. 153rv has a poem about the calendar: "Nonarum quarto duodenii denique mensis...", with various notes, as "sunt hominum dentes tringita duo qui [*the rest is cropped*]"; in the same hand as the subsequent texts.
- f. 154r has a note in a sixteenth or seventeenth century hand: "Alius tractatus de pestilencie valde excellens K 14 in libraria"; f. 165r in the same hand: "Tractatus contra pestilenciam habetur Io. Indaginis H 15 in libraria". H 15 is now Hamilton MS 54 at the Bodleian Library, Oxford (MBKD II: 238, SC 24484); in the library catalog it is described as "Declaraciones super vitas patrum et collaciones, facte per fratrem Johannem Indaginis" (p. 383). K 14 has not been identified as surviving: in the library

catalog it is described as a volume of several medical works, including "Contra pestilenciam magistralis, longus et optimus tractatus" (p. 438).

Binding:

Bound in brown leather over boards. Front and back blind tooled with uneven double-lined diagonals within a lozenge pattern. Remains of one closure. Leather tabs in red and green. The front label is worn off; on the spine in a nineteenth-century hand: "Miracula et varii tractatus s. xv" and "Q. 22."

Two front flyleaves of parchment: iv, a list of sermons in a cursive hand; iir, foliated as 1, blank; iv has an incomplete table of contents for the volume in a hybrid hand (3 and 7 are not listed). One back flyleaf of parchment, blank.

Provenance:

(II), (IV), and (V) apparently written by one scribe, Mathias Regchon de Embrita (Emmerich); he wrote (6) at Erfurt. (I) dates from the turn of the fourteenth century; (III) from after 1415, possibly mid-century. The volume comes from the charterhouse of Salvatorberg in Erfurt, where it was bound sometime before the compilation of the large library catalog in 1477. It had the signature M 26, "M" being vocabularies and grammars; the compiler of the library catalog examined the volume closely and listed all of the works in it, even those not included in the table of contents (See MBKD II: 478, where Lehmann mistakenly lists the contents under M 27). Acquired by the Großherzogliche Bibliothek Weimar between the dissolution of the monastery in 1803 and 1810 (MBKD II: 228); the library has undergone several name changes, but is now the Herzogin Anna Amalia Bibliothek.

Marks of possession f. i and back pastedown: "Carthusiensium prope Erfordiam", fifteenth century; f. 2r "Cartusiae Erfordiensis", sixteenth or seventeenth century.

Bibliography:

- Catalogued in the fifteenth century by Jacob Volradi, MBKD II: 478, and in the nineteenth by PRELLER (unpublished), Abt. W, S. 40.
- A. STUMPF, *Historia flagellantium praecipue in Thuringia*, 1780 - ed. H. Erhard in *Neue Mittheilungen aus dem Gebiete historisch-antiquarischer Forschungen* II, Halle, 1835/1836, p. 1-17.
- R. RIEMECK, *Spatmittelalterliche Ketzerbewegungen in Thüringen*, Jena, 1945; not seen.
- R.H. and M.A. ROUSE, p. 338.

2. The transmission of the text

a. The two autographs: *H* and *C*

In the early 1980s the cataloguers of the manuscript collection of the Henry H. Huntington Library in San Marino, California, discovered a previously unknown copy of the *Opus pacis* (Huntington Library RB 86299, siglum *H*).³ Richard Rouse identified this as an autograph by examining additions made to the colophon of the text and the note appended to the colophon, both of which are in the same handwriting as the text itself. The addition to the colophon reads, '(editum in Cartusia) a fratre Osualdo ibidem monacho', and the appended note reads:

This book, upon the excessive persistence and importunity of Dom Johann Bernsau, I Brother Oswald relinquished to him, however much I needed it myself [*the following two lines painted over*] and let it be communicated to all those who piously desire to use it. This is written by my own hand, just as I wrote the book itself with my own hand. I have so ordered, on the Friday after *Reminiscere* in the year 1428 sancte barbare prior [*the rest of the line painted over*.]⁴

While preparing this edition of the *Opus pacis* I discovered another autograph manuscript, Archives of the Grande Chartreuse 2-Musi-11 (*C*). The handwriting in *C* is identical to that in *H*, the known autograph; moreover, the paper used for both manuscripts contains a circle watermark found in the area of Geneva in the 1420s.⁵

The two autographs contain the same text with only a handful of variant readings, but it is clear that *C* is an earlier, working draft of the text, while *H* is a fair copy of the text, probably made directly from *C*. *C* contains numerous emendations of the text – additions and especially deletions – that were taken up in the fair copy. For example, on f. 5r in *C* Oswald added a passage in the margin:

etc., sicut etiam in libris antiquorum doctorum talia et similia sepe reperiuntur, si moderni secundum suum usum non emendant.

³ C.W. DUTSCHKE, *Guide to Medieval and Renaissance Manuscripts in the Huntington Library* (San Marino 1987), v. 2, pp. 752–753.

⁴ M.A. and R.H. ROUSE, 'Correction and Emendation', p. 339. Ouy also identified *H* as an autograph.

⁵ DUTSCHKE (n. 3), p. 753.

The last clause, 'si...emendant', was later struck through, and only the first clause appears in *H*.⁶

Oswald's handwriting is a plain and legible cursive, very uniform and consistent in size within each manuscript. The measurements of *C*, both paper size and ruled writing space, are about 50% larger than those of *H*, and Oswald wrote between 28 and 32 lines on each folio of *C*, between 24 and 29 lines in *H*. The text of *H*, as might be expected in a fair copy, was apparently copied with considerable care: it contains very few corrections. It also has a more formal appearance, with fewer abbreviations, and with Roman numerals where *C* has Arabic.

According to the prologue of the text, the *Opus pacis* was completed in 1417; this possibly refers to the *C* manuscript itself, or perhaps to an even earlier version of the text. How long *C* remained at the Grande Chartreuse is not known, but it may have remained there throughout the fifteenth century. In the second decade of the sixteenth century it was at the charterhouse of St. Margaret in Basel, where Johannes Loy made a copy (*L*) in 1514. The manuscript eventually came to the charterhouse of Buxheim, where it remained until sold at auction in the nineteenth century.

H, the fair copy made by Oswald, dates from some time between the completion of *C* (possibly 1417), and Oswald's departure for Scotland in 1429. As the note at the end of *H* testifies, Oswald left this manuscript with Dom Johannes Bernsau, now identified as a monk of the charterhouse of St. Barbara, in Cologne. St. Barbara's had ties to most of the other religious houses in Cologne, and the *Opus pacis* circulated among several of them. *H* itself passed at some point to the Brethren of the Common Life at Weidenbach in Cologne – they were possibly to make a copy for themselves and then return it to the charterhouse, but there is nothing to suggest that *H* was ever returned to St. Barbara's. Perhaps the fire that destroyed the library in 1451 also destroyed that records that may have mentioned the loan of the *Opus pacis* to the Colognian Brethren.⁶

⁶ If *C* were copied from *H*, on the other hand, then the course of events becomes more complicated: the first part of the clause was omitted (either intentionally or not), then supplied in the margin, together with an additional phrase, which was then later deleted.

⁷ See R. MARKS, *The Medieval Manuscript Library of the Charterhouse of Cologne*, 2 vols. AC 21–22 (Salzburg 1974). When the Cologne Carthusian, Theodor Petreius, composed his *Bibliotheca Cartusiana* in 1609 (see Chapter 2, above), he

Either autograph manuscript could have supplied the text for this edition. I have chosen *H* as the base text because it is the fair copy, incorporating Oswald's latest emendations. For comparison, however, the apparatus includes the variants and, where legible, the deleted passages from *C*.

b. The descendants of the draft *C*

Three complete and one fragmentary copy of the *Opus pacis* descend from the autograph *C*.

- B* Berlin: Staatsbibliothek zu Berlin-Preussischer Kulturbesitz lat. qu. 630 (Erfurt, Salvatorberg O.Cart., c. 1420-30)
- W* Weimar: Stiftung Weimarer Klassik-Herzogin Anna Amalia Bibliothek qu. 22 (Erfurt, Salvatorberg O.Cart., s. xiv/xv)
- L* Basel: Universitätsbibliothek Inc. 5 (formerly F.IX.4) (Basel, St. Margareten O.Cart., 1514)

Distinguishing variants of *C* and its descendants include: p. 3, l. 7: *mutacionem, addicionem aut diminucionem* for *mutacionem aut diminucionem*; p. 10, l. 219: *compositum fecit*; p. 37, l. 947: *in hoc opusculo* added after *supradictis*. The colophon of *C* does not identify Oswald as the author of the text, and its descendants (except for *L*, a special case) also lack the attribution.

Among the descendants, *B* and *W* are sister manuscripts, sharing the following variants (among others) from the text of *C*: p. 1, l. 24: *reprobatus uel refutatus* for *refutatus*; p. 43, l. 1127: *Vigies -cesies* added; and p. 55, ll. 1486-88 omitted. The two manuscripts each contain unique readings and added material, indicating that neither served as the exemplar for the other. Both *B* and *W* come from the charterhouse of Erfurt, Salvatorberg. The former contains a register to the *Opus pacis*, dated 1427. *W* probably also dates from the 1420s. The parent of these manuscripts has not yet been identified. It must have come to Erfurt between 1417 (the date Oswald finished the *Opus pacis*) and 1427 (the date the register for *B* was compiled). The chronicle of Salvatorberg recounts that Prior Johannes Rotlöss de Neuwenburg brought back a large number of books from the Grande Chartreuse in 1419⁷, and it is tempting to think that the exemplar for *B* and *W* was among them.

was not familiar with the contents of the *Opus pacis*, suggesting that the treatise (original or copy) had not returned to the charterhouse.

⁷ MBKD II, p. 223.

L is the latest copy of the *Opus pacis*: its colophon states that it was completed in 1514 by Johannes Loy Spilman de Lindow, monk of the charterhouse of Basel. *L* is almost certainly a copy of the *C* manuscript, with most of the deleted words and passages restored. However, *L* also contains readings that follow the *H* tradition, the most obvious being the identification of Oswald in the colophon, indicating that Loy had a manuscript from the *H* family as well as the *C* manuscript.

The surviving fragment of the *Opus pacis* (Grenoble, Bibliothèque municipale 431, which also contains the *Valde bonum*) also belongs to the *C* family, but its origin and provenance is not known; the manuscript does not contain enough of the *Opus pacis* to determine its precise place in the stemma.

c. The descendants of the fair copy *H*

Seven complete copies of the *Opus pacis* descend from the *H* autograph.

- K* Köln, Historisches Archiv der Stadt GB 4° 152 (Cologne Crosiers, s. xv [1439])
- Ma* Mainz, Stadtbibliothek I 151 (Mainz, St. Michael O.Cart., s. xiv/xv [1409])
- Mb* Mainz, Stadtbibliothek II 276 (Mainz, St. Michael O.Cart., s. xv)
- N* Bernkastel-Kues, Hospitalbibliothek 12 (Nicolaus of Cues, s. xv^{med.} [1446, 1449])
- Ta* Trier, Stadtbibliothek 1924/1471 8° (Trier, St. Alban O.Cart., s. xv)
- Tm* Trier, Stadtbibliothek 1130/2055 8° (Trier, St. Matthias OSB, s. xv^{med.} [1438])
- U* Utrecht, Universiteitsbibliotheek 824 (Utrecht, Nieuwlicht O.Cart., 1470)

K, from the Cologne Crosiers, is a unique representative of the *H* family, with no surviving sibling or descendant manuscript; it was probably copied directly from *H* by a Crosier in 1439 or just before. The colophon in *K* departs from that of *H*: the librarian of the house, Conrad Grunenberg, added biographical information about Oswald and continued the discussion of *ti* and *ci*.

Tm, which eventually belonged to the Trier Benedictines of St. Matthias, and *U*, which was owned by the Utrecht Carthusians, are

related manuscripts; their common ancestor does not survive. These manuscripts share the following variant readings, among others: p. 4, l. 40: *mutatur* for *immutatur*; p. 8, l. 154: *invenitur* for *reperiatur*; and p. 78, l. 2162: *semper* added after *similiter*. *Tm* probably dates from the 1430s or 1440s; according to its colophon, *U* was completed (or at least bound) in 1470. *Tm* and *U*, like *K*, include Oswald's name in the colophon.

The remaining four copies of the text of the *Opus pacis* (*Ma*, *Mb*, *N*, and *Ta*) have a common ancestor, but are subdivided into two families of two manuscripts each. All four of them lack the attribution to Oswald in the colophon of the work. The numerous variant readings from this group include: p. 5, ll. 61–62: *invenit...* *Maximiani* omitted; p. 14, l. 327: *et e contrario* added after *prepositione*; p. 51, l. 1363: *Anglia* added after *Fráncia*; and p. 79, l. 2187: *et proferendo* added after *corrigendo*.

Ta, from the Trier charterhouse of St. Alban, and *N*, made in Koblenz for Nicholas of Cues, are sibling manuscripts; possibly their parent was once held by the Koblenz Carthusians, but it is not known to have survived. *Ta*, containing the only copy of the *Opus pacis* written on parchment, dates from the 1430s or 1440s, while *N* is dated 1449 in its colophon. Shared variants of these two manuscripts include: p. 3, l. 1: opening rubric omitted; p. 4, l. 38: *servande* for *observeerde*; and p. 51, l. 1369: *astrologia* for *astronomia*.

Ma and *Mb* are two sibling copies, both of them eventually owned by the Carthusians of Michaelsberg in Mainz; their ancestor has not been discovered. *Ma* and *Mb* date from the 1430s or 1440s. Shared variants of these two manuscripts include: p. 7, l. 124: *libris* for *dicitis*; p. 29, l. 738: *eciam* added after *quibus*; and p. 71, l. 1961: *Orogones* for *Aragones*. *Mb* was corrected according to a manuscript from the *C* family, possibly from *C* itself or from *L*; the handwriting of the corrections dates them to the end of the fifteenth or beginning of the sixteenth century. *Ma* also contains a few corrections taken from variants of the *C* family, but these changes may have come indirectly through *Mb*.

d. References to copies that have not survived

In addition to lost manuscripts whose existence is suggested by the stemma, there are scattered references to more copies of the *Opus pacis*. First, the library catalog of the charterhouse of Erfurt

contains entries not only for the identified manuscripts *B* and *W*, but also for other manuscripts possibly containing parts of the *Opus pacis*. MS B 32, containing a *Biblia metrika*, also had 'De modo corrigendi libros uide opus pacis O. 94'.⁸ This manuscript has survived as Berlin, lat. qu. 632, but it no longer contains the *Opus pacis*, if it ever did – 'Opus pacis' having become by the time of the compilation of the catalog a generic term for 'Correctorium' (see Chapter 4). MS G 29, containing a 'passionale in theutunico', also had 'De accentibus aliquid cum quibus cautelis seruandis, et uidetur sumptum ex opere pacis';⁹ this manuscript does not survive, but it is possible that it held the second part of the *Opus pacis*, although it is just as likely that it contained one of the numerous other treatises on accents that circulated at that time. Lastly, MS C 98, containing various treatises on the Bible, had a treatise 'De emendacione, quomodo in biblia et in libris sanctorum doctorum cauenda sit uel facienda, et uidetur hoc sumptum ex opere pacis'.¹⁰ This manuscript is not known to survive.

The Rookloster Register, a sixteenth-century inventory of the contents of libraries of 89 religious houses in the Netherlands, Belgium, and the Rhineland, contains a reference to a manuscript of the *Opus pacis*, although the location of the work is not mentioned.¹¹ The Register's libraries include mainly houses belonging to the Windesheim Congregation and the Brethren of the Common Life, and among these was the house of the Brethren at Weidenbach in Cologne; possibly the *Opus pacis* cited refers to the copy held there, namely, the autograph *H*.¹²

⁸ MBKD II, p. 276.

⁹ Ibid., pp. 372–373.

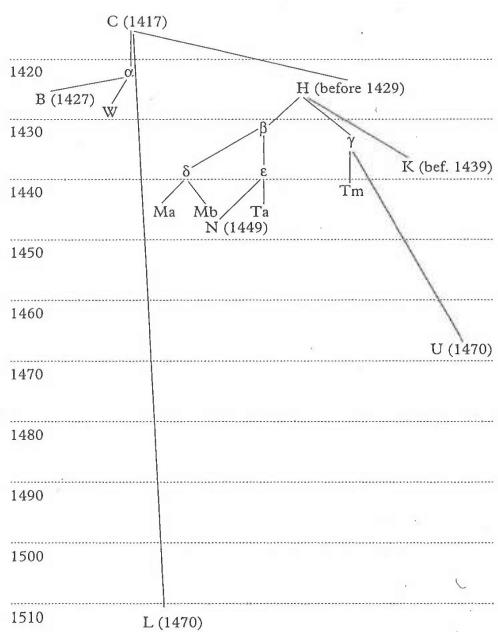
¹⁰ Ibid., p. 294.

¹¹ M.A. and R.H. ROUSE (n. 1), p. 346.

¹² P.F.J. OBEMA, 'The Rookloster Register evaluated,' *Quaerendo* VII (1977), pp. 326–353, included Cologne on his map showing the cities with libraries mentioned in the Register: p. 345.

INTRODUCTION

3. Stemma codicum



OSWALDI DE CORDA
OPVS PACIS

CONSPECTVS SIGLORVM

H San Marino, Henry H. Huntington Library RB 86299.

- B Berlin, Staatsbibliotek Ms. lat. qu. 630
- C Archives of the Grande Chartreuse, Ms. 2-Musi-11
- K Köln, Historisches Archiv Ms. GB qu. 152
- L Basel, Universitätsbibliothek Inc. 5
- Ma Mainz, Stadtbibliothek Ms. I 151
- Mb Mainz, Stadtbibliothek Ms. II 276
- N Bernkastel-Kues, Hospitalbibliothek Ms. 12
- Ta Trier, Stadtbibliothek Ms. 1924/1471 8°
- Tm Trier, Stadtbibliothek Ms. 1130/2053 8°
- U Utrecht, Universiteitsbibliotheek Ms. 824
- W Weimar, Stiftung Weimarer Klassik Ms. 22

OSWALDI DE CORDA
OPVS PACIS

Incipit prologus in Opus pacis. Quoniam difficillimum est ad correccionem librorum iuxta statutorum nostrorum tenorem per totum ordinem faciendam haberri posse exemplaria domus Cartusie originalia, ac per hoc plurimorum zelum ordinis habentium sollicitetur animus, ita quod nonnunquam, non dico propter orationis sive dictio[n]is nec sillabe quidem, sed et propter unius litterae mutacionem aut diminucionem quies mentis, etsi non subuertitur, grauite tamen plerunque perturbatur – et hec est nostri aduersarii dolosa machinacio et desideratus sue fraudis triumphus, cum hos in minimis deiecerit, quorum uictor in magnis esse nequiu[er]it – ut igitur eciam in hac parte *quietam et tranquillam uitam agamus*, ipso cooperante *cuius locus in pace est factus*, presens opusculum sollicita uxacione et uexata sollicitudine intellectum dante collegi, sicut in ordine nostro fiendum conscientia teste, ei expedire iudicau[er]it, ne librorum correctores frustrato labore, ubi non oportet, consumantur, et libri sine causa radendo uel nimis emendando deturpantur. In quo opere breuitati studens, et tamen que correctioni necessaria sunt non omittens, precor me omnium laborum nostri ordinis apud Deum participem fieri, qui eciam saltem tantillum quid ipsi ordinis laboris mei impendere studi.

Precessit autem prius quidam libellus 'Valde bonum' dictus, qui ex quo certo uel certis moderaminibus non est regulatus, ideo eciam | non sine causa a plerisque est refutatus. Et nisi idem iuxta huius tenorem moderetur, paruum fructum faciet, sicut sati probatum est. Dedit tamen ipsum 'Valde bonum' ex respectu sui huic operi non minimum cautionis ausimentum, quare illud

1v

11/12 I Tim. 2, 12. || 12 Ps. 75, 3.

¹ Incipit ... pacis, *om. KTA[N]*; Liber Oswaldi de discrecione corrigendi libros alias ualde *suppl.* *A²*; secundum modum Cartusiensi *add.* *U*, *initio (usque ad l. 5o) in Ma deest* || 7 mutacione] additionem *add.* *CBWMb-L* || 8 plerunque] nonnunquam *Mb* || to *hos om. K* || 16 radiendo *U* || 20 ordini in *marg. C* || 22 boni *MbN*, *corr. Mb²* || 23 non ... regulatus *om. U* || 24 est] reprobatus uel *add.* *BW* || iuxta in *marg. C* || satis *om. BW* || 26 ipsum *om. N* || 26/27 ex ... *sui in marg. C* || huic operi ex respectu sui *BW*

absque ipso intelligenti sufficit. Ipsum eciam 'Valde bonum' martyrologii et biblie tantum uocabula continet, istud uero ultra eciam ad correctionem ecclesiasticorum doctorum se extendit voluminum. 'Valde bonum' tempore scismatis sub domino Guilhelmo est collectum, istud autem anno extirpacionis eiusdem sub domino Iohanne nacione theutonico Cartusie priore est compilatum. Non tamen est hoc opus secundum imperium ut ita fiat, sed secundum indulgenciam, ut ita fieri uel factum esse sufficiat; ergo qua ratione amplectitur a volente cui placet, ea respusi poterit a solente cum illi displiceret. Explicit prologus.

Secuntur cautele in correctione librorum obseruande generales. Ad corrigendum igitur libros subsequentia sunt diligenter preuidenda, per que ritus et uniformitas ordinis non immutatur, et tribus capitulis statutorum de librorum emendacione studiose confectorum satisficeri poterit.

Primum quidem necessarium est correctoribus, ut cum diuersa repperint, sicut aliquando fit in diuersis libris, aliquando in eodem libro, immo eciam aliquando in eodem capitulo, ut una eademque dictio sub eodem significato aliter et alter scripta habeatur, propter causas infra expressatas, non statim ad corrigendum mittant manum, sed velut sapientes, quid agendum sit, bene deliberent, presertim iuxta huius operis informacionem. |
50 Deinde considerent, quod sicut diuersi fuerunt grammatici, sic eciam diuerse nonnunquam de eadem materia eorum opiniones fuere uarie, tam de orthographia quam prosodia, etc. Propter quod

41/42 Statuta nova, pars I, cap. 1, §2-4 (AC 99/2, p. 274).

28 martirologo *Mb'N*, corr. *Mb²* || 29 uocabula] tantum add. *N* || 31 sub] uno add. *L* || 32 istud] presens *Ta* || anno] tempore *K* || extirpacionis eiusdem anno *BW* || 36 cui] ita *N**, cum *N** || ea] ita *N* || 37 illi] ei *Mb'TaN* || 38 Secuntur ... generales. J incipit Opus pacis editum in Carthusa et scriptum est pro libris corrigendis, deseruens quibuslibet alia dominibus eiusdem Carthusiensis ordinis kontinens glosam 'Valde boni' siue 'Correctorium correctori Carthusianorum'. Similiter hic continetur modus siue formula secundum traditionem domini Osvaldi monachi Carthusie compilatam etc. Ergo hic sequuntur cautele in correctione librorum obseruande siue regule. Et primo generales *L* || 39 Ad corrigendas uel add. *L* || 40 mutatur *TmU*; immutaret *N* || 47 statim ad corrigendas uel add. *L* || 50 quod] hic incipit *Ma* || 52 fuerunt *MaMb'TaN*.

non sic inherant aliquorum regulis et dictis, ut uel alios errasse aut minus bene dixisse putent. Vnde accidit, quod quidam grammatici recenter de seculo uel de alia religione ad ordinem nostrum uenientes, mox ut insolita audiunt, statim hec reprehensibilia credunt, et quicquid aliter quam ipsi didicerunt reppererint, id falsitate damnant. Qui ex ipsis uenerabilis Alexandri exordio per se reprehensibles conuincentur; non enim aliorum dicta reprobant, 60 qui suum 'Doctrinale' nouellis clericulis parat, nec omnia sub suis regulis se comprehendere innuit, qui suum dogma nugis tantum Maximani pretulit.

Sciat eciam prudens corrector multas dictiones in nostro usu consuetas, propter diuersarum nacionum uarias habitudines et linguis uel propter scriptorum uicia aut alias undecunque sic incolitas, que apud antiquos uel omnino non habebantur, uel aliter scriberabant et proferebantur. Et e contrario illis consuete nobis penitus sint ignoti siue minus usitate. Et multa que apud illos erant indeclinabili secundum partes orationis, aut defectiuia, aut numero singulari uel pluri carentia, aut modis, temporibus, personis, rectis siue obliquis, aut aliis quibuslibet accidentibus, hec nostris temporibus tenent legem illis oppositam, sicut eciam e contrario. Sic eciam de accentibus et de orthographia sentiendum est, ut plura que illi producebant, nos corripimus, et e contrario, 75 et que illi scribebant littera simplici, | nos exaramus duplice, et e contrario. Aliqua nos per h notam aspiracionis, que illi non aspirabant, aliqua nos per y grecum, que isti per i simplex etc., et illi aliter e contrario.

Deinde aduertat non solum in plerisque nostrum usum ab antiquorum usu discrepare et e contrario, sed plurimum eciam ipsos antiquos inter se de eadem materia uaria sensisse, et stuarum

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58/62 cfr Alexander de Villa Dei, *Doctr.*, p. 7, 1-3. || 70/71 cfr Prisc., *Instit.*, I, p. 1-2.

54 quidem *MaMb'TaN* || 55 de² in marg. *C* || 57 aliter *om.* *K* || 58 Alexandri exordio *BVmB* || 60 *omnia*] sub una uel add. *L* || 61 comprehenderet] dict, quod *sunt add.* *L* || 61/62 innuit ... Maximani *om.* *MaMb'TaN*, suppl. *Mb²* || 64 *uarias*] diuersas *MaMb'TaN* || 65 sic *om.* *MaMb'TaN*, suppl. *Mb²*, sit *TmU* || 66 uel omnino non] non *omnia B*; *omnia non W* || non] habeantur uel add. *L* || 68/69 erant apud illos *BW* || 72 sicut eciam] sic et *BW* || 73 accidentibus *MaMb'TaN*, corr. *Mb²* || sentiendum] sciendum *MaMb'TaN*, corr. *Mb²*

opinionum sequaces, et codices dispares reliquise. Sicut et inter modernos nonnunquam fieri et factum esse dinoscitur, ut aliqui adhereant opinioni alicuius antiquorum, et alii alterius, utputa aliis qui secuntur Priscianum, alii vero Donatum, aut alium siue alios, sicuti eciam in aliis quibuslibet scientiis fieri solet. Sic eciam Greci a Latinis, et e contrario, sepe inueniuntur dissentire. Et tamen discrete agentes omnes hi, sicut ipsi antiquiores se habuerunt, sicut Priscianus valde multos predecessores enumerauit, quorum opiniones et dicta non semper reprobabant, sic sequacibus uiam alia et alia inueniendi eciam non obstruxerunt. Ita eciam moderni, licet aliquam sentenciam uel dictionem, litteram aut sillabam, sub certa regula coarent ad facilius inueniendum ac certius memorie commendandum, non tamen per hoc ueterum dicta semper dannant, nec ipsi posteros eciam alia inuenire uentant. Immo Boecius dicit miserrimi esse ingenii semper uti inuentis et nonnquam inuenientis. Vnde non est mirandum, si aliquando ordo noster aliter habeat aliqua orthographizata, accentuata, siue secundum declinationem et coniugationem variata, quam illi siue isti, ueteres scilicet siue moderni, cum et ipsi sibi plerunque dissident. Ex quibus claret, quod dictiones, ut dicitur in 'Catholicon', quandoque fluant quandoque arescent, prout usus approbat uel recusat, unde versus:

Multa renascentur, que iam cedidere, cadentque,
Que nunc sunt in honore, uocabula, cum uolet usus.

Item sciunt correctores, quod aliquando ordo noster aliquas in propria forma seruat dictiones antiquorum more, que non subiaceat regulis grammaticalibus modernorum, sicut eas beatus feronimus in biblie translacione noscitur posuisse, non tamen propter

95/96 Ps. Boethius, *De disc. scol.*, p. 121, 4-5. || 100/105 Iohannes de Janua, *Catolicon*, f. 17va.

83 aliqui om. *MaMb'TaN*, *suppl. Mb'* || 86 sicuti ... solet in marg. C || 87 tamen om. *B* || 88 hi] se habebunt quiete add. *N* || habuerunt *MaMb'TaN* || 90 non om. *MaMb* || semper in marg. C || sequacibus suis ada. *CBWLMb'*; sequentibus U || 91 licet om. *L* || 91/92 aliquam licet *MaMb'TaN* || 92 aliquam U'; aliquam U' || 95/97 Immo ... inueniends. om. *N* || 97/98 aliquam habeat aliter *MaTaN*; aliquam habeat *Mb'*, aliter *suppl. Mb'* || 102 recusat] reprobat *W* || 103 unde om. *CBW* || 105 quod[!] quando *MaMb'TaN* || aliquando om. *CBW* || 107 more antiquorum *MaMb'TaN* || 109/110 propter ... uicante] semper sunt uicante propter hoc *MaMb*; propter hoc semper sunt uicante *Ta*; semper propter hoc sunt uicante *N*

110 hoc sunt uicante. Exempli gracia: *iuuare -aui -atum*, a quo regulariter deriuatur *iuuamen*, sic *secare -aui -atum*, *sonare -aui -atum*, et cetera plura, que sic habebant antiqui; modo autem dicitur *iuuatum*, *secui sectum*, *sonui sonitum*, etc. Sic eciam antiquitus *iuuenis iuuenior -issimus*, quod nunc caret superlativo et facit iunior in comparatio, sic de pluribus aliis. Vnde in biblia Cartusie habetur et legitur in libro Sapiencie capitulo xiii *secauerit*, in Ecclesiastico capitulo xxviii *eos qui se adiuuauerunt*, et capitulo ultimo *cum adiuc iuuenerunt sum*; in psalmo quoque 'Deus noster refugium' habemus *sonauerunt et turbate sunt aque eorum*; et in psalmo 'Deus quis similis' dicitur *quoniam ecce inimici tui sonauerunt*; in confessione Esdre dicitur *confiderunt*, etc., sicut eciam in libris antiquorum doctorum talia et similia sepe reperiuntur.

Præterea aderat, quod similiter in nominibus barbaris siue hebraicis, tam in biblia quam in dictis doctorum, tam nostris quam aliorum religiosorum atque secularium, propter usum ex uicio scriptorum aut alias un[de]cunque inolitum, plura tolerant et pro hebraicis nominibus leguntur, que tamen secundum rei ueritatem nec in bibliis Hebreorum nec in interpretationibus nominum hebraicorum habentur, saltem quoad singulas sillabas. Exempli gracia: *Euila*, u ante i, sic habent Hebrei in libro Bresith capitulo x circa principium pro filio Chus, et in fine eiusdem capitulo iterum *Euila*, u ante i, pro filio lectan, et capitulo xxv^o dicitur *habitauit autem ab Euila usque Sur*, u iterum ante i; similiter primo libro Paralippomenon capitulo primo iterum bis *Euila*, u ante i, et eciam primo Regum capitulo xv^o *ab Euila*, u ante i, cui concordat interpretacio, que nullibi ponit Euila, i ante u. Primum igitur uide-

116 Sap. 13, 11. || 117 Eccli. 29, 4. || 118 Eccli. 51, 18. || 119 Ps. 45, 4. || 120 Ps. 82, 3. || 121 IV Esdr. 8, 30. || 130 Gen. 10, 7. || 132 Gen. 10, 28. || 132/133 Gen. 25, 18. || 134 I Par. 1, 9. || 135 I Reg. 15, 7.

136 interpretacio] cfr Hieronymus, *Interpr. Hebr. Nom.*, pp. 65, 103.

110/111 a quo ... secare -aui -atum om. *W* || 115 Cartusie] inueniuntur omnibus his scriptis aliis etiam coram aliis eorum add. *B* || 117 et ibidem add. *W* || 119 sunt aque om. *Mb* || 120 similis] erit tibi add. *CBW* || 121 confiderunt] si modero secundum suum usum non emendarent del. *C*, rursum add. *L post l.* 122 reperiuntur || 121/122 etc ... reperiuntur in marg. *C* || 122 sepe om. *N* || 123 adiutor] corrector add. *N* || 124 dictus] libris *MaMb'*, corr. *MB'* || 132 xxx *TmU*; xx *MaMb'*, corr. *MB'* || dicitur om. *BWMa* || 135 xx *TmU*; xxv *Ma* || 136 uidetur in marg. *C*

tur melius, sed tamen secundum eciam toleratur propter opinionem aliorum, sic eciam in pluribus aliis. Quidam tamen secuntur distinctionem Papie, qui dicit Eulat, u ante i, esse filium Chus, a quo Getuli, id est Mauri, uel est proprium terre; Eiula autem, i ante u, sit filius fectan, unde Eiulath, Indie regio ab ipso post diluvium possessa. Sic in omelia uigilie nativitatis Christi Iohannes episcopus ponit Vses pro Iosue filio Nun, quod tamen nomen nullibi apud Hebreos inuenitur Iosue habuisse, etc.

Generaliter igitur nouerint correctores, quod ubicunque eadem dictio, latina, barbara, siue hebraica, in diuersis libris et capitulis, seu eciam in eodem libro aut capitulo, propter uicium scriptorum incertum, aut propter usum inueteratum, uel propter uarietates idiomaticas et dissimiles habitudines hominum secundum suas linguas alter et alter pronunciancum, siue alio quoconque modo, varie inueniuntur scripta, sensu tamen ac significacione propter huiusmodi variactionem salua remanente, ibi pocius est tolerandum quam aliquid corrigendum, saltim ex necessitate. Nam talis diuersitas terminorum eciam reperitur in libris correctis, ut patet
bit clarius in subditis.

Nunc ab istis generalibus cautelis correcture descendam ad magnas speciales.

Speciales. Prima. Si in dictione latina uel barbara inueniuntur diuersitas propter positionem uocalis pro uocali, siue cuiuslibet alterius littere pro altera, ut Saraias uel Sera-, Iabés uel Iabís in nominatio ambo, Febrarius uel Febro-, querulosus uel querel-, Eulmerodach uel Eulma-, Theglatphalasar uel Thagl-, caritas, castitas, catholicus, Catherina uel ka-, Ezriel uel Es-, Lodowicus uel Lud-, Saphatias uel -zias, etc.;

139/142 cfr Papias, *Vocabulista*, pp. 102, 111. || 142/144 Non inueni.

137 melius] est del. C || propter] secundum *MaMb'TaN*, corr. *Mb^b*; usum del. C, opinionem aliorum in marg. C || 138/142 Quidam ... possessa in marg. C, et postea Nulla tamen auctoritate hoc confirmat, immo ex principio Genesis, ubi fluminis Paradisi diuiditur in quatuor, posset oppositum forte probari, quod ad presentes mei non interest del. C, *rursum add. L* || 138 tamen] doctores del. C, *rursum add. L* || 139 esse om. N || 150 quoconque] binc (iusque ad l. 24) desin, Ma || 152 est om. *Mb^b*; suppl. *Mb^b* || 153 aliquid om. N || 154 reperiuntur] inueniuntur *TmU* || 156 cautelis] siue regulis add. L || discedam N || 163 ka-] lomna uel lobna add. L || 164 Saphatias uel -zias om. U

165 uel si in eadem dictione aliqua littera additur aut deponitur, ut Iohé uel loahé, litus uel littus, Phetusim uel Phetrusim;

uel aliquius littere transposicio, sicut in eadem dictione Phetrusim, que eciam inueniuntur Pheturism, r post u. In hoc nomine Iesus comprehenduntur ista tria, scilicet remotio littere cum diciatur Iesus, addicio cum additur h, transposicio quando precedit i uel sequitur, ut Iesus Ihesus uel Hiesus. Simile est Ieú Iheú Hieú, Ierusalem, etc.;

uel si inueniatur in eadem dictione littera simpla et alibi in eadem dupla, u grammatica gramatica, Amón uel Ammó, quat-

tuor uel quatuor, etc.;

hec omnia pocius sunt toleranda quam corrigenda, si uel utrumque habeatur uel tantum alterum eorum, semper tamen dico, sensu et significacione fixis remanentibus. Nam aliud est annus aliud annus, aliud cassus aliud casus, etc.

180 **Secunda.** Item eadem dictio inueniuntur in eadem significacione cum nota aspiracionis scripta uel sine ea, ut habéna uel abéna, hedus uel edus, hilaris uel ilaris, hostium uel ostium, Hugo uel Vgo, sic Habraham Abraham uel Abraam, Hesdras uel Es-, | Hicaboth uel Icab-, Hodis uel Odsí, Húr uel Vr, et in inuenientis alii

185 latini et hebraici, quia h potest omnibus uocalibus preponi uel eciam omitti, tam in principio quam in medio dictionis, quam

eciam in fine, ut Bahal, Danihel, Ahilud, Rohob, Amahas, uel Baal, etc. Sic eciam thalamus uel tala-, thelonéum uel telo-, etc., dum tamen ex tali additione uel omissione significacio non uarietur. Sed h non potest postponi uocalibus in eadem sillaba nisi transient in uim consonantis, ut Itheú, Thesus, etc.; nec ullam dictionem latinam uel grecam potest terminare immediate post uocalem in eadem sillaba posita. Et cum obicitur de ah et uah, dicitur quod non sint proprie latine, sed interiectiones ammiracionem

167 littere om. N || 169 comprehenduntur] reperiuntur L || 170 Iesus sine h add. W || 170/171 quando ... sequitur] quando h precedit i uel sequitur i W || 171 Similiter Mb || 173 alibi] alia BW || 176 sunt toleranda] omnia tollerantur sunt Mb || 178/179 annus aliud annus] annus et annus Tm; annus et annus U || 179 aliud¹] et TmU || 187 Ahibid TmU || uel] Bahal aut add. W || Baal] Daniel, Aibid, Roob, Amaas add. U || 187/188 uel Baal, etc. in marg. C || 188 Sicut TmU || 194 sunt MbTaNU

uel indignacionem animi exprimentes. Vel dicatur secundum Priscianum, quod ab et uah dicitur per apocopam, scilicet abcisionem ultime littere, ab aha et uaha. Post nullam autem consonantem potest poni in eadem sillaba exceptis quatuor, scilicet c, p, t, r, ut Achaz, Rachel, Phassur, Phegor, Thabor, theos, Rhaab, Rhodocus, etc., sic eciam in latinis dictionibus. Post r tamen nunc non est in usu, post p ponitur pro f. Vnde ista regula Prisciani solum dicit de grecis nominibus in quibus sequitur c, p, t, r. Nos tamen ut supradixi eciam in hebraicis et latinis plerunque sic ponimus. Generaliiter autem dicit Apuleius, qui precessit Priscianum, quod nunquam debeat poni nota aspiracionis immediate post c in eadem sillaba in dictionibus latinis. Vnde dicit quod errant, qui dicunt pulcher -chra -chrom, brachium, sepulchrum, etc., quod adhuc aliquae nationes seruant, etsi non semper scripto tamen prolatione. Et si obicitur | de michi et nichil, respondet prefatus Apuleius, quod debeat dici mihi et nihil, quia nihil dicit componitur a non et hilum, quod est ustum; id seruant eciam adhuc aliqui, eciam inueniuntur frequenter in dictis Augustini aliorumque doctorum, nisi quantum post mutatum est. Sed usus communis tam in latinis quam hebraicis dictionibus preualeat modernis temporibus, ut scribatur post c aliquando h. Quando autem generaliter debent dictiones latine aspirari, nullus grammaticorum inueniuntur certam potuisse dare doctrinam – cum eciam in grecis id incertum habeatur – nisi quod prepositiones et coniunctiones non aspirantur. Vnde frater Iohannes ordinis predicatorum, qui fecit 'Catholicon', petit sibi indulgeri, si dictiones non aspirandas aspiret, et e contrario, propter earum incertitudinem.

^{195/202} cfr Prisc., *Instit.*, I, pp. 18-20, 48. || ^{203/210} Generaliter ... nihil] Apuleius, *De orthogr.* pp. 113-114. || ^{219/221} cfr Iohannes de Ianua, *Catholicon*, f. ivb.

¹⁹⁸ potest] h add. W^o || ²⁰¹ pro f] post c et t si omittitur nil auferit significacione del. C, rursus add. L || ²⁰² sequitur om. Mb', suppl. Mb' || ²⁰⁴ autem in marg. C || ²⁰⁵ immediate in marg. C || ²⁰⁸ prolatione] sicut Picardi et plerique Gallici etc. del. C, rursus add. L || ²¹⁰ dicit om. BW || ²¹¹ seruant] Vngari, etc. del. C, rursus add. L post aliqui || eciam adhuc aliqui in marg. C || ^{212/213} aliorumque doctorum in marg. C || ²¹³ post om. U || ²¹⁵ post c aliquando] c ante L || Quod MbTaN || ^{217/218} cum ... habeatur in marg. C || ²¹⁹ fecl] compositus CBWL || ²²⁰ aspiraret W^o, corr. W^o || ²²¹ earum] dictionum gloss. W^o

Item hec eadem nota aspiracionis quando ponitur cum duabus in eadem sillaba uocalibus, quarum unam necesse est semper transire in uim consonantis, tunc nil refert siue preponatur siue in medio earum ponatur, quin maneat una sillaba et eadem significacio. Exemplum: iacinctus haicinctus uel ihacinctus idem est, et quodlibet habetur eciam in libris Cartusie correctis, sic Jesus Ihesus uel Hiesus, Ieu iheu uel Hieu, feis etc., Ielon etc., omnia sunt dissyllaba tantum, sic Ierusalem Iheru- uel Hieu- quadrisyllabum etc., in talibus similiter non est corrigendum.

Tertia. Similiter sciunt tantam esse cognacionem inter c, ch, et g, quod sepe eadem dicio inueniuntur omnibus his scripta uel duobus eorum, ita ut quasi indifferenter pro eodem posita inueniantur, tam in principio, quam in medio siue in fine, ut Crisogonus ^{5'} Chriso- uel Gris-, Caspar Cha- uel Ga-, Recmá Regmá uel Rechmá, Sicelech -léc uel -lég, Sirach uel -ác, Isaach uel -ác, etc., eciam in latinis.

Simili modo inter d et t et th, ut Galaad -át uel -áth. Similiter inter b, p, et ph, ut Achitób -tóp uel -tóph. Ph et f tandem sepe ponuntur pro eodem, quamvis ph solum deberet poni in propriis nominibus uel in dictionibus latinis a grecis originem trahentibus, sed tamen ex uicio scriptorum et usu eciam in latinis dictionibus, sicut et hebraicis et grecis, quasi indifferenter posita inueniuntur, ut Philadelphia Filadelfia, gazophilacium uel -filacium, Phenícis uel Fe-, etc. Eciam inueniuntur ph pro duplice ffi, sicut et simplici, ut Raphanus -fanus uel -ffanus, Stephanus -fanus uel Steffanus, Ruphus -fus uel -ffus, etc. Antiqui tamen habebant sepe b, ph, et f pro eodem, ut triumphus pro triumphus, etc. Hec tamen secundum grammaticos antiquos et modernos inter ph et f deberet esse differencia, ut f non proferretur sic fixis labris

^{227/228} But cfr Seg., *Ars lectoria*, p. 46. || ^{231/239} Similiter ... -tóph] cfr Prisc., *Instit.*, I, p. 20, 9 – p. 21, 2. || ^{250/251} Prisc., *Instit.*, I, p. 11, 27 – p. 12, 2.

²²² aspiracionis nota N; h gloss. W^o || ²²³ semper om. BW || ²²⁸ Hieu] uel add. Ta; eciam add. B || ²²⁹ bissyllaba CBWL || ²³¹ sciunt om. Mb', suppl. Mb' || ²³⁵ Caspar] uel add. TmU || Recina Regina uel Rechina U || ²³⁸ Galaath-ad uel -at MbTaN; Salaad Salaat uel -at U || ²⁴⁰ ph om. L', suppl. L' || debet BWL || ^{242/243} dictionibus latinis MbTaN || ²⁴⁶ Raphanus] binc denuso inc. Ma || ²⁴⁸ sepe om. CBWL || ²⁴⁹ inter om. MaMb'Ta', suppl. Mb'Ta'

sicut ph, in fine dictionum precipue; unde quia hoc a paucis perpenditur, diuersimoda eciam fit prolacio finalis in hac dictione Ioseph et similium, tam apud nos quam apud seculares.

Talio eciam est conuenientia modernis temporibus inter y grecum et i, ut sepe inueniantur in eadem dictione pro eodem posita, quamvis y solum in grecis dictionibus ex antiquorum traditione poni deberet; unde eciam nunc tamquam i, sic et y inter uocales recipitur. Exemplum: ymago imago, Ythamar uel Ithamar, Tytán uel Titán, etc.

Sic eciam apud antiquos hec sillaba quo ponebatur frequenter pro cu, cuius noster usus nunc oppositum seruat, nisi immediate s uel in sequatur, ut antiquus antiquum, etc.; unde illi dixerunt quorū pro cur, oquibus pro oculus, sequuntur pro secuntur, loquuntur pro locuntur, | etc. Et quia omnia illa significacioni nichil demunt et inueniuntur in libris correctis, ideo quodcumque illorum habeatur sufficit, nec eget correctione.

iii. Item eadem dictio in eadem significacione reperitur in diuersis declinacionibus et in eodem genere, ut domus, ficus, laurus, pinus, cornus, querqus, etc., que sunt tam secunde quam

quarte declinacionis, sed tantum generis feminini;

ali quando in diuersis generibus et eadem declinacione, ut punctus -cti, punctum -cti, sic et bos bouis, masculini et feminini generis sed solum tercio declinacionis, etc.;

ali quando in diuersis declinacionibus et diuersis generibus, ut senectus -utis uel senecta -cte uel senium -ii, natale -is uel natalis -is siue natalicium -cii.

Similiter de uerbis: ali quando in eadem significacione inuenitur aliquod uerbum in diuersis generibus et eisdem coniugacionibus, uel e contrario, siue in diuersis generibus et diuersis coniuga-

260/263 Prisc., *Instit.*, I, p. 36, 12-14. || 267/270 cfr Seg., *Ars lectoria*, p. 49; Alexander de Villa Dei, *Doctr.*, II, 388-390.

252 diuersimode *TmU* || 254 eciam] enim *MaMb/TaN*, corr. *Mb'* || 255 i) nostrum add. *W*, latinum add. *U* || 256 y in marg. *C* || 258 uocales] reperiuntur et add. *U* || 262 antiquum obliquum -quum, equus -quum add. *W* || 263/264 unde ... etc. om. *U* || 264 locuntur] coquus pro cocus add. *CBWL* || 265 et] omnia add. *CBWMb'L* || 271 ali quando] uero add. *W* || et] in add. *TmU* || 272 masculini generis add. *B* || 273 solum] tantum *U* || 274 aliquando] inuenitur *H*

cionibus, etc.; exempla satis ex sensibus textuum elici poterunt. Sic eciam sentiendum est de ceteris accidentibus eorum, scilicet quod idem significatum inuenitur in dictionibus diuersorum numerorum, casum, personarum, temporum, modorum, etc., in quibus similiter est tolerandum si cetera sint paria, scilicet congrua et debita ac regularis combinatio, sensus, et significacio.

v. Vnde eciam condependenter aduertendum est, plerunque partes orationis alternatim pro se inuicem, et aliquando alias pro aliis in eodem significato reperiiri. Similiter reperiatur numerus pro numero, casus pro casu, modus pro modo, tempus pro tempore, compositum pro simplici, etc., et e contrario, que uel per se sunt salua uel per figuram saluanda, siue eciam per usum communem et consuetudinem scripturarum, non obstantibus | in contrarium regulis quorundam gramaticorum. Exempla aliqua patebunt in subditis, ex quibus eciam alia aduerti poterunt.

295 Nomen pro nomine ponitur, ut supradixi de senectus -utis uel senecta -cte uel senium -ii, sic eciam lampas -adis uel lampada -de, impuber -eris uel impubes -is, etc.;

nomen pro participio, ut igneus -ea -um pro ignitus -ta -tum, et e contrario;

300 participium pro participio, ut excutus excutatus, experrectus expergefactus;

uerbum pro uerbo, ut cano -is -ere, inde cantor cantrix, uel canto -as -are, inde cantator -atrix - omnia hec inueniuntur aliquando in eodem libro uel capitulo, sic eciam exentero exintero, eructare eructare, mandere edere uel manducare, etc.;

aduerbiū pro aduerbiō, ut benignus benignus uel benignitor, large -gius uel -giter, violente uel -ter; item temporalia pro temporalibus, ut cum pro dum, modo pro iam; localia pro tempora-

286/311 cfr Prisc., *Instit.*, II, p. 192, 8 – p. 198, 4.

281 accentuū *U* || 284 tollerandum *MaMb* || 292/293 non ... grammaticorum om. *Ta'*, suppl. *Ta''* || 294 aduertit adduci *TmU* || 298 -ea] a *MaMb* *TaNL* || 300 excutus] executus *Mb'*, corr. *Mb*; pro add. *WmbTaN* || experrectus pro add. *WTaN* || 300/301 expergefactus experrectus *Ma*, expergefactus pro experrectus *Mb* || 303 cantrix] -trix *CWL* || 303 -trix] cantatrix *CBtUmMaMbTaN*; -trix *K'L*, corr. *K'* || 304 libro uel in marg. *C* || 305 manducare] inficere uel inuicere del. *C*, rursum add. *L* || 306 benignus] pro add. *N* || 308 ut ... temporalibus om. *U*

libus, ut inde pro deinde, ubi pro postquam, hic pro tunc – e contrario tamen temporalia, ut nunc, modo, nuper, etc., pro locibus poni non possunt. O aduerbiū est uocandi, admirandi, indignandi, optandi, eciam quando significat admiracionem subitam vel dolorem, tunc est interieccio, deinde eciam aliquando est aduerbiū ordinis etc.;

315 pronomina pro aduerbiis, ut hoc pro huc, hic pro tunc; immo eciam nomina pro aduerbiis, ut Rome, milicie, domi, humi, cum sunt responsitia ad quo, qua, ubi, et unde, et cetera plura nomina, ut sublime, sublimius, doctius, benignius, largius, velocius, etc. Nomina tamen vel pronomina, loco aduerbiorum posita, sunt indeclinabili inquantum talia, licet eciam iungantur nominum vel pronominiū diuersis casibus, ut sublime | volans, 7^v sublime volantis -ti, etc., que non sunt huic operis, sed in libris grammaticalibus requirantur, sicut et cetera que hic cursim tanguntur;

320 aduerbiū eciam pro preposicione et e contrario, ut prope, propter, iuxta, etc.;

325 preposicio pro preposicione, ut a, ab, abs, e, ex, de, et sic de aliis, que sepe pro se inuicem indifferenter posite inueniuntur, ut a te, ab te; e domo, ex domo, de domo; pro foribus, pre foribus, etc., cuiilibet tamen suum casuale debite et ornate applicando, sicut ars vel usus consuevit. A est preposicio et interieccio secundum Papiam. Pro preposicio est et interieccio. Huic sillabe pro, quando est interieccio, additur per compositionem, ut ita dicam, aliquando nomen declinabile, aliquando inde-clinabile, ut proditor, propidior, pronefas, tunc illud aggregatum simul, iam non sunt diuerse partes secundum aliquos, sed simplex interiectua dictio, cuius affectus aliter exprimi non potest. Alii uolunt quod eiusmodi non sint interiectiones sed loco earum posite; unde non

311/313 Papias, *Vocabulista*, p. 228. || 313/314 Papias, *Vocabulista*, p. 87. || 316/317 cfr Alexander de Villa Deli, *Doctr.*, I. 1206. || 321/322 cfr Prisc., *Instit.*, II, p. 193, 8-10. || 331/332 Papias, *Vocabulista*, pp. 4, 266.

309 hic] hec *MaMb^b*, corr. *Mb^b*; hoc *U'*, corr. *U''* || 322 in] Prisciano, *Papia, Vocabulistica*, *Catholicon*, Alexandro, et ceteris del. *C. riursum add. L* || 325 ut *om. MaMb^b*, *suppl. Mb^b* || 327 preposicione] et e contrario *add. MaMbTaN* || *ut* prope *add. MaTaN* || 327/328 et ... alii in *marg. C* || 329 ex *domo om. W'*, *suppl. W''* || *pro ... foribusⁱ* in *marg. C* || 330 *ordinate K* || 338 sunt *U*

omne quod pro alio ponitur, tale secundum eos censendum est. 340 Alii uolunt quod non sint compositiones, sicut nec atque, atūbi, astūbi, etc., sed sint quedam irregulares uocum aggregationes; unde nec in biblia nec in dictis doctorum ecclesiasticorum correctis saltem, habetur proch uel prochdolor, etc. cum ch, nec grammatici de proch mencionem ullam faciunt. Sicut autem supra positum est, frequentius habetur et legitur in Cartusia, scilicet pro dolor, propudor, pronefas, etc. Ex usu tamen aut ex uicio scriptorum, uel propter differenciam cognoscendam, a et pro, quando sunt interiectiones, eciam aliquando inueniuntur cum nota aspirationis, ut ah, proh. Ex his | saltim exemplariter patet, quomodo 345 partes oracionis et pro se inuicem, et alie pro aliis posite reperiuntur, et hoc pro correctionis diligenciori cautela.

Sexta. Deinde similiter tolerande sunt dictiones transpositae idem et eodem modo significantes, unde utrunque habetur horum et similiū: *Domine, quinque talenta tradidisti mibi, et mibi tradidisti; sic missus est angelus Gabriel et Gabriel angelus; bonum tibi est ad uitam intrare debilem uel claudum, et bonum est tibi*; et cetera innumerata tam in testamentis quam in dictis doctorum. Nam nomina et uerba transposita idem significant ceteris paribus, quod dico precipue propter omnimodam significacionem et regularem combinacionem conseruandam. Quare si ipsa signa distributiva, affirmativa aut negativa, indifferenter transponantur, quamvis parua et breua sint litteris, nichilominus tamen ex sua natura, et oracionem longissimam et sensum confundant. Nam uarium sensum generat eorum transpositio, quia omnis non tantum valet sicut nullus, sed non omnis tantum sicut aliquis non, etc.

354 Matth. 25, 20. || 355 Luc. 1, 26. || 355/356 Matth. 18, 8.

359 alio] aliquo *MaMbTaN* || 340 sunt *MaMbTaN* || 343 ch *om. MaMb'TaN*, *suppl. Mb^b* || 344 mentionem *TmU* || 345 est *om. L', suppl. L''* || frequentius] frequenter *MaMbTaN*; semper *add. L* || 346 etc.] Primo ad accentuum. Nam in scripto aliquando inueniuntur distincte partes *add. L* || 346/349 Ex usu ... proh. in *marg. C'* || 347 differenciam] ad *add. W* || 348 interiectiones] *binc (usque ad l. 439) desin. Ma* || inueniuntur] in nostris libris *add. L* || 352 similiter] *om. Ta'L', suppl. Ta'L'* || 357 innumerata *L* || 360 obseruandam *B* || 363 uarium] uel contrarium *add. L* || 364 tantum] *om. L', suppl. L''* || 365 tantum *om. Ta'*, *suppl. Ta'*; *valet add. W*

vii^a. Item siue eadem dictio inueniatur regulariter sincopata siue in sui natura integra, ut amasti uel amauisti, nosti uel nouisti, odiu uel odiui, norunt uel nouerunt, duum uel duorum, dextra uel dextera, etc., similiter toleratur, significacione non variata.

370 viii^a. Item eadem dictio inuenitur in eadem significacione declinabilis et indeclinabilis, non solum in diuersis libris et capitulis, sed aliquando in eodem libro seu in eodem capitulo, ut Israhél, pharao. Nichili indeclinabile eciam est aliquando genetivus huius nominis nichilum. Et aliqua est declinabilis in uno numero et in 375 declinabilis in altero, ut cornu, genu, in singulari tantum indeclinabilia sunt, sed in plurali declinantur. Sic alie dictiones et contrario in plurali sunt indeclinables, uel carent plurali, et declinantur tantum in singulari, sicut post patebit. Sic aliue sunt alterius generis in singulari et alterius in plurali, sicuti sunt nomina ethnorum clita: sic celum in singulari est generis neutri, in plurali est generis masculini, et locus in singulari est masculini, sed in plurali est masculini et neutri, etc. Similiter aliquod verbum aliquando est defectuum, aliquando regulare in eadem significacione, ut edo es est, et edo -is -it, pro manducare, etc.

385 Nona. Item eadem dictio mutat litteram in aliam litteram secundum tradicionem gramaticorum causa euphonie, id est boni soni, uel causa difference cognoscende, et aliquando remanet more antiquorum invariata. Eciam aliquando non mutat litteram, sed abicit eam, secundum quod patet in sequentibus.

366/369 cfr Seg., *Ars lectoria*, p. 29. || 373/374 cfr Prisc., *Instit.*, I, p. 121, 10-12. || 374/376 cfr Alexander de Villa Dei, *Doctr.*, II, 423-424. || 380/382 cfr Alexander de Villa Dei, *Doctr.*, II, 371, 376. || 389/478 cfr Seg., *Ars lectoria*, pp. 15-24; Prisc., *Instit.*, I, pp. 34-37, 46-51.

369 non i] mutata uel add. *U* || 370 inuenitur om. *L'*, suppl. *L'* || 371 capitulus om. *L'*, suppl. *L'* || 373 indeclinabile) uel declinabile add. *L* || 374 Et] dictio add. *L'* || aliquantum *TmU*; aliquando *Tm'U* || indeclinabilis ... declinabilis *TmU* || 375 genu] que add. *TmU* || singulari] numero add. *U* || 376 plurali] numero add. *Mb'TaN* || 377 plurali] numero add. *TaN* || 378 postea *CBWL* || 378/382 Sic ... etc. in marg. *C*, in *L* post l. 384 etc. || 379 plurali] sicut uel add. *L* || 380 neutr] et add. *Ta*; sed add. *CBWL* || 381 est] generis add. *BMb'TaN* || est] generis add. *N* || 382 et] generis add. *B* || 384 edo is est] edo -is -ere *B* || 388 invariata] et hoc fit tantum in compositis del. *C*; rursum add. *L* et fit tantum hoc in compositis || litteram] in compositione del. *C*; rursum add. *L*

390 Pro mutatione igitur litterarum uel abiectione, que fiunt et inueniuntur in omni scriptura, est notandum, quod b transit in c, c sequente, ut succuro, occuro; in f, f sequente, ut affirmo, suffero; in g, g sequente, ut suggesto; in m, m sequente, ut sumitto, ommitto. Alii tamen dicunt, quod obmittit non debeat b mutare in 395 m, sed deponere et dici omitto, hoc eciam frequentius habetur, et raro obmittit, rarissime autem ommitto, idem tamen omnia significant. Eciam b transit in p, p sequente, ut oppugno, opprobrium, suppupo, supplanto; in r, r sequente, ut surripio. Abrogo tamen ad differenciam árrogo, quod componitur ex ad, semper 400 seruat b; sic eciam ábrádo, óbruo, obrépo, abrenuncio semper seruant b. Eciam transit in u, f sequente, ut aufero, aufugio. Aliis autem quibuscumque litteris sequentibus, b manet integra; difference tamen causa mutatur in s in his duobus verbis asporto, | asperlo, ne si diceretur apperto, appello, ex ad composita uidetur, que longe aliud significant. Vnde illa verba suspicio, suspicio, suspicor, sustollo non sunt composita ex sub, sed ab his aduerbiis loci susum et sursum deposita s etc. Ex quibus patet, quod dici deberet succinérctus, sed dicitur et scribitur per b, ne a suco et cinere compositum uideretur. Hec de b.

410 D transit in b, b sequente, ut abbréuo; in c, c sequente, ut accuro, iccirco, accresco; eciam in c, q sequente, ut acquirō, acquiesco, quicquid, quicquam. Alii tamen dicunt quidque et quodque non variata. In f, f sequente, ut affirmo, afferro; in g, g sequente, ut aggrego, aggredior; in l, l sequente, ut alludo, allido, alluceo; in m, m sequente, ut ammoneo, ammoueo. Ammitto autem et ammiror non ueniunt ex ad, sed componuntur ex am, prepositione inseparabili secundum grammaticos, sed tamen ex usu

390 fiunt] sunt *U* || 391 scriptura] et in omni ydiomate del. *C*, rursum add. L || quod] vocales non mutantur in alias uocales nec in consonantes, nisi eciam mutetur significatio, ut ago, facio, inficio, etc., propter quod, de earum mutatione non est ad propositum, cum semper de eadem significacione hic agitur del. *C*, rursum add. *L* || b] igitur *C*, rursum add. *L* || 394 Alii] Aliquid *Tm*; Aliqui *U* || 395 deponere] b add. *CBWL*^b || 398 suppetuo *Mb'TaN*, corr. *Mb'* || 400 obrepio *TmU* || obrenuncio *W* || 401 seruat *K* || 402 in his verbis *CBWL*; ut suppl. *W'* || 403 causa] d add. *L* || mutatur] transit *N* || 405 suspicio, suspicio] suspirio, suspicio *BW* || 406 his] alius *Mb'TaN*, corr. *Mb'* || 407 depositio] s] de composito scilicet *B* || 408 et scribitur om. *N* || 411 iccirco om. *N*; iccirco *Mb'Ta*, corr. *Mb'*; idcirco *U'*, corr. *U* || 413 In f, f] f in ff *Mb'*, corr. *Mb'* || 415 alliceo *TmU* || sequente] secundum aliquos add. *H'Kmb'TaNtmU* || 416 ammiror] et similis add. *H'Kmb'TaNtmU* || 417/419 secundum ... admirabilis. in marg. *C*

eciam in libris correctis tam apud nos quam apud alios, sepius habentur per ad, ut admitto, admiror, admirabilis. Amoueo et amitto per simplex m uenient ab a preposicione. Item d transit in n, n sequente, ut annuncio, annexo; in p, p sequente, ut appropinquo, apprehendo; in r, r sequente, ut arrideo; in s, s sequente, ut assum, assisto. Tamen d subtrahitur in his, scilicet ascendo, asto, aspiro, astro, aspergo, aspicio. Et generaliter quando d sequuntur alie due consonantes, tunc d deponitur et non mutatur, nisi altera consonantium liquecerit, ut applico, apprehendo, appetior; tamen inuenitur in libris antiquis aliquando adsto, adspiro, etc. et idem significant. Item transit in t, t sequente, ut attendo, attingo. Priscianus | tamen dicit antiquissimos pro ad in compositione habuisse ar, ut árnea pro aduena, aruocatus pro aduocatus, arfínis pro affinis, etc. Vnde ostenditur recte arcesso dici ab arcio verbo, quod nunc accio dicimus, quod ex ad et cito compositum est, d mutato in c, inde arcesso. Hec de d.

Deinde m littera transit in compositione in n, sequentibus c, d, q, t; exemplum primi num nūncubi; secundi, ut tantum tantundem; tertii, ut tam tanquam, num nunquam, nunquid; quarti, ut idem idéntidem, uerum uerūntamen – ibi patet error scribencium uerumptamen per p. Am prepositio inseparabilis eciam mutatur in an, sequentibus f, c, q, ut anfractus, anciscus, an-
440 quiro; uocali uero sequente non mutatur, sed inter ipsam et uocalem interponitur b, ut ambágés, ambésus, ambitus, ambustus. Idem fit eciam in hac dictione comburo -bussi -bustum, -bustus -urus participiis eius.

N littera transit in l, l sequente, ut illuminare, illudere; in m, sequentibus b, m, p, ut imbibo, imbuo, immitto, immineo, immúto, committo, commúto, impaciens, ímpudens, imprudens, impro-
445 pero, impingo, compingo; in r, r sequente, ut irrideo, corrideo, irruo, irreprehensibilis, etc.

⁴²⁹ m in marg. C || prepositione] que significat (in marg.: cum suo adiuncto) ablacionem, sicut ad addicionem del. C, nūncub. add. L || 421 annexo] item add. L || 424 ástro in marg. C || d in marg. C || 425 tun... mutatur in marg. C || 427/428 tamen significant in marg. C || 427 inuenitur] reperitur Ta l. || 431 arcesso Mb¹, corr. Mb² || 433 d ... in c in marg. C || 427 inuenitur] reperitur Ta l. || 460 add. L || 464 z illa add. W || 465 potes] debet CBWLMb² || nūncubi] exemplum add. MbTaN || tantundem] exemplum add. N || 436 nunquid] exemplum add. N || 439 eciam] hinc denuo inc. Ma || 440 uocalem et ipsam MaMbTaN || 441 ponitur TmU || 442 hac om. Mb || 445 p] post m add. W || imbuo om. MaMb¹, suppl. Mb² || 446 imprudens] improbo add. N || 447 impinguo compinguo MaMb¹, corr. Mb²

Item t in r, ut patricida parricida, si saltem uenit a patre, si autem a pari, tunc causa euphonie additur r; quibusdam tamen a parente uidetur compositum et pro parenticida per sincopam et commutacionem t in r factum parricida. Primum tamen uidetur uerius, quia in textu *parricidis* nominatis, deinde seorsum ab apostolo *matricide* nominantur.

X transit in f, ut efficio, effundo; deponitur autem in his: ébibo, | edúco, égero, elúdo, emíneo, enarо, eruо, eripio, 9^v éueho, eicio.

Item x quia habet uim duplicitis consonantis, scilicet gs uel cs, tunc post se deberet abicere s, quia secundum Priscianum tres consonantes non possunt se apte sequi in eadem dictione, nisi una eam liquecerit uel in mutam transiret. Vnde secundum hoc deberet tantum scribi exurgo, éxuo, extirpo, et non exsurgo, etc., sed utrumque habemus.

Sic eciam z littera, quia duplex consonans est, post se secundum alias in eadem sillaba non potest immediate habere m, sed utrumque habet, scilicet smaragdus zmaragdus.

Hec de mutacione litterarum, quantum presenti operi congruit, sufficient. Et sicut de paucis sunt exempla posita, sic alia per ordinem colligi possunt, tam in rectis quam in obliquis nominum, uerborum, ac participiorum, etc. Sed quoniam eiusmodi mutaciones maxime causa euphonie, id est boni soni, et facilis expressio-
460 nis sunt inuente, et nichil addunt uel demunt principali significacioni nec sensui, et eciam quia scriptores huiusmodi mutaciones uel ignorant uel non aduentur, ideo tam apud nos quam apud

453/454 cfr 1 Tim. 1, 9.

449/452 cfr Seg., *Ars lectoria*, pp. 42, 132; Prisc., *Instit.*, I, p. 26, 6-10. || 457/
461 cfr Prisc., *Instit.*, I, p. 33, 14 – p. 34, 7.

449 t] mutatur add. W; transit add. U || 449/451 autem] uenit add. NU || 452 ab apostolo om. CBWL || 456 enarо] narrō Mb¹, corr. Mb² || 459 debet BW || 460 se om. N || 462 debet BW || exuo in marg. C, om. L || 463 habemus] exuo del. L || 464 z illa add. W || 465 sufficiunt] debet CBW || 467 congruit om. BU || 468 sufficient] sufficiunt MaMbTaN; Nam qui subtilius indagare uoluerit, inueniet quidem uocales in uocales uel eciam consonantes mutatas in eadem significacione, aut eciam alias litteras in litteras, sed hec ipsa formam correctionis librorum nostrorum, de qua hic agitur, non concernunt del. C || exempla sunt CBWTa || per om. B || 471 euphanie TmU || 472 uel nichil U

475 alios religiosos ac seculares hec ipsa inueniuntur aliquando mutata aliquando non. Vnde non est ibi corrigendum, si uel utrumque uel alterum eorum habeatur, ut adsum assum etc., presertim cum nec sensus nec significacio per hanc mutationem varietur.

Decima. Item trans illa preposicio in compositione, sequente d, n, uel i consonante, secundum gramaticos deponit ns, ut tradō, traduco, trano, trāficio, sed tamen habemus traduco rarius et transducō frequētūs in biblia; sufficit ergo quodcumque illorum habauerat.

Item quando hanc prepositionem circum sequitur vocalis in compositione, tunc m deberet scribi i sed non legi, ut circūmagō, 485 circumēo, circumī, etc., sed quoniam non omnium est hec noticia, idcirco sicut leguntur, sic eciam scripta ex communiori usu habentur, et forte cautius pro uniformitate et pace seruanda. In ordine ergo nostro legimus circūmagō, circumāmico, circūmedificō, circūmó, cum suis cōdēpendētiis per m, circōde autem cum suis sine m, eciam per m scriptum repperiāt.

Item inter m et n non deberet ponī p, sicut in biblia chori Cartusie habetur, et in dictis doctorum frequenter, ut dāmmum, stānum, rāmmus, amnis, etc., sed ex quo inueniuntur eciam per p scripta ex uicio scriptorum uel ex usu, et neque sonum alterant nec significacionem tollunt, tolerantur eciam cum p scripta.

Similiter his et he in plurali debent scribi per simplicem uocalem, sicut in libris correctis Cartusie diligenter cauetur, non obstante aliorum usu, quia licet hiis et hee per duplūcēm uocalem, 500 non mutent significacionem, tamen duplīcātū sillabam, et sic legendo uel cantando facerent ab aliis diuersitatē. Tamen in libris, in quibus ex ordine non legitur, utrunque toleratur.

479/481 Prisc., *Instit.*, II, p. 39, 3-5. || 492/494 cfr Seg., *Ars lectoria*, p. 14-15. || 497/501 cfr Seg., *Ars lectoria*, p. 32; Alexander de Villa Dei, *Doctr.*, l. 2306.

480 n om. *MaMb'*, *suppl. Mb'* || 485 debet B || 488/491 In ... repperiāt in marg. C || 489 circumēdificō *MaMb'TaN*, corr. *MaB'Ta'* || 491 repperiāt in marg. C || 492 reperit U; tunc sine m legitur add. W || 492 debet BW || 493 interponi L || 493 frequenter Versus: Inter m n littera p non vlt medieare add. L' || stānum] sollemnis, hymnus, damno, contēmno, somnum, somnum, add. *CBWLMB'* || 494 eciam inueniuntur CBL; eciam ex quo inueniuntur W || 497 plurali] numero add. *MaMbTaN* || uocalem] om. K', *suppl. K'*

505 Similiter abundo et abominor -aris cum obliquis nominibus, participiis, ac ceteris ab eis descendantibus debent scribi sine h, quod in tota biblia Cartusie diligenter obseruatur, quod eciam ipsa racio docet: nam abundo est compositum ex prepositione ab et hoc uerbo undo -as -are, quod in simplici non est in usu, a quo eciam uenit inundo et redundo, d interposita causa euphonie. Nulla autem preposicio aspiratur, ut predictum est; eciam si scri- 510 beretur per h, crederetur compositum ab hoc uerbo habeo -es. Secundum similiter est compositum ex prepositione ab et hoc uerbo deponenti abominor -aris, quod non habet h, sicut nec omen -is, sed tamen propter usum ex | uicio scriptorum aut alias undequaque inolitum, eciam cum h scripta poterunt tolerari, quia 515 sic communius habentur.

xi. Item in sacra scriptura inueniuntur et toleratur partibor, metibor, polibam, sancibam, munibam, molibam, odibo, deguit et degebo, et Ecc. 36 in fine *gemescit*, licet contra regulas grammaticales, ubi similiter non corrigitur, nisi exemplar correctum aliter doceat in certo loco faciendum. Ait nanque Cassiodorus: Expedit enim interdum pretermittere humanarum formulas dictionum, et diuini magis eloqui custodire mensuram. Et beatus Gregorius dicit: In dignum uehementer existimo, ut uerba celestis oraculi restringam sub regulis Donati.

525 Duodecima. Item ista nomina: lux, tellus, pax, uita, sol, luna, sanguis, uinum, ceruisia, sicera, mel, oleum, mulsum, mustum, aurum, argentum, stagnum, plumbum, es, ferrum, triticum, or-

518 Eccli. 36, 27.

519/523 cfr Seg., *Ars lectoria*, p. 25. || 520/522 Cassiodorus, *Instit.*, p. 45, 9-11. || 522/524 Gregorius, *Moralia in Job*, CCSL 143, vol. 1, p. 7, 220-222. || 525/580 cfr Prisc., *Instit.*, I, pp. 174, 23 - p. 177, 8.

526 h) non obstante usu ex uicio scriptorum inolito del. C, *rursum add. L post C* obseruatur || 505 quod ... obseruatur in marg. C || eciam in marg. C || 520 predictum | supradictum *CBWL* || 512 quod] uenit ab hoc nomine C || 521 nec in marg. C || 513/515 sed ... habentur in marg. C || 518 et ... *gemescit* in marg. C, om. L || 3613 *CBWL* || 520/524 Ait ... Donati, in marg. C, om. L || 522 dicit om. *MaMb* || 526 uinum] medo del. C, *rursum add. L* || mel del. C, *sed rursum add. in marg.*; uel U || mustum] U^o, mustum U^o

deum, far, cicer, fumus, fimus, limus, puluis, fames, sitis, labes, tabes, humus, cenum, fenum, ius, lutum, wlgus, pelagus, eum, 530 spes, et propria nomina terrarum, ciuitatum, singularem terminacionem habencia – quod dico propter Athene -arum, Thebe -arum, etc. –, et nomina propria hominum, omnia hec carent plurali numero de per se, quod addo propter sequencia. Et dicuntur singularia, et hoc dupliciter, natura scilicet uel usu: natura, ut 535 propria nomina et que naturaliter individus sunt, ut Oswaldus, Bauaria, sol, luna, Hector, etc.; usu, quibus sic usi sunt poete et gramatici, ut sanguis, puluis, etc., que singulariter proferri solus tradidit usus. Que tamen quinque modis transeunt in pluralem numerum, scilicet euentu, ut duo Oswaldi; opinione, ut plures soles; particione, ut due Bauarie, scilicet superior et inferior; ue- 540 terum auctoritate, ut uina, mella, | ordea, farra; uitute appellativa, uidelicet quando pro appellatiis siue communibus propria ponuntur, ut pro bellatoribus Hectores, pro sapientibus Salomones, pro fortibus Samsones, etc. Alia autem tam singulariter quam pluraliter idem possunt significare, ut dicit Priscianus, non tamen eis in plurali utimur, quia auctoritas defuit. In sacra autem scriptura, que digne antiquorum grammaticorum auctoritatibus preferuntur, inueniuntur quamplurima eorum in plurali, ut in psalmo: *Quoniam melior est misericordia tua super uitias.* Item: *Libera me de sanguinis*, aut illud Iohanno 1: *Qui non ex sanguinibus neque etc.*, item secundo Machabeorum capitulo 7: *Noli frustra extollti uanis spebus.*

Sic e contrario sunt quedam pluralia tantum, ut omnia nomina numerorum preter unum, et pondo neutri generis indeclinabile sed pluralis numeri, carceres pro stabulo equorum et cetera que secuntur. Quorum eciam quedam sunt pluralia natura, ut Pisces,

548/549 Ps. 62, 4. || 549 Ps. 50, 16. || 550 Ioh. 1, 13. || 551/552 II Mach. 7, 34.

553/558 cfr Iohannes de Ianua, *Catholicon*, f. 19va. || 553/565 cfr Iohannes de Ianua, *Catholicon*, f. 19va; Alexander de Villa Dei, *Doctr.*, ll. 365-422.

552 etc.] hinc (usque ad l. 582) desin. Ma || 559 Oswaldi] duo Petri del. H || 540 participacione U || ut] scilicet W, corr. W' || 542 uidelicet] sci- licet W || 544 quam pluraliter om. Mb', suppl. Mb' || 547 preferitur] id est antefutur add. L || 550 neque om. BMBNU; exuo add. L || 554 numeralia TmU || 555 etc. CBLN

Gemini, pro signis celestibus; usu, ut Manes, Penates, optimates, primores, prōceres, pugillares, Quirites, sentes, uepres, argūcies, blandicie, exequie, inferie, insidie, inimicitie, scole, extūie, ma- 560 nubie, primicie, bige, trige, quadrigie, delicie, dapes, epule, fērie, fālere, facetie, inducie, Kalende, None, Idus, nūndine, uires, latebre, nūptie, quisquile, nēnie, reliquie, scale, tenebre, áncie, pascua, sponsalia, alīlia, Mēnala, arma, mēnia, Gārgara, Tārtara, Dindima, Bactra, precordia, exta, magalia, mapalia, cunabula, et 565 omnia pene festorum nomina, Grecorum saltem et Iudeorum. Ex quibus tamen omnibus quedam in singulari, sicut et de singularibus in plurali, inueniuntur, etsi non usu, tamen auctoritate, siue antiquorū siue sacre scripture, in eadem significacione.

Sunt ergo singularia | quedam uoce et intellectu, ut Oswaldus, 570 Petrus, homo; quedam uoce et non intellectu, ut populus, plebs, exercitus, turba, turma, legio, omnis; quedam e contrario intellectu singularia, littera siue uoce pluralia, ut Athene, Thebe, Micēne, Menala, Gargara, Tartara, Dindima, Bactra. Pluralia quoque sunt quedam uoce et significacione, ut homines; uoce et non significacione, ut Thebe, Athene; significacione et non uoce, ut populus, etc. Hec iccirco late posita sunt, ut corrector singula preponderet, et non statim numerum pro numero ponat vel corrigat. Et sicut dictum est de numero nominum, sic eciam de ceteris accidentibus et nominum, uerborum, ac participiorum sentiri 580 potest, in eadem significacione aliud pro alto positum reperiri.

xiii. Item nouerint correctores, in sacra scriptura aliquando ponи relativum sine antecedente expresso, et aliquando ita ignoto, ut non facile possit illud antecedens cognosci, nisi per aliquam glossam explicetur. Sic eciam sciant plures locutiones obscuras et

569/574 cfr Iohannes de Ianua, *Catholicon*, f. 19ra.

557 Gemini] Libri del. C, Liberi rursum add. Mb'L || 558 sentes] centes TmU || 559 blandicie om. Ta', suppl. Ta' || insidie om. U || manubre TmU || 560 trige] treuge L, add. pipe || 562 quisquile om. Mb', suppl. Mb' || 563/565 nēnie ... pascua om. U || 562 scale] scabe Mb'TaN, corr. Mb' || 563 Menala Mb'TaN, corr. Mb' || 564 Bactra BWN || 570 Petrus om. CBWL || uoce] singularia add. W || 571 legio, omnis] legionis U || intellectu] sunt add. W || 572 uoce] sunt add. W || 573 Bactra] sic HC || quoque om. Ta' || 574 quedam om. N || 579 accentibus U || nominum et Mb'TaN || 581 nouerunt N || 583 ut] quod BW || 584 Sic] hinc denuo inc.

585 nobis auditu impropias inueniri propter disconuenientiam subiecti et adiectivi, suppositi et appositi, aut alias undecunque precepit in prophetis, que uel glosa patescunt uel figura aliqua excusantur; et aliquando in uno uersu numerum singularem mutari in pluralem aut e contrario, et personam in personam: hoc eciam 590 sepius inuenitur presertim in libris Moysi, exempli gratia: *Quando ingressus fueris terram quam Dominus Deus datus est tibi, non inibitis cum eis fedus, nec accipies filiam illius filio tuo uxorem, etc. Cum intraueritis terram gencium quam datus sum uobis, caue ne separaris abominationes earum, ne et uos pe- 595 reatis, et cetera multa.*

Similiter aliquando ponitur preposicio sine suo casuali explicito, unde primo Machabeorum capitulo 7 dicitur: *Et cederunt de Nicánoris fere quinque milia uiri*, licet aliisque biblie habeant ablativum | exercitu ibi, sed non est de textu. Et secundo Macha- 600 beorum capitulo xiiº: *Dositheus uero quidam de Bachenoris eques uir fortis, etc.*

xliii^a. Sepe eciam reperiuntur dictiones equivalentes indifferenter pro se alternatim posite, uoce quidem diuerse sed idem significatum eodem modo representantes, ut: *Ait illi Ihesus uel 605 Dicit illi Ihesus*, etc. Idem in pronominibus, ut iste uel ille uel hic, eius, ipsius, aut illius, illud uel istud, etc. Idem eciam in aliis partibus oracionis, que si cetera sint paria, scilicet ut oracionem non confundant et intellectui idem representent, toleranda sunt. Dico autem idem significatum eodem modo representantes propter si- 610 nonima, que licet unam rem significant, tamen uariis respectibus, sicut mucro, ensis, spata, gladius, quamvis omnia hec gladium

591/593 Ex. 23, 32; Deut. 7, 2. || 593/594 Deut. 18, 9. || 597/598 I Mach. 7, 32. || 600/601 II Mach. 12, 35.

611/615 cfr Seg., *Ars lectoria*, p. 64; Papias, *Vocabulista*, pp. 211, 329.

585 [subiecti] substitutu BTmUMaMbTaNL || 589 in'1 numerum add. Ta || 591 Deus] tuus add. MaMb || 592 non om. Ta', suppl. Ta' || 594 eorum TnU || uos om. MaMbTaN, suppl. Mb' || 595 etc. CB || multa] huiusmodi add. L || 596 aliquando] componitur uel add. L || 598 Nicanoris CBW || 599 ablativum exercitu ibi] ibi ablativum, scilicet exercitu C'BW || 600 12 CBWL || 608 representant B || 610 significant BW || 611 mucro gladius ensis spata MaMb

significant, tamen non solum gladium, nec eciam equo modo. Mucro enim non tantum gladius est, sed eciam cuiuslibet teli acumen uel cuspidis, nam macron grece longum dicitur latine; sic 615 spata significat gladium, inquantum est ex utraque parte acutus, etc. Similiter de aliis sinonimis sentiendum est, que non sunt pro se inuicem toleranda sicut equiuocalia.

xv. Item cum eadem dictio sub una uoce sepe diuersa significet, iccirco eciam diligenter attendenda est terminorum equiuocatio- 620 cio in correctione. Vinea est locus ubi plantantur uites, est eciam uinea ecclesia, et populus Hebreorum psalmo: *uineam de Egypcio transtulisti*, sed hoc metaphorice pocius; *uineas* eciam in re Ezechielis capitulo xxvi ponitur pro instrumento bellico, scilicet pro quadam genere machinarum. Sic *imputare* in libro Leuiticus 625 et eciam Numerorum ponitur pro computare, sicut et supputare, et cum hoc significat impropereare, imponere, et sic de aliis equiuocis, | quapropter nullus termini equitocum tanquam uniuocum corrigit, quia sicut multe dictiones aliquando unum significatum habent, sic plerunque una dictio plura in se significata 630 comprehendit.

xvi. Dictiones composite, quarum partes seorsum posite idem significant cum composite et intellectum compositi non mutant, similiter tolerantur, et in libris correctis utreque habentur, ut legislator uel legis later, Behelphegor uel Beél phegor, Cadesbarné uel 635 Cadés barné, cooccus bistinctus uel bis tinctus, castrametari uel castra metari, patrisfamilia uel patris familie, eciam patrisfamiliarum uel patris familiarium, non autem sic paterfamilias uel patrisfamilias, quia ibi hic familiás non est accusatiuus pluralis huius

621/622 Ps. 79, 9. || 622/623 Ez. 26, 9. || 624/625 Leu. 25, 53; Num. 14, 34.

613 tantum] solum Mb || 614 mucron BW || longum dicitur] de longum BW || 615 significat gladium] dicitur gladius N || 616 sentiendum] sciendum BW || est om. MaMbTaN || 617 una] om. N || 618 psalmista] psalmista NL || Egypto CWKTA || 623 xxvi] 26 CBWL; xxxi MaMb'TaNTM, 26 Mb' || 624 machinam] quod super rotas usque ad muros uel ad portas in se latentes perducit, etc. del. G, rursus add. L || 626/630 et sic... comprehendit in marg. C || 627 terminum TmUKMbl || 634 Beelphegor BW || Cadesberne MaMb, corr. Mb' || 635 berne MaMbN, corr. Mb' || 636 metari] in campothaneos uel campo taneos add. L || 637 uel¹] Ta', ut Ta' || uel patrisfamilias om. N || 638 huius] eiusdem CBWL

nominis familia -e, sed est genetiuus grecus ultimam sillabam
 640 habens acutam; cum autem hic pater componitur cum genetiuo singulari uel plurali huius nominis familia -e, tunc accentuatur regulariter sicut alia dictio composita; similiter de hic mater, sicut habetur in libro Iudicum capitulo vi^o, *patrem familie Ezri*, et in homelis beati Ieronimi: Homo quidam peregre, idem patrisfamilie sermo blanditur; similiter *matrisfamilie* in epistola misse feria sexta ante Iudica.

xvii. Item tam modica est diferencia apud plerasque naciones in prolacione saltem inter g et i, quibusunque uocalibus sequentibus, ut uix diferencia discerni possit. Vnde forte eciam per con-
 650 sequens, ut reor, scriptores usum lingue sue sequentes similiter scriperunt, uel alias undecunque uenerit nescio, quod tam in latini quam hebreis ac grecis dictiobus ultraque inueniantur, ut Gabés Iabés, Gessuri Iessuri, Godoliás Iodol-, etc. Sic eciam de mutatione simplicium uocalium ac ceterarum litterarum apud 655 uarias naciones, eciam scribendi et preferendi, exurgit diversitas, sicut in superioribus | aliqualiter ostensem est, sicut eciam apud antiquissimos fiebat, ut olli pro illi, hoc pro hac. Unde Priscianus dicit quod multis Italie populis u littera in usu non erat sed o, quare eciam Romanorum uetusstissimi in multis sic inueniuntur 660 posuisse, ut publicus pro publicus, polchrum pro pul-, Hercules pro Hercu-, colpa pro cul-; maxime tamen hoc faciebant digamma precedente, ut seruos pro seruis, wlgos pro wlgus, clauso pro clauus. E contrario alie partes Italie, teste Plinio, o non habebant sed u ponebant pro ea, sicut Vmbri et Tusc. Vnde dicebant

13^v

643 Iud. 6, 11. || 645 I Tim. 5, 14.

644/645 Hieronymus, *Comment. in Mattheum*, CCSL 77, IV:848, p. 221, 346-349. || 657/666 Prisc., *Instit.*, I, pp. 26-27.

639 -e] -lie *CBWL MaMBn* || 643 vi^o] 6 *CBWL* || patrem om. U || 644 beati Gregori del. C, suppl. Ieronimi in marg. || 645 epistola] exempla U || 651 euenerit *CBWL Mb^b* || 652 quam] in add. *MBtaNU* || hebrei om. K || dictiobus in marg. C; sepe add. *CBWL Mb^b* || 653 Gabés] et add. *BW* || 655 exurgit *CBWTaNU*, corr. *Ta^a* || 656 sicut ... est om. *CBWL* || 657 antiquissimos] grammaticorum del. C, rursum add. L || 661 cul-] culpa *CBWL MaMBn* || 662 uolgos pro uulgus U || 663 habebant] in usu add. L²

665 cungrum pro congruum, cungregare pro congre-, Ierichuntine pro Ierichon-, humo pro homo. Ex quorum mutacione tam illorum quam istorum ac aliorum adhuc aliquando remanet aliquod uestigium in dictiobus. Et quia precipue antiqui ecclesiastici doctores ex horum nacione erant uel illorum, idcirco talia et alia 670 nobis insolita inueniuntur adhuc in libris antiquis, nisi quantum ad usum nostrum correcta sunt uel corruguntur. Sic eciam adhuc inueniuntur, quod aliqne naciones non habent usum scribendi duplex u sub uno contextu, sed scribunt distincte duo u, ut uulnus, uultr; alie autem naciones scribunt, precipue quando u primum transit in consonantem, siue quando alias amittit uim suam, ut uulnus, Wilhelmus, lingua, Oswaldus, Sveuia, ewangelium, etc., et hoc magis ex usu quam ex arte. Non tamen post q, licet perdat uim suam, nam non scribunt qwia, qware, uel qwando, sed u simplex. Et quoniam u perdit uim suam post g et q, alia uocali 675 sequente, et eciam aliquando post s, uel a sequente in eadem sillaba, inde eciam diuersa diuersarum nacionum surgit prolacio. Vnde aliqui dicunt linga, sangis, et pro qu dicunt c, ut catur pro quatuor, | calis pro qualis, etc. Propter que eciam eueniunt scrip- 680 torum uicia sequencium lingue sibi note consuetudinem, tam in Cartusia quam alibi, eciam apud seculares aliosque religiosos. In supradictis tamen locis aliique naciones, ex quo u amittit uim suam, tunc sic pronunciant, eciam si duo u uno contextu non scribunt, et hoc frequenter faciunt Alemanni, ut lingua, sanguis, euangelium, quia, quando, Osualdus, etc., et talis pronunciatio 685 consonat dictis gramaticorum.

677/683 cfr Seg., *Ars lectoria*, p. 30; Iohannes de Janua, *Catholicon*, f. 4rb; Alexander de Villa Dei, *Doctr.*, II, 1593-1594, 1596-1597.

689 uel illorum om. L || 670 adhuc om. *Ta'N*, suppl. *Ta^a* || 671 Sic] ho-
 die add. L || 672 aliique naciones] Itali et Gallici, Schau et Vngari et ceteri
 L || scribendi] uel preferendi add. L || 673 contextu] nec aliique naciones
 habent usum, sed ubi est digamma add. L || duo duplex *BW* || 674 uultr.]
 Si adhuc hodie inuenitur, quod Italici, Gallici, Schau et Vngari nec habent usum
 scribendi uel preferendi duplex u sub uno contextu, sed separatis scribunt duo
 u, sicut in omnibus libris doctorum in bibliis et poetis habetur, et non scribunt
 wlt, wltur, wtur, sed Alemanni scribunt frequenter, presertim ante add. L || pri-
 mum in marg. C || 675 emittit K || 676 uulnus *Mb^b* || 677 perdet N ||
 678 qware om. *BW* || qwando] vel quis add. W, quoniam add. W² || 680 a
 om. *MaMB^b*, suppl. *Mb^b* || 681 scriptorum eueniunt *CBWL* || 682 o u w
TnU || 688 faciunt] aliqui del. C || 689 quia, quando om. L || pronuncia-
 cione] consonantia U || 689/690 et talis ... grammaticorum in marg. C, post l. 692
 consonant L

In quibus omnibus sicut et in aliis, difficile immo et superuaneum foret, nec paci consonum, niti quamlibet linguam per omnia alteri uelle conformari, dum tamen dictio perfecte intelligitur, et significacio propria non auferatur. Sic etiam nunc talia in 695 Cartusia a diuersarum nacionum personis pacifice tolerantur, et pleraque alia que nacioni cuiuslibet sunt consueta, significacione, ut dixi, salua, et etiam accentibus ac sillabis in quantum fieri potest. Ordo tamen per omnes naciones matri sue Cartusie conformatur, frequenter in libris saltem in quibus ex ordine est legem 700 dum et cantandum, ut quando u ponitur inter s precedens et aliam uocalem sequente, quod ibi flant due distincte sillabe in prosa saltem, quamuis alias naciones habeant usum ibidem unam sillabam preferendi. Vnde, ut dixi, ubi uidelicet ex ordine est legendum, ibi dicimus Assuerus rex per quatuor sillabas. Sic hoc 705 uerbum suadeo cum omnibus ab eo uenientibus nominibus, aduerbiis, et uerbis, simplicibus et compositis, pronunciamus su pro una sillaba et a pro una, sicut et suauis. Sic similiter hoc uerbum sueo -es, quod in presenti non est in usu, sed in preterito et supino, ut sueui suetum, inde suesco suéui, inde mansuesco, 710 con-, di- et de-, as-, in-, ab-, etc., qui etiam modus preferendi satatis consonat dictis gramaticorum quoad illa tria, suavis, suadeo,

692 paci] pauci *N* || *niti*] in *N* || 695 a diuersarum] aduersarum *N* || personis om. *Ta'*, suppl. *Ta'* || 697 potest] Quando autem ante uocalem scribunt w duplex, tunc apud eos eiusdem est uirtutis et soni sicut b vel quasi, ut Walterus, Wenzelaus, Wilhelmus, Wolfgangus, Wounebaldus. Similiter ubi Gallici et ut supra post g, q, s, habent simplex ualia uocali sequente, ut lingua, quia, Suevia, ibi in prolacione post g et q non sonant u, sed post s faciunt unam sillabam magis quam Alemanni. Et in his omnibus Alemanni sonant b, p, u, uelut quasi satis concordat omnium grammaticorum dictis, quia u post g, q, s, anitit uim suam alia uocali sequente, et, quia sonant b uel quasi tunc etiam ex uis magis quam ex arte, scribunt duplex w pro simplici, ut langvor, Oswaldus, Sveuia. Sed post scribunt sicut w non duplex w, et tamen b uel quasi sonant, quia non est eis in usu scriberi quare uel quia, nisi uidetur quod nec post g nec post s u duplex scribere debeant, nisi forte fiat causa difference cognoscende, et ne propter u simplex una sillaba augeatur, quod post q fieri non est necessarie. Vnde Oswaldus, Sveuia, Assvetus sunt tres sillabe tantum, que supradicti Gallici tunc propter simplex u legunt pro duatuor. Et sicut Alemanni sic et Anglici et Scotti scribunt et proferunt add. *L* || 698 tamen] noster *add.* *CBWL*, *del.* *Mb'* || 703 sillabam] scribendi et *add.* *CBWL* || 704 rex] Sveuia, Suecia *del.* *C*, *rursum add.* *L* || 705 aduerbi in *marg.* *C* || pronunciamus] scilicet *add.* *U* || 707 sicut et suauis in *marg.* *C*, *post l.* 706 compositis *L* || *suauis*] tres sillabe *add.* *W* || 710 di-] dis- *CBW*; dissuesco *L* || *ab-*] ac etiam nomina cum obliquis aduerbiis et participiis eorum, ut mansuetus mansuetus *del.* *C*, *rursum add.* *L* || etiam in *marg.* *C* || proferendi in *marg.* *C* || 711 ista *BW* || 711/712 quoad ... prosa in *marg.* *C*

et suo, cum suis condependentiis, | saltem in prosa. Hec idcirco lacius posui, ut in hoc loco cognoscatur linguarum diuersa prolatione, quia illud satis frequenter occurrit.

715 **xviii.** Similiter ubi sola linguarum diuersitas est in causa, quod aliquando uocalis pro uocali ponitur uel alia litera pro altera, ibi non est necesse corrigerre secundum libros Cartusie, sed sufficit tenere modum patrie, qui plerunque certior est, inquantum talia uocabula eandem patriam concernunt, etiam in accentu. Exempli

720 lum, ut in martirologio x kalendas Octobris habetur: Apud Beuauariam sancti Emeramini martiris. Vtraque essent in Bauaria insolita, ubi sanctus Emeramus – ibidem sic dictus – fuit occisus; quia scriptor et etiam martirologii editor, ex quo alterius lingue erant, ideo alienae patrie uocabula non ut erant, sed prout sua diligencia didicerant, protulerunt. Sic etiam in eodem dicitur Odolrici, cum tamen in Augusta, ubi episcopus fuit et patronus diocesis est, Vdalricus uocatur. Sic dicitur Margarita in Cartusia, in Gallia et Italia, sed in Alemania Margareta; sic etiam in martirologio dicitur Geltrudis, sed in Alemania Gertrudis, etc.

725 730 Ex qua diuersitate linguarum etiam accidit, quod ex quo aliqua, ut supradixi, post g et q u litteram non sonant, inde etiam scribendo u litteram quandoque omittunt. Et quia regulariter q in eadem sillaba sine duabus uocalibus sequentibus stare non potest, quarum primam necesse est esse u, tunc apud tales sepe pro

735 q et u c positum inuenitur, ut precoca pro precoqua, pediseca pro pedissequa, colochintida pro coloquintida, scalar pro squallor, scame pro scame, sic etiam sangis pro sanguis, linga pro lingua etc. In quibus similiter non oportet sequi libros Cartusie ubi talia reperiuntur, etiam si in promptu adessent, maxime quia significatio per hec non auferitur, sed pocius clarus et perfectius manifestatur. Vnde etiam propter uitium scriptorum huiusmodi non aduertencium, oritur error manifestus et uirtus uocabuli au-

740 745 750 755 760 765 770 775 780 785 790 795 800 805 810 815 820 825 830 835 840 845 850 855 860 865 870 875 880 885 890 895 900 905 910 915 920 925 930 935 940 945 950 955 960 965 970 975 980 985 990 995 1000 1005 1010 1015 1020 1025 1030 1035 1040 1045 1050 1055 1060 1065 1070 1075 1080 1085 1090 1095 1100 1105 1110 1115 1120 1125 1130 1135 1140 1145 1150 1155 1160 1165 1170 1175 1180 1185 1190 1195 1200 1205 1210 1215 1220 1225 1230 1235 1240 1245 1250 1255 1260 1265 1270 1275 1280 1285 1290 1295 1300 1305 1310 1315 1320 1325 1330 1335 1340 1345 1350 1355 1360 1365 1370 1375 1380 1385 1390 1395 1400 1405 1410 1415 1420 1425 1430 1435 1440 1445 1450 1455 1460 1465 1470 1475 1480 1485 1490 1495 1500 1505 1510 1515 1520 1525 1530 1535 1540 1545 1550 1555 1560 1565 1570 1575 1580 1585 1590 1595 1600 1605 1610 1615 1620 1625 1630 1635 1640 1645 1650 1655 1660 1665 1670 1675 1680 1685 1690 1695 1700 1705 1710 1715 1720 1725 1730 1735 1740 1745 1750 1755 1760 1765 1770 1775 1780 1785 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3790 3795 3800 3805 3810 3815 3820 3825 3830 3835 3840 3845 3850 3855 3860 3865 3870 3875 3880 3885 3890 3895 3900 3905 3910 3915 3920 3925 3930 3935 3940 3945 3950 3955 3960 3965 3970 3975 3980 3985 3990 3995 4000 4005 4010 4015 4020 4025 4030 4035 4040 4045 4050 4055 4060 4065 4070 4075 4080 4085 4090 4095 4100 4105 4110 4115 4120 4125 4130 4135 4140 4145 4150 4155 4160 4165 4170 4175 4180 4185 4190 4195 4200 4205 4210 4215 4220 4225 4230 4235 4240 4245 4250 4255 4260 4265 4270 4275 4280 4285 4290 4295 4300 4305 4310 4315 4320 4325 4330 4335 4340 4345 4350 4355 4360 4365 4370 4375 4380 4385 4390 4395 4400 4405 4410 4415 4420 4425 4430 4435 4440 4445 4450 4455 4460 4465 4470 4475 4480 4485 4490 4495 4500 4505 4510 4515 4520 4525 4530 4535 4540 4545 4550 4555 4560 4565 4570 4575 4580 4585 4590 4595 4600 4605 4610 4615 4620 4625 4630 4635 4640 4645 4650 4655 4660 4665 4670 4675 4680 4685 4690 4695 4700 4705 4710 4715 4720 4725 4730 4735 4740 4745 4750 4755 4760 4765 4770 4775 4780 4785 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5790 5795 5800 5805 5810 5815 5820 5825 5830 5835 5840 5845 5850 5855 5860 5865 5870 5875 5880 5885 5890 5895 5900 5905 5910 5915 5920 5925 5930 5935 5940 5945 5950 5955 5960 5965 5970 5975 5980 5985 5990 5995 6000 6005 6010 6015 6020 6025 6030 6035 6040 6045 6050 6055 6060 6065 6070 6075 6080 6085 6090 6095 6100 6105 6110 6115 6120 6125 6130 6135 6140 6145 6150 6155 6160 6165 6170 6175 6180 6185 6190 6195 6200 6205 6210 6215 6220 6225 6230 6235 6240 6245 6250 6255 6260 6265 6270 6275 6280 6285 6290 6295 6300 6305 6310 6315 6320 6325 6330 6335 6340 6345 6350 6355 6360 6365 6370 6375 6380 6385 6390 6395 6400 6405 6410 6415 6420 6425 6430 6435 6440 6445 6450 6455 6460 6465 6470 6475 6480 6485 6490 6495 6500 6505 6510 6515 6520 6525 6530 6535 6540 6545 6550 6555 6560 6565 6570 6575 6580 6585 6590 6595 6600 6605 6610 6615 6620 6625 6630 6635 6640 6645 6650 6655 6660 6665 6670 6675 6680 6685 6690 6695 6700 6705 6710 6715 6720 6725 6730 6735 6740 6745 6750 6755 6760 6765 6770 6775 6780 6785 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7785 7790 7795 7800 7805 7810 7815 7820 7825 7830 7835 7840 7845 7850 7855 7860 7865 7870 7875 7880 7885 7890 7895 7900 7905 7910 7915 7920 7925 7930 7935 7940 7945 7950 7955 7960 7965 7970 7975 7980 7985 7990 7995 8000 8005 8010 8015 8020 8025 8030 8035 8040 8045 8050 8055 8060 8065 8070 8075 8080 8085 8090 8095 8100 8105 8110 8115 8120 8125 8130 8135 8140 8145 8150 8155 8160 8165 8170 8175 8180 8185 8190 8195 8200 8205 8210 8215 8220 8225 8230 8235 8240 8245 8250 8255 8260 8265 8270 8275 8280 8285 8290 8295 8300 8305 8310 8315 8320 8325 8330 8335 8340 8345 8350 8355 8360 8365 8370 8375 8380 8385 8390 8395 8400 8405 8410 8415 8420 8425 8430 8435 8440 8445 8450 8455 8460 8465 8470 8475 8480 8485 8490 8495 8500 8505 8510 8515 8520 8525 8530 8535 8540 8545 8550 8555 8560 8565 8570 8575 8580 8585 8590 8595 8600 8605 8610 8615 8620 8625 8630 8635 8640 8645 8650 8655 8660 8665 8670 8675 8680 8685 8690 8695 8700 8705 8710 8715 8720 8725 8730 8735 8740 8745 8750 8755 8760 8765 8770 8775 8780 8785 8790 8795 8800 8805 8810 8815 8820 8825 8830 8835 8840 8845 8850 8855 8860 8865 8870 8875 8880 8885 8890 8895 8900 8905 8910 8915 8920 8925 8930 8935 8940 8945 8950 8955 8960 8965 8970 8975 8980 8985 8990 8995 9000 8995 9005 9010 9015 9020 9025 9030 9035 9040 9045 9050 9055 9060 9065 9070 9075 9080 9085 9090 9095 9100 9105 9110 9115 9120 9125 9130 9135 9140 9145 9150 9155 9160 9165 9170 9175 9180 9185 9190 9195 9200 9205 9210 9215 9220 9225 9230 9235 9240 9245 9250 9255 9260 9265 9270 9275 9280 9285 9290 9295 9300 9305 9310 9315 9320 9325 9330 9335 9340 9345 9350 9355 9360 9365 9370 9375 9380 9385 9390 9395 9400 9405 9410 9415 9420 9425 9430 9435 9440 9445 9450 9455 9460 9465 9470 9475 9480 9485 9490 9495 9500 9505 9510 9515 9520 9525 9530 9535 9540 9545 9550 9555 9560 9565 9570 9575 9580 9585 9590 9595 9600 9605 9610 9615 9620 9625 9630 9635 9640 9645 9650 9655 9660 9665 9670 9675 9680 9685 9690 9695 9700 9705 9710 9715 9720 9725 9730 9735 9740 9745 9750 9755 9760 9765 9770 9775 9780 9785 9790 9795 9800 9805 9810 9815 9820 9825 9830 9835 9840 9845 9850 9855 9860 9865 9870 9875 9880 9885 9890 9895 9900 9905 9910 9915 9920 9925 9930 9935 9940 9945 9950 9955 9960 9965 9970 9975 9980 9985 9990 9995 10000 10005 10010 10015 10020 10025 10030 10035 10040 10045 10050 10055 10060 10065 10070 10075 10080 10085 10090 10095 10100 10105 10110 10115 10120 10125 10130 10135 10140 10145 10150 10155 10160 10165 10170 10175 10180 10185 10190 10195 10200 10205 10210 10215 10220 10225 10230 10235 10240 10245 10250 10255 10260 10265 10270 10275 10280 10285 10290 10295 10300 10305 10310 10315 10320 10325 10330 10335 10340 10345 10350 10355 10360 10365 10370 10375 10380 10385 10390 10395 10400 10405 10410 10415 10420 10425 10430 10435 10440 10445 10450 10455 10460 10465 10470 10475 10480 10485 10490 10495 10500 10505 10510 10515 10520 10525 10530 10535 10540 10545 10550 10555 10560 10565 10570 10575 10580 10585 10590 10595 10600 10605 10610 10615 10620 10625 10630 10635 10640 10645 10650 10655 10660 10665 10670 10675 10680

fertur, cum ponunt c pro qu in hac dictione cassare cassacio pro quassare quassacio, ut in psalmo: *Et stetit Phinees et placauit et cessauit cassacio*, ubi tamen libri principales et correcti habent quassacio, sicut est in re, sic eciam catuor pro quatuor, cantus pro quantus etc. Vbi igitur sic in his siue in aliis quibuscumque significacio tollitur, necesse est ut corrigatur: cassare enim est annichilare, sed quassare percutere; cantus eciam aliud est quam quantus, etc. Sic eciam quando post g uomititur.

Similiter ex defectu pronunciancum inueniuntur defectus scriptorum in his dictionibus ubi post m sequitur n, ut donnus pro dominus, onnes pro omnes, autumnus pro autumnum, columna pro columna, etc., quarum prima non sunt latina, sed quia plerique sicut mul m et n proferre non habent usum in suis idiomaticis, vel non possunt, que similiter ad rectam correctionis lineam regulanda sunt.

Nonadecima. Deinde prudens corrector aduertat, plura nomina propria aliquando uni homini uel uni loco aut ciuitati esse imposita, ut Jacob eciam dicitur Israel, Iosué Osee Iesús, Ietro Raguel, Oréb Choréb, etc. Sic e contrario aliquando plures homines uel eciam plura loca habent idem nomen, que nomina licet sint similia in uoce, tamen propter aliam et aliam causam, siue propter meritum aut demeritum alicuius, uel propter aliquem acutum in certo loco perpetratum, nonnunquam eciam aliam et aliam habent interpretationem, sicut *Ananias* in I Daniele, *Ananias* maritus Saphire, et *Ananias* qui in Damasco Paulum baptizauit, primus ex iurite sicut et tercius, secundus autem ex peccato quo mentitus est Spiritui Sancto, etc. Sic plures sunt Bersabée et plurimes Montes Carmeli, etc. Sic eciam *uāb* in Iob est uox hinientis, in Ysaia exultantis, in ewangelio deridentis.

744/745 Ps. 105, 30. || 766/767 cfr Dan. 1, Act. 5, Act. 9. || 770/771 Iob 39, 25; Is. 44, 16; Matth. 27, 40; Marc. 15, 29.

743 cessare cessacio *MaMb'*, corr. *Mb²* || 744 ut in psalmo om. *MaMb* || 745 quatuor] aca pro aqua del. C || 747 quibuscumque om. *N* || 749 quassare] est add. *Ull*. || 755 propter om. *K'*, suppl. *K²* || usum om. *N* || in suo idiomatico in marg. C, post l. 756 possunt *L* || 757 sicut! Sequitur deinde add. *MaTa'*, del. *Ta²* || 761 etc.] Sic eciam Dyána vocatur Nanéa, etc. add. *CBWL*. || 765 nonnunquam om. *CBWL*, del. *MaMb²* || 767 baptizauit] diversas habent interpretationes add. *CBWL MaMb²* || 769/770 Sic ... Carmeli, etc. om. *TmU* || 769 plures om. *Ta'*, suppl. *Ta²*

EIAM nomen proprium hominis sepe eciam inueniuntur proprium ciuitatis uel loci, ut Thamar nurus Iude, et Thamar ciuitas que et Palmirū uocatur, et cetera multa. Cum igitur uni homini uel uni loco plura nomina congruant, que permaxime consimilia sunt in uoce et equalia uel quasi equalia in interpretacione, ibi est tolerandum, si uel omnia uel alterum eorum habeatur. Et dico notanter uni homini uel uni loco propter Betsabee per t et Bersabee per r, que quasi consimilia sunt in uoce et eadem interpretacione habent, sed non sunt unius hominis tantum uel unius loci tantum, quia Betsabee uxor fuit Vrie, sed Bersabee per r est locus, et cetera plurima.

Vicesima. Est eciam principaliter cauendum, ne ea que partaliter in choro leguntur extra corpus biblie, sicut sunt epistole, prophecie in missis, et ewangelia, capitula siue cantica, et lectio-nes in festis nativitatis Christi, Stephanii, etc., que de biblia sumpta sunt, semper secundum bibliam corrigantur, nec e contrario biblia secundum talia, causa quia in biblia est tocius materie con-dependencia, ita ut aliquo semel nominato in aliquo capitulo amplius raro nominetur, sed postea dicatur. Et dixit ad eos, Illi autem responderunt ei, etc., quod in illo extracto parciali non inteligeretur, nisi eciam ibi nominaretur, etc. In quibus omnibus, tam apud nos quam apud seculares, plures dictiones alterantur, omit-tuntur, uel superadduntur | propter auditantium meliorem edificationem et intellectum, que non sic sunt in biblia. In Ecclesiastico habetur: *Reple Syon inenarrabilibus uerbis tuis*. Ibidem habet textus nostre biblie: *Sicut cinnamonum et aspaltum*, sed in epistola, capitulo, responsorio, et antiphona, dicimus: *Sicut cinnamonum et balsamum*.

796 Eccli. 36, 16. || 798 Eccli. 24, 20.

774 etc. *CBW* || multa] similia add. *L* || 775 sunt om. *K'*, suppl. *K²* || 780/781 uel ... tantum om. *W* || 782 etc. *CBW* || 785 in missis om. *MaMb TaN* || 788 talia alia *MaMb'*, corr. *Mb²* || causal est add. *Ta'* || 792 ibi om. *MaMb' TaN*, suppl. *Mb²* || 796 Reple Syon om. *MaMb TaN* || 797 textus om. *K'*, suppl. *K²* || nostre biblie textus *MaMb TaN* || 798 cinnamonum et in marg. C || aspaltum et balsamum del. *C* || 798/799 Sicut ... dicimus om. *Ta'*, suppl. *Ta²*

⁸⁰⁰ Similiter in festo Annuntiationis in capitulo, in responsorio et antiphona, et in nativitate Christi in prophecia misse dicitur: *Super solium David et super regnum eius sedebit*, sed in cantico et in biblia omittimus hic sedebit, quia non est de textu, ut satis probat Ieronimus super Ysaiam, qui eciam biblam de Hebreo transtulit, cui concordat Ambrosius super Lucam. Et cetera plura sunt que parcialiter aliter leguntur quam in biblia habentur.

⁸⁰⁵ Similiter nec secundum dicta doctorum biblia est corrigenda, quia ipsi sepiissime allegant auctoritates taliter, qualiter nec in nostris nec in secularibus bibliis habentur, magis sequentes sensum ⁸¹⁰ auditoribus congruum quam uerba. Eciam sepe secundum communem usum, sicut uel ipsi audiuerunt uel in suis bibliis inuenierunt, ubi manifeste noster textus uerius habet quantum ad hebraicam ueritatem, aut certe translaciones LXX interpretum aliquando secuti sunt. Dicit enim Ambrosius, nichil apud se distare in uerbo, ⁸¹⁵ quod non distat in sensu. Ipse eciam sanctus Ieronimus, qui biblie translator exiit, quantum in sermonibus in allegatione a textu differat quoad uerba, satis claret. Ecce in omelia sancti Stephani dicit in cantico Deuteronimi scriptum esse: *Sicut aquila protegit nidum suum et super pullos suos desiderat, expandens alas suas suscepit eos et tulit super pennas suas*, cum textus longe alter sonet, etc. Hec ideo dixerim, ut textus biblie non corrigatur ⁸²⁰ semper secundum dicta doctorum, qui | magis, ut dixi, secundum sensum quam uerba, etc. ^{16'}

^{801/802} Is. 9, 7.

⁸⁰⁴ Hieronymus, *Comment. in Esaiam*, CCSL 73, I, p. 125, 6-7. || ⁸⁰⁵ Ambrosius, *Tract. in Lucam*, v. 1, p. 123 (Lib. III, §8). || ^{814/815} Ambrosius, *Tract. in Lucam*, v. 1, p. 92 (Lib. II, §42). || ^{817/820} Hieronymus, *Comment. in Esaiam*, CCSL 73B, II, p. 780.

⁸²⁸ ipsi] allegare del. C, rursum add. L post l. ⁸¹¹ audiuerunt || ⁸¹¹ audiuerunt BW^{MaMb'TaN} || ⁸¹⁴ sunt in marg. C; Hec dico beati Augustini fretus testimonio, qui aliudquando fateur se proprio suo libro deceptum esse, quare eciam plurimas fecit retractationes. Quanta eciam in glossa super psalmum pro textu recitat, nec in prima translacione nec in secunda habentur del. C, rursum add. L || enim in marg. C || Ambrosius] super Lucan gloss. W² || ⁸¹⁶ sermonibus] quantum add. L || ⁸¹⁹ suum om. MaMb'TaN, suppl. Mb¹ || desiderat] expandit uel add. L || ⁸²⁰ pennas suas] pullos suos Mb¹; corr. Mb¹ || ⁸²² secundum om. N¹, suppl. N¹

Consequenter addo quod nec secundum concordancias maiores res siue minores nostra corrigenda est biblia, quia qui fecerunt eas, multum studiose laborauerunt, sed ex bibliis suis posuerunt sicut inuenierunt, in quibus plura correctione digna reperiuntur.

Nec secundum 'Mammotrectum', de quo hucusque in Cartusia nichil correctum inuenitur.

⁸³⁰ **xxi.** Quando aliquod nomen habet casum duplicum, utputa accusativum, ut turrem uel turrim, peluem uel -im, nauem uel -im, Jonathám uel -án, Manassém uel -en, Esróm uel -ón; aut duplicum vocativum, ut popule populus; aut duplicum ablativum, ut felice felici; aut genitium plurem, ut sapientum uel -cium, etc., hec toleranda sunt, si uel utrumque aut alterum eorum habeatur.

Simile est de uerbis, si aliquod habet duplex aut triplex preteritum, supinum, uel participium, ut sero séruí uel séui, inde serúerim uel séuerim, a primo sertus, a secundo satus; presto -as, prestauí uel prestiti, inde prestatum prestaturum a primo, a secundo prestitum prestitum; comesum comestum, comessurus comesturus, etc., que in vocabulariis magis requirenda sunt. Cum igitur aliquod uerbum usu uel arte plura talium habet in eadem significacione, tolerandum est, precipue tamen illud quod magis commune et usitatum est. Si eciam nomina dubii generis, sicut dies, finis, etc., in utroque genere scilicet masculino et feminino sunt toleranda.

xxii. Et quoniam scriptores aliquando malam faciunt differentiam inter prepositionem per appositionem a suo casu quem regit, precipue in dictionibus indeclinabilibus ubi accusativum uel ablativus | ex finali terminacione non cognoscitur, inde fit ut eciam ab aliis totum aggregatum una dictio credatur, uel prima littera a

^{830/831} Seg., *Ars lectoria*, p. 54; Alexander de Villa Dei, *Doctr.*, II, 223-225, 229; Prisc., *Instit.*, I, p. 327-330. || ^{836/841} cfr Seg., *Ars lectoria*, p. 20-21; Prisc., *Instit.*, I, p. 443, 480-481, 520.

⁸²⁴ neque MaMb || ⁸²⁵ biblia] Quare? add. L || quia? om. W¹, suppl. W² || ⁸²⁷ reperiuntur om. N; inueniuntur BW || ⁸²⁹ inueniuntur] sed nec ibidem queritur etc. del. C, rursum add. L || ⁸³⁰ casum om. L || utputa om. L || ⁸³¹ accusativum, ut om. Ta, suppl. Ta² || ut om. K¹, suppl. K² || ^{832/833} aut ... populus om. U || ⁸³⁴ aut] duplicum add. BW || ^{837/838} seuerim uel seruerni MaMb'TaN || ⁸⁴⁵ et] uel CBWL || ⁸⁴⁷ faciant Ma || ⁸⁵¹ ab aliis om. BW || creditur L

casu subtracta prepositioni addatur. Vnde reor sic euenisse Iosue capitulo xi, ubi dicitur: *usque Baalgad*, et de eodem loco in sequenti capitulo: *ab Aalgad etc. usque ad montem*, ubi certum est primum accusatiui casus, et secundum ablatiui casus esse. Deinde sequitur in eodem capitulo iterum: *ab Aalgad*, et sic uidetur b demptum casui et additum prepositioni, quia tantum Baalgad habet interpretatione nominum hebraicorum, et sic de aliis.

Sic etiam uidetur aliquando una longa dictio in duo diuisa propter predictam causam, scilicet scriptoris uicium, uel propter accentus prolixitatem, uel quia talia nomina non sunt nobis usitata et cognita. Et e contrario due breues dictiones uidentur aliquando pro una scripte propter easdem causas; unde Ieremia capitulo xxxix, illa nomina principum regis Nabuchodonosor ualde variata reperiuntur: *Semegár Nabú* pro duobus, alii dicunt totum pro uno, alii addunt Nabu sequenti dictioni, scilicet *Nabusarachím*, que una dictio est secundum interpretationem. Alii autem etiam eandem scribunt pro duabus, scilicet *Nabú Sarachím*, id etiam seorsum habet interpretatione pro duobus nominibus. Alii dicunt *Nabusár Sachím* etiam pro duobus. Hec omnia sunt tolerabili, excepto isto ultimo, quod rationem non habet sic diuisum, sed bene *Nabú Sarsachím*. Sic etiam Asér Suál uel Asersuál, Asedoch Phasgá uel Asedochphágá, et cetera sunt toleranda, ubi utrisque partibus concordat interpretatio, et potest idem de talibus dici, sicut supra de compositis, quorum partes idem cum toto representant; et ne diuicius hic immoratur.

853 Ios. 11, 17. || 854 Ios. 12, 7. || 856 Ios. 13, 5. || 864 Ier. 39, 3.

864/870 cfr Hieronymus, *Interpr. Hebr. Nom.*, p. 127, 3 (Nabusabaru); p. 128, 19 (Samagar, Sarsachim); p. 90, 22 (Asarsualim).

872 euenisse] in illa dictione Adademon, que in interpretatione solum dicitur Adademon. Similiter Abistob, ubi tantum Istob interpretatur, et in textu manifeste patet in ablativo casu id positum esse, que nomina in pluribus biblis inueniuntur bens a prepositione diuisa. Et *et C. rursum add. L* || 853 ubi *cum in marg. C* || *loco om. N* || 832/834 in sequenti capitulo] capitulo sequenti B; capitulo sequenti capitulo W || 857 additum] a add. BWL || 858 et sic ad alia in marg. C || 859 una prima U || 864 xxxix] 39 CBWL; xxix^o N || 865 inueniuntur TaN || 866 scilicet om. MaMb'TaN, suppl. MaMb^b || 869 nominibus om. Ta', suppl. Ta' || 870 dicunt] habent CBWLmaMb^b || tolerabili] toleranda MaMb^b; tercium autem del. C || 871 excepto ... quod in marg. C || non om. N || 871/872 sic ... Sarsachim in marg. H', om. CBWL || 873 etc. CBWL || 876 morer Ta

Generaliter sciendum est quod multa huiusmodi propria nomina, tam in nostris quam in aliorum libris, habentur propter causas prettas uel alias undecunque, que nec apud Hebreos nec 880 in interpretationibus habentur, propter additionem aut subtractionem littere uel sillabe, siue propter transpositionem uel mutationem littere in aliam litteram, sicut e contrario, plurima que illi continent, nostri libri non habent.

xxiii. Silaba ti in scripto fit ci uocali sequente in prolacione, nisi s precedat, ut pástio, cornéstio, uel x, ut mixtio, etc., sed quia scriptores has et plures alias condiciones que secundum alios etiam ad hoc requiruntur, ignorant, et siue ti scribatur siue ci, sensui uel significacioni nichil demit, immo plures uolentes sequi hanc regulam, nec ad plenum omnes condiciones cognoscentes, 885 scribunt ti ubi non oportet, ideo nichil refert si inueniatur dicio uel dictio, Laurencius uel -tius, etc., quoad uirtutem significati secundum usum. Verum pro ornatu et arte ortographica seruanda, satis congruit habere huiusmodi prolationis et scripti saltem aliquam differentialem noticiam, quam tamen hic pertractare nimis 890 esset prolixum.

Generalis cautela ad omnia hec. xxiv. Generalis cautela ad omnia predicta et ad ea que nec dicta sunt, nec in hoc opusculo dicenda, non solum concernens correctores, sed etiam omnes pacem diligentes, est hec: ut nullus gramaticae artis sic se estimet 900 sciolum, quin in humilitate spiritus credit etiam alios talia aut certiora sentire et sensisse qualia ipse, hoc considerans, ut etiam

884/885 cfr iohannes de Ianua, *Catholicon*, f. 3rb; Seg., *Ars lectoria*, p. 13-14.

882 habent om. N || 882 litteram om. BW || sicut om. CBWL || 882/883 e contrario ... habent in marg. C, om. L || 883 comestio] questo add. L || 889 omnes om. Ta || 890 oportet] ideo tantum est tolerabile ut scribatur sicut profert, sicut et contrario. Ideo nichil refert ut scribatur si lut ... si: si in scriptis uel in libris L] inueniatur [uel scribatur add. L] dicio vel dictio, Laurencius uel -tius, etc. Immo magis est ab omnibus comprehensibile concors scriptum et lectione, quam alter scribere et alter legere, maxime ex quo circa id varie sint opiniones. C, rursum add. L || Sed de hoc plenius capitulo ultimo huius libelli folio 53 add. L || 890/891 ideo ... etc. om. L || 891/895 quoad ... prolixum in marg. C, post l. soripse L || 893 satis bene del. C || prolaciones MaMb^b, corr. MaMb^b' || aliquam om. MaMb'TaN, suppl. Mb^b || 896 cautela' om. CBWL || Generalis regula siue cautela ad omnia hec. L || Generalis ... hec. om. MaMb'TaN

aliqualiter pretatum est, quod non sit aliqua materia grammatica-
lis, quin diuersi diuersa circa eam sint opinati, non dico tantum
de figuris, de partibus oracionis, de accidentibus earum, de modo | 17^r
905 significandi, nec de sillabis quidem, sed et de ipsis litteris ac ac-
centibus earum, ut unus longam, alter breuem dicat eandem, etc.
Cum igitur de omnibus sit opinio, non licet alicui sic suam de-
fensare ut aliam uelit condemnare, presertim Dei famulo, *quem
litigare non oportet sed mansuetum esse ad omnes et sollicitum
seruare unitatem in uiuendo pacis.* Neque modum ordinis per eos
annichili que ante ordinem nostrum fuerunt, scilicet Donatum,
Priscianum, Papiam, etc., neque per eos qui post surrexerunt, scilicet Alexandrum, fratrem Iohannem de Ianua ordinis predicatorum qui fecit 'Catholicon,' fratrem Robertum de Anglia ac ceteros
910 tales quales. Plura enim habemus que alicui uel aliquibus ex istis
displacent, sed ali uel aliis placent; inter ceteros autem per-
maxime nostri libri et in orthographia et uocabulis cum Papia
consonant, ut patet intuitu. De propriis tamen nominibus hebraicis,
915 de quibus dubium est nobis – sicut patribus nostris plerunque
fuit, immo et ipsis doctoribus – maxime quorum diuersitas sub-
stantiam materie non auferit nec perturbat, que ab illis tolerata sunt,
sicut in libris inuenierunt, sic etiam a nobis toleranda sunt, et tanto
securius quanto interpretationibus concordant uicinius, precipue
920 in his que solum una uice leguntur, sicut ea que in refectorio le-
genda sunt in Ezra, in Paralipomenon, et cetera, circa que nulla
certa historialis materia versatur – quod dico propter nomina iudicium, regum, prophetarum, regionum, uirorum et mulierum, et
cetera, que pluries iterantur et ergo magis memoriter retinentur,
925 in quibus non est faciliter ab usu declinandum. Nam ut supra dixi,
multa in interpretationibus sunt que | non habemus et e contrario. | 18^r
930 Nec est miranda talis diuersitas nominum propriorum, per tot tem-

908/909 cfr II Tim. 2, 24. || 909/910 cfr Eph. 4, 2-3.

903 sunt *MaMb'TaN*, corr. *Mb^b* [] opinati] quoad uitutem ut supradixi add. *L* || 905 ac] et *Mb* de add. *CBWL* || 907 defensare] sentenciam add. *W* || 912 *Papiam*] Petrum Helye, Vguiccionem, Grecismam, Alexandrum *iu. marg. L* || *C* rursum add. *L* || scilicet *om. L* || *Alexandrum iu. marg. C* || 914 *Catholicon* nec per *del. C*, *rursum add. L* || 925 quales *om. L* || alicui) *alicui TaN* || 922 sicut ... sunt *om. Ma*, suppl. *Ma^b* || 924 que^b) sicut ergo add. *L* || sicut] et add. *CBWLMB^b* || 924/925 ea ... Paralipomenon *om. Mb^b*, suppl. *Mb^b* || 925 etc. *CBWLMBaMb* || 927/928 etc. *CBWL* || 930 sunt *om. N* || 931 tot *om. B*

porum curricula, per tam uarias naciones uariosque scriptores
facta, cum ad oculum uideamus in eadem lingua infra unius mi-
lliaris spaciū aliquod uocabulum seu uocabula alterari; immo in
935 exordio possessionis terre promisse legimus in ipso israeliticō po-
pulo tribum a tribu per *sebboleth* et *tebboleth* secretam esse, ut ha-
betur in libro Iudicium. Eciā in hoc breui spacio auctiōne
saluatoris usque ad tempus Ieronimi, ipse Ieronimus de hoc no-
mine Bariohanna suspicatur unam sillabam subtractam esse, et
940 cetera multa.

Hoc tamen de talibus barbaris siue propriis nominibus non est
omittendum, quod siue sint declinabiles siue indeclinabiles termina-
tate in m ultima acuta, plerunque quasi indifferenter etiam inue-
nientur in i terminante, similiter in accusatiōne casu ultima acuta,
945 ut Arám uel Arán, Charrám uel -án, Onám uel -án, Thesbitém uel
-én, Manassém uel -én, Galadithmá uel -ín, Esróm uel -ón, etc.

Secundur quedam exempla que unacum supradictis, etsi non
sufficiunt, sufficiēnter tamen materiam prebent alia necdum hic
explicata elicer, quando corrigendum quandoue sit tolerandum.

950 Non quod omnia ista sic uaria semper in eodem loco uel libro
inueniantur, sed aliquando in aliis et aliis. Propria etiam hec no-
mina subsequentia, etsi forte non semper uni loco uel uni homini
congruunt, unam tamen interpretationem sorciuntur, uel quasi
955 etiam aliqua eorum nos habemus que non sunt in in-
terpretacionibus.

| Abdehél Abdel Adbel. Adraezel uel Adrezer, qui rex uocatur in Paralipomenon Adadezer. Anath Anaath Anaph. Asaradon Asoradon Eseradon. Ahí Haí. Achías Ahías. Ahazías Achazias Ochozias. | 18^v

934/937 cfr Iud. 12, 6.

938/940 Non inueni.

934 seu uocabula *om. L*, *suppl. L^b* || alterari] iterari *BW* || 935 terre *om. Tn* || 937 hoc *om. BW* || 939/940 etc. *CBVW* || 940 multa similia add. *L* || 942 quod] et *MaMb^b*, corr. *Mb^b* || 943 *m om. W* || quasi *om. N* || 947 xxv^a caetela. add. *MbTa*; 25^a caetela. add. *N* || supradictis] in hoc opus-
culo add. *CBWLMaMb^b* || 949 *sit om. N* || 950 semper *in marg. C*; *om. Ta*,
suppl. Ta^b || 951 et] in add. *MaMbTaN* || Propria Propterea *BW* || 954/
955 etiam ... interpretationibus *in marg. C* || 954 quel] sed *CBWL* || 956/
957 qui ... Paralipomenon *in marg. C*

Artarxérses Atarxer- uel Artaxer-. Adramalech uel Adramelech.
 960 Achab Ahab. Achilud Ahilud Hailud Ailud uel -uth in fine. Agla
 Egla. Ahoí Haoí. Árabes Árabas. Agnés -etis, Agna -ne, et Agnés
 -né -nén.

Barrabás Barabbás. Balaam Balaham propheta siue ariolus,
 Balaam eciam ciuitas primo Paralipomenon vi¹, que in Iosue
 965 Iablaam dicitur. Baschath Basechath idem est. Basemath et Bas-
 matha Baalmeon idem. Barachiel Barachel. Belge Belgá
 idem. Beriá Beliá. Benúr Benhur. Bethesimoth Bethaisimoth, sed
 Bethiesimoth aliud est. Bethpháse Bethphesé. Bethnemrá -namrá.
 Betheron Betheron idem. Betherabá -tharabá. Betsamé Betsemés.
 970 Boaneres Boaneries idem. Bothor Bothor. Borith Berith.

Caleph Caleb. Capturím sunt Capadóces. Carmélus Caromél.
 Carmelite Caromelite. Casiá Casaiá. Cadés Cedés. Cedmiel Cemiel.
 Crétes Creténenses. Chalcal Chalacal. Chaná Chanát. Chelón Che-
 lión. Cherubím -bín. Chilaab Chelaab.

975 Dabir Débí Deberíth Dabirá Deberá idem omnia. Declá Deglái.
 Dedán Dadán. Dephtá Daphetá. Demná Damná. Dibon Debon.
 Dibongad Debongad. | Dimón Dimón. Dinéi Dinaéi. Disán 19^r
 Desan. Dison Deson. Dón Dán.

Ebal Hebal. Ebron Hebron Chebron. Egéus Aggéus. Eleazár
 980 Eleázarus. Eliphát -áz Heliph-. Eliadé Eliadá. Elisúá Elisé. Emím
 Emmím. Enárm Enaím Enon Henon Ennón. Endór Aendór. Esá
 Isaí. Esaías Isáias. Esiongabér Esaong- Asiong-. Esthamá -mó et
 Esthemá uel -mó. Euéus Heuéhus Heuéhus, Euéi in plurali, simili-
 ter Ezechías Ieze-, Ezechiel Ieze-.

985 Faceías uel Faceiá. Fatuel Fatiel Fetuel. Farnách Faren- Par-
 Feldás Fal-. Fellonites Fallo-. Felti Falti. Ferós Fa-. Fesé Fessé.
 Fesgá Fasgá. Fetmoáb Femo- Fatmo-. Fitónia Fitonissa. Fogór Fo-
 hór et Fegór. Fosgá Fasgá. Hec omnia frequencius scribuntur per
 ph.

963 Barabbás] illud secundum legitur in cantu in passione, sed nil refert, quia
 aliud eciam habetur del. C, rursum add. L || 967 idem om. BW || 969 -tha-
 rabá] Bethsabé uxor Vrie secundum Ieronimum et Hebrews melius dicetur
 Bathsabá uel Batsabá uel Batshabá, sed primum nunc prevalet del. C, rursum add.
 L || 970 Berith] Bonui [Bonni W] Benui Bosor Be- add. BWLMb¹ ||
 972 Caromelite] idem add. BWLMb¹ || Cemiel] Celethi Cerethi del. C, rursum
 add. L || 973 Crétenses] idem add. BWLMb¹; Cus et Cis idem del. C, rursum
 add. L || 981 Enon Henon Ennón in marg. C, post l. 979 Aggéus M^bb. del. M^bb;
 om. N || 985 Fetuel in marg. C || 986 Falti] Felchias Falch- [Fal- L^bM^b] add.
 BWLMb¹

990 Gamalías -arias -aliél. Garáb -réb. Gazéi Gazénses. Gebeton
 Gebtón. Gedán Ga-. Geddiel Gad-. Geddi Gaddí. Gebá Gabá Ga-
 baá Gabaón Gabaath. Genasár Genesár Genesaréth. Gersón -sán.
 Gessuri Iessurí. Gethréus Gethrites. Gezér Gazér. Gilón Gelón.
 Gilonítas Gelo-. Gión Geón pro fluvio paradisi. Golás Goliath.
 995 Gosón Gosén. Gozán Gazán. Guél Goél.

Habór Abó. Haín Ahín Aín. Háió Haíá. Haoítos Ahoítos. Hará
 Ará, ipsa est Ragés ciuitas Medórum. Hauuá uel Ahauua etc., sicut
 cum h, sic sine h, uocalis potest poni ubi significacio saltem non
 auferatur.

1000 Iará Iarí Iareí. Iarpaél -phél. | Iarím -rith. Iazár -zér. Idaíás
 Idaíá. Iebnahé -nehél. Iebóch Iabóch. Iedulá Iadál. Iehié Iahlí
 pater Gabaon. Iephéb Iedláp. Iemuél Iamuél filius Symeon, qui
 in Paralipomenon Namuel dicitur. Ieramél -mahél -muhél.
 Ierimót -mút. Ierusálma Ierusólima -me, Ierusólimes indeclina-
 1005 ble uel Iero-, per u communis est. Iethlá -thalá. Ietebatá -ta-
 batá. Iezabél Gezabél. Iezanías Iazías Iezonías. Iezihel Ia-. Igaál
 Igál. Ioaház Ioáz Ioačáz. Ithur Iethúr. Iubál Iobál.

Labím Laa-. Lesá Lazá. Lobná Lebná Lebná Lomná. Loomím
 Lao-.

1010 Machatí Maa-. Macelloth -celoth. Magdól -dál. Magedó
 Maggeddó -ddán. Magnás Mac- uel Mach-. Maól Maalá. Mapsá
 Mabsán -psám. Mapshá Masephá -sphé -sphát -sephát.
 Matusálám -sahél -salé. Meetabel -zabel Meizabel. Melchá Mal-
 Melchóm -ám. Merimút Mere-. Michéas -chás -chá. Miríbaál
 1015 Meri-. Muserót Mo- Maze-. Mosollám Mes-. Moyses Mosi in Pa-
 ralipomenon, Mosés sepe in doctoribus et Moyseós uel Moyséi in
 genetiuo.

Naalá -liél. Nabóth Nabó. Naphés -ís. Nanéa ipsa est Diána.
 Necodá Neg-. Nephté -phtoá -oím -phtuím. Nesiá Na-. Noém -má
 1020 -mí.

Obdiá Obe- Oba-. Odeuiá Odiá Oduiá Odiá. Odollam Ad-.
 Opháth -áz. Ophéł -ál. Osíá Osaiás. Othoniel Atho-. Ozá Azáz. Ozí
 Ozai. Ozfás Azías. Oziél Azíél.

Ptoloméus | Tol-. Ptolomáida Tol-.

997 uel om. BW || Hauuá uel Ahauua in marg. C || 998 saltem om.
 Ma^bb/Ta^bN, suppl. Ma^bMb¹ || 1007 Ioačáz in marg. C || 1011 uel Mach- in
 marg. C || 1012 Mabsán] uel add. MaMbtAN || 1015/1017 Moyses ... gene-
 tuuo. in marg. C, om. BW || 1022 -ál] Oola Oal Oolla del. C, rursum add. L

1025 Ramá -thá -thaím -áth. Ramsés Ramesés -assés. Raboní Rabbi. Rabsacés Rap-. Raguél Rahuél Rauhél. Rahaiá -hiá Rahelaiá. Rebá Ra- Ríbbá. Rebbá Ra-. Rebé -beé. Roboth Robooth. Rumá Ramá.

Sabamá Sobemá. Salabím Salebfím. Saléth -éd -lé. Salomith Salut-
solo-. Sapán Saphán. Saréd -ád. Sarthán, tertio Regum, ubi fudit Hirám Salomonis uasa, sed secundo Paralipomenon uocatur Sare-
dathá. Schenithi Schéchias. Sephót -phét. Sephú -phí. Seirá -áth.
Sellúm -ém. Semís Sensí. Seór Segór. Serebiás Seraífa Sarafás.
Serúch Sa-. Sichém Síchíma. Sisái Se-. Sobá Subá. Sobná
1035 Somná. Socró -chó -chóth. Suláfíl Saalím.

Thaú Taú. Thannatserá Thannatsaré. Ticón Athicón. Tobías Tobís. Taphnéis -ís. Thecuáni -éni -íte, a Thecuá ciuitate. Themná Thanná. Theodás -dótus Teu-.

Vphír Ophír. Vréi Vrai Vrí. Vs Hús. Vsathí Husí Vsí.

1040 Zabíd -bád. Zachór -chúr -cúr -ccúr. Zaré -éd -ád. Zemrí Zamrí. Zemerí Zambrí. Zettuá Zethuá Zeththuá. Zomím Zommím Zozomím.

Absconditus -ónsus. Aduersus sum. Auello euello. Aduersor -aris, auersor -aris. Applicuit uel -cáuit, inde applicitum a primo,
1045 -catum a secundo, uel adpli-. Hoc uerbum plico, quod habet -ui
diuisum in preterito, -itum in supino, eciam pariter habet -áui
-átum, sed tamen hanc ponunt aliqui differenciam, quod plico
cum prepositione compositum, | ut ad, re, in, con, dis, ex, magis
habeat -ui diuisas in preterito et -itum in supino, compositum au-
1050 tem cum nomine, ut duplico, trip-, multip-, habeat -áui -átum,
quia tamen auctoritate non firmatur sed solo opinione, idcirco in
libris correctis indifferenter habetur, sic saltem, ut cum nomine
compositum semper habeat -áui -átum et nunquam -ui -itum, sed
cum prepositione frequenter -ui -itum et aliquando -áui -átum.

20*

1045/1054 cfr Alexander de Villa Dei, *Doctr.*, II. 708-709; Papias, *Vocabulista*, p. 254.

1057 Robooth] Ros *res del. C. ruysum add. I.* || 1029 Salabím Salebfím *in marg. C* || 1030/1031 Sarthán ... Saredathá *om. BWL* || 1035 -chóth] Soddi -di add. *BWLMB* || 1043 xxvi. add. Ma; Cautela xxvi. add. Mb; xxxvi^a cautela. add. Ta; Exempla de dictiōnibus latini sequuntur add. I. || 1044 auersor] au-
erso *MaMb*, corr. *Mb* || 1046 habet *om. BW* || 1051 tamen] illud add. *BWLMB* || 1052 libris] nostris add. W || 1054 frequenter *om. BN* || ali-
quando] alii N

1055 Displícui preteritum eciam uenit a displiceo. Arca archa. Arcanum archanum, primum uidetur melius, quia uenit ab arceo -es, sed aliud est eciam in usu. Amplexor compl-. Aspicio con-. Aspectus con-. Alludo il-. Annūtere in-, haec composita sunt ab hoc uerbo nūo, quod in simplici non est in usu, a quo eciam uenit abnuo et
1060 renuo per simplex n, que eciam pro eodem sepe ponuntur. Asteriscus astericus, primum habemus in biblia, sed secundum eciam inuenitur in doctoribus et quidam dicunt secundum esse melius, ergo utrunque tolerandum est. Aspergo con- re-, aliquando au-
tem dispergo cum suo simplici pri eodem ponitur: spargo ubi-
que habet a ante r, sed in compositis e ante r.

Baptismus baptisma -tis baptismum. Buca bucca -cella -ccella. Babus in Cartusia per totam bibliam, bobus aliquando in doctoribus.

Coercio coercio. Compago -págés. Cludo cludo, a primo ue-
niunt incluso, accl- re-. Contágio -ónis uel giūm -ii. Crater -érís,
-téra -re. Cocodrillus crocod-, secundum verius, quia est animal
crocei coloris.

Deín déinde. Demonium -ii, démon -is. Dyácon -is, -conus -ni.
Efírénu -frénis. Elefas -antis, -fantus -ti. Ether -érís, éthera -re.
1075 Ethíopes -pas. Ebdómada -de uel Ébdomas -dis -dem -de. Ebrius Heb- . Ebréus Heb-. Exín Éxinde.

Femur -oris, femen -is. Fiendum | faciendum. Forte -tasse -sitán
-tassis, fors pro eodem aliquando in doctoribus. Fuscare fuscare.
Fundibula -e, fundibala -e, inde fundibularius uel -balarius et
1080 utrinque habemus in eodem significato.

Gimnasiū ginnasiū. Galtherus Wal-. Guilelmus Wil-

Huiúsmodi eiúsmodi huiuscémodi, huiuscé per figuram in dictis doctorum.

21*

1055/1056 a ... uenit *om. B* || 1055 Arcanum *om. MaMb*, suppl. *Mb* || 1058 il- . Alluceo il- . add. *BWLMB* || 1060/1063 Asteriscus ... est. in *marg. C* || 1071 secundum] est add. *W* || 1075 -dem] uel add. *CBW* || -de^a] in plurali -des -dum. Ericius [uel add. *B*] Iricius, uel eciam per h. add. *CBW* || 1076 Éxinde] Exemptio exempli add. *BWLMB* || 1077 femen in *marg. C* || 1078 fors ... doctoribus in *marg. C* || 1079/1080 Fundibula ... significato in *marg. C* || 1083 doctorum] habemus add. *Ma*

Iacio -is -ere, iacto -as -are. Immo uel imo aduerbium eligendi, 1085 affirmandi et etiam coniunctio illatia. Ingluvia -e, -uies -ei. Introrsus -orsum. Insciencia inscicia. Icio uel fério.

Lebes -éta. Luxuria -es. Locuples -etis semper sine x.

Materia -es. Mechía mechacio. Miliare, -rium -rii, a primo milí- 1090 ribus uel milibus per sincopam, a secundo -riis in datiuo et ablative tio plurali. Malum granátum potest esse una dictio uel due, ut supra de compositis, sed non sic malogranatum, a primo malorum granatorum, a secundo malogranatorum. Munímen -entum -ti.

Nocte -ctu. Numus -isma uel numimus -isma, primum uerius a 1095 numerando, utrinque habetur. *Nugas* in biblia indeclinabile Sophonie 3 capitulo. Alias inuenitur núga núge. Nusquam, nullo loco. Nunquam autem omnium temporum est negatiua. Ni nisi nisi.

Octoginta octoag-octua-. Ordeáceus -cius. Opera -e, opus -eris. Optio optatio. Omelia hom-. Omnimodis -de.

Pascha -ce, pascha -tis. Pocio potacio. Pelluceo perluceo. Presepe, -pium -ii. Prorsus prorsum.

Quamplures compl- Quatuor quatt-, utrumque habetur, pri- 1105 mum communius, secundum uerius; sic quotidie cotidie, utrumque habetur in Cartusia in biblia et alibi, primum secundum gromaticos, secundum propter usum. Quátinus coniunctio causalis, sed per e aduerbium | loci uel temporis, sed propter usum quasi 21^v indifferenter ponuntur. Quamdiu quam diu, primum rarius. Aliquándiu autem semper est una diccio. Sic ántequam ante quam, priusquam prius quam, támdiu tam diu, horum secunda sunt in

1095/1096 Soph. 3, 18.

1084/1085 Immo ... illatia] Papias, *Vocabulista*, p. 152. || 1106/1108 cfr Io- 1085 hannes de Iaua, *Catholicon*, f. 14rb.

1084/1085 Iacio ... illatia. in marg. C || 1085 etiam) est add. W || 1085 insciicia] Inparti inpertiri, in choro legitur primum del. C, rursum add. L || 1090 due) dictiones add. MaMbTaN || 1094 Nocte] in ablatiu singulari gloss. W² || 1096 Sophonie 3º capitolo in marg. C || núga in marg. C || núgel -gis, garum del. C || 1097 Nunquam ... negatiua. om. U || temporum om. K', suppl. K' || 1103/1105 primum ... habetur om. K', suppl. K' || 1106 usum om. MaMbTaN, suppl. Mb' || 1108/1109 Aliquándiu ... diccio. in marg. H || 1110 tam diu] actenus hextenus del. C

biblia Cartusie frequencius, sed prima propter usum etiam sunt toleranda, maxime cum de quatenus ac ceteris uarie sint opinio- 1115nes, tam de accentu quam scripto.

Reintegrale redinte-, secundum in doctoribus communius inter- 1115 posita d. Rinóceros -ótis, -cerus -ri, -ceróta -te. Rursus rursum.

Saltē salta idem secundum Papiam. Salutaris -tare. Scobs -is, inde scōbere, scopā -pe, inde scopare. Stratus -ti, stratus -tus -tui. Sequor sector. Solamen, solari in doctoribus, sed alias consolacio consolari. Spiritualis spiritualis. Septuagies -gesies. Super supra. 1120 Subter subtus. Scorpius -pii, -pio -ónis.

Tégimen tegmen, -gumentum -ti. Tenebreso -brasco. Thiún thinum, per due it habetur in Cartusia in biblia et dicit etiam 'Catholicon' melius, per simplex i idem est et communius, scilicet incogniti ligna, de quibus Salomon fecit opera. Tónitrus -trus -trui, tonitruum -trui, uel tónitru indeclinabile in singulari. Trígies trícies. Topázius -ii uel -ón indeclinabile.

Velamen -entum. Vnguentum ungentum. Vnánimis in biblia, unánimus -mi in doctoribus, unánimes in introitu, etc.

In omnibus supradictis correctioni librorum consultur, non au- 1130 tem scribentis aut legentis arbitrium laxatur. Scribentes de nouo libros et lectores omnimodis exemplar correctum sequantur, quoad terminorum ordinem, sensum, et uitrum, que ideo dico, propter eos qui seruare sciunt, volunt, et possunt morem ortogra- phicum, in quibus non oportet eos sequi semper exemplar anti-

1124 cfr III Reg. 10, 11.

1116 Non inueni. || 1122/1123 Non inueni.

1111 frequencius in marg. C || 1112 sunt MaMbTaN || 1113 quam) de add. MaMbTaNBW || 1114/1115 Reintegrale ... rursum. in marg. C || Reintegrale ... te-) post l. 1108 ponuntur l. || 1116 Papiam. I actenus hextenus add. L || 1118/1119 Salamen ... consolari. l post l. 1119 -gesies L || 1121 Tenebreso -brasco. in marg. C || 1122 in biblia om. BWL || 1123 melius) si add. MaMbTaN || 1125/1126 Trígies ... indeclinabile. om. Ta', suppl. Ta' || 1127 ungentum. Vigies -cesies. W|| 1128 ponuntur l. || 1129 psalmo et del. C, rursum add. L || 1130 introitu misse add. W|| Vnánimis -is, -num -ii del. C, rursum add. L || 1131 libros et lec- tores in marg. C || correctum in marg. C || sequantur et scripta secundum exemplar corrigant ad minus, etiam non cauerent in statutis. Neque lector aliud legit nisi sicut liber habeat del. C, rursum add. L; Et iterum add. L || 1132/1133 quoad ... etc. in marg. C, post l. 1133 declarant L || 1133 seruare om. N || orthographicum) moderno del. C || 1134 antiquum] ut infra patebit del. C

1135 quum, uidelicet si habeatur adsum, | adisto, etc., nil preiudicabitur statuto, si scribatur et legatur assum, assisto, etc. Si autem sint aliqua mendosa uel correctione digna, non ipsi, scilicet scriptores uel lectors id faciant, nisi sicut statuta fiendum declarant.

Quod autem antiquorum mencionem sepe feci, necessum esse cognoui, quia opposita iuxta se positis magis elucescant, ne moderni subito damnant, que quandam acceptata uident. Verum licet supra posuerim in quibus locis *Cartusie* habeat more antiquorum adiuuauerunt, etc., in libris hactenus scriptis tempore moderno eciam non oportet emendari si habeatur sicut noster 1140 doctus usus, precipue in talibus que per unum solum legendam sunt. Hoc dico propter hic *sonauerunt* in pronominatis duobus psalmis, scilicet 'Deus noster refugium' et 'Deus quis similis erit tibi,' ubi necesse est ut sic habeatur, quia alias simul pluribus diuersimode concinibus uniformitas confunderetur.

1150 Sed ut premisi, hec scripta non sunt secundum imperium sed secundum indulgenciam; nec per hec quisquam ab omnimoda similitudine correctionis secundum principalia exemplaria *Cartusie* uetatur, sed quam difficile illud sit, ipse effectus probat, et nichilominus illa diversitas occurrit, sicut ipse experimento didici.

1155 **De circumflexis et eleuatis.** Et quia plerunque, non quidem propter literas, sillabas, uel dictiones tantum, sed et propter circumflexos, puncta, et eleuatos, plurime fiunt corrections et librorum corrosiones, propter quod, ut eciam huic parti prouideatur, nouerint correctores, quod de circumflexis et eleuatis quibus 1160 uitimur, nulla certa potest haberi limitacio alia quam sicut statuta dicunt, scilicet | quod in uersu in quo fit interrogacio, non fiat metrum, scilicet punctum sursum, quod nos uocamus eleuatum, etc.,

22^f22^v

1161/1163 cfr *Statuta antiqua*, pars I, cap. 50, §2-4 (*AC* 99:1, p. 160).

1135 *adsto*] assisto *K'*, corr. *K'* || 1136 et legatur *om. N* || 1142 locis] quod add. *Ta* || *Cartusie* add. *L* || more *BW* || 1144 emendare *MabU*, corr. *Mb'* || habeatur] nisi aliquando aliud per capitulum generale institueret add. *L* || 1152 difficile] et quasi paruum [del. *L*] impossibile del. *C*, *rursum add. L* || 1155 De ... eleuatis. *om. MaMb'TaNU*, suppl. *Mb'*; xxvii. add. *Ma*; *Cautela xxvii*, add. *MbN*; *Vicesimoseptima cautela*. add. *Ta*; De eleuatis et circumflexis. *BW* || eleuatis] etc. add. *C* || 1156 litteras *om. N* || sillabas *om. U* || 1157 corrections et *om. N* || 1158 ut eciam *om. N* || parti om. *Ta'N*, suppl. *Ta'* || 1160 certa *om. W* || 1161 scilicet] sed *TmU'*, corr. *U'*

capitulo ultimo prime partis, quare huiusmodi circumflexorum uel eleuatorum uarietas ritum ordinis non immutat, solum ut quelibet domus sit sibi ipsi concors in eiusmodi. Vnde una domus raro cum altera concordat, quia alia plus alia minus habet de his. Expedit tamen sicut eciam nunc frequenter fit et ita in nouis libris ordinatur, ut in uersu in quo non est interrogacio, ante finem principius precedat eleuatus quam circumflexus, et melius sonat, et sic 1165 fuit tempore scismatis in quadam carta capituli ordinatum. Istum modum tota Gallia obseruat. Multitudine autem circumflexorum et eleuatorum sepe magis intellectum impedit quam promoueat, et tecum plerunque generat. Seruanda tamen est ubique eciam religionis gravitas.

1175 In psalterio uero et canticis pausularum distinctio per totum ordinem satis uniformiter custoditur, quia hec pre ceteris unanimiter continuare habemus.

Pause eciam siue uirgule que in gradualibus et antiphonariis per quosdam annotantur, sufficit quod sint pro domo qualibet

1180 conformes, uel pocius cantus ipse, quare non est necesse huiusmodi cantum certis uirgulis restringere, quia pro tempore et loco licet aliquando pausare ubi nec est uirgula, et rursus aliquando uirgulam conuenit preterire ubi fuerit assignata, quoniam eiusmodi nec in libris *Cartusie* sic sunt regulatae, quin certo moderanda minime statutorum aliquando alter fieri sepe expediat. Verbi gratia:

Officium dominicale alter est cantandum ipso die dominico, quia tractius, quam infra ebdomadam, ubi quia est officium matutinale, eciam ex statutis cantandum est magis cursorie. Sic officium 'Suscepimus Deus' magis festiu est protrahendum in | purificacione

1185 1190 quam in sibi assignato dominico die. Similiter responsoria infra ebdomadam in matutinis uelocius sunt cantanda quam in die

23^f

1169/1170 et sic fuit ... ordinatum] Non inueni.

1164 non om. *N* || 1168 est om. *K* || finem] immediate add. *CBWL* || 1173 est om. *MaMb'*, suppl. *Mb'* || 1174 gravitas] sit deus per omnia benedictus del. *C* || 1176/1177 custodir ... continuare om. *Ma'*, suppl. *Ma'* || 1178 uirgule] regule *MaMb'TaNU* || 1181 uirgulis] regulis *K* || 1182 aliquando] unam add. *MaMb* || 1183 aliquando in marg. *G* || sepe om. *CBWL* || Verbi gratia *om. N* || 1187 est om. *BMaMb'TaNU* || 1188 est om. *B* || 1189 purificacione] die purificacionis *CBWL* || 1190 die dominico *Ta'N* || die om. *BMaMb'*, suppl. *Mb'* || 1191 ebdomadam] dominicam *MaMb* || sunt om. *B*

magis festiuo. Propter que caute in statutis dicitur, quod antiphonis et cetera incipienda ad pausam debitam intonentur, alias uero simul cantemus, simul pausemus, que omnia fiunt humiliter 1195 auscultando, ut nullus nimis precurrat nec longum post alios tractum faciat, ut patet in statutis capitulo xxxix. Hec ideo dico, ne quis forte estimet eciam uirgulas in cantu notarum iuxta libros Cartusie corrigendas.

Recapitulacio. Liquet igitur ex hac prima parte huius operis, 1200 quomodo duplē respectum conueniat habere librorum correctorem, unum uidelicet ad artem, alterum ad usum, ut si dictio aliqua orthographie non consonet, requirat usum, et rursum si usui dissonet, scrutetur artem, et ita utroque modo discet quid tolerari quidue corrigi debeat. Nam si dictio aliqua secundum usum unius 1205 partis orationis sit, que secundum artem uel secundum antiquos sub diuersis partibus scripta reperiatur, uel e contrario, eodem sensu et intellectu remanente, utroque modo est toleranda, ut quam ob rem uel quamobrem, qua de cause uel quadecausa, quo ad usque uel quoadusque, usque quo uel usquequo, etc., ea uero 1210 que accentum ex tali scripto mutant in sequenti parte tangentur. Sic eciam que et quod coniunctiones secundum usum scribuntur cum titello a parte post, scilicet *q̄* et *q̄̄*, que tamen secundum artem eisdem apicibus scribenda sunt, sicut et ipsa pronomina, nisi quod inter que pronomen et coniunctionem talis est differen- 1215 cia, quod e in pronomine diptongatur. Verum ad differenciam cognoscendam, eciam simplices, inter pronomen et coniunctio- nem usus iste multum iuvat; per totam tamen bibliam Cartusie, sicut quod pronomen ita et coniunctio per d scripta habetur. Hec de emendatione librorum quoad orthographiam pro prima huius 1220 operis parte intelligenti sufficient.

1192/1196. *Statuta antiqua*, pars I, cap. 39, §3-5 (AC 99:1, p. 129). || 1207/1209. But cfr Seg., *Ars lectoria*, p. 32.

1192 dicitur] parte prima, capitulo 38, §20 gloss. L || 1196 patet] habetur CBWL || 39 CBWL || 1199 Recapitulacio. om. B; Sequitur recapitulacio et quasi epilogus predictorum L || 1201 uidelicet] uero Mamb || alterum] uero add. TaN || 1205 antiquos] aliquos BW || 1207 est om. N

| **De accentibus, sicut in Cartusia sunt signati.** <N>unc con- 23^y sequenter de accentibus dictionum siue sillabarum congruum uidetur eciam aliquid prelibatis subnectendum, nam materia accentuum similiter plerosque sollicitat.

1225 Accentus est certa lex uel regula ad eleuandum uel deprimentum sillabam uniuscuiusque oracionis particulate, sicut patet per Priscianum in libro de accentibus. Et dicitur accentus ab acci- 1230 nendo siue cantando, quia qui accentuat, quodam modo cantat. Accentus eciam est accidentis sillabe principaliter et non dictionis nisi secundario.

Accentum itaque aliis est acutus aliis grauis: acutus fit per eleuacionem uocis et fortiter sustinetur cum sono, ut patet in prima sillaba huius dictionis dominus. Grauis fit per depressionem uocis nec diu tenetur, sed pocius deprimitur, ut patet in se- 1235 quentibus duabus sillabis eiusdem dictionis, scilicet dominus. Accentus autem acutus est principalis et predominans, et in qualibet dictione est tantum una sillaba que acutum et predominatur, ceterae omnes grauuntur. Vel potest dici secundum aliquos, quod in trissyllabis et ultra, omnes sillabe precedentes acutam reguntur 1240 accentu moderato, qui est medius inter acutum et grauem, sed sequentes acutam grauantur, sicut in illa dictione amabimus penultima est acuta, sed in amauerimus antepenultima, utrobique autem precedentes, scilicet a et ma, sunt moderate, sic in amábam sola a est moderata, quia nec eleuator nec deprimitur.

1245 Omnis ergo dictio unam solam, ut dixi, habet sillabam predomina- 26
nem seu acutam, que acutius et attractius pronunciatur et tenetur. In monosyllabis ipsa sillaba per se est predominans, ut mó, rós, héu, pé. In dissyllabis latinis, id est habentibus duas

1225/1227 Priscianus, *De accentibus*, p. 519, 25-26.

1221 De ... signati. om. B; Incipit secunda pars huius tractatuli. Et primo de ac- 27
centibus De in Cartusia sunt signati L || signati] signati TmU; assignati MambTaN || 1223 aliquod MambTaN || 1226 orationis] dictionis Mamb', corr. Mb' || particule C', in marg. corr. C' || per om. Ta || 1226/1228 sicut ... cantando om. N || 1227 accentibus] accentu CBWL || 1229 accidentis] ac- 1225 centus W' || 1230 nisi] a add. Mb'L || 1232 ut patet] uel est B || 1235 scilicet om. B || 1238 omnes] uero BW || secundum] alios uel add. L || 1241 acutam om. L, del. Mb'; acutum N || 1242 antepenultima] est acuta add. W || 1243 autem] sunt N || 1244 a in marg. C || 1245 solam] sillabam BW || 1248 pes heu BW; seu add. N

sillabas, | prima est predominans, licet naturaliter siue in metro sit 24^r
 breuis, ut mea, tua. In polisyllabis, id est habitibus plures sillabas quam duas, penultima si sit longa, ipsa est predominans, ut natura, si sit breuis, precedens contigua est predominans, ut dominus, femina. In barbaris autem, indeclinabilibus saltem, communiter ultima est predominans, ut Ysaac, Esau, etc.

Dictionum alia latina, alia barbara, alia notha. Latina dicunt que a latiniis autoribus imposita est ad significandum suum significatum, ut homo hominem. Barbara uocatur omnis dictio que non est latina, siue sit greca, ut monos, agnós, siue hebraica, ut Ihesús, siue siriaca, arabica, caldáica, atque púnica, siue quocunque alio 1260 nomine censeatur. Notha uero dicunt dictio que secundum Papiam a greca descendit sed latine terminatur, ut poeta, pater. Dictionum ergo alia est monosyllaba, alia dissyllaba, alia trissyllaba uel polisyllaba. Si dictio sit monosyllaba et per se sola posita, ipsa acutur, ut rós, flós, Sét, Iób. Item isti datui casus cūt et húc, eciam dii et diis, et iste uocatius Gái, licet sint monosyllaba in metro, tamen apud nos semper tanquam dissyllaba proferuntur. Si autem dictio sit dissyllaba, aut est latina aut barbara; si latina et regulariter declinabilis, acut primam syllabam et grauat secundam, siue prima sit naturaliter longa, ut fórtis, siue breuis, ut déus. 1270 Et dicto regulariter declinabilis propter illa aduerbia exín, deín, ultró, wlgó, falsó, pauló, eó, illó, úná pro pariter, et omnia aduerbia – preter dóneç –, pronomina ac uerba in c terminata, ut illúc, ilínc, istác, adhuc, edíc, | edúc, et has interiectiones papé, rachá, que omnia acuunt ultimam syllabam. Si dictio dissyllaba sit barbara, aut est declinabilis aut indeclinabilis; si declinabilis, hoc est dupliciter, quia aut secundum declinationem latinam et regulariter uel secundum declinationem defectiuam seu eciam grecam; si primum, hoc est dupliciter, quia aut talis dictio est usitata apud Latinos et sic prima acutur, ut Éua, Sára, Anna, Dyna, Axa, Páscha,

24^v

1249 licet] siue illa *TmU* || 1249/1250 naturaliter ... breuis] sit naturaliter longa, ut nomen, siue in metro sit breuis *U* || 1252 dómīnus] dómīnus *H* || 1253 fémina] populus add. *W* || 1257 uocatur om. *Mb'N*, suppl. *Mb'* || 1259 siue] sit add. *MaMb'TaN* || 1261 greco *MaMb'TaN* || ut] poetæ del. *C* || poetæ patrois del. *C* || pater] etc. *C*, *rursus add. L* || *Dictionum Rationum B* || 1262 est om. *B* || 1263 sit om. *MaMb'TaN*, suppl. *Mb'*, est suppl. *Ta'* || sola om. *B* || 1264 rós] mós add. *B* || 1266 metro] neutró *MaMb'*, corr. *Mb'*; in prosa add. *CBWLMB'* || 1267 aut²] est add. *MaMb'* || 1268 secundam] ultimam *CBWLMB'* || 1274 syllabam] alia autem aduerbia ut cito, modo, crebro, palam, etc. non acuunt *del. C* || 1275 si] est add. *L*

1280 Iudas, Lucas, etc.; Ionás tamen et Thomás per omnes casus acuunt ultimam. Si autem non est usitata, tunc ultima acutur, ut Gazá, Michás, Sibá, etc. Si uero sit declinabilis secundum declinationem defectiuam siue grecam, tunc ultima similiter acutur per omnes eius terminaciones, ut Adám Adé, Ihesús Ihesum Ihesú, 1285 Agnés Agnē, Ioppé Ioppén, Sennés Sennén, etc. Si sit omnino indeclinabilis, tunc similiter ultima acutur, ut Syón, Tharsís, Laís, Lachís, Iacób, Rodé, etc. Márra tamen, Iúda siue pro tribu, pro terra, siue pro homine, et Sárdis, Lístris, Dórchas, Sápho, Chóo, Delo, Mido, Sárum, Rhódum, Síden, Gnídum, Chíum, ultimam 1290 non acuunt.

Si autem dictio si trissyllaba uel ultra, hoc est dupliciter, quia aut est latina aut barbara; si latina, tunc aut penultima producitur et sic ipsa eciam acutur, ut natura, aut corripitur, et sic antepenultima acutur, ut tempora, praesentia, instabilia. Quando autem 1295 penultima sit producta aut correpta, sicut ordo noster utitur, dicitur in subditis. Si autem dictio trissyllaba uel ultra sit barbara, hoc est dupliciter, quia aut est declinabilis aut indeclinabilis; si declinabilis aut secundum declinationem latinam declinatur uel secundum aliam; si primum, aut est usitata et quasi ad formam latinam 1300 redacta et sic accentuatur sicut latina, ut allelúa, Fenén|na, Sarépta, Sódoma, Holoférnis, Oólla, Oóliba, Artaxérses, etc., aut illa dictio est quasi inusitata seu non perfecte dictioni latine et regulari assimilata, et tunc acut ultimam per omnes casus, ut Adamá, Tecú, Deborá, Sisará, Helcaná, Ephratá, Bethsurá, Rapasés, mammoná, Sathanás, etc., et nomina uiorum in -ás consona precedente, ut Barnábás, Epafrás, Theodás, Caiphás, Elimás, Parménás, Ionathás, etc. Si illa dictio sit declinabilis secundum declinationem defectiuam siue grecam tunc eciam ultima acutur per omnes casus, ut Moysés -sí-sén, Manassés -sém uel -sén -sé, 1310 Abraham -hé, Magdaléné -nés, Eúfratés -tén, theotocós -cón, Ecclesiastés -stén, et genetui in -eos, ut Mempheós, Geneseós,

1280 tamen] Esredas add. *L* || Thomás et Ezdrás add. *W* || casus] suas add. *W* || 1283 ultimam] sillabam add. *W* || 1283 similiter in marg. *listra* || 1284 eius om. *U* || 1288 Sárdis] *Listra* et *del. C* || 1290 account] sicut nec Ciprus et cetera que *del. C* || 1291 quia om. *N* || 1292 si] est add. *Ta* || 1293 et sic om. *MaMb'*, suppl. *Mb'* || 1293/1294 natura ... tempora om. *K'*, suppl. *K'* || 1297 aut indeclinabilis om. *B* || declinabilis¹] quia add. *Ta* || 1298 declinatur om. *K'*, suppl. *K'* || 1299 est om. *N* || 1304 Sisará] Helthana uel add. *L* || 1307 si] uero add. *W* || 1311 -stén] -tén *CBWLMB'*; Penthecostes -ten add. *N*

Thaneós, Decapoleós, hereseós, etc. Si uero dictio barbara sit omnino indeclinabilis, tunc acuit similiter ultimam, ut Casleú, Barieú, Ierichó, Saraá, Estahól, Betsurís, Ierusalém, omousión, etc. Excipiuntur Philíppis, Colósis, Arbéllis, Síchimis, Sódomis, Gálgalis, Ierusalímis, Berónice, Dámari, Gázaris, Pártanis, Cárcamis, Thúronis, et precipit nomina locorum et urbium in -is, que ut plurimum apud Grecos ultimam non acuant, sed secuntur accentum regularem, quos et nos in magna parte sequimur presertim in enumeratis et eciam in aliis terminacionibus, ut Sición, Sámsame, Cáríe, Árado, Áttalo, Alacárnasum, eciam illa propria nomina in -éē, scilicet Osée, Betsabée, Ber-sabée, Arbée, Caréé, Tarséé, ultimam non acuant, sed penultimam, licet sibi indeclinabilia; Pháceé uero, Tabeé, Zebeé, Beseé, Gabéé et Sabeé acuant. | Similiter 25^v ultimam acuant nomina barbara indeclinabilia terminata in -i, siue sint duarum siue plurium sillabarum, ut Háí, Hely, Chusí, Damarí, Cerethí, Phelethí, etc.

Deinde notandum quod propria nomina trissyllaba uel ultra uirorum in -eas producunt penultimam – preter Cercás et Baneás in fine acuta –, ut Andréas, Siléas, Michéas, etc. Sic eciam terminata in -ias communiter habent penultimam productam, ut Ananías, Mathías, Sarafás, Banaías, Godolías, etc. – preter Lisánias et quedam nomina feminea, ut Heródias, Demétrias, que penultimam corripiunt. Et dico communiter propter pauca nomina in Paralipomenon et Esdræ que acuant ultimam, ut Samaiás, Sebeniás, Sabaiás, Zabadiás, etc., ut supra satis patuit, eo quod sunt indeclinabilia uel saltem inuisitata. Similiter nomina uirorum in -ia polisyllaba apud nos frequenter producunt penultimam, ut Abía, Maasia, Raphaí, etc., preterquam in Paralipomenon et Esdræ, ubi frequenter acuant ultimam, ut Phadaiá, Obadiá, etc., que ex magna parte sunt inuisitata uel non regulariter declinabilia, siue omnino indeclinabilia. In quibus propriis nominibus sic incertis quoad accentum eorum usus non est de facili relinquentus, eo

¹³¹² Thaneós om. L || 1314 Bethsurís CBWLmaMb || 1316 Berónice in marg. C || 1321 Attalo] Fasélide del. C || 1324 uero] Bereí TaMb || Ta-beé, Zebeé in marg. C || acuant] in fine add. BW || 1324/1327 Similiter ... etc. in marg. C || 1327 Cerethí] Pheleti uel sic add. L || 1329 uirorum om. N || 1330 in fine in marg. C || 1335 Paralipomenon] uel alibi del. C || et Esdræ in marg. C || ultimam] sillabam add. U || Sebeniás] Sabanias uel add. L || 1338/1339 penultimam ... preterquam om. B || 1339/1340 preterquam ... etc. om. U || 1341 parte] uel add. CBW || sunt om. MaMb || 1343 de facili est CBWL.

quod de talibus nulla fixa sit regula. Hoc tamen satis est uniuersale, quod dictio barbara unius siue plurium sillabarum terminata in aliquam mutam, in hac ipsa terminacione in fine acuitur, ut Oréb, Ysaác, Dauid, etc.; h uero nil facit ad rem talis accentus siue addatur siue omittatur, ut Ysaác Ysaách, etc. Preterea nomina barbara, tam substantia quam adiectua, tam simplicia quam deriuativa, terminata in -aús uel -eús dissillaba, hoc est non diptongata, talia penultimam sillabam habent productam apud nos, ut Nicoláus, Meneláus, Zachéus, Mathéus, Iudeús, Chananéus, iubeléus, spondéus, gigantéus, etc.; excipitur Iemíneus | de tribu Iémíni, quod corripit penultimam. Similiter et terminata in -énus, ut Anthiocénus, Euménus, Agarénus, Galíenús, Gerrénus, etc., que eciam penultimam producunt.

Nomina mulierum declinabilita trissyllaba in -ia penultimam producunt, ut María, Sarufá, etc., exceptis his que ueniunt a masculino in -ius, ut Apia ab Apius, Cláudia a Claudius, Iúlia a Iulius – hec omnia preter Lucía, licet ueniat a Lucius, et eciam tetrasyllaba et ultra penultimam corripiunt, ut Athália, Eufémia, Anastásia.

Similiter nomina regionum et ciuitatum in -ia penultimam corripiunt, ut Baúria, Fráncia, Colónia, Alexándria, exceptis paucis, ut Iamnía, Casphía, Iaspía, Arimatía, Papía, que producuntur.

Item nomina notha, id est partim greca et partim latina, in -ia producuntur apud nos frequenter, ut scenopégia, zizanía, epiphania, letanía, fantasía, armonía, agonía, theoría, simphonía, symónia, mechía, apostasía, apoplexía, prophetía, phisonomía, geometría, astronomía, et composita a logos, gogos, odos, et sophos, ut theología, anagogía, psalmódia, melodia, philosophía, etc. Sed neoménia, cínómia, elégia, castrimárgia, ydolatría, dulia, yperdúlia, philarguria, história, ierárchia, topárchia, monárchia, zelotípia, cenodóxia, etc., penultimam corripiunt secundum regu-

^{1344/1348} Hoc ... etc. in marg. H, in marg. C² || 1352 Chananéus Iesubéus add. W || 1354 penultimam] sillabam add. W || 1354/1356 Similiter ... producunt. om. Ma¹, suppl. Ma² || 1357 declinabilita in marg. C || 1358 Sarufá] Sebábia del. C, rursus add. L || his istis Ta¹, corr. Ta² || 1359 Ta¹] uel Ta², corr. Ta² || a¹) uel Ta¹, corr. Ta² || 1360 licet om. N || 1361/1362 ut ... corripiunt om. Ma¹, suppl. Ma² || 1364 Anastásia] Natalia add. L || 1363 Fráncia] Anglia add. MaBlaTaN || Alexándria] Saxónia, Hásia add. W || 1364 Arimatía in marg. C || Papái] < Lombardia, < Fráncia, < Pruscia. Sed alii dicunt esse melius quod habent eciam penult breuem add. L in marg. || producuntur] producunt penultimam BW || 1366 frequenter in marg. C || 1368 apostasía om. MaMbTaN || 1369 astronomia] astrologia TaN || 1373/1374 secundum ... grammaticalem om. L

lam gramaticalem. Hec et his similia secundum grammaticos in-
 1375 quantum greca utroque modo possunt pronunciari, quare non
 sit mirum, si aliquando aliter apud nos ea quis audierit, quam in
 'Doctrinal' uel alibi didicerit.

Item nomina notha in -ēa, ut platēa, chorēa, ydēa, morphēa,
 trachēa, et nomina propria mulierum, ciuitatum, ac regionum, ut
 1380 Medēa, Cyborēa, Galilēa, Ydumēa, Beroēa, Periberoēa, Nicēa,
 omnia hec penultimam producunt, excipiuntur Ytūrea, Cesārea,
 Neocesārea, Heráclea, que eam corripiunt.

Nomina propria in -el uel -on, -o uel in -es acutam terminata, si
 declinantur latine, tunc in obliquis secuntur accentum regularēm,
 1385 ut Israhēlis, Saulis, Salomōnis, pharaōnis, Agnētis, etc. Symon au-
 tem, Iásōn, Tríphon, Zénōn, Sidon, Sínōn, -on non acuunt.

Nomina notha feminini generis tertie declinationis in -sis, que
 1390 acutum ultimam apud nos per omnes casus sunt hec: extasis, ypo-
 crisis, paralisis; cetera, ut Génesis, héresis, apokalipsis, etc., ac-
 cidentum sicut alia latina.

Nomen proprium ab appellatio sumptum, cum eodem eius-
 dem est accentus, si ipsi per omnia sit equale, ut Victor, Felix, Vi-
 talis, Vrbanus, Dies, Casia, Cornustibii filie Iob. Vel si proprium
 loci fiat proprium hominis, ut Lidia ciuitas, sicut penultimam cor-
 1395 ripit, sic et Lidia mulier, etc.

Nomina deriuativa a propriis, quando habent -es in nominatiuo,
 tunc genetivius in -is similis est nominatiuo in sillabis et ac-
 centu, ut Thecuītes Thecuītis, Moabites Moabitis, etc.; quando au-
 tem in nominatiuo habent -is, tunc genetivius terminatur in -idis
 1400 more patronomicorum, et utranque declinationem habemus in
 talibus.

[Est tamen adhuc notandum de acuto accentu ultime sillabe,
 quantum una cum supradictis sufficit huic operi, quod dictio mo-
 nossilaba composita cum altera monossilaba a parte ante uel a
 1405 parte post, uel eciam cum dissillaba uel polisillaba, tale aggrega-

1376 aliter om. Ta'U, suppl. Ta² || 1381 omnia ... Ytūrea om. K', suppl.
 K². CWL || 1382 eam] eciam W || 1384 latine in marg. C || 1386 Tríphon] Fénōn
 add. CWL || Zénōn] Zédon MaMb || 1387/1388 Nomina ... acutum om. B ||
 1388 ultimam] sillabam add. W || per omnes casus in marg. C || 1389 apo-
 kalipsis] idropis̄ add. W || 1392 ipsi ... equale] ipsa per omnia sicut equalia
 I, || 1394/1395 sicut ... sic in marg. C || 1396 habeant MaMb || 1397 accen-
 tu] similiiter accentuantur L; sicut in aliis tantum del. C || 1398 Moabitis] itis CR;
 -tis WN || 1402 ultime sillabe in marg. C || 1404/1405 a² ... dissillaba om. K',
 suppl. K²

tum non aliter accentuantur quam una dictio regularis; hoc est,
 quod propter tales additiones non acuit finalem sillabam, ut
 ádsum, ádes, étsi, ácsi, nédum, nécdum, tránsfero, circúmer, etc.
 Excipiuntur composita cum mét, ut egomé, tuimét, etc., que sil-
 1410 laba a parte post acuitur apud nos, si eciam quamobré, quaso-
 brés, quotquót, usquequó, obhóc, posthóc, postcrás, sesé, memé,
 teté, et composita cum tres et sex, ut uigintitris, uigintiséx, hiccé,
 huiuscé, et omnia uerba terminata in c, in fis et fit, ut benefác,
 tabefác, benedic, introfís, tepefís, calefít, arefít, etc., id ést, sát
 1415 ést, ex tun, pro nunc, et similia sunt due distincte dictiones. Ad
 differenciā quoque huius ablatiui álio et eciam áliquo, et huius
 accusatiui álias, illa aduerbia álio, aliquó, aliás eciam acuimus.
 Hec de acuto accentu, et propriis nominibus specialem accentum
 obseruantibus dicta sint perpaucis.

1420 **De accentu principali et regulari.** De regulari accentu que
 secuntur sunt intelligenda quo ad penultimam sillabam, cuius
 tempus cognoscere in prosa solum est necessarium, quia ut supra
 dixi, disyllaba dictio, que finem non acuit, semper apud nos pri-
 1425 mānū sillabam tanquam productam habet, eciam in metro | na-
 turaliter sit breuis. Sic eciam dictio polisillaba quantumlibet longa,
 tantum penultimam uel antepenultimam producit aut corripit, ce-
 terae precedentes moderato reguntur accentu, et sequentes
 grauantur.

Quinque ergo sunt uocales, relique littere omnes sunt proprie-
 1430 consonantes, ex quibus tamē nouem sunt mute, scilicet b, c, d,
 f, g, k, p, q, t. Liquide principales et ad accentum necessarie so-
 lū l et r, de quibus hic agitur. Ex uocalibus eciam i et u in uim
 consonantium transeunt, quando scilicet cum aliis uocalibus silla-
 bicantur, ut Iacob, Iesus, Iob, uade, ueni, uolo, uel eciam cum
 1435 seipsis, ut iuuo, uiuo. I uero est duplex consonans et facit posi-

1411 quoquót, usquequó in marg. C || 1413 huiuscé om. MaMb', suppl.
 MaMb' || 1414 sicut om. W || 1415 et eciam áliquo in marg. C || 1417 illa, aliás om. U || aliquó, aliás in marg. C || actiūs] in fine
 add. W; etc. add. U || 1420 De ... regulari. om. Ta'; Sequitur de accentu prin-
 cipali et regulari. MaMbTa'N; Sequitur de accentu secundum ordinem principali
 et regulari. I || 1425 breuis] sicut deus, méus add. W || 1429 uocales] scili-
 cit a, e, i, o, u add. W || omnes om. MaMbTa'N || 1430 scilicet om. MaMb',
 suppl. Mb' || 1431 solum] sunt add. W || 1432 agitur] que posse post mutam
 patiuntur del. C || 1433 uocalibus] in principio dictionum add. W ||
 1434 ueni om. N || 1435 I om. N est om. L

cionem quando in simplici dictione inter duas uocales ponitur, ut Troia, allelúia, maius, peior. Non autem facit positionem in dictione composita, ut bífugus, reiectus et báculo, etc. Nos tamen i per se sillabam facimus in áio aiébam áunt, Máius pro mense, 1440 Acháia, Aquiléia, Gáius, tenúa, coiéunt, introíerunt, Ysaías, Banana, plebéius -a -um, etc. V eciam transit in consonantem post g, q et aliquando post s, ut supra satis dictum est.

De trissyllabis ergo et ultra que secuntur, intelligentur et de penultima sillaba cuiuscunq; dictionis seu parti orationis, et eciam 1445 propriorum nominum latinarum dictiōnū formam tenentium, nisi in precedentibus uel subsequentibus specialiter excipiāntur, precipue tamen eorum que in ueteri vel nouo testamento habentur. Nam | ea que in passionabilis uel in martirologio aut in ceteris historialibus librīs sunt, per diuersas patrias sepe diuersimode 1450 eciam ab ecclesiasticis doctoribus scripta et accentuata inueniuntur, ut ante dixi de Bauaria, que in martirologio Cartusie Beuaria, a Ieronimo, Orosio, et ceteris historicis Baiaoria scribitur, sed hec ipsa eciam ab Anastasio aliter nuncupatur. Sic de Odolrico uel Vdalrico, etc.

1455 Et causa breuitatis, quando dico consonante precedente uel sequente, omnes littere intelligentur preter uocales, nisi mute uel liquide specifentur. H nota aspirationis nullius est uirtutis in accentibus, hoc est quod nec impedit positionem nec facit, nec inter duas uocales nocet correpcioni penultime sillabe, et generaliter 1460 eodem modo fit accentus siue ibi sit siue non.

Eciām ubi penultima producitur ponitur p et ubi corripitur ponitur c.

1436 in simplici dictione] post uocales U || 1437 allelúia in marg. C || 1438 báculo L || 1440 Equeleia TaN || tenúa om. L || Baraias MaMb^b, corr. Mb^b || 1442 si si in eadem sillaba sint del. C, rursus add. L || 1445 dictionum in marg. C || 1448 in om. CBWLTA^t, suppl. Ta^t || 1449 patrias] partes MaMb^b, corr. Mb^b || 1450 eciam ab ecclesiasticis a diuersis MaMb^b, corr. Mb^b || 1451 Cartusie] dicitur add. W || Beuaria om. W, suppl. W^t et gloss. 5^o sillabe || 1452 al. beato add. BW || 1452/1453 sed ... nuncupatur in marg. C || 1453 ipsa om. MaMb^b || 1456 preter] liquide del. B; quinque add. W || 1457/1460 H ... non in marg. C || 1458 facit] quid add. L || 1460 fit om. MaMb^b, suppl. Mb^b || ibi h add. W

Quando uocalis sequitur uocalem. Vocalis ante uocalem in latinis dictionibus in penultima sillaba, que non diptongatur, corripitur, sic uidelicet quod prima uocalis terminet penultimam sillabam et secunda inchoet ultimam, ut uicarius, Geórgius, trábea, glárea, parsimónia, controuérsia, doceo, audio, eustóchium. Excipitur genetivus in -ius, ut alíus, solíus, et genetivius quinte declinationis, ut spécié, sed si consona precedet ei, tunc eciam corripitur secundum regulam, ut fidei. Eciam producuntur apud nos conopéum, mausoleum, thelonéum, trophéum, | et cetera que supra dicta sunt de -ias, -eas, -ia, -eús, et -aús dissillabis, eciam nomina officiorum in -ia feminini generis, ut cantoría, uicaría, lectoría, eciam producitur Silóa -óe, et tamdúi, quamdúi, prout sunt una dictio.

De nominibus in generali. Quemcumque accentum habet nominatiūs, eundem habent omnes obliqui in sillabus sibi equales, preter aliūs genetivūs qui penultimam producit, licet suus nominatiūs aliūs eam corripiat.

1460 Et qualem accentum habet genetivus singularis nominatiūm excrescens, eundem habent omnes alii casus in sillabus sibi equalēs. A primo excipitur éadem, quod in nominatiū corripitur, sed eius obliqui producuntur. A secundo excipitur posicio, ut cuiusdam, cūdām, cūijsquām, cūiquām, etc. Vocatiū concisus nominatiūs minis in -ius semper producitur, ut Valéri, Gregori.

Genetivus, datiuus, et ablatiū pluralis si pares sunt in sillabus, penultimam producunt in prima, secunda, et quinta declinacione, ut dominárū dominábūs, duorum duobus, diérū diébus.

Datiūs uero et ablatiū pluralis tercie et quarte declinacionis 1460 semper corripiuntur. Et generaliter a, e, o in clementiū pluralibus cuiuscunq; declinacionis producuntur, ut dominárū -ábūs, duórum -óbus, speciérū -ébus, etc.; sed i et u corripiuntur, ut

1463 Quando ... uocalem.] Vocalis ante uocalem. B || 1463/1464 in latinis] multū B || 1465 uidelicet] uideamus MaMbTaN, corr. Ta^t || 1465 secunda] uocalis add. W || 1465 ultimam] sillabam add. W || 1468 solita om. W || 1469 spei W, add. rei dei || 1472 eciam] producuntur add. W || 1473 lectoria] sacrifitia del. C, rursus add. L; sítēa add. L || 1476 generali) et de verbis in generali add. L || 1477 obliqui) eius add. W || 1482/1485 A ... Gregorij. in marg. C || 1484 cūijsquām om. L || 1486/1488 Genetivū ... diébus. om. BW || 1486 pluralis. MaMbTaN || 1488 diuersum dubius MaMb^b, corr. MaMb^b || 1489 ablatiūs] numeri add. W, plurales MaMbTaN || 1490/1495 Et ... pluralem. in marg. C || 1491/1492 -ábūs { ... } -óbus { ... } -ébus in marg. C || 1492 -ébus] facierum, mulierum del. C || u] semper add. B

úrium úribus, fórcium fórtibus, fícum fícibus, ártibus, etc. Dicitur autem cremen̄tum plurale, quando obliqui excedunt nominatum plurale.
1495

Item nomen adiectuum in masculino, feminino, uel neutro genere equale in sillabis, equalis etiam est accentus, ut dominus domina, auárus -ra -rum, hic et hec ágilis et hoc ágile, hic et hec et hoc sápientia.

1500 Comparatiuus et superlatiuus in nominatiuo singulari semper corripiuntur preter extremus et postremus.

De 1505 1510 1515 1520 uebris in generali. | In uebris hec littera a in omni cremento cuiuscunque coniugacionis, quecumque consonans sequatur, in penultima producitur, ut amábo amárem amáto; da tamen quando est penultima sillaba horum trium ueborum: circumdo, uenundo, pessundo, tam in actuo quam in passiuo ac eciāti in participiis eorum ubique corripitūr, sed ubi dā non est penultima, ibi a, ut dictum est, producitur, ut circumdabámus. Et dicitur uebum crescere, quando excedit secundam personam presentis indicatiū singularem. E crescents in omni coniugacione, quecumque consonans sequatur preter r, producitur, qui in prima et secunda coniugacione in futuro -beris et -bere corripiuntur, ut amáberis amábere, docéberis docébere. In tercia coniugacione -erem -eres -eret corripiuntur in presenti et preterito imperfecto optatiui et preterito imperfecto coniunctiui, sed in secunda coniugacione producuntur. Eciām corripiuntur -eris et -ere in presenti indicatiū tercie coniugacionis. In aliis -ere producitur, sicut in prima coniugacione futurum optatiui et presens coniunctiui. In passiuo genere producuntur -eris et -ere, et in infinitivo secunde coniugacionis -ere. In futuro indicatiū passiuo tercie et quarte coniugacionis -ere.

gacionis producuntur -eris et -ere. Preteritum perfectum indicatiui semper producit -erunt et -eré. A preterito perfecto indicatiui derivantur omnia alia preterita perfecta et plusquamperfecta cuiuslibet modi, et eiacum futurum coniunctiui.

1525 Est ergo regula: omnia tempora a preterito perfecto indicatiui actiui formata corripiunt e ante r, nisi sincopentur, ut consueueram consuēram.

I quarta conjugacione in penultima producitur in clementis,
nisi in preterito perfecto in, -uimus et ab eo deriuatis, que corri-
piuntur. In aliis conjugacionibus i semper corripitur, nisi u sequatur,
ut cupiuī, petui. Supina eciam et participia a talibus descen-
dencia producuntur, ut cupitum cupitus, | petui petitus. Et eciam
uelimūs, noſimūs, possimūs, et, -iſis.

O in omni coniugacione in penultima producitur in clementis,
1535 ut estōte, mēmentōte. V in omni coniugacione in clementis cor-
ripitur ut nōlūmus possimus.

Omnē preteritū habēns uocālēm ante uocālēm corripit, ut
prōfūi dōcūi.

Omne preteritum geminatum similiter, ut ebíbi, créddidi, ástitti,
addíddi, cécini, pepigi, tutuli, didici, etc., nisi posicio impeditat, ut
momórdi, fefelli, etc.; excipitur pepédi de pedo, et cecidi de cedo.
Alias omnia composita a preterito dissillabo producuntur sicut ip-
sum, ut féci reféci, iuuui adiuui, legi relégi, quíuui nequiuui, etc.

Omne etiam preteritum in -ui sillabam producitur, ut amáui,
isus audíui, etc.

Omne supinum mutans -ui sillabam in -um producitur, ut amauit amatum, contriti contritum, audiui auditum, etc.; recipiuntur agnitus, cognitum, et composita a cœlo ciui citum, iui itum, quiui quitum, liui litum, siui situm. Alias omne supinum in -itum corripitut, ut abditum, dōmitum, bibitum, deditum, fūgitum, poscitum, etc.

1493 *ficibus*) *ártuum* add. *W* || 1494 ob*iqui* plurals numeri *add.* *W*, ali-
qui *MbB*, *corr.* *MbB* || 1501 *extremum* *Nan* || 1502 *Sequitur de verbis ...*
MaMbTaN Item de *verbis* ... *L* || 1504 *productur om. N* || *amábo*
MaMbTaN || 1505 *quod om. N* || 1509 *presentis temporis add.* *MaMb*
TaN || *indicatiū modi add.* *MaMbTaN* || 1510 *singularem om. CBV*
crescens in marg. C || 1511/1512 in *futuro* in *prima conjugacione* et *secunda*
MaMbTaN || 1512 *futuro*) *indicatiū add.* *W* || *et -bere om.* *MaMbTaN* ||
1513 *amáberat* *anabare* *L*; *-bere K'*, *corr.* *K²* || *doceberis amabere MaMb*
TaN || *doceberet* *-bere K'*, *corr.* *K²* || 1514 *optatiū modi add.* *W* ||
1516 *productur. Ecam* presents *MaMb*, *corr.* *MbB* || 1517 *conjugacionis* et
-ere in *futuro eiusmodi modi. H'c*, in *pasciō add.* *W* || 1519 *generē om.*
L || 1520 *conjugacionem MaMbTaN*

Participia in -tus preteriti temporis producuntur uel corripiuntur secundum supina a quibus deriuantur. Participia autem futuri temporis in -rus omnia producuntur et eciam omnia gerundia. Hoc uerbum sum in secunda et tercia persona presentis indicatiui semper penultimam corripit in polisyllabis, ut interes interest, súperest, etc.; in ceteris autem sequitur regulas accentuum, sicuti eciam alia uerba irregularia.

De accentu, quando uocalem sequitur simplex consonans. Et primo de A. A ante b – quod semper eciam in sequentibus sic accipendum est, quod uocalis finiat penultimam et consonans inchoet ultimam –, ergo ante b corripit, ut *i* sillaba, 30^r

Agábus, candelábrum, ártaba, Árabes, etc. Excipiuntur composita a labor -eris deponentiali, ut dilábor, prolábor, etc., et arrábo nomen.

A ante c corripit, ut áttacus, ophiómacus, mónochus, álacer, cómplacet, cóniacet, etc. Excipiuntur complácat, debáchor, Tiriáca, cloáca, opácus, et nomina ciuitatum aliquarum siue locorum et uirórum, ut Sublácus, Beluácus, Tornácus, Cameráucus, Círiáucus, Quiriáucus, etc. – preter Epímachus – et genetivius in -acis, ut fornáscis, storáscis, candácis.

A ante d corripit, ut Hýadis, Plíades, ebdómades, ebdómada, Tróada, éadem in nominatiuo, Tiberiadis, etc. Excipiuntur éadem in ablativo, et propria nomina latina, ut Conrádus, et suádeo, uado, rado, cum compositis, ut suádes, dissuádes, inuádo, peruádo, transuado, erádo, etc. Et hoc consequenter eciam habeatur pro repetitis causa breuitatis, ut unum exemplum sufficiat pro omnibus, et simplex pro compositis, vel unum compositum pro omnibus compositis ab eodem simplici descendantibus, tam uerbis quam nominibus, ut supra candelábrum sufficiat pro dólábrum, uentílabrum, Agabus pro cácabus, suádet pro persuádet, dissuádet, etc., nisi aliud specificetur.

1555/1558 Hoc ... irregularia. *in marg. C* || 1555 personis *MaMbTaN* || presentis om. *C*, *suppl. C'* || 1559 simplex om. *K* || consonans.) Sed hec pars de trissyllabis intellegitur et trissyllabis et ulterius, non autem de monosyllabis et bisyllabis add. *L* || 1560 Et primo de A. om. *L* || 1561 Agabus' cácabus, dólábrum add. *W* || 1564 et arrábo pomen *in marg. C* || 1567 Círiáta *TnU* || 1568 siue] nomina add. *W* || et¹ nomina add. *W* || 1570 preter Epímachus *in marg. C* || 1571 candácis) etc. add. *CBWL* || 1573 nominatiuo) et accusativo add. *L* || éadem om. *R'*, *suppl. R'* || 1574 latina *in marg. C* || 1575 cum suis add. *MaMbTaN* || compositis) suis add. *W* || 1580 ut supra utputa *Ta'N* || 1581 dissuádet om. *N*

A ante f corripit, ut cólafus, cirógraphus, ph accipitur pro f in hac materia. Excipiuntur tragedáphus.

1585 A ante g in tertia declinacione producitur, ut imágō, propágō nomen et uerbum, similiter indágō, compágō, compágés, etc. Excipiuntur Astíages proprium. Sed in prima et secunda declinacione corripit, ut ónager, náufragus, pélagus, sarcófagus; excipiuntur créagrá, podágra, Ariopágus. Pérago | quoque, péragro, sátago, 30^v cónflagro, et indágor corripiuntur. Multómagis, quantómagis, tantómagis, quando sunt una dictio similiter corripiuntur, sed suffrágor, preságō uerbum, et preságus producuntur.

A ante l corripit, ut Gálga, Mágdalum, búbalus, címbalum, Italus, preuale, íntercalat, ínterscalat. Propálát uero, exálat, et 1595 composita ab alo -is, et nominatiuo in -alis uel -ale, si est deriuatiuo, ut animalis, carnalis, socialis uel -ale, papális, bipedalis, extális, uectigális, annális, etc., et genetiuo neutri generis in -alis, ut animalis, tribunalius – omnia hec producuntur.

A ante m corripit, ut ádamas, Príamus, uerúntamen, balsamum; sed in neutro genere a ante m producitur, ut exámén, thi-miáma; eciam producitur attámen, siue sit una dictio uel due. Compositum de amo -as corripit, sed de famo et clamo producitur.

A ante n in simplicibus seu primitiuis corripit, ut clíbanus, 1605 tímpanum, ptísana, Océanus, Apollófanes, Libanus, Ródanus, órphanus, etc. Deriuatiua autem et propria hominum, gentis, uel loci, et nomina tercie declinacionis in -anis uel -ane seu eciam aduerbia, et presentim illa nomina que habent i ante a, hec omnia producuntur, ut humánus, montánuus, Nicánor, Hispanus, pagánuus, urbanus, Iordánius, inánius, ináne, Mediolanum, membrána, lupánar, itáne, tipsána, Diana, Damiánuus, pellicanus, Vaticánuus pro monte, etc. Stéphanus et Rábanos corripiuntur, et eciam Párthanis. Composita a sano -as, mano, plano, ut insánit, uezanus,

1583 ut om. *MaMbTaN*, *suppl. Ta'* || f) et e contrario add. *CBWL* || 1587 Astíages) nomen add. *W*; Afrágos *L* || 1589 podágro *in marg. C'* || Pérago idem est de circumago add. *Mb'* || 1590 cónflagro in marg. *C'* || 1591 similiter om. *MaMb'*, *suppl. Mb'* || 1596/1597 carnalis ... etc. om. *N* || 1600 exámén] thímínam uel add. *L* || 1602 sed] composita add. *CBWL* *Mb'* || famo et clamo] diffamo, declemo *gloss. W'* || 1605 Apollófanes *in marg. C* || 1606 propria] nomina add. *UL* || 1610 Iordanus *MaMb'TaN*, corr. *Mb'* || 1612 etc.) Sed add. *MaMbTaN* || Stéphanus) autem add. *W* || et eciam Párthanis *in marg. C* || Párthanis) Spartanis add. *W* || 1613 piano) fano del. *C*, producuntur *N*

emáno, explano, et profáno seu profánus, et genetiuus excres-
1615 cens nominis in -an, hec producuntur.

A ante p corripitur, ut álapa, gáu|sape, ágapis; excipiuntur
sinápis et Priápus.

A ante q corripitur, ut ítaque, ádaquo -as. Excipiuntur utráque,
pleráque, circunquáque, et similia. Vtráque enim in prosa semper
1620 producitur, eciam in nominatiuo.

A ante r in primitiuis corripitur, ut cíthara, Cínara, cídaris, opípara-
rus, Pátara, capparis, ácharis, Damaris, Hilaris, Tartarus, Bauarus,
Lazarus. Et genetiuus primitiuorum in -aris, ut Césaris, iubaris,
1625 néctaris, et comparo, et eciam genetiuu iníparis, cóparis a par-
compositi, eciam compositi ab aro -as. Sed deriuatiua, ut amárus,
auárus, ignarus, taláris, scoláris, wlgaris, altáre, et genetiuus in
-aris deriuatiuorum, ut lúpanaris, torculáris, calcárasis, laquearis,
eciam thiára et zodoára et propria nomina latina, ut Othmárus, et
1630 composita a pareo, ut compáret, dispáret, hec producuntur.

A ante s breuiatur in primitiuis, ut antífrasis, ypóstasis, Cáucus,
cérasus, Dámásus. Producitur autem agásus et cetera deriuatiua
1635 et preterita in -asi, supina in -asum, cum participiis et nomi-
nibus, ut abrási, suasi, inuasi, abrasus, persuasor, inuasor.

A ante t in primitiuis corripitur, ut cíatus, Gálathe, sábbatum,
1640 cálatus, théátrum, átránum, Cleópatra, Sócrates, scenóbates, Sos-
tratus, Sosípater, Mitrídates, etc. Deriuatiua producuntur, ut Pená-
tes, Lappátes, paulatim, affatim, gradatim, et omnia aduerbia in
-atim, bimatus, cordatus, grabbánum, pirata, malogramatum. Sup-
pina eciam in -atum, participia in -atus, et nomina in -ator, preter

1645 circundatus, uenündatus, pesúndatus cum suis, ut supra patet.
Spartiáte populi a Sparta ciuitate, cicatrix, palatum, et Pilatus,
Adeodatus propria, et genetiuus | masculini et feminini generis in
-atis, ut abbátis, pietatis, ueritatis, egestatis, et composita a lato, ut
dilátó -as - hec omnia producuntur. Sed ydólatra, apóstata, uiní-
sator, sicut eorum simplicia breuiantur, similiter et genetiuus neu-
tri generis in -atis, ut dögmati.

31^r

1615 -an] ut titan titánis add. W || 1619/1620 Vtráque ... nominatiuo.] in que-
In prosa semper producuntur et eciam in nominatis Mb², corr. Mb² || 1623/
1625 Et ... -as. in marg. C || 1626 altáre in marg. C || 1627 caláris TmU ||
1628 latína] in -arus add. CBVLMb² || 1633 inuasi om. W || 1637 aduerbia]
uerba MamB || 1643 egestatis maiestatis add. W || 1645 breuiabuntur Mb²,
corr. Mb² || 1646 dögmati) baptismatis add. W

A ante u consonam producitur, ut octáuus, cadáuer, suáuis,
Pictáuis, Gandáuum, ignáuis, concláuis, deprauo -as, et omnia
preterita in -áui. Sed précaues et ággrauo, éxauo, cóncavus, et
1650 deriuata a nomine auus, ut ábauus, átauus, eciam Andégaus, hec
corripiuntur.

E ante b producitur, ut ephébus, speciebus. Excipiuntur hére-
bus, céleber, precipue in quibus mutam b sequitur liquida r, ut
fúnebris, celebro -as, celebris, muliebris, salebra, terebrum, late-
bre, tenebre, illécebra, etc., que omnia apud nos corripiuntur, li-
let aliquia eorum alii sint indifferencia.

E ante c producitur, ut ciroteca, apoteca, perpreceps, impre-
ceps, allecis, ueruecis in genetiuo, proieci, refeci, exécio. Sed
1660 composita a neco -as uel nece, decem, decet, decus, decor, pre-
cor, seco, sacro, secus, illa breuiantur, ut éneco, semínecus, undeci-
cim, cóndecet, dédecus, dédecor, déprecor, disseco, consecro, ex-
trísecus, et similia, et eciam Seneca proprium.

E ante d producitur, ut Gaufredus, Diomédes, tragedus, comédi
in preterito, exédra, et genetiuus in -edis, ut mercedis, preter com-
1665 posita a pes, ut bípedis; eciam deriuatiua in -edo, ut albedo, dul-
cedo, etc., depredor, recedo, insedi, resedi | in preterito, obédit in
presenti, et macédo pro mácie. Cómēdo uero, Mácēdo pro gente,
et nomina in -eda et -edra, ut Andrómeda, esessa, cathedra, clé-
1670 sedra, synedra, et composita a pedo -as et pedio -is, ut répedo
-as, impedis -it, etc., eciam Laómedon, Alcímēdon, ista corripiuntur,
sicut et composita ab infinitiuo gradi, ut transgredi, pre-
tigredi, et a do dedi.

E ante f corripitur, ut élafes, Iósephus, sed Genouéfa proprium
producitur, et pronéfas.

E ante g corripitur, ut élagus, élégans, integer, peregre, relego a
lego -is, sortilegus, congredo, abnego, detego, etc. Sed composita
1675 a lego -as, ut allégo, producuntur, et colléga, tristéga, et compo-

1647 octáuus in marg. C || 1652 producitur om. N || 1659 noco -as] -are
add. MamB TaN || 1660 securi in marg. C || illa] omnia add. W || 1661 ex-
trísecus in marg. C || 1662 Seneca] nomen add. W || 1664 preterito] per-
fecto add. MamB TaN || ut mercedis om. W', suppl. W' || 1665 bipes MamB,
corr. Mb² || 1666 deprecor MamB TaN, corr. Ta² || 1666/1667 in presenti in
marg. C || 1669 synedra] etc., eciam Laómedon, Alcímēdon, ista corripiuntur,
sicut et composita del. H' || 1671/1672 infinitiuo ... et a in marg. C ||
1671 prétergredi om. W || 1672 dedi] ut circumdedi, pessun-, uen- add. L ||
1674 producitur] dicitur N || 1675 élagus in marg. C || 1677 tristéga in
marg. C

- sita horum preteritorum: egi, fregi, legi, pegi, et genetiuus exlegis. 1680
- E ante l producitur, ut Gabelus, obelus, candela, tutela, anhe-
lus, Carmelus, Danielis, fidelis, infelix, reuelo, protelo, etc.; exci-
piuntur angelus, cōgelo-as, sépelit.
- E ante m producitur, ut diadéma, trirémis, racémus, Nicodémus,
Lacedémon. Excipiuntur hiemis, héremus, uehemens, Euplé-
mus, et composita a nomine memor, et a cremo, fremo, gemo,
emo, et tremo, in preterito tamen composita ab emo producun-
tur, ut redémi, coémi.
- E ante n producitur, ut auéna, Athéne, uenenum, Siréne, et ge-
netiuus in -énis nominum in -en, ut lienis, Siénis, et omnia deriuau-
tiua, ut centénus, obscurus, terrenus, Magdaléna, etc., et propria
1690 primitiuia, ut Origenes, Hermogénes, Mitiléne, Militene, et compo-
sita a preterito ueni et ab hoc uero freno -as. Excipiuntur iúue-
nis, hébenus, | étenim, sédenim, et Demósthenes, et composita
cum tenus, ut quátenus, háctenus, áctenus, orétenus, sólotenus,
1695 summótenus, etc., semel tamen habetur in Cartusia, quaténus et
háctenus penultima producta in septima lectione Symonis et Iude,
eciam alias in doctoribus, licet raro, quia secundum artem sunt
due partes, licet usus preualuerit ei ut pro aduerbio loci uel
temporis, ut dicit Papias. Composita eciam a uenio, gigno, et ge-
nero similiiter corripiuntur, ut éuenit, áduena, alienigena, indi-
gena, dégener, etc.
- E ante p producitur, ut Diótrepes, et composita a strepo, crepo,
et nepos. Excipiuntur presépe et aduerbiu[m] persépe, et compo-
sita a repo, sépio, et preterito cepi.
- E ante q producitur, ut animéquis, adéquo, exéquo, coéquo,
unaquéque, utréque, pleréque, et similia. Sed composita a sequor
corripiuntur, et ántequam, prout est una dictio.

¹⁶⁷⁸ exlégi] lex lágis lágis W || 1680 obesus *TmU* || 1683 racémus *om.*
TmU; iacenus *B* || 1683; memor *add.* W || 1689 omnia] nomina
add. W || 1690 propria] nomina *add.* *BW* || 1692 ueni] ut aduénit, conuénit,
inuénit *add.* W || 1693 et Demósthenes in *marg.* *C'* || 1696 producta] scilicet
add. W || 1697 eciam ... doctoribus in *marg.* *HC'* || 1698 partes] dictiones
N || usus in *marg.* *H* || 1702 ut diopretes *add.* *B* || 1702/1703 strepo,
crepo et nepos] concrepo, proponepos, substrepant *gloss.* *W'* || 1706 plérèque]
plerie *MaMb'*, corr. *Mb'* || 1707 corripiuntur] ut prósequor, pérsequor
add. W

- E ante r corripitur, ut hédera, próceres, úterus, íterum, enim-
uero, própere, íferus, pódéreris, et omnia nomina propria in
1710 -eris, ut Tiberis, Tréueris, et genetiuus in -eris uel -eri, ut státeris,
cráteris, degénéris, aéris, pónderis, itineris, wlneris, luciferi, mi-
seri, armigeri, et datiuus alteri, excipitur mulieris; et generaliter
fixa in -rus -ra -rum, ut iuniperus, uipera, etc.; exéntero, ággero,
áspero, déiero, péiero, prospero, genero, et similia; et que ab illis
1715 ueniunt, et composita a gero, fero, tero, sero -is, queror, et pario.
Excipiuntur cohéres, Hibéras, Chiméra, machéra, statéra, pan-
thera, minéra, cratéra, ac nomina mobilia in -rus -ra -rum, in -ris
et -re, ut austérus, seuérus, procérus, sincérus, sinceris sincére,
etc., preter inferus, superus, exterius, pósterus mobilia, eciam pro-
1720 duocuntur uocatiui concisi, ut supra dictum est, | scilicet Valéri, De-
sidéri, et nomina propria latina in -eru, ut Galtérus, Waltérus, et
ab hereo et cleros composita, ut adhéret, nauclérus, et despéro.
Quale autem sit e ante r in diuersis conjugacionibus et modis
supra patet in regula generali.
- E ante s breuiatur, ut génesis, diócesis, heresis, antitheses,
1725 Éphesus. Excipiuntur preterita in -esi et supina in -esum, partici-
pia in -esu et nomina in -esor.
- E ante t producitur, ut acétum, atlétha, uinétum, ficétum, pro-
phétes, Adrumétum, milétum, aliéta, assuetus, Arétha proprium,
1730 et genetiu[us] Hermetis, Agnetis, et quatuor appellatiuum, scilicet
locuplétis, lebítis, quietis, magnetis, et quieto cum compositis.
Excipiuntur transferto -as, démeto, uegeto, répeto, orthigómetra,
exámeter, cornúpeta, et quandocunque t sequitur liquida r, ut fé-
retrum, meretrix, obstetrix, nisi e sit naturaliter longa, ut replétrix.

¹⁷⁰⁸ eniuero] exterus, posterus *del. C* || 1709 própere] própere aduer-
biūm a próprio verbo, quod similiiter corripitur *add.* in *marg.* *HPK'L* || íferus]
superus *del. C* || pónderis *TaN* || propria in *marg.* *C* || 1710 ut ... -eri *om.*
B || 1711 degener, aer *TmU* || 1712 alteri], alterum altero *add.* *W* ||
1713 -rum] breuiant et ante r *add.* *W* || exéntero] aggredio *add.* *MaMb'TaN, del.*
Mb' || 1714 déiero] degero *MaMb'TaN* || genero, et similia in *marg.* *C* ||
1715 pario] paro *MaMb'*, corr. *Mb'*; eciam corripiuntur *add.* *W* || 1717 minéra
in *marg.* *C* || 1718 seuérus] a seuérus uenit uerbū seuero -as, quod non in est
usu, sed eius composita, ut assevero, persevero *add.* in *marg.* *HPK'*, post l. 1722
despéro] 1719 etc ... producuntur in *marg.* *C* || 1720 Desidéri] Prínciceri
add. *CBWL* || 1721 in -ersu om., *L* || Galtherus *MaMb'* || 1722 ab in *marg.*
C || compositus *C* || despéro] hec omnia producuntur *del. C* || 1724 gene-
rali] de verbis in generali *add.* *W* || 1725 breuiatur] corripitur *add.* *B* ||
1726 éphestis *TmU* || -esi] lesi *gloss.* *W'* || 1727 -esor] que producuntur *add.*
W || 1728 fíctum] olíuetum, uicetum *W* || 1732 uegeto in *marg.* *C*

1735 Item deriuatia in -etas, ut pietas, uarietas, et genetius in -etis, ut interpretis, hebetis, Indigetus, téretis, prepetis, ségetis, tégetis, arétis, parétis, et huiusmodi. In uerbis tamen aliqua eorum producuntur, ut hebetis, indigetus, tegetus, teretus, pariétis.

E ante u consonam producitur, ut longéus, grandéus, de-
1740 sétuit, consuēuit, inoléui, conséui, etc. Excipiuntur élēuo, álleuo.

I ante b corripit, ut zínziber, Muleiber, Cálibis, celibis, et datius et ablatus pluralis in -ibus, et omnia terminata in -libet, ut ubilibet, quilibet, prohibet, exhibet, ébibo, ínibi, alibi. Sed composita de ibo, quibó, scribo, eciam delibor, partibor, et cetera quarte conjugacionis, et bilibris, trilibris – hec producuntur.

I ante c corripit, | ut fílico, pétrnicus, medicus, cárica, Berónice, et omnia terminata in -licet, ut scilicet, uidelicet, et mobilia in -cus -ca -cum, ut públicus, únicus, lúbricus, tétricus, hosticus, celicus, rusticus; excipiuntur amícus, pudicus, mendicus cum uerbo mendi-
1750 dico. Eciam corripiuntur fixa in -ica, ut Africa, fábrica, márica, crónica, pédica, pártica, tunica, Thessalonica, gramatica, retho-rica, et huiusmodi. A quibus excipiuntur lórica, formica, lectica, uésica, urtica, rubrifica, mirica, mantica, postica uel posticum. Eciam producuntur umbilicus, lúbricus, astericus, cérfical, et propria latina in -icus, ut Henricus, Gaugericus, Fridericus, sed
1755 greca breuiantur, ut Titicus, Úticus, Andrónicus, Círcus. Nomen in -icen corripit, ut líticen, preter tibicen. Eciam corripit geneti-
tius in -icis a nomine in -ex, ut póllicis, púllicis, pelícis, ibícis, fórpicis, fórficis, et genetius a masculino in -ix, ut calicis, fórmic-
1760 cis, onicis, sárdonicis, Cílicis, salicis quoque feminini generis. Cetera in -ix, cuiuscunq[ue] generis sint, producunt -icis, ut fenícis, felícis, coturnícis, cornícis, meretrícis, pernícis a nítor -eris, sed a neco -as corripit; sic ibicis pro caprea silvestri corripit, sed a pro ae producitur. Verba in -ico corripiuntur, ut amárico, lúbrico,

1735 -etas] corripiuntur add. L || ut pietas, uarietas] om. W^o, suppl. W^o || 1737 parétis om. L || huiusmodi] que breuiant et ante t add. W^o || 1738 tége-
tis om. L || téretis (tége) CEW || 1739/1740 inoléui, conseui, consueti, de-
seuit BW || 1740 conséui consuélui MaMb'TaN, corr. Mb' || 1742 -ibus] ut
seuit BW || 1746 Berónice in marg. C; Veronica Ta'N, corr.
Ta' || 1749 mendico] que producuntur add. W || 1750 corripiuntur] nomina add. W || 1751 grammatica] lóyca add. B || rethorica] et lóyca add. W ||
1754 lúbricus om. L || 1755 propria] nomina add. BW || Heinrichs L, add.
Vlricus || Fredericus BWMaMbTaN || 1756 Greci L; nomina propria add.
W || 1758 ut] pollex add. U || 1760 sárdonicis] uenitici del. C || quoque]
et filicis del. C || 1761 fenícis] iodicis del. C || 1762 cornícis om. L || me-
retriticis] masticis add. BW

1765 etc., similiter in -icor, ut fórnior, si tamen ueniunt a genetiuo in -icis producto, eciam ipsa producuntur, ut meretrícor, obstetrícor, cornicor -aris, radico cum compositis. Composita a frico -as, mico, plíco, specio, taceo, facio, iacio, dico -as, et spicio, tam actua, ut aspicio, quam deponentialia, ut suspicor, etc. – hec corripiuntur.
1770 Sed composita a trico -as et dico -is producuntur, ut extríco, ma-
ledíco, iudíco.

I ante d breuiatur, ut equidem, quamquidem, áridus, uiridis, |
1775 coloquintida, cùdám, et genetius in -idis, ut Adónidis, Priámidis, aspidis, obsidis, periscelidis, eciam patronomica et composita cum idem, ut todíem, etc., preter ibidem, eídem, iídem. Eciam corripiuntur propriá in -ides, ut Báchides, etc. Nomen in -ido pro-
ducitur, ut cupido, crepido, libido, formida nomen et uerbum, et composita a cedo cecidi producto, ut precido, trucido, homicida,
etc., et a fido -as uel fido -is et a findo, ledo, rideo, sido, fastidio,
1780 et a preterito uidi, et nomina propria latina in -ids, ut Gotfridus, Syfridus. Sed composita a cado et fidus breuiantur. Siquidem una dictio, si quidem producta due; quando ergo coniungitur uerbo coniunctuuo expresso uel implicito, tunc sunt due distincte dictio-
nes, ut: *Sí quidem fecerit fructum*, etc., uel: *ésti quidem, bene.*

1785 I ante f corripit, ut signifer, artifex, apócrifus, pontifex, etc.,
excipitur anaglifa.

I ante g corripit, ut ármiger, pródigus, ímpiger, rémiges gene-
tius a remex, et caliga -e nomen, et caligo -as pro indúere, et
1790 composta a lego -gis, ago -gis, egeo, ligó, rego, rigo, rígeo; eciam nauigo, leuigo, remigo, etc. Sed composita a frigo, frigeo, fligo,
figo, stigo, migro, et nomina in -go uel -ga, ut origo, auriga, et caligo nomen et uerbum pro tenebris et tenebrescere, et fatígo, uec-
tigal, et cathafríga, illa producuntur.

1765 similiter ... fórnior in marg. C; amaricor add. W || 1767 -aris] -eris
TaN || radico] mastico add. CBWL || 1768/1769 ut ... deponentialia] quam
deponentia, ut aspicio MaMb'TaN || 1771 indicio] Indico tertie conjugationis
produci, sed indico -as prime corripit add. L || 1772 uiridus Ta'N, corr.
Ta'Mb' || 1774 periscelidum Ta || 1775 iídem in marg. C ||
1776 corripiuntur in marg. C || 1777 uerbum] sed opido siue óppido breuiantur,
ut patet gn. 19 et 25 add. W || 1779 ledo] uideo del. C || 1780 uidi] preuidi
gloss. W^o || 1780/1781 et] Syfridus in marg. C || 1782 cado et fidus] cecidi,
perfidus gloss. W || 1782 dictio] corripiuntur add. WL; sed add. W ||
1785 signifer] scrinifer add. CBWL || artifex] apócrifus, uel sic add. L ||
apócrifus] uxellifer add. W || 1786 enaglia Ta'N || 1789 ligó] oblio gloss.
Tm'U^o || rego] tego L || rigo om. K; irrigo gloss. Tm'U^o || 1792 et fatígo
in marg. C

I ante l corripitur, ut Theóphilus, allophilus, pestilens, pugilis,
 1795 uigilis, nichilum, cassidilis nominatiuus, áquila, simila, et adiectiuum in -ilis ueniens a uerbo, ut téxtilis, agilis, rasilis, tornatilis,
 altilis, etc., sed a nominibus producuntur, ut anilis, subtilis, uirilis,
 senilis, exilis, Aprilis, Quintilis, persenilis, etc., a quibus excipiuntur
 ea, que i format pestis, daps, par, et humus, ut pestilis, dapsilis,
 1800 parilis, húmilis. Nomen neutrū fixum in -ile producuntur, ut
 monile, sedile, cubile, similiter asilis et asilum. Composita a salio,
 ut prósilit, desilit, et uerba in -ilo, ut mutilo, similo, et huiusmodi cum compositis, corripiuntur.

I ante m corripitur, ut magnánimus, finítimus, Tróphimus, Síchimis, ázimus, etc., et composita ab emo, premo, tremo. Nomen in -imen ueniens a secunda uel tercia coniugacione corripitur, ut mónumen specimen, tegimen, regimen, génimen, etc., sed a uerbis quarte coniugacionis producuntur, ut munifem, molifem, linfem, etc. Qualiter -imus in omni preterito et in tertia coniugacione in presenti corripitur, in quarta uero in presenti producuntur, require supra in regula generali. Cónclimus, férimus, pródimus, redímimus, séuimus, uíncimus, in tertia coniugacione breuiantur, et aliud significant quam in quarta, ubi producuntur. Hoc nomen opímus -a -um producuntur, sicut et opímo -as uerbum, sic eciam sublímis et sublímio -as, illímus et illímo -as, et omnia ueniencia a límo -as.

I ante n corripitur, ut cóphinus, oníchinus, archeútinum, círcinus, fraxinus, fascino, contámino, abóminor, et composita a lino, sino, cano, maneo, teneo, et mÍnor -aris deponentali, et deriuata ab aduerbiis non habentibus t in primitivo, ut crástinus, serótinus, prístinus, clándezinus, diútinus, eciam deriuata a bisso, fago, olea,occo, smaragdo, stíblio, bóbice, ut büssinus, cóccinus, smarágdinus, stibinus, etc., eciam illa aduerbia scíccine, híccine, héccine, et similia, peréndino -as et perendinus a perendie aduerbio, eciam prótinus, útinam, emínus, comminus aduerbia et paulómínus ac nichilómínus | una dictio, et quatinus coniuncio. 35^r

1795 nichilum] nichili add. W || 1802 persilit MaMb || 1804 finítimus] maritimus add. B || 1809 Qualiter Generaliter B || 1810 corripitur in presenti MaMbTaN || 1800/1812 in^r. coniugacione om. K^r, suppl. K^r || 1811 generali] de uerbis in generali add. W; folio 40 add. L || pródimus om. K^r || 1814 -a -um om. Mb^r; autem B || 1815 illímus om. L || 1817 n^r; BW, corr. W^r || 1819 deponentali in marg. C; deponentale B || 1823/1824 héccine, hiccine TaN || 1826 paulómínus ... coniuncio om. Ta^r, suppl. Ta^r

Sed composita a clino, finio, mino -as actiuo, ut acclínuo, inclíno, definit, diffinit, etc., cum diuínus, diuíno, festinus, festino, propíno, supino, supinor, opíno, opínor, cum nominibus suis, 1830 eciam camínuo, urína, Herínis, Fescenníne, parietíne, thínum, címínum, catínum, salínum, uicínum, pistrínum, Quírínus, lupínuo, cedírus, ouínuo, canínuo, caprínuo, uncínuo, aerínuo, matutínuo, pulúñar uel pulúñus, mortícínum, textrínum, iacinctínuo, cristalínuo, adamantínuo, eciam repenitínuo, coquína, culína, salína, 1835 farína, officína, doctrína, carína ac cetera deriuatiua superius non excepta, hec producuntur. Eciam propria latina, ut Martínus, Fotínuo, Crispínuo, Constantínuo, et genetiuius in -inis nominis in -in, ut Delphníus. Et nomina feminina fixa in -ina, ut uagína, resína, sagína, eciam propria, ut Catherina, Blandína, Salamína, eciam aduerbiuum ubínam. Excipiuntur búcina, elemosína, fémína, fusína, fiscína, lamína, machína, trútina, rúncina, mútina, pagina, sarcína, núnclíne. Cum autem nomen in -ina descendit a nomine in -inus, eidem eciam assimilatur in accentu, ut asinus asína, dominus domína, que corripiuntur, asinínuo asinína, bouínuo bouína, marínuo marína, que producuntur. Nomina feminina que uenient a cano breuiantur, ut tibícina, lífcina, sicut et genetiuius tibícinius, etc. Nomen tercie declinacionis in -inis in nominatiuo producuntur, ut affinis, confinis, Herínis, et genetiuius in -inis nominis in -is longam. Genetiuius autem in -inis, qui non uenit a nomine in -in uel -is longa, corripitur, | ut nóménis, gérminis, uírginis, órdinis, sánguínis, rúminis, glutinis, etc., et similiter uerba a talibus ueniencia, ut órdino, sánguíno, rúmino, glutino, etc. Et generaliter uerba secuntur nomina, a quibus descendant, quia si a productis producuntur, ut uagína, sic eciam euagíno, si autem a breuibus, eciam ipsa breuiantur.

I ante p corripitur, ut occíput, sínciput, zelótípus, libripens, lórípes, et cetera composita a pes, anti, caput, capio, rapio, sapio, sípo, típus, et genetiuius in -pis, ut principis. Sed composita a stípo, ut obstípus, constípus -as, producuntur.

1827 mino -as] uel minor -aris del. C || actiuo in marg. C || 1827/1828 mino ... diuínus om. N || 1829 propíno propinor add. MaMb || supino om. MaMb || 1831 cotínum MaMbTaN, corr. Mb^r || prescínum MaMb^r, corr. Mb^r || 1832 pulúñer MaMbTaN || 1835 facína MaMbTaN || 1836 hec omnia add. W || propria] nomina add. W || 1837/1838 in ... fixa om. B || 1838 || 1831 Delphín add. L || 1839 Catherina || Christina add. W || Salamína in marg. C || 1849/1850 Genetiuius ... longa om. B || 1849 nomine nominatiuo TaN || 1850 longam TaN^r || 1853 nominali ipsa U || 1857 rapio om. L || 1858 sípo] sípio MaMbTaN || 1859 constípus N || -as om. CBWLW

1860 I ante q productut, ut antiquus, iniquus, deliquit, reliquit, obliquus, obliquo -as, plerique, ubique, utrique, utrobique; excipiuntur aliquis, reliquus, siliqua, denique, undique, utique, cūque, cūquam, élico -as.

I ante r corripitur, ut Sáphira proprium, Ancira, andira, satirus, siturus, láirus proprium, et genetivus in -iris, ut mártiriis, uel in -iri, ut semíuiri, et composita a lño, quando significat discordare, sed quando significat deviare, productut. Sic eciam producuntur saphirus, butírum, nimírum, papírus, et composita a giro, míror, quero, et infinitivus in -ire uel -iri, eciam conspíro, suspíro.

1870 I ante s apud nos productut, ut paradisus, Cambises, gauisus, reuso, inuiso, remisi, promisi, allísum, abscísus, elísus, abscísus, prouisor, derisor, etc.

I ante t breuiatur, ut ypócrita, ydolótítum, ámita, attónitus, accólitus, árbiter, prébiter, Ypólitus, Demócritus, Asínctitus, et cetera propria nomina uirorum in -itus, tetrasyllaba saltem uel ultra - preter Epafrodítus - humiliata, largitas, ac cetera tercie declinacionis in -itas, et nomina in -itor, si ueniunt a nominibus, ut ia[n]itor, pórítitor, uínitor, et aduerbia in -iter et -itus, ut largiter, iugiter, celítitus, diuinitus. Excipiuntur inuítus, Cochitus, lechitus, hermofrodítus, margarita, pituita, infrunitus, inmítis, et cetera nomina deriuatiua in -itus, si ueniunt a nominibus, ut parasitus, maritus, mellitus, crínitus, auítus, uel a uerbis quarte conjugacionis, ut molitus, largitus, punitus, preter séruitus. Eciam producuntur alia deriuatiua a loco uel gente in -ita, -ites, uel -itis, ut Israhelita, Moabita, heremita, Thecuítis, Thesbítes, Leuita Leuites, etc., et genetivus nominis in -is, ut Samnis -itis, Quirius Quiritis, sed in ceteris breuiatur, ut capitis, stípitis, militis, hóspitis, etc.

36^c

¹⁸⁶¹ obliquo om. L || utrique om. B || 1864 proprium nomen add. BW || 1865 siturus om. Ma^t, suppl. Ma^t || láirus) nomen add. W || 1867 quando om. U || deuiae] tunc add. B || 1869 -iri] ut audire add. W || suspicio] aspicio add. W || 1870 s] corripitur del. C || ut l] excipit anchises et alia participia del. C || gauisus] et composita a uisor tercie conjugacionis, uiso -as et preteritum in -isi et supinum in -isum, participium in -isu and nomen in -isor ut auisor del. C || 1871 inuiso om. U || 1873 ypócrita, ydolótítum in marg. C || 1875 propri om. L, suppl. L || 1876 humiliata) humanitas L || marg] corripiuntur add. L || 1878 pótior MaMb || uenitor Ta'N, corr. Ta² || 1879 diuinitus] hec corripiuntur add. W || inuitus in marg. C || cohabitum TmU || 1880 pituita in marg. C || 1881 deriuatiua] terminata add. W || 1882. a uerbis om. N || 1885 heremita] eciam galadýthnes producuntur add. U || uel Thecuítis om. BW || 1886 etc.] eciam galadýthnes producuntur add. Tm² || Quiritis] -itis CBLTmⁿ || 1887 stípitis] equitis add. CBWL, sapitis MaMbTaN

Nomina propria trissyllaba in -itus et -ita eciam producuntur, ut Auítus, Iulíta, Tabíta, et uirítim aduerbiuum.

1890 Quarta coniugacio product -itis, -itum, -ítus, -ítum, et -ítor, ut auditis, auditur, etc., ambitus participium, amicítus, accítus, acer- situs, etc., sed ambitus nomen corripitur. Oritur, moritur, potítur sunt tertie uel quarte coniugacionis, sed prima duo semper corri- piuntur, et tertium productur.

1895 Tercia coniugacio breuiat -itis, -itum, -ítus, -ítum, et -ítor, sed si preteritum faciat -iu, product -itus, -itum, et -itor, ut petitus pe- titum petitor, cupitus, detritis, etc., sed -itis et -itum in talibus corri- piuntur, ut pétitus, pétitur. Vnde si petitis, cupitis, etc. sint uerba, corripiuntur, si participia, producuntur. Nam participium semper

1900 product -itus -itum, et nomen uerbale -itor, et uerbum frequen- tatiuum -ito, cuiuscunque coniugacionis fuerit preteritum in -iu, ut lacessitus, cupitum, seruitur, dormito. Excepto quod itum, qui- tum, citum, satum, litum, agnitus, cognitus, cum deriuatis ab eis,

1905 corripiuntur, ut supra dictum est in regula generali, et hoc est in- telligendum de citum, prout uenit a cieo -es secunde coniugacionis, | cuius composita similiter corripiuntur, ut excito, óscito, réci- to, cóncito, suscito, etc. Citum uero a cio cís quarte coniugacionis cum suis compositis producuntur. Prima, secunda, et tercia coniugacio, nisi faciant preteritum in -iu, breuiant -itus, -itum, -ítor, et -ito, cum deriuatiuis suis, eciam participiis et nominibus. Depo- nens in -itus productur, ut sortitus, demolitus, quod accipitur quandoque actue quandoque passiue. Oblitus ab obliuiscor pro-

1910 ducebitur, sed de oblinio -is corripitur, sicut et illitus. Intúitus ab in- tur similiter breuiatur, et composita a lateo, niteo, ut délitet, ré- nitet, et deriuata a peto, ut compitus, cómpitum. Sed composita a nitor -eris et uito -as producuntur. Irrito uerbum semper produc- tur, sed irritus nomen breuiatur.

36^v

1889 Vilira TmU || 1891 participium] sed ambitus est nomen. Versus: ámbi- tus est nomen, ambitus participium est add. L || 1892 corripitur] ut patuit add. L || 1892/1894 Oritur ... productur. I post l, 1895 -itor N || 1894 tertium] semi- add. per. || 1895/1896 sed ... petitus om. Ma^t, suppl. Ma^t || 1895 si om. C || 1896 facit MaMb || 1896/1897 petitus, petitus MaMbTaN || 1901 fuerit] habent add. B || 1902 itum in marg. C || 1902/1903 citum, quatum MaMbTaN || 1903 citum] situm TmU || 1902 de uerbis in generali add. W || 1905 situm TmU || cieo] cito MaMb', corr. Mb' || 1910 deriuatiuis a sto, ut instita, insistor, a quo instixit del. C || suis ... et in marg. C || suis] et add. L || 1911/1912 quan- doque accipitur TmU || 1912 quandoque ... quandoque] aliquando ... aliquando MaMbTaN', corr. U' || 1917 breuiatur] corripitur U; Versus: fríat euaniat, ir- ritat prouocat iram add. L

- I ante u consonam producitur, ut olíua, salíua, lascíus, con-
uifor -aris, coniuia -e. Sémuiur et quinquiuitur breuiantur.
- 1920 O ante b breuiatur, ut Iáacobus, cónglobo, réprobo, éxprobro;
excipiuntur Octóber, ambóbis, duobus.
- O ante c corripit, ut mediocer, mediocris, Rodochus, Antí-
chus, recíprocus, et genetius Capádocis, áduoco, cóllico, édo-
cet, uníuocus, equiuoco, innocens; excipiuntur Iodócus, Patró-
clus, et composita a foco, ut suffóco, prefóco, offóco, et genetius
in -ocis, ut uelocius, atrócis.
- O ante d corripit, ut sínodus, cómodum, citrópodes, trípoda,
methodus, períodus, éxodus, et omnia composita cum modo, ut
quemadmodum, omnimodo, tantummodo, huiusmodi, ámodo,
1930 quomodo, dummodo, etc., prout sunt una dictio; excipiuntur
custódis et propria nomina, ut Heródes, eciam enódo, complodo,
corródo. Sed composita a fodia breuiantur in presenti et produ-
cuntur in preterito.
- O ante f corripit, ut philosophus.
- 1935 O ante g corripit, ut decalogus, prólogus, ergo, irrogo; ex-
cipiuntur | composita a gogos, quod est ductio, ut sinagóga, 37^r
ysagoge, pedagogus, etc.
- O ante l corripit, ut sóboles, Aristóbolus, ydolum, parabola,
díscolor, discolus, epistola, Pentápolis, récolo, incola, cóndolet,
1940 rédelet, immolo, ásselet, insolens, prestol, intérpilo, circu-
muolo, et omnia diminuita in -olus -ola uel -olum; excipiuntur
composita a solor, ut consolór, et a colo -as, ut percólo, et
prodólor interiectio.
- O ante m corripit, ut ébdomas, Sódoma, icónomus, áthomus,
1945 latómus, éuomo, édomo -as, cádomus, ypódromus, flebóthomus.
Sed nomina neutri generis producuntur, ut agnómen, amórum,

1918 lascíus] lasciuia *BW*; composita a riuo, uiuo, ut deriuo -as *del. C* ||
1919 corripit *U* || 1920 corripit *U* || 1923 et ille add. *W* || 1924 uni-
uocous] om. *Ta*, *suppl. Ta* || 1929 ammódo *MamB'TanU* || 1931 *eciam*] com-
posita ut *del. C* || 1934 ut *cíclofón del. C* || philosophus] pri i add.
U || 1940 immolo áulo, aduolo add. *U* || 1941 diminuita] deriuatua
MamB'TanU || 1942 consolór desolór add. *W* || 1944 icónomus] atthomus uel
per h, ut atthomus add. *L* || 1944/1945 icónomus ... -as] ut lerónomus, látho-
mus, édromo -as, euomo *W* || 1944/1945 icónomus ... flebóthomus] etc. *B* ||
1946/1948 Sed ... uerbum.] Sed amórum, cinamórum, perisoma, aróma, ydóma,
sed nomina neutri generis producuntur, ut agnómen, holocaustóma, etc., eciam
deprómo -is uerbum *W* || 1946 agnómen] spiramen *del. C* || 1946/1947 amó-
rum ... aróma om. *B*

cinamomum, périzoma, aróma, holocaustóma, ydíoma, etc.,
eciam deprómo -is uerbum.

O ante n producitur, ut colónus, patrónus, persóna, annóna,
1950 sardónix, et composita a dono -as et pono, eciam raciónor -aris,
et genetius in -onis nominis in -o, ut aquilonis, sermonis, pha-
raónis. Genetius autem greci nominis in -on uel eciam propriorum
nominum in -on, aliquando producitur, aliquando corripit.
Ista ergo corripiuntur: cánoris, diáconis, démonis, síndonis, Óri-
1955 nis, Sýmonis, Iásonis, Calcédonis, sed Triphónis, Sidónis, Sinónis,
Salomonis, Sampsonis, Ephronis, Ascalonis, Philemonis, Babilo-
nis, Zenonis, et artemonis producuntur. Eciam corripiuntur oríona
prime declinacionis, Crisóstomus, antíphona, trígonus, Antígonus,
diaconus, et nominatiuus in -onis, ut Sénonis, Rédonis, thúronis,
1960 preter Adónis -idis. Et nomina gentis similiter breuiantur, ut Saxo-
nes, Macédones, Língones, Amázones, Arágones, Brítones, etc.,
sicut et eorum genetius singularis, nisi habeant uocale ante o, ut
ut Burgundiónes, | Vangiónes, etc., que producuntur. Composita
a moneo, sono, tono breuiantur, ut ádmonet, pérsone, cónsonum,
intono, etc.

O ante p corripit, ut ysopus, ydropis, sínopis, antropos,
déprope, sincopa, inopis, Ethiopis genetiu; excipiuntur Európa,
ascópa.

O ante q corripit, ut alíquin, precoqua, éxcoqua, éloukor,
1970 falsiloquus. Excipiuntur composita cum -que a parte post, ut
quandoque, utróque, pleróque, ideóque, unoquoque, etc.

O ante r corripit, ut elleborus, Pitágoras, áforis, déforis, Bos-
forus, Discoforus, Christoforus, ac cetera propria in -orus, ut Ysi-

1948 uerbum] O ante m corripit, ut patet infra, ut iconomus, latomus, atho-
mus, sed amórum, cinamomum, perizoma, aroma, ydóma, nomina neutri gene-
ris producuntur. *suppl. B'* || 1949 patrónus om. *BW* || 1950 sardónix in
marg. *C* || composita om. *BW* || dono -as] condóno *gloss. W'*; perdono
gloss. TmU || 1951 sermonis] synomis *Ma*: simonis *Mb* || 1954 síndonis]
Síndonis *del. C*; om. *W* || 1954/1955 Orionis ... Sinónis om. *B* || 1956 Ephronis,
Ascalonis in marg. *C* || Ephetonis *TmU*; om. *N* || 1960 corripit *U* ||
1961 Arágones in marg. *C*; Arágones *Ta*; Orogenes *MamB* || Brítones] post *l.*
1966 *Wangíones WMaMbl* || 1964 breuiantur om. *W*; corripit *U* ||
1963 *Wangíones WMaMbl* || 1964 *ysopius* *W*; *ysopius* *U*; ydropus
uel add. *L* || ydropis ... *U*; ytrropis *K*; ydropus *MamB'TanU*. *cor. Mb'* ||
1966/1967 sínops ... sincopa] antropos, sincopa, sínopis, déprope *BW* ||
1968 ascópa in marg. *C*; Ciclopes *del. C* || 1972 elleborus ... déforis in marg.
C || déforis, áforis] post *l.* 1973 discoforus *BW* || 1973 Christoforus om. *N* ||
propria om. *BW*

- dorus, Procorus, Theodorus, Heliódorus, et genetiuus propriorum nominum in -or, ut Nicánoris, Eupatoris, Cástoris, Philométoris, Hectoris. Nabóris tamen producitur, et ceteri genetiuu propriorum appellatiui similium, ut Victóris. Similiter corripit genetiuus non minum in -or, in -us, in -ur neutrí generis, ut équoris, mármoris, décoris a decus, temporis, corporis, róboris, fémoris, éboris. Ceteri genetiuu aliorum generum nominum in -or producuntur, ut castóris, fulgoris, sororis, saporis. Exciptunt arboris, rhetoris, mémoris, Publíoris, Marciporis, et a corpus compositorum, ut bicorpóris -oris, tricorpóris -oris. Et generaliter secundum uerbum in -oro uariatur genetiuus in -oris ab ipso uenientis, uel et contrario.
- 1985 Vnde sicut mémoro corripit, sic et memoris, honoro -as producitur, et décoro -as, sic eciam honóris, décoris a decor, siue e contrario ipsa uerba a genetiuu, et sicut decus décoris corripit, sic eciam décoro -as prout significat honorem. Idem est de eorum compositis. Composita a moror et morior, foro -as et uoro corripiuntur. Sed a floreo, floro, oro, roro, ploro producuntur, | et genetiuus comparatiui gradus in -or uel in -us, cuiuscunq; generis, ut peioris, melioris, et nomina deriuatiua, ut auróra, sonórus, canórus, sapórus, décorus, etc., et eciam sícomorus.
- O ante s producitur, ut Colósis, morosus.
- 1995 O ante t producitur, ut Azótus, melota, zelótes, Theodotus, Carnótus, et genetiuus in -otis, ut sacerdótis, rinocerótis, nepótis. Exciptunt cónpótis, iñpotis. Eciam corripiuntur antídótum, dénoto, útpote, omnipotens, sed deuóto -as, compótior, compótrix, et ignótis producuntur.
- 2000 O ante u consonam breuiatur, ut rémouet, réfouet, rénouo, dénuouet, tamen preterita eorum producuntur.
- V ante b corripit, ut lúgubris, délubrum, Córduba, coluber, fi-
cubus, artubus, sícubi, alicubi, núnkübi, titubo, íncubo, íncubus,

1975 Cástoris, Philométoris *om. BW* || 1976 propriorum] nominum *add. WL* || 1977 corripit *om. B*; *post l. 1978* generis *TmU* || 1980 aliorum genetiuus *om. N* || 1981 castóris *in marg. C* || rhetoris] marmoris *add. MaMb* || 1984 genetiuus *om. BW* || 1988 prout quando *Mb* || 1989 foro ... uero *in marg. C* || uoro] uero *MaMb'TaN*, corr. *Mb'* || 1990 floro *in marg. C* || 1992 meloris] ita *add. L* || 1994 ut] dólosis *add. W* || morosus *om. TaN*; carnaus *MaMb* || 1995 melota [post Theodotus *BW* || 1997 corripiuntur] ex-
ciptitur *BW* || 2000 corripit *U* || 2002 lúgubris] lucubra *add. CBWLMB'* || delubris *MaB* || 2002/2003 lúgubris ... incubus] lugubris, sícubi, alicubi, núnkübi, incubo, incubus, lucubra, artubus, titubo *BW* || 2003 titubo *om. N*; tytubo *Ma*; sycubi *Ta*

etc., et nomina composita a nubo -is, ut innuba, prónuba, cón-nuba; sed uerba producuntur, ut innúbo, connúbo, etc., eciam composita a nube, ut Antíbus, producuntur, et impúber impúbis, saltúbris salubre, eciam atúbi, astúbi, siue sint una dictio siue due.

V ante c producitur, quando desinit in -cus, -ca, uel -cum, ut eunúchus, cadúcus, sambúca, erúca, etc., et composita a díuco -is, luceo -es, ut edúce, elíçet, etc., eciam manduco, sed éduco -as pro nutritre corripit. Genetiuus alluciis de allux et Pollucis de Pollux producitur; in aliis breuiatur, ut tráducis a tradux, uólucis a uolux, etc., eciam corripiuntur inuolucrum neutri generis et uolucr -cris -cre.

2015 V ante d producitur, ut fortitudo, testudo, et composita a cudo, claudio uel cludo, nudo, sudo, trudo, eciam imprúdens, ei genetiuus in -udis, ut paludis, incúdis | - preter pécudis. Sed impúdens, erudit, et preteritum tútudi cum compositis corripiuntur, ut éxtudit, pérudit, etc.

2020 V ante f producitur, ut subrufus.

V ante g producitur, ut erúgo, albúgo, et composita a lugeo, mágio, rúgio, rugo, et sugo. Sed sanguisuga corripit, et compo-
sita a fugio, fugo, et iugo, ut confugit, réfuga, prófugus, cóniugo, bñiugus. Preteritum tamen a fugio producitur. Genetiuus in -gis nominis in -x eciam corripit, ut coniunx cóniugis, etc.

V ante l corripit, ut émulus, sábulus, tribula, télula, spécular, sótular, Hércules, et genetiuus in -ulis, ut exulís, cónsulis, presu-
lis, cum uerbis éxulo, cónsulo, presulo. Exciptunt Getilius de Getulia, et Saúlis. Eciam deriuatiua tertie declinacionis, ut torcúlar, curúlis, edúlis, tribúlis, contribúlis de tribu, pedúlis, etc., que pro-
ducuntur.

V ante m producitur, ut acúmen, bitúmen, et cetera in -umen, preter ea que deriuantur a uerbis secunde coniugacionis, ut dó-
cumen, nócumen; eciam producuntur deplúmo -as, implúmis,
2035 consúmo -is, et despumo. Sed áutumo -as, cónatumax, et compo-

2004/2006 a nubo ... composita *om. TmU* || 2007 salubre] -bre *CBW* || atíbi) et 2007 corripit *om. B*; 2008 -cum] uel -ce in adverbii *del. C* || 2009 sam-
buca, erúca, eunúchus, caducus *BW* || 2012/2012 de Pollux *om. L* || 2016 cludo *add. CBWLMB'* || 2017 incúdis *om. K'*, suppl. *CBWLMB'* || 2018 tútidi *TmU* || 2018/2019 ut ... etc. *om. BW* || 2020 subrufus] excipit
c*ufa et c*ufo -as uerbum *del. C* || 2024 bñiugus *in marg. C* || 2026 télula,
specular, sábulus, tribula *BW* || 2028 Exciptunt adulor *del. C* || 2030 cu-
rúlis, edúlis *MaMb'TaN*, corr. *Mb'* || 2035 et' *in marg. C*, *om. WMaMb*
TaN || despumo] etc. *del. C*

sita a tumeo, similiter omne verbum in -umus, ut nōlūmus, possumus, quesumus, eciam incolumis, cūcuma, cūcumer uel cūcumis, postumus, hec corripiuntur.

V ante n producitur, ut fortūna, lacunar, tribūnal, ieñūns, im-²⁰⁴⁰ mūnis, impune, etc., et composita ab uno, ut adūno, coadūno, coñit.

V ante p corripit, ut lócuples, úpupa, áucupis, quadrupes, quadruplum, centuplex, désuper et désupra, et composita a cu-²⁰⁴⁵ pio et capio, ut occupo, nuncupo, cóncupit, eciam cónstupror, obstupit, etc. Preterita uero composita producuntur, ut irrúpi, di- rupi.

| V ante r producitur, ut natūra, Arcturus, palirus, tritura, secu-³⁹⁷
ris, securus, Cethura, et composita a cura, durus uel duro, iuro,
turo, et uro, ut obscūra, obscūro, procūro, perdurus, induro,
coniuro, obturo, comburo, etc. Excipiuntur purpura, Lémures, et
verba meditativa, ut ésuris, léctrus, párturis, etc., et composita a
furo -is, et genetivus in -uris nominum in -ur, ut áuguris, turturis,
sulfuris, murmuris, fúrfuris, etc., sed tellus producit telluris. Verba
a quibus nomina ueniunt que obliquos corripiunt, eciam corri-
piuntur, uel e contrario, ut áuguro uel -or, fulguro, murmuro, sa-
turo -as, etc.

V ante s producitur, ut Siracusa, et composita a cuso -as, et pre-
terita in -usi, supina in -usum, participia in -usus, nomina in -usor,
aduerbia in -use.

V ante t producitur, ut acutus, obtutus, cicúta, barbútus, nási-
tus, nerútus, sternutus -ti, inde sternuto -as. Similiter supina, par-
ticipia, uel nomina uerborum in -uo sillabam uel in -uo dissilla-²⁰⁶⁰
bum, ut soluo solutum solutor, cónsuo consutum consutus con-
sutor consutrix, etc., preter ea que ueniunt a ruo, ut érutm, díru-
tum, etc. A futo, fucio, glucio, muto, nuto, scrítor, utor, et uto
composita producuntur. Sed composita ab ute uel utrum, a sicut,
uelut, a puto uerbo uel puta aduerbio, a quatio uel cutio, corri-

²⁰³⁷ eciam) incolumus uel add. L || ²⁰³⁸ postumus om. MaMb'TaN, suppl.
Mb' || ²⁰³⁹ tribūnal] tribunus add. TaN || ²⁰⁴⁰ composita om. K ||
²⁰⁴³ quadruplum] quadruplo del. C || ²⁰⁴⁴ centuplex] centuplum TmU; post désu-
pra BW || ²⁰⁴⁴ occupio, nuncupio N || ²⁰⁴⁸ euro om. TmU; -as add. W ||
^{2051/2052} composita - et in marg. C || ^{2052/2053} turturis, sulfuris, murmuris
om. BW || ²⁰⁵⁵ fulguro, murmuro om. BW || ²⁰⁵⁶ etc. in marg. C ||
²⁰⁵⁸ -usus] et add. CBWL || ²⁰⁶⁰ ticticus TaN || ²⁰⁶³ solutum] solutus add.
CBWL MaMb'TaN || consutor] uel del. C || ²⁰⁶⁶ composita¹ om. BW ||
²⁰⁶⁷ uel¹) et K', corr. K'

piuntur, ut altéruter, altérutrum, sicuti, uéluti, cómputo, úptima, cóncudit, discutit. Genetivus in -itis producitur – preter intér-²⁰⁷⁰ cùtis –, ut uirtutis, salutis, inde saluto -as productum.

V ante u consonam corripit, ut composita a iuuo, sed prete-
ritum producitur.

Generaliter uero u in penultima sillaba diptongatum produci-
tur, ut thesáurus, applaudo, Pentatéucus, Seléucus, etc.

²⁰⁷⁵ | **De positione.** Dicto de uocalibus simplicem consonam prece-
dentesibus, eciam uidendum est, quid uirtutis habeat uocalis quam
duae consonantes uel plures secuntur.

Quandocunque in dictione trissillaba uel ultra, latina uel bar-
bara, cuiuscunque partis oracionis existat, ubi saltem ultima non
2080 acciuit, uocalem in penultima sillaba posítam secundu[m] due consonantes uel plures, uel una sola duplēcim representans, uel una
geminata, talis penultima producitur uirtute positionis, ut antí-
stites, preténdo, deorsum, attente, quandocunque, canístrum, se-
pulchrum, prolixus, condix, obnixe, obrizum, thesaurozo, pro-
phetizo, Philippus, Apollo, Oólla, precurro, fortasse, etc. Excipiut
2085 a positione uocalis quam sequitur una sola muta, et post mutam
l uel r liquida, ut álcris, muliebris, simúlacrum, ássecla, etc., que,
penultima si producitur aliquando, hoc non est u[er]o positionis, sed
aliu[n]de, ut salúbris, replétrix. Sed liquida precedens mutam posi-
2090 cionem non impedit, ut Oswálodus, Albertus, utérque, incértus.
Excipiuntur eciam ista sequencia, que apud nos penultimam non
producunt, scilicet composita cum quando, inde, intus, et longe,
a parte post, ut síquando, néquando, aliquid, deinde, próinde,
éxinde, obinde, ábinde, súbinde, ábintus, déintus, álonge,

²⁰⁷¹ iuuo] ut ádiuuuo add. W || ²⁰⁷² producitur) ut adiui add. W ||

²⁰⁷⁴ Seleucus, pentheateucus, applaudo BW || ²⁰⁷⁵ Sequitur de positione.

MaMb'TaN; Item de positione et quid sit L || ²⁰⁷⁹ ultima) sillaba add. W ||

²⁰⁸¹ una¹] consonans add. W || duplēcim] consonantes add. W || una¹

consonans add. W || 2082/2083 antistites ...

Oólla] Oolla, pretende, attente, canístrum, sepulcrum, Apollo, deorsum, quando-

cunque, antistes, prolixus, condix, obnixe, obrizum, thesaurozo, prophetizo, Phi-

lippus BW || ²⁰⁸³ deorsum in marg. C || ²⁰⁸⁴ obrisum MaMb'TaN, corr.

TaN || ²⁰⁸⁵ Apollo in marg. C || ²⁰⁸⁶ muta] 1 add. MaMb'TaN, del.

Mb' || ²⁰⁸⁷ ássecla, simúlacrum BW || que] sillaba add. W || ²⁰⁸⁸ si] sil-

laba N || aliquid in marg. C || ui] virtute L || sed] autem add.

C || ²⁰⁹⁰ Arberus TmU || utérque, incértus in marg. C || ²⁰⁹⁴ ábinde

om. MaMb || ábintus] subintus add. MaMb'TaN, del. Mb'

2095 délonge, prūsq[ue]m prout est una dictio, et eciam déinceps.
Eadem eciam dictio aliquando duplici de causa producitur secun-
dum diuersitatem scripture, ut obrīsum, | prophetiso, patrīso, si
scribitur per s in principio ultime sillabe, producitur penultima, ut
supra dictum est de i ante s; si scribitur per z, ut obrizum, etc.,
40^r iterum producitur uirtute positionis, quia z, sicut et x, est duplex
consonans. Sic subrufus producitur propter u ante f, et subruffus
propter positionem, qua f geminatur, etc. Si e contrario éadem
dictio producitur et corripitur ex uicio scriptorum, quia dígitus
corripitur, si autem scribitur digitus, uirtute positus producitur,
etc. Talia itaque scriptorum uicia, ubi duplex littera pro simpla,
duplex consonans pro simplici scribitur, aut e conuerso, etsi
significationem non tollant, propter accentum tamen, qui exinde
variatur, precaudenda sunt, presertim quo ad penultimam sillabam.

Sunt preterea quedam dictiones secundum artem diuise seu
2110 distícte per partes integrales, que tamen secundum usum con-
sueuerunt pro una parte dici et scribi, presertim apud modernos,
ut attāmen, ántequam, prūsq[ue]m, atībi, astūbi, dūmmodo,
quodāmmodo, egometípse, nosmetípsi, ecóntra, etc., quarum ta-
men aliq[ue] ex tali combinacione mutant eciam accentum penul-
time sillabe, et aliq[ue] non, sicut satis supra ostensum est. Huius-
modi autem dictiones frequenter in antiquis libris pro distinctis
partibus scripte inueniuntur.

Sunt eciam aliq[ue] dictiones que indifferenter produci et coripi
possunt secundum artem, ut tenebre, etc., ubi gramatici commit-
2120 tunt arbitrio legentis; apud nos autem ubi *omnia* secundum aposto-
tolum *ordinate fieri debent*, certa limitacio | fit ad unam partem
pro uniformitate seruanda, maxime in conuentu.

40^v

Conclusio huius opusculi. In prima parte huius operis pacis
in xxiii^a correctionis cautela, ob cauendam eiusdem materie pro-

2095 prūsq[ue]m ... dictio in marg. C || 2096 producitur penultima om. L ||
2099 si om. N || ut obrizum del. G, obrizum in marg. C || 2100 producitur ||
penultima add. BW || z om. B || 2101/2102 Sic ... geminatur in marg. C ||
2101 producitur post f BW || 2102 qua f] quia ff *MamB̄TaNTmU* || 2103 pro-
ducitur et om. BW || 2109/2110 artem ... secundum om. B || 2110 per partes
integrales in marg. C || 2111 apud] nos add. L || 2112 atībi] accubi
MamB̄TaN, corr. *Mb̄* || 2117 inueniuntur] tam in Cartisia quam alibi del. C ||
2118 coripi uel produci TaN || 2120 omnia in marg. C || 2123 Sequitur con-
clusio ... N; Conclusio libri B; Quando ti fit ci L || pacis om. L || 2124 cau-
tela] siue regula L || cauendam] tinendam N

2125 lxitatem, suspensam ipsam reliqui; hic uero tempus et locum ad
hoc congruum nactus, sicut ex diuersis conicere et colligere po-
tui, pertractandum suscepi.

Syllaba itaque ti in scripto fit ci in prolatione uocali sequente,
nisi s precedat uel x, uel nisi h inter t et i locetur, ut pastio, mix-
2130 tio, Mathias, uel propter differentiam, ut litium, natium, uatium,
uectium, uitium in genetiu[m] plurali. Absinthium quoque siue scri-
batur cum h uel sine h, et Mathathias atque Corinthius, et uigin-
tius, propter uocalem positam in iunctura compositionis, hec
omnia proferuntur apud nos per t et non per c.

2135 Omne eciam uerbum in -o uel in -or habens t in secunda per-
sona presentis indicatiu[m] modi, scribendum est per ti, ut sentio
sentis sentiunt, sitio sitis sentiunt, patior patres patiuntur, etc., sed
ci est proferendum, quare facio facis faciunt, etc., que in secunda
persona seruant c, non sunt per t scribenda, immo per t scripta
2140 sunt corrignenda.

Item nomen verbale formatum ab ultimo supino mutando u in
i addendo o, ut ratu a reor, inde ratio, dictu, inde dictio, uel a su-
pino factu, quo caret usu uel arte, ut statu a sto neutro, inde statio,
a quo solstitium.

2145 Item nomen proprium uel commune formatum a datiuo parti-
cipi presentis temporis in -ans uel in -ens, ut Laurentius, Vincen-
tius, negl[ig]entia, sicut et ipsum participium, eciamsi transeat in
41^r uim nominis, hec omnia per ti scribenda, sed per c sunt pronunci-
cianda cum suis casibus, quod semper eciam in uerbis ac nomi-
nibus intelligendum est, ubi uocalis saltim sequitur.

Item dictio que genetiu[m] singulari secunde declinacionis unam
solam superaddit sillabam a uocali incipientem, uel datiuo tertie
declinacionis, ut astutus astuti astutia, gratus grati gratia, innocens
innocenti innocentia, ex quo patet quod iusticia, pudicicia, ami-

2126 nactus W; tractus N || 2128 scripto] prescriptio *MamB̄TaN* ||
2130 uatium om. B; uitium N || 2131 plurali] sentiu[m] add. L || 2135 -or] ter-
minatum add. W || persona] indicatiu[m] del. H, rursus add. TmU || 2136 pre-
sentis om. C, in marg. suppl. C'; temporis add. *MamB̄TaN* || 2137/2138 sed ...
etc. om. TmU || 2138 faciunt om. W || 2142 ratu] reatu *MamB̄U*, corr. *Mb̄* ||
2143 factio om. *CBWL* || are] tamen habens add. W || 2144 statu BW || sto
om. BW || 2143/2144 stacio ... solsticium *MamB̄U* || 2145 comme] uel pro-
prium BW || participi om. Ta', suppl. Ta' || 2148 scribenda] sunt add.
W' || sunt om. TaN || 2152 datiuo] dictio *MamB̄* || 2153/2154 gratus ...
iusticia om. B

2155 cicia, etc., non debent per t in penultima sillaba scribi, sed per c, sicut sonant. Idem est de comparatiuo, qui genetiuo secunde declinacionis uel datiuo tertie declinacionis sui positiuo superaddit -or uel -us, ut doctior doctius, fortior fortius, que eciam per t scribuntur, sed ci sonant; similiter et eorum aduerbia. Vnde audacior comparatiuus non est scribendus per t, sed sicut sonat per c, sic nec felicior felicis, etc., quorum positiuo non habent t in obliquis.

Item deriuatiua quarum primitiuam habent in obliquis t, similiter per t scribantur, ut azotus azoti, inde azotius azotii, sacerdos sacerdotis, inde sacerdotu -tii, et hoc uirtualiter supra compre-
2165 henditur, quia genetiuo uel datiuo secunde et tertie declinacionis superaddunt tantum unam sillabam a uocali incipientem; unde beneficium sicut sonat scriendum est, quia beneficu non habet t in obliquis. Alio uero dictiones cuiuscunq; partis oracionis hic non excepte, proprie et communes, siue scribantur per t uel ci, secundum regulam preallegatam proferuntur per ci, ut Mauricius, Ignatius, litum, uitium neutri generis, semicintium eciam, etc., nisi manifeste uicio scriptoris | inter t et i h omittatur, quo cognito corrigitur, uel eciam ubi superfluit, auferatur; unde Mathias, Corinthus debent habere h, sicut et Arimathia, sic e contrario azothius, galathia, ipsum h deponant, quia per c semper proferuntur. Saphatias consueuimus per c proferre, eciam si inter t et i habetur.

Item quando titellum ponitur loco i, iam tunc t non est scribendum, salem in penultima sillaba, quia sonum ex eo mutat, ut si actio scribatur sic: acto, remanente t, magis uocatur actiuo quam actio, sed a parte post potest poni titellum pro sequenti sillaba, ita ut semper ti sit salua, ut docti, forti. Hec sic diffuse posita, non tantum correctionem concernunt, sed eciam ipsum lectorem cum emendatore pacatum reddent, cum ex his nouerit se iuste emendari, si ti pro ci aliquando legeret, uel e contrario.

2155 per ... syllabas in marg. C || scribi per t del. C || sed] sicut sonant del. C || 2156 declinacionis) in ti terminato add. W || 2157 uel ... declinacionis om. Ma^b, suppl. Ma^a || positiuo in ti terminata add. W || 2161 obliquis] Et comparatiuo parcius a parcus per c scribitur et si qua sunt simila add. L || 2162 simillima] semper add. TmU || 2163 scribuntur TmU; sed per ci sonant et proferuntur add. W || 2171 uitium] in singulari del. C; neutri generis om. C' in marg. suppl. C' || 2174 Arimathia Ma^b', corr. Mb^b || 2176/2177 Saphatias ... habetur, in marg. C || 2179 salem ... sillaba om. C', in marg. suppl. C' in marg. H || 2181 potest om. W', suppl. W' || 2182 ita om. MaMb'TaN, suppl. Mb^b || semper om. MaMb'TaN, suppl. Mb^b || 2183 eciam om. MaMb', suppl. Mb^b || 2185 legerit CBWLMB^b

De diptongis. Est quoque sciendum, quod diptongi oe et ae modo non sunt in usu, quapropter corrigendo et scribendo non oportet in his sequi antiqua exemplaria que sunt in Cartusia uel alibi. Cetere due, scilicet au et eu, per diuersas nationes aliquando eciam varie proferuntur, ab aliis diptongatim, ab aliis diuisim. Et quoniam diptongus uno hiatu proferri debet, idcirco non multum moueat, si illa dictio éuge in cantu plerunque trissillaba pronuncietur, quia pluralitas notarum hiatus in diuersis distendit, que dicio tamen secundum signaturam alias ubique dissillaba est, si-
2195 cut et heu monosillaba, | ut patet in quadam responsorio historie Tobie, ubi in uersu unam solam habet notam.

In his eciam sequentibus uo diptongatur: Eumenés, Eúbolus, Eúticus, Eúnice, Seléucus, Európa, que sunt tantum trissillaba, Eléutherus, Eupólemus, Pentatéucus, Seléutia, Eufémia, Eusébius,
2200 Eustáchius, Eulália, Euprépia, que sunt tetrasillaba, id est quatuor sillabarum tantum, euroáquilo quinque.

In his autem uo non diptongatur, scilicet: Ieú, Ieús, Reú, Reúm, Tháu, Saúl, Naúm, et sunt dissillaba; Esáu, Ragáu, casleú, Baríeu, trissillaba; Oziaú, Boctiáu, Selemaú, Dedadaú, Ioziaú, Ieráu, Maziaú, quatuor sillabarum; Dalaiaú, Arrhéutinum, quinque; Deúteronomium septem. In ceteris, maxime latinis, satis claret ex eorum usu, quando uo diptongetur uel non.

Sic igitur hoc opus conclusurus, precor legentem, ut cum ali-
2210 quid sibi insulitum inueniret in uno loco, querat in alio eciam ad hoc apto, si forte dubii sui certitudinem inuenire possit, siquo mi-

2195/2196 Tob. 10, 4.

2186/2189 cfr Iohannes de Janua, *Catholicon*, f. iv.

2187 quapropter corrigendum non est uel add. L || corrigendo] et profe-
rendo add. MaMbTaN || et] uel CBWL || 2188 in¹ om. MaMb'TaN, suppl.
Mb^b || 2190 varie om. MaMb'TaN, suppl. Mb^b || 2191 distendit] descendit
MaMb'L, corr. Mb^b || 2197 diptongatur] in libro Cartusie del. C || 2198 Eúticos || Eútice add. MaMbTaN || tantum om. MaMb', suppl. Mb^b || 2201 quin-
que] sillabarum tantum add. W, sillabarum add. L || 2202 leüs L || 2203 dissillaba] id est diuaram sillabarum tantum add. W; sed add. L || Baríeu] que sunt del. C; sunt add. W || 2204 trissillaba] id est trium sillabarum add.
W || 2205 Maziaú] que sunt del. C; sunt add. W || Archéutinum, Dalaiaú
BW || Archéutinum] penta sillabarum del. C || quinque in marg. C; silla-
barum sunt add. W; sillabarum add. L || 2206 septem] sillabarum est add.
W || 2207 quando] au et eu del. C || non] Conclusio huius oscululi add.
L || 2208 aliquod TmU || 2209 inuenit N || alio loco add. W

nous, nouerit multa latere humanum intellectum, et uix ibi cepisse,
ubi se putabat perfecisse. Ipse dominus pacis largitor et auctor,
*dissoluens in seipso parietem intimiciciarum, ut utraque in uno
nouo homine conderet unum, | concorditer nobis per hoc opus et*
42^v
²²¹⁵ queuis alia sue pietatis placita uiuere, et ad salutem proficere
concedat, et *pacatum in nobis sibi habitaculum faciat*, cui cum
patre et spiritu sancto par est potestas et gloria, nunc et in secula,
amen.

Explicit opus pacis in Cartusia editum a fratre Osualdo ibidem
²²²⁰ monacho pro libris corrigendis, deseruiens quibuslibet aliis domi-
bus eiusdem Cartusiensis ordinis.

APPENDIX I

Rubrica de cautelis notandis pro emendatore et correctore

librorum. Caeat corrector ne incaute libros emendet ex proprio capite, sed ad libros antiquos ordinis et correctos; quoniam littera potest esse duplex in multis diccionibus; et sepe una dicio idem significans potest esse diuersarum declinacionum, diuersarum coniugacionum, diuersorum generum uerbi; et potest diuersimode orthographari. Verbi gratia: ordo Cartusiensis dicit Ezechiél et Iezechiél, Nabuchodonosór et Nabugodonosór, Esdras et Esras, Ysaías et Esáyas, Grisógonus et Chrisógonus, Nabeth et Nabuth, Nichasius et Nigasius, Aháb et Acháb, Aristóiles et Aristoteles, Eleazár et Eleázarus, Horéb et Choréb, Harám et Charrám, Ágna Ágne, Agnē Agnés, Agnés Agnétis, Crabrónes et Scrabrónes, Creagras et Creacras, baptisma baptismus et baptismum, ruber et rubrus, absconsus et absconditus, comestus comessus et come-
sus, imbecillus et imbecillis, sincérus et sincérius, expansus et ex-
passus, pauo et paus, unanmis et unianmis et unanmis, desolare et desolari, eructare et eructare, cartallum et quartallum,
cotidie et quotidie, cur et quur, sed et set, seu et ceu, malogram-
atum et malumgranatum, Magdaléna -ne Magdalénē -nés, pascha-
-che et pascha páschatis, bobus et bubus, Abrám et Abraham, Sa-
binianus et Sainianus, Raháb et Racháb, iubeléus et iubiléus,
scorpio et scorpius, Deuterónümium et Deuterónümius, definire et difinire, altare et altarium, natale natalis et natalicum, ficus et
domus secunde et quarte declinacionis, rinocerós et rinocerus et
rinoceróta, bitúrix bitúrium, octabe et octaua, Ammoní-
tes Amonites et Ammaníties, compágno et compágnes, fúrere et
furíre, compellere et compellare, impúber et impúbes, pocio et
potatio, opcio et optacio, materia et materies, luxuria et luxuries,
inguilia et ingluuiés, plebs -bis et plebes -bei, tegmen et tégimen,
lebes et lebáta, ether et ethera, lampas et lampada, phalans et
phalanga, ebdomas et ebdomada, iuuentus et iuuenta, senectus
senecta et sénius, margarita et margaritum, lumbare et lumbá-
rium, collare et collarium, presepe et presepium, unicórnis et
unicórnium, lacus -ci et lacus -cus -cui, ludus et lusus, sensus et
sensus, monitum et monitus, dictum et dictus, effrénius et effrénius,
diáconis et dyaconus, leéna et lea, linere et liníre, inficer et infi-
ciari, aspernere et aspernari, consernere et consternari, lacrimare
et lacrimari, memorare et memorari, spiritualis et spiritualis, áditus
et áditure, actus et actum, iüssus et iüssum, Máius et Mádius, Ham

^{2212/2214} cfr Eph. 2, 14-16. || ²²¹⁶ cfr Eph. 2, 22.

²²¹⁷ seculorum add. L. || ²²¹⁸ amen.] Deus det nobis suam pacem
add. N; Explicit etc. add. B; amen etc. add. W^o; amen alleluia alleluia add.
W^o || ^{2219/2221} Explicit ... ordinis. om. K; Explicit opus pacis 1514 per fratrem
Iohannem Lindower L. || ^{2219/2220} a fratre ... monachō om. CBVWamB7aN ||
²²²¹ ordinis] etc. etc. add. B; Deo gracias add. Ta; finitus Confluenice 1449 ^{12^a}
Nouembriis add. N; Ave maria pro scriptore et ligatore Io. Sterti 1470 add. U

et Cham, odiam et odibo, Thobias et Thobis, artus et arctus et árcitus de árceo -ces arcersire et arcessire, energumius et inergumius, emplastrum et implastrum, predare et predari, augurari et auguriari, inglorius et ingloriosus, prosperare et prosperari, unguentum et ungamentum, Gessen uel Gesen, Ramesses ciuitas uel Rameses, tingere et tinguere, vaniloquia et inaniloquia, saltem et saltim, extemplo et extimplio, Artaxerxes et Artaxares, punctus et punctum, stadiu[m] et stadium, topaziu[m] et topazion, cristallu[m] et crystallum, holocaustum et holocaustoma, uigies et uicesies, tricies et tricesies, septuagesies et septuagesies, quesito et querito, legitio et lectito, aerinus -a -um ab aere, nam aereus dicitur ab aere dyp-tongato e es eris, internecio et internicio, aduersus et aduersum, dolabra et dolabrum, crather et crathera, bonefacius et bonifacius, contagium et contagio -onis, panther et panthera, ether et ethra, excedra et excechia pro serpente, opus et opera -re, Ierusalem Irusalimis et Irusalima -me, placare et pacare, fréndere et fren-dére, uidere et uidére, sequi et sectari, níus et nixus, tortus et torso, tentus et tensus, dextra et dextera, ferui et ferbui, lotus et lautus, fiendum et faciendum, odi oderam et odire, duum et duorum, primo et primum aduerbia, miliarium et miliarum, putrére et putrére, arra et arrabo, Guillermus et Willermus, Galterus et Wal-terus, stratus -tus -tui et stratum, rite et ritu, nocte et noctu, large et largiter, uiolente et uiolenter, benigne et benigniter, ueru et ue-rutum, turbo -inis et turbor -oris, Golyas et Goliath, caprea et capra, zelare -ri, prosperare -ri, desolare et -ri, constare et -ri, strichtas debet sonare per t sicut suprascriptas, uelamentum et uelamen, sat et satis, edictum et editum, Arabes et Arabs, Seno-nes et Senonas, Sanctonas et Stonnes, obtutus et obtuitus, cohercio -nis et cohercicio -nis, sicomorum per syncopam, quia uerius deberet dici sycomorum sicut pedagogorum, elephas -antis et elephantus -ti, mulier Thecutes uel Thecuitis, Ebroas et Ebrotas, wlpes uel wlpis, a et o, alpha et o, sed ultimum sonatur, non et nun, man et manha et manna, alitus et hanellitus, sonauerunt et sonauerunt, rursus et rursum, introrsus et introrsum, fuscare et fu-care, suadibilis et susabilis, experrectus et expergefactus, Effrem et Effraym, subter et subtus, exacutus et exacutus, domo et domu, domos et domus, tonitru[m] et tonitru, pepones et pupones, traducere et transducere, salutare et salutaris, Chore filius Ysaar uel Ysuar, mamucha uel manucha, commessacio et comessacio, comedurstus et comedurus, Vrias Cetheus et Hecteus, pellicias et pelliceas, Radulphus et Rodulphus, Ludouicus et Lodouicus, Beth-

sames et Bethsamis, condimen et condimentum, munimen et mu-nimentum, tegimen et tegimentum et similia, pelliciant et pelli-cientes uel pellicent et pellicentes, tegumen et tegumentum, com-minus et cominus, detractare et detrahere, querelosus et querulo-sus, numismata et numisma, nummus et numus, mecha -e et mechacio, Oriona et -nis, -nem in accusatiuo casu et sic de multis inuenies duplicum litteram, que magis est toleranda a correctore quam dampnanda.

APPENDIX II

Notabilia quedam de correctione librorum. Ex hiis que in hoc libro posita sunt et in sequentibus ponentur, satis liquet qualiter corrigendo libros in ordine nostro ab exemplaribus domus Cartusie non oportet omnimodam seruare equalitatem, eciam saluo statuto de uno eodemque ritu mencionem faciente. Nam identitas illas potius competit similitudini veritatis, sensus, et materie quam equalitati omnimode, alias uix unus in toto ordine haberetur aut haberi posset liber, qui per omnia libris Cartusie in litteris, sillabis, atque dictioribus latinis et barbaris in terminibus quoque transpositione ac ceteris esset equalis, eciam si ibidem scriberetur, quia in ipsis exemplaribus nonnumquam talis diuersitas inuenitur, licet non in eodem semper loco. In ipsis eciam plura multa tolerata sunt a patribus nostris, que sicut inuenierunt in libris sibi datis ita intacta quadam correctionem dimiserunt, presertim in dictioribus barbaris, eo quod essent ignote aut inusitate et nulla hystorialis certa eas uersaretur materia, sed unica et simplici percurrantur lectione, aliquando eciam in uno loco intacta, in altero inueniuntur emendata seu aliae concordia. Sepo quoque una longa dictio diuisa est in plures uel eciam plures breues in unam longam redacte sunt. Quandoque eciam male distincte uel littera sequentis sillaba est addita precedenti uel transposita, unde dictiones tales scriptorum uicio sunt minus perfecte. In huiusmodi igitur ambiguitibus, ubi incertum est, quid sit melius ac uerius ad interpretationes securior erit recursus. In dictioribus eciam latinis idem sentiendum est, scilicet ut quia exemplaria Carthusia more antiquorum aliquando habent ae et oe dyptongos, aliquando alias dictiones modernis temporibus alter uariatas secundum grammaticos p^rtes, ideo similiter non est simili modo corrugendum, nec de novo scribendum ex necessitate ut antiqui habent et habuerunt, si modo non possit scriptoris uicio ita pronunciari. Quando autem utroque modo ualebunt sine uicio eciam utroque modo tolerari possunt. Hec de primo notabilis.

Secundo notandum quod eadem dictio latina uel barbara sub eodem significato alter et alter inueniuntur scripta in littera uel in sillaba, aliquando in eodem libro, ymmo nonnunquam in eodem capitulo, tam in nostris quam in aliorum libris. Similiter eadem dictio aliquando est declinabilis aliquando indeclinabilis, ut Israel, pharao, Philist^a, Philistini, nichili eciam indeclinabile, aliquando genetiuus de nichilum, *nugas* Sophonie 3º indeclinabile, alias est

accusatiuus a nuge -arum. Aliquando declinabilis in uno numero et indeclinabilis in altero, ut cornu, genu, in singulari tantum, sed cornua, genua cum ceteris casibus in plurali. Sunt etiam aliique eiusdem significacionis in diuersis generibus et declinationibus, aliique in eodem genere sed diuersis declinationibus, alie in diuersis generibus et eadem declinacione. Idem etiam inuenitur in verbis. Hoc ipsum senciendum est de accidentibus eorum, ut quod idem significatum aliquando habetur in dictionibus diuersorum casuum, personarum, numerorum, temporum, modorum, etc. Et sicut idem nomen aliquando est indeclinabile, ut Agnes, quod patet in legenda eius, aliquando declinabile regulariter, ut Agnes Agnetis uel Agna Agne, aliquando declinabile sed defectiue, ut Agnes Agne Agnen, Magdalena -ne uel Magdalenes -nen uel Magdalene indeclinabile. Ita aliquando idem uerbum est regulare et defectiuum, ut edo es est uel edo edis edit, etc.

Tertio notandum quod nonnunquam dictiones equivalentes inueniuntur indifferenter pro se inuicem posite in omnibus partibus orationis, ut non mundus immundus, ait dixit, illius eius, istius huius, uestrum uel uestri in genetivo, et dixit dixitque, super supra, et ac, ergo igitur ideo idcirco, etc., ymmo aliquando una pars orationis pro altera, aliquando resoluens pro resoluto et e contrario, ut potest uel potens est, aliquando sincopatum pro integrum, ut nosti pro nouisti, consuerunt pro consueverunt, dextra pro dextera, audacter pro audacter, etc., et e contrario. Et aliquando preteritum alicuius uerbi pro preterito, quando habet plura et a preteritis descendencia, ut sero serui uel seu, inde seruerim uel seuerim, a primo seruis in supino, a secundo satus; presto prestauit uel prestiti, a primo prestatum prestaturum, a secundo prestitum prestiturum; lino uel linio uel lio, liui linui, liui uel leui; comedo comedessus uel comedurus, etc. Simili modo casus nominis quandoque habet duplicum, ut turrem vel turrim, populus vel popule, ueteri uel ueteri, innocentium uel innocentium, etc. Hec omnia similia habemus eciam nos, licet non semper in biblia. Similiter pleraque nomina propria tam in nominativo quam in aliis casibus, precipue in accusativo indifferenter terminantur in mihi uel in omni, omnibus eciam uocalibus precedentibus, ut Onam Onan, Ionatham uel -an, Manassem uel -en, Galadithm uel -in, Esrom uel -ron, etc., eciam in patronomis et similibus, ut Herodiadem uel -den, Madianitem uel -nitren.

Quarto notandum quod Hebrei p litteram non habent uel so-
nant eo modo quo nos, sed pro ea f, ut Fyson, Fasga, etc. Nos

autem latini nunc in usu habemus ph et f sepe indifferenter pro eodem, eciam in latinis dictionibus, ut Physon, Phasga, Phitonissa uel Ficonissa, Colaphizo Colafizo, etc., sic eciam b et p, immo et ph aliquando habemus in eadem dictione, ut Achitob -top -troph, et secundum Priscianum antiqui dixerunt triumbus uel triumphus, etc. Ita eciam quasi pro eodem habemus y grecum et i, immo utraque nunc pro uocali habetur, ut cybus cibus, Lya Lia, Seyr Seir, etc. Similiter eadem dictio habet c et ch uel t et th et g, ut Corus Chorus, Ysaac Ysaach, Recma Rechma Regma, Grisogonus Chriso- uel Crisog-, eadem eciam habet d et t uel dh et th uel t et th uel dh et th, ut haud haut, Sedh Seth, talamus thalamus, Tubal Thubal, Galaad Galatah, etc. In eodem quoque significato habetur dictio cum littera simplici aut gemina, ut litus litus, opidum opidum nomen, uel oppido opido aduerbiu, Ammon Amon, Magedo Mageddo, etc. apud nos eciam sicut et apud alios inuenitur littera una pro altera in eadem significacione posita, aut simplex consonans pro duplice, immo eciam uocalis pro uocali, ut saltem saltim, Agla Egla, Eliphaz Eliphaz, Saphatias Saphazias, smaragdus zmaragdus, Esdras Ezdras, Gessuri Iessuri, antiquissimi quoque dixerunt olli pro illi, hoc pro hoc, sic et uetustissimi Romanorum multique populi Italie non habebant in usu in uocalem, sed pro ea o, unde inueniuntur posuisse publicus pro publicus, colpa pro culpa, vulgos pro vulgus, etc. secundum Priscianum. E contra alia partes Italie teste Plinio sicut Vmbri et Tusci non habebant in usu o, sed u, ut cungruum, humo pro homo, Ieruntine pro Iericontine, etc. Et quia antiqui doctores et scriptores sepe fuerunt ex his aut illis, immo eciam adhuc multa talium inueniuntur uestigia in antiquis libris atque nobis insolita, nisi quantum ad usum nostrum correcta sunt et corriguntur. In his omnibus similiter multa sunt pocius toleranda quam corrigitur, ubi saltim usus communis concordat et idem sensus et significatio manet, etc.

Quinto notable est, quod eadem dictio idem significat siue habeat unam notam aspiracionis tantum siue plures uel eciam nullam, quin secundum Priscianum h omnibus uocalibus potest preponi. Et sicut nihil facit ad accentum nostrum, sic eciam addite uel omissa nihil conferat aut nocet significato, licet usus siue habeat pro aliqua differencia ut Thaberna Taberna, thelonium teloneum, holdum odium, humilius umilis, Abram Abraham Habraham, Michael Michahel, etc. Siue autem h sillabe preponatur alicui uel interponatur, non diuidit eam, sed semper remanet una. Ac si

nulla esset ire aspiracionis nota, sic enim habemus Iacinctus Iacinctus Hyacinctus trium tantum sillabarum, Iesus Ihesus Hiesus, Ieu Iheu Hieu tantum duarum, etc. Quando autem generaliter dictiones latine debeat aspirari nullam certam inuenio regulam, cum eciam in grecis id incertum nonnunquam habeatur. H uero nullam dictiōnē potest terminare latinam uel grecam immediate post uocalem posita in eadem sillaba, uah enim et alia proprie non sunt latine, sed interjectiones admirationem et indignationem animi exprimentes, uel ah et uah dicitur secundum. Priscianum per apocopam, scilicet abcisionem ultime littere ab aha et uaha. Et licet h post nullam consonantem debeat ponit in eodem sillaba nisi post c p t r, ut Achaz, Phassur, theos, Rhab, Rhodocus, et precipue in grecis, noster tamen usus et in latinis et in barbaris eciam sic habet, post r tamen nunc non est multum in usu, post p ponitur pro f, ut phas uel fas. Errant eciam secundum Apuleium, qui ponunt h post c, ut pulcher, brachium. Et cum dicitur de michi et nichil, responderet quod debeat dici mihi et nihil, nihil enim componitur a nobis et hilum, quod est illum. Id habent et seruant adhuc aliique nationes, sicut Vngari, qui si eciam in scripto habent hichil et michi, tamen non possunt proferre nisi mihi et nihil. Alię autem non proferunt h post c, eciam habent, ut plerique Gallici et Picardi, ude et dicunt pulcer et mici pro pulcher et michi. Vsus tamen communis modernis temporibus satis preualeat, ut eciam post c aspiracio aliquando ponatur tame in latinis quam in barbaris dictionibus, prepositiones tamen et coniunctiones non debent aspirari, nec cum nota aspiracionis exarari.

Sexto notandum quod sicut antiquitus aliique dictiones erant generis actiui uel deponentialis, uel e conuerso, que modo aliter sunt in usu seu in arte, ita quedam nomina et quedam relativa aut cetere partes orationis similiter aliter declinantur aut habentur quam olim habite sunt. Vnde sicuti ista modernis temporibus solita intelligentibus sunt satis plana, ita dum aliqua uestigia antiquorum more in antiquis libris inueniuntur, precipue in biblia, que tamen salua significacione stare possunt, hec non statim refutanda sunt tanquam falsa, sed ad correctos libros uel ad auctoritatrem habentes differenda seu transmittenda. Quare fertur apud ualde antiquos habuisse eus ea eum tamquam mobile et fortasse si eciam alius alia alium, etc., ubi modo eum et alium in neutro genere non habentur. Nos tamen in biblia nostra, scilicet Cartusie, habemus aliquando eum ut uidetur in neutro genere, ut Ysaie xi capitulo unde dicitur de flumine, et Hester xiii cum dicitur de

signo superbie, et supra in eodem capitulo *nullum alium habentes auxilium*. Sic eciam habemus *confiderunt* in oratione Esdre, *sonauerunt* in psalmo 'Deus noster refugium' et 'Deus quis similis erit tibi', *adiuuauerunt* Eccles. 24, *gemescit* 36, et *iuuenior* capitulo ultimo, tamen ista et similia, si alii libri aliarum domorum habeant ad modum nunc consuetum, scilicet confisi sunt pro *confiderunt*, sonuerunt pro *sonauerunt*, adiuuerunt pro *adiuuauerunt*, gemiscit pro *gemescit*, iunior pro *iuuenior*, etc., non oportet ea emendari, eo quod eciam hec posteriora sepius habeantur in libris et biblis Cartusie. Nec forte in nouis bibliis essent predicta nunc scribenda. Verum in predictis duobus psalmis sonauerunt est emendandum, si non habeatur, et scribendum, cum ita sit ordinis nostri generalis usus; aliter pluribus simul concinentibus, illis quidem sonauerunt, istis autem sonuerunt, fieret dissonancia, nisi generaliter per capitulum auferrentur. Eum autem et alium relatua sic habeantur in predictis locis sicut in Cartusia, quia fortasse habent aliquod occultum antecedens generis sibi conuenientis. Vnde surgit aliud notabile, scilicet quod multe sunt locutiones in sacra scriptura nobis satis obscure que omni modo eciam valde intelligentibus sunt rare seu incomprehensibiles, quia aut relatum clare positum refertur ad antecedens implicitum, vel ulde occultum; quandoque eciam suppositum et appositum, substantivum et adiectivum tam longe a se distant vel alterum eorum latet, sic eciam proposicio forsan aliquando ponitur pro suo casuali expresso. Item et ablatui absoluti vel in designatione consequencie suspensi, aliquae diuersimodi habentur in sacra pagina nobis insoliti, presertim in libris prophetarum, qui nisi per glosam aliquam aut inspirationem diuinam siue per figuram fiant manifesti, quare in eiusmodi cum bona cautela fiat emendacio et secundum formam statutorum. Idem insuper nomen aliquando invenitur proprium et commune, ut Urbanus, Victor, Felix, immo Adam proprium capitulo quinto in Genesi ponitur pro homo, cum deo *dicitur* et *uoauit* nomen eorum *Adam* et ubi nos dicimus filii hominum in Hebreo habentur filii Adami, ut ait Ieronimus.

Septimo notandum quod diversi libri eandem materiam habent varie et nichilominus bene, quia aliqui libri habent figuram alii figuratum, et secundum hoc eadem materia seu idem terminus potest poni in diuersis generibus, numeris, personis, temporibus, et modis, ut exempli gratia: Ieremiah 31 capitulo et ex Egipci assimilatur cedro, et inde aliqui de eo semper habent genus femininum. Alii statim currunt e contrario ad ipsius personam, et sic habent

ibidem genus masculinum, sicut eciam nos similiter in psalmo 'Afferte', et *confringet Dominus cedros Libani et dispersat eos*, alii *eas* eciam nos. Ita eadem dictio latina uel barbara sub eodem sensu scripta inuenitur aliquando in eodem libro, aliquando in diuersis, sicut supra in secundo notabili in parte tactum est. De dictionibus enim barbaris dicit Nicolaus Lira super quartum librum, qui eciam iuxta aliquos Esdre tribuitur, quod sicut in Gallico et Latino differunt dictiones ** in aliqua littera scilicet uel sillaba, presentim in fine. Similiter fit in ceteris linguis, sic dictiones barbare in diuersis libris a diuersis auctoribus posite, ut Addin in Esdre dicitur Addo in libris Regum seu in Paralipomenon. Vnde eciam nomina in Paralipomenon ob hoc differunt aliquando ab hiis, que in libris Regum aut alibi habentur, quia ab aliis et aliis conscripti, ita est de Esdre libris et Neomie, ita secundus Machabeorum aliquando in primo differt, quia ab alio editus, immo et ab eodem editi libri nonnunquam variata habent propria nomina, quia ea que in Genesi sunt ab hiis que in Numerorum libro iterantur sepe in uoce differunt, ut patet de filiis Jacob Egypturn cum suis liberis intrantibus et rursum de Egypto exuentibus, ut Isuar Iessaar Isaar, quorum unum in Genesi, alterum in Numeris, aliud in Paralopomenon habetur et sic de multis aliis, etc.

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