

Introduction to Medieval Studies

LJS 101

Boethius' Latin translation of Aristotle's *De interpretatione* plus some other texts that suggest it was compiled to follow the trivium (grammar, logic and rhetoric)

1. f.1r: [Conclusion of a grammatical work, 7-line verse by Eugene II of Toledo, Isidore's definition of rhetoric].
2. f.1v-53r, 61r-62v: Periermenias Aristotelis / a Boetio translata.
3. f.53v-59v: Periermeniae / Apulei.
4. f.60r: Versus de singulis mensibus / [Decimus Magnus Ausonius].
5. f.60v, 63r: [Sample letter of monk to abbot].
6. f.63r-64r: [Miscellaneous verses, definitions, and biblical commentary].

9th century copy of the text with 11th century additions

11th century notes, glosses, fixes though the 9th century section

Openings of interest:

4v-5r: 11th c on left and 9th c on right

44v-45r: 9th c on left and 11th c on right

The book was misbound at some later point – look at the Monk's letter, which starts on 60v and continues on 63r, with more of the translation of Aristotle in the middle.

Written on parchment, as was typical in the West until the 15th century

Binding: 19th-century English diced russet leather (lower flyleaf has J. Whatman 1832 watermark), bound for Sir Thomas Phillips.

<https://bibliophilly.library.upenn.edu/viewer.php?id=LJS%20101#page/1/mode/2up>

Video orientation: <https://youtu.be/VNezNjIBjto>

Ms. Codex 1566

Book of Hours, use of Metz, 14th century. [Metz, France, between 1375 and 1399]

Books of hours represent a transformation of liturgical practices used in monastic houses for use by laypeople, became popular with the rise of the middle class in the 14th and 15th centuries remained popular into the 16th century

1. f.1r-12v: [Calendar]
2. f.13r-29r: [Matins]
3. f.29v-45v: [Lauds]
4. f.46r-54r: [Prime]
5. f.54v-59v: [Terce]
6. f.60r-64v: [Sext]
7. f.65r-70r: [None]
8. f.70v-80v: [Vespers]
9. f.81r-88r: [Compline]
10. f.89r-107r: [Penitential Psalms]
11. f.107r-112v: Letanie.
12. f.113r-179v: [Officium pro defunctis]

The calendar includes Saint Arnulf (11 October) and Saint Clement (23 November), both bishops of Metz, and the opening miniature of the Hours of the Virgin, showing Mary nursing Jesus (f. 13r), is particularly associated with Metz.

Binding: Modern red velvet over pasteboards with metal clasp.

<https://bibliophilly.library.upenn.edu/viewer.php?id=Ms.%20Codex%201566#page/1/mode/2up>

Video orientation: <https://youtu.be/TmriKatYK3g>

Video facsimile: <https://youtu.be/5GQZQmFvIw8>

LJS 419

Northern Italy, 1400s

Illustrated herbal with three styles of illustration: one group of illustrations following medieval conventions, sometimes with fantastic elements such as human faces, on recto pages through most of the manuscript; another, rougher but more generally somewhat more naturalistic group in ink outline, on verso pages or added alongside earlier color illustrations; and a third group of naturalistic color illustrations of plants including roots, leaves, flowers and fruit on verso pages. Approximately a quarter of the illustrations are accompanied by notes on medicinal properties and preparations of the plants, written in the same ink as the ink outline illustrations, mostly in Italian (the Italian usage suggests the text was written in the Veneto), but occasionally in Latin or a mix of both languages; the notes are written around and sometimes over the illustrations.

Binding: Contemporary (15th-century) limp parchment

Misc Mss Box 23 Folder 24

Lancashire, England, 1270s

Both halves of an indenture recording the resolution before witnesses of a dispute between Lord Robert de Lathom and Peter de Hepay concerning a structure in the communa (township or common land) of Arlawesarwe (Anglezarke), in Lancashire. The same Latin text is written on both in anglicana cursive script. One half is written in twelve lines and on its verso has a modern paper label with the number 536 and an early note in ink, Anlezarke. The other half is written in eleven lines and on its verso has a modern paper label with the number 537 and early notes in ink, Anlesargh and the names of the disputants. The top edges of the two halves fit together along an undulating cut with the word *Cirograffia* written across the cut; the bottom edges are folded with tags, formerly for seals.

<https://colenda.library.upenn.edu/catalog/81431-p3r20s14d>

Ms. Roll 1066

An illuminated chronicle tracing the descent of Edward IV from Adam, through Brut and Arthur (generally following the 12th-century account of Geoffrey of Monmouth), and the historical kings of England. The text draws on other historical authors such as Roger of Wendover, Matthew of Paris, and Ranulf Higden. The latest event in the text is the marriage of Henry VI and Margaret of Anjou in 1445 and the appointment of Edward's father, Richard, duke of York, as regent in France; the illustration of Edward IV as king must be from his accession in 1461 or later. On the verso (outer surface of roll) is the *Compendium historiae in genealogia Christi* attributed to Peter of Poitiers, illustrated with drawings, followed by a diagram of Roman emperors and Christian popes.

(It's not reasonable for me to show this in person, but I encourage you to share the video below with your students so they can see how the roll requires two people to maneuver it; the online project has a complete transcription and identification of the illustrations)

<https://bibliophilly.library.upenn.edu/viewer.php?id=Oversize%20Ms.%20Roll%201066#page/1/mode/2up>

Online project: <http://sceti.library.upenn.edu/msroll1066/membrane1.cfm>

Video: <https://youtu.be/VkDXiOfYRYk>

Oversize LJS 24

Medical Miscellany

Paris, between 1225 and 1275

Collection of standard 13th-century medical texts with inhabited initials showing medical scenes. 5 works of Isaac Israeli concerning diet, urine, fevers, and the elements, which were translated into Latin in the 11th century by Constantine the African, a Benedictine monk, comprise most of the manuscript. These are preceded by a brief introduction to Galen and 2 short works on the pulse. Most of the illuminations depict Dominican monks teaching and tending to patients. Written in Paris in the mid-13th century.

Dominican doctor teaching clerics (f. 1r);
Dominican doctor taking a pulse, f. 6r;
Dominican doctor at a table, f. 7v;
laymen at a feast, f. 16r;
Dominican doctor, servant, and patient, f. 65r;
Dominican doctor teaching laymen, f. 91r;
Dominican doctor reading, f. 92v;
man covering patient with cloak, f. 94v;
Dominican doctor and layman, f. 98r;
man bringing poultice to patient, f. 103v;
Dominican doctor with urine flask and patient, f. 121v;
Dominican doctor reading, f. 137r)

Binding: Early 18th-century mottled calf, gilt with Dysart arms on covers and spine label
Theorica practica.

<https://bibliophilly.library.upenn.edu/viewer.php?id=Oversize%20LJS%2024#page/1/mode/2up>
Video orientation: <https://youtu.be/Q-bOIXsHGul>

LJS 463

Medical and astrological miscellany

Calendar for the diocese of Constance, combining liturgical and medical information, followed by a compilation of German texts concerning astrology and medicine. Signed in Buchau (near Biberach), northeast of Lake Constance in southern Germany, 1443.

1. f.1r-18v: [Calendar for the diocese of Constance]
2. f.19r-28v: [Treatise on the signs of the zodiac]
3. f.29r-40r: [Treatise on the planets and their children]
4. f.40r-42r: [Treatise on the skies]
5. f.42r-46r: [Treatise on the four complexions or temperaments]
6. f.46r-72r: [Instructions on bloodletting, cupping, bathing, and the power of air, and recipes for various powders]
7. f.73r-74r: [Genealogical notes concerning the Gundelfingen family]

Illustrates the practical role that astrology played in medicine; contrasts with LJS 24

Binding: Pressed pigskin with metal clasps.

<https://bibliophilly.library.upenn.edu/viewer.php?id=LJS%20463#page/1/mode/2up>

Video orientation: <https://youtu.be/tmZh4woQEX4>

Ms. Codex 747

[France, 1250-1300]

Verse paraphrase of the Bible: Old Testament (excluding Psalms, prophets and some other books) (f. 1-109v); New Testament (Gospels and Acts, excluding Epistles and Revelation) (f. 109v-149v). Written in France, mid-13th century.

Binding: Modern half leather over wooden boards with old guards (2 vellum incunable leaves from a canonical text with commentary, probably printed by Peter Schöffer of Mainz). Origin: Written in France, mid-13th century (Zacour-Hirsch).

<https://bibliophilly.library.upenn.edu/viewer.php?id=Oversize%20Ms.%20Codex%20747#page/1/mode/2up>

Ms. Codex 236

[France?], [122-?]

Vulgate Bible with prologues by Jerome and illuminations. The biblical text is prefaced by the Interpretationes nominum hebraicorum (f. 2r-27r), attributed to Jerome in the Middle Ages, and the apocryphal Prayer of Manasseh (f. 27v), attributed to Solomon in its rubric. The Prayer of Manasseh more commonly appeared at the end of 2 Chronicles, where in this Bible a rubric (f. 163r) directs the reader to the prayer's location. The biblical text is followed by a calendar of the Church year (f. 400v-401v), a missal (f. 402v-420v), including the ordinary from the canon through the communion and propers for Sundays and feasts throughout the year, and a breviary (f. 421r-458v), with nine lessons for major feasts, so not for a monastic context. The manuscript also includes a table of Epistle and Gospel incipits (f. 460r-462v), which is a later addition.

To contrast in size with Ms. Codex 747

Binding: 18th-century French brown morocco, wearing slightly at the hinges; metal clasps; gold leaf on spine; marbled endpapers.

<https://bibliophilly.library.upenn.edu/viewer.php?id=Ms.%20Codex%20236#page/1/mode/2up>

Video orientation: <https://youtu.be/yUQb64JqeAE>

Ms Codex 201

[England, late 14th to early 15th century]

New Testament translated by John Wycliffe, also includes poems and other scriptural, liturgical and devotional works.

Contents: Selections from a Wycliffite Floretum or Rosarium (f. 1v) -- A collection of authorities, including Bernard, Augustine, Jerome, Ambrose, and Sts. Peter and Paul, on matters of priestly behavior; inc.: I wonder seip̄ Sent Bernard of what order ben oure clerkis for in gederung of worldly goodis þey ben as lewed men (ff. 1v-3v) -- A Middle English moral poem; inc.: Whanne þou art stered to don amys bihold þisilf and þenk on þis (f. 4r) -- New Testament in the translation of John Wycliffe (ff. 5r-226v) -- A short Latin explanation of why the priest prays before distributing the sacrament; inc.: Sacerdos ad digne sumendum corpus (f. 226v) -- Fragment of Middle English homiletic treatise Memoriale Credencium (f. 226v) -- Six verses from the Gospel of John, Chap. 1 (f. 227v) -- A calendar of the lessons [Epistles and Gospels for the liturgical year, after the use of Salisbury] (ff. 228r-236r) -- A nine-line poem in Latin hexameters [four lines conform to Hans Walther, Initia Carminum Versuum Medii Aevi Posterioris Latinorum, no. 6348] (f. 237r) -- List of the names of all the books of the Bible -- Another group of extracts from a Floretum, with summaries of various books of the New Testament (ff. 238r-239r).

Wycliffe was a 14th century scholastic philosopher, theologian, reformer, priest, and a seminary professor at the University of Oxford. He became an influential dissident within the Roman Catholic priesthood during the 14th century and is considered an important predecessor to Protestantism. He directed a translation of the Bible into English, a copy of which we have here. He remained xx after his death. He died of natural causes in 1384. In 1415 his writings were banned and he was declared a heretic. In 1428 his body was disinterred and burned.

The autograph of Gilbert, Bishop of Bath and Wells, appears on f. 1r. This office was held by two men named Gilbert: Gilbert Bourne, in office 1554-1560; and Gilbert Berkeley, in office 1560-1581. The binding is 16th century – perhaps it was bound by this Bishop Gilbert, although there's not really a way to tell

First few folios are a variety of short texts in different hands. The Gospel is written in a single hand. This doesn't necessarily mean it's all by the same scribe; it could have been written by a group of scribes who work in the same scriptorium and write in a very similar style

p. 63: Gospel of John

<https://bibliophilly.library.upenn.edu/viewer.php?id=Ms.%20Codex%20201#page/1/mode/2up>