

***Biblia quasi in saculo: Summarium Biblie* and Other Medieval Bible Mnemonics¹**

Lucie Doležalová (Prague)

The Bible was read, interpreted, depicted and retold throughout the Middle Ages and affected all strata of medieval society. Biblical versifications are a specific type of text dependent on the Bible. They do not form a coherent group, however; it seems that the idea to create a version of the Bible in verse appeared independently at different times in various contexts. In the Late Antiquity the Bible was versified by Classically educated converts in order to dress up the ‘correct’ contents into a nice form complying with the rules of Classical rhetoric. Thus, Late Antique biblical poems are complex, full of sophisticated allusions, and (unlike the Bible itself) pleasing to the ear of the Roman intellectual elite. The biblical poems of the High Middle Ages, on the other hand, are primarily works of theologians; they were aimed at other theologians, monks, and students and resemble biblical commentaries. Finally, in the Late Middle Ages, biblical versifications, usually written by simple monks or preachers, tried to facilitate remembering the Bible’s contents. Many of these poems, although not great literary achievements, circulated very widely.

One peculiar text stands at the edge of this literary type. It consists of 212 hexameters summarising the Bible (except for the Psalms), which, however, are virtually impossible to read and enjoy as poetry. They are a result of extreme condensation: each biblical chapter is represented by a single word (or two words, maximum). Thus, the text begins:

*Sex. prohibet. peccant. Abel. Enoch. Archa fit. Intrans
egreditur. dormit. variantur. turris. it abram.*

(Six. He forbids. They sin. Abel. Enoch. The arc is built. They enter.
He comes out. He sleeps. They change. Tower. Abram goes.)

It is traditionally called *Summarium Biblie*, but in manuscripts it is most frequently transmitted without title or author. The problem of its authorship is

¹ This study is a work in progress, made available thanks to a junior research grant from the Grant Agency of the Academy of Sciences of the Czech Republic no. KJB801970701 and thanks to a Franklin Research Grant from the American Philosophical Society. More definitive results are planned for publication in *Archivum Latinitatis Medii Aevi* in 2008.

complex.² It seems (but still has to be verified) that the generally accepted and repeated authorship of Alexander de Villa Dei (c. 1170-c. 1240) is based merely on its similarity to Alexander de Villa Dei's *Doctrinale puerorum*,³ a versified grammar widely popular until the sixteenth century, summarised in a similar extreme way. It is condensed to such a degree that it can be understood only by those who already know; no one can use it without prior explanation. There is no proof of the authorship of *Summarium Biblie*, however.⁴

Both these texts, once learnt by heart and understood, seem to be a quick and practical means of retrieving important information (whether the contents of the Bible or Latin grammar rules and exceptions⁵). This is also the reason why both *Doctrinale* and *Summarium Biblie* are usually accompanied by notes (either marginal or superscript, either contemporary or added later).⁶ The notes providing further information and explanation differ in different manuscripts; their length varies from a few words to a whole paragraph on each word.

² In manuscript catalogues, the text, if identified, is predominantly linked to Alexander de Villa Dei (thus also in Stegmüller's *Repertorium Biblicum* (hereafter: *RB*)). At the same time, several more careful scholars express doubts about this attribution. Richard Sharpe, for example, lists only *Doctrinale*, *Carmen de algorismo*, and *Massa compoti* among Alexander's works in his *Titulus: Identifying Medieval Latin Texts* (Turnhout: Brepols, 2003), p.32-33. The less frequent attribution to Alexander Neckam (1157-1217), the author of several biblical tools, has also been proposed with hesitation (thus, e.g., in M. Esposito, "On Some Unpublished Poems Attributed to Alexander Neckam," *The English Historical Review* 30 (1915): 466, no. 27). Only a few manuscripts connect the text with a name, among them Albertus Magnus (e.g., Melk 1059), Bartholomeus Tridentinus (Paris BNF lat. 2477), and even Iohannes Chrysostomus in Vat. lat. 1027 (with a note on f. 7v: *Expliciunt versus supra utrumque testamentum, quidam dicunt cristosomum composuisse quamvis grecus fuerit* – "the verses on both the Testaments end; some say that they were written by Chrysostomus although he was a Greek").

³ The text was edited by Dietrich Reichling, *Das Doctrinale des Alexander de Villa-Dei. Kritisch-exegetische Ausgabe*, Monumenta Germaniae paedagogica 12 (Berlin: Hofmann, 1893). For further details see Reinhold F. Glei, "Alexander de Villa Dei (ca. 1170-1250), *Doctrinale*," in *Lateinische Lehrer Europas. Fünfzehn Portraits von Varro bis Erasmus von Rotterdam*, ed. Wolfram Ax (Köln: Böhlau, 2005), 291-312.

⁴ Karl Julius Neudecker, *Das Doktrinale des Alexanders de Villa-Dei und der lateinische Unterricht während des Mittelalters in Deutschland* (Pirna: J. J. Eberlein, 1885) notes that there is a single manuscript including both *Summarium* and *Doctrinale*. He is to my knowledge the first to point out the discrepancy between the general acceptance of the authorship and complete lack of proof or even indications for it.

⁵ Besides these condensations, a poem on *Libri Decretalium* was created in the very same way – each chapter is represented by a single word and the poem is accompanied by interlinear glosses. This text also remains (to my knowledge) unedited. It appears, for example, in manuscript Mainz I.22 (from 1413). There, on f. 347v, it follows *Summarium* without any interruption and since it has the same layout it is easy to mistake it for a continuation of *Summarium*.

⁶ Some of the glosses to *Doctrinale* have been edited and commented on by Tony Hunt, *Teaching and Learning Latin in Thirteenth-Century England* (Cambridge: Cambridge University Press, 1991).

The text is one of the opuscles dismissed by earlier scholarship. For example, *Histoire littéraire de la France*, a common work of French Benedictines, reads on this subject: “Dans le discours sur l’état des lettres au XIII^e siècle, nous avons donné un exemple de ce travail ingrat autant qu’inutile, ce qui nous dispense de nous arrêter plus long-temps sur l’ouvrage.”⁷ But medieval readers must have seen it differently, since there are, to my knowledge, almost 300 surviving medieval manuscripts of the text⁸ and this number is by no means final; many more manuscripts wait to be discovered.

A search for the manuscript is complicated due to a number of reasons. Since the text is quite brief, transmitted mostly anonymously and often without a title, it is often not recorded in manuscript catalogues. Furthermore, its incipits vary because of the various added glosses, which are sometimes fully integrated in the text, and because many surviving copies are only fragments.⁹

What further complicates the situation is the fact that this text can be found in manuscripts under various titles, which, at the same time, are not restricted to this text; they are often used to indicate other Biblical mnemonic aids. For example: *Biblia pauperum*¹⁰ is a title normally referring to a shortened Bible invariably accompanied by large illuminations, always in couples pointing out the correspondence of the Old and the New Testaments.¹¹ *Biblia versificata*¹² normally refers to Peter Riga’s *Aurora*. Other titles include *Versus super Bibliam*,¹³ *Biblia accurtata*,¹⁴ *Capitula biblie metrice*,¹⁵ *Versus super totam bibliam*,¹⁶ or *Registrum Biblie*.¹⁷

⁷ *Histoire littéraire de la France* 18, p. 207.

⁸ Stegmüller notes 47 manuscripts (RB 1175-1182), Walther says that he knows of 80 but does not cite them (Walther, *Initia carminum* no. 10.286, 16.757, and 17.610). I have noted 291 manuscripts without conducting a coherent careful search, which would surely reveal many more. Most of the manuscripts date from the 15th century, only a few were written in the 13th and 14th centuries.

⁹ The New Testament is often transmitted separately. It begins: *Natus. adoratur. lotum. temptat. beatus*. It is listed in Walther’s *Initia carminum*, no. 11620, as an independent poem under the (not very well-fitting) title *De nativitate Christi*. In addition, there are many real fragments – only a few lines added in the margins of other texts or fragments on codex fly-leaves (for example, folio 0v of Melk 681).

¹⁰ Appearing, for example, in Vienna Pal. Lat. 1122, Melk 918, or Wilhering IX, 124. In the last manuscript, *Biblia pauperum non tamen completa* is the title in the table of contents on f. 15v; there is no title on f. 26r where the text begins.

¹¹ See, e.g., Maurus Berve, *Die Armenbibel: Herkunft Gestalt Typologie: Dargestellt anhand von Miniaturen ans der Handschrift Cpg 148 der Universitätsbibliothek Heidelberg* (Beuron: Beuronischer Kunstverlag, 1969).

¹² E.g., Salzburg, St. Peter Abbey b VIII 14 (14th c.).

¹³ There are variations on this title, for example, *Versus super totam Bibliam et fere quelibet dictio comprehendit unum capitulum secundum registrum infra scriptum etc.* (Ms. Melk 1793, 15th century, f. 235v).

¹⁴ E.g., Vienna Pal. Lat. 3736 (from the year 1460).

¹⁵ E.g., Vienna Pal. lat. 14426 (15th c.).

¹⁶ E.g., in Melk 1793 (15th c.) the whole title reads: *Incipit versus super totam Bibliam et fere quelibet dictio comprehendit unum capitulum secundum registrum infra scriptum*.

Several titles are rather descriptive notes. For example, *Summaria compilatio metrificata docens quid communius et utilius continetur in unoquoque capitulo tocius biblie unde quodlibet verbum unius capituli sententiam tenet*¹⁷, *Tabula super totam Bibliam metricè compilata*,¹⁸ or *Isti versus utiles sunt ad retinendum memoriter nomina et ordinem Biblie*.²⁰ In Vienna Pal. Lat. 4129 the whole title reads: *Tabula super biblia per versus composita universos libros biblie continens omniaque capitula et de quo agatur in eisdem*, and it is followed by *Librorum ordo*, an 11-line poem on the order of the books of the Bible, and, curiously enough a text called *Summarium Biblie*, which is actually a prose text briefly summarising the contents of individual parts of the Bible. This is a frequent occurrence as well: finding a text entitled *Summarium biblie* does not mean finding the *Sex prohibet peccant* text; various other biblical memory aids can be copied under this title.

Thus, looking for one particular biblical mnemonic aid one encounters a whole group of other texts with a similar function. Some are in verse, others are in prose, some summarise the whole Bible, others only its parts (as, for example, a brief poem on the ten plagues of Egypt or the Decalogue). Many are indicated in already existing repertories larger in scope,²¹ but there is no study analysing them as a group with an inner classification, temporal and spatial distribution or change in their popularity.²²

There are, first, condensed Bibles in verse. Among the High Medieval versified Bibles which present the Biblical story together with its meaning for a Christian in an easily accessible manner (such as Lawrence of Durham's *Hypognosticon* or Alexander of Ashby's *Brevissima Comprehensio historiarum*²³), Peter Riga's *Aurora*²⁴ is encountered the most frequently. Versified Bibles from the Late Middle Ages, much more clearly linked to their primary mnemonic

¹⁷ E.g., Göttingen 298 (336).

¹⁸ Cambridge, St. John's College 179.

¹⁹ Uppsala, Univ. Library C 172. There are many biblical tools and indices the title of which begins with *tabula*.

²⁰ Zwettl 81.

²¹ Especially Stegmüller's *RB* and Walther's *Carmina*.

²² There is only an excellent survey of versified Bibles until the mid-13th century, by Greti Dinkova-Bruun, "Biblical Versifications from Late Antiquity to the Middle of the Thirteenth Century: History or Allegory?" in *Poetry and Exegesis in Premodern Latin Christianity. The Encounter between Classical and Christian Strategies of Interpretation*, ed. Karla Pollmann and Willemien Otten (Leiden: Brill, 2007), 315-342.

²³ Edited by Greti Dinkova-Bruun, *Alexandri Essebiensis Opera omnia, Pars II: Opera poetica*, Corpus Christianorum Continuation Mediaevalis CLXXXVIII A (Turnhout: Brepols, 2004), 1-149.

²⁴ Edited by Paul Edward Beichner, *Aurora Petri Rigae Biblia Versificata*, Publications in Medieval Studies 19, 2 vols. (Notre Dame IN: Medieval Studies Institute, 1965). A new edition is currently being prepared by Greti Dinkova-Bruun, who has also dealt with a great number of other works of Biblical poetry.

function, appear in this context more often. *Roseum memoriale*²⁵ by Petrus de Rosenheim (1380-1433)²⁶ and *Biblia metrica*²⁷ Johannes Schlitpacher de Weilheim (1403-1482) were especially widely diffused.²⁸ These texts condense the Bible in a systematic way – each biblical chapter is summarised in a half-verse, one verse, or two verses; the whole is an abecedary poem. At the same time, the condensation is not as extreme as in the case of *Summarium* – the verses have syntax and meaning – it is possible to read the whole as a poem rather than as a list.

Second, there are numerous variations of brief poems on the order of the biblical books. These often immediately precede or follow *Summarium* in the manuscripts. Most frequently, there is a poem which is almost a simple list of abbreviated individual chapter titles in the correct order, beginning *Sunt Genes. Ex. Le. Nu. Deu. Josu. Jo. Ruth. Reg. Paral. Es. Ne...* Its more elaborated variant begins:

*Post pentateucum sequitur Iusue Iudicum Ruth
Hinc Regum paralipomenon Job postea Psalmi.*²⁹

The number of chapters each biblical book contains is frequently found superscript to these verses over the book titles. Alternatively, there are verses which integrate the chapter numbers, but they are not always real verses – the way they are written varies widely. Compare, for example, the beginning:

*Quinquaginta Genesis, minus exodus decem, Leviticus viginti dat et hepta.
Dant numeri triginta sex, inde Deuteronomium duo demit*³⁰

with:

*L genesis minus exo decem le vigen dat et epta.
dant nume triginta sex inde deu duo demit...*³¹

Other verses include much-condensed contents of the chapters, e.g., one beginning *Intrat in Aegyptum Genesis liber, Exodus exit.*³²

²⁵ RB 6836 and 9786, Walther 1648. It is also called *Rosarium Biblie*, *Metra super utrumque testamentum*, or *Mnemosinon, id est Bibliorum memoriale Carmen* in the manuscripts. The New Testament is often transmitted separately as *Rationarium Evangelistarum*. It includes a dedication prologue to Cardinal Branda, in which Peter explains the structure of the text.

²⁶ For details see Hellmut Rosenfeld, "Petrus von Rosenheim," *Biographisch-Bibliographisches Kirchenlexikon* vol. 7 (1994), col. 377-379, which also contains further references.

²⁷ RB 4949 (7 manuscripts listed and 2 incunables: *Memoriale seu fragmentum bibliae totius metricum* (1438), or *Gemma Biblie seu memoriale minus Bibliae* (1447).

²⁸ See Stephan Freund, "Johann Schlitpacher von Weilheim," in *Biographisch-Bibliographisches Kirchenlexikon* vol. 9 (1995), col. 298-301, which also contains further references. There are many more such texts, but they were less popular. For example, *Margarita Biblie* by Guido of Ferrara (died 1331) dedicated to Pope Clement V; see RB 2754 and 2755.

²⁹ E.g., in Dublin, Trinity col. 37 (G.2.13), f. 2, Lyon BM 445, f. 213, or Melk 1059, 288.

³⁰ See RB 8615; this text frequently appears together with *Summarium*, too.

³¹ Thus it is, e.g., in Vienna Pal. lat. 1728.

³² See RB 11373.

Third, there are verses on particular topics rather than the whole Bible. There are various short verses clarifying the family relationships of the three Maries,³³ verses on the ten plagues of Egypt,³⁴ the Decalogue,³⁵ or various other topics or stories.³⁶ Genealogies of Christ (that is, Matthew 1:1-17 in verse³⁷) seem to have been the most popular; among them the most widely diffused is the *Compendium historiae in genealogia Christi* (also called *Arbor historiae biblice*, *Compendium veteris testamenti*, *Genealogia historiarum*, or *Summa historiae*

³³ The most popular one begins *Nupta fuit Ioachim mater prius Anna Maria* and was ascribed to Bernard of Clairvaux (Ulysse Chevalier, *Repertorium hymnologicum. Catalogue des chants, hymnes, proses, séquences, tropes en usage dans l'église latine depuis les origines jusqu'à nos jours*, vol. II (Leuven: Société des Bollandistes, 1897), no. 12629) but there are many variants on this theme (see, e.g., Chevalier, *Repertorium hymnologicum* no. 1112 or 23009), some also in prose.

³⁴ The most popular was that ascribed to Hildebertus Cenomanensis (inc. *Prima rubens unda, ranarum plaga secunda*; RB 8379 and 10238. A variant is edited in PL 171, col. 1436; a more recent edition is found in Scott A. Brian, *Hildeberti Cenomannensis episcopi Carmina minora* (Leipzig: Teubner, 1969), no. 34). There are also, however, several more condensed ones – e.g., that attributed to William de Montibus begins: *Sanguis rana culex musce pecus ulcera grando/ brucus caligo mors pignera prima necando* (see Joseph Goering, *William de Montibus: The Schools and the Literature of Pastoral Care* (Toronto: Pontifical Institute of Mediaeval Studies, 1992), no. 1046), or another that starts: *sanguis rana culex vesicae musca locusta* (RB 11304, in some codices with *Summarium*).

³⁵ The ms. Lilienfeld 145 mentioned above includes a ten-line poem on f. 161r combining the Decalogue with the ten plagues of Egypt:

*Unus adoretur Deus et sanguis minuetur
vanum videtur nomen nec rana timetur
sabbata sacrentur per qua cynifes abiguntur
patris honorentur carnes musceque prementur
si non occides peccorum nil morte relides
non mechando vides sic vulnera turgida rides
cum non furatur nec grandinis igne tonatur
si non testatur res facta locusta fugatur
fratris nolle thorum tenebris illustrat amorum
nec res velle thorum salvat primogenitorum.*

A different, more diffused, poem attributed to Engelbert of Admont (1250-1331) is based on the same idea, beginning: *Prima rubens unda deitatem mens colae munda*.

³⁶ Also *Versus de personis Veteris Testamenti exemplis vitiorum et virtutum* (inc. *Lucifer, Antiochus, Nemrotht, Nebuchodonosor, Phariseus*; see Morton L. Bloomfield, *Incipits d'oeuvres relatives aux vertus et aux vices 1100-1500* (Cambridge MA: The Mediaeval Academy of America, 1979), no. 2984, p. 257; no. 5928, p. 512; and no. 0061, p. 19) is found together with *Summarium*. Among the shorter verses, a particularly interesting one is a Biblical anthology consisting of 103 poems on the Old and New Testaments forming a part of manuscript XVI Q 14 from the York Minster Library. It was discussed and edited by Greti Dinkova-Bruun, "Medieval Latin Poetic Anthologies (VII): The Biblical Anthology from York Minster Library (Ms. XVI Q 14)," *Mediaeval Studies* 64 (2002): 61-109.

³⁷ For an example see Greti Dinkova-Bruun, ed. *The Ancestry of Jesus. Excerpts from Liber generationis Iesu Christi filii David filii Abraham* (Matthew 1:1-17), Toronto Medieval Latin Texts 28 (Toronto: Pontifical Institute of Mediaeval Studies, 2005).

bibliae)³⁸ written by Peter of Poitiers (Petrus Pictaviensis, 1130-1205). It is also a kind of summary of the Bible, but this time the stress is placed on the genealogy of Christ, that is, on the Biblical characters in their temporal sequence. The text became very popular; it often accompanied Peter Comestor's *Historia scholastica* in manuscripts. It was also often copied on a roll and illuminated – it had the form of a genealogical tree with notes on the individual characters, their Biblical stories and importance within Christianity. The glosses often address theological questions and provide quotations from church authorities.³⁹

In the vicinity of these texts one frequently finds various biblical alphabetical tools and indices – concordances, subject lists, indices of difficult words or names (the most frequent among these are *Interpretationes nominum hebraicorum* attributed to Jerome), but also various more literary biblical explanations.⁴⁰ It is difficult if not impossible to draw a borderline not only between verse and prose but also between a poem and a list, a literary achievement and a mere tool. For example, the verses on the order of the biblical books often look like a simple list of the biblical books, but sometimes several words are added so that the rhythm becomes more regular. There are various degrees of abbreviation and addition of other words besides the names of the books; also, the number of chapters each book contains is sometimes just superscript, other times fully integrated into the poem.

The same applies to *Summarium* itself; while many manuscripts respect the verses in their layout, there are several in which the layout does not suggest in any way that the text was perceived as a poem (e.g., it is written in a column, or in three columns, or there are comments on each word as long as a paragraph so that there are only 3-4 catchwords on a page, etc.). Then it is reminiscent of another frequent biblical memory aid in prose consisting of incipits for each chapter accompanied by explanatory glosses. Such a text is included, for example, in manuscript Lilienfeld 145 (early 14th c.), where it is entitled *Biblia pau-*

³⁸ See RB 6778, which lists numerous manuscripts.

³⁹ For details see Stella Pantayotova, "Peter of Poitiers's *Compendium in genealogia Christi*: the early English copies," in *Belief and Culture in the Middle Ages: Studies Presented to Henry Mayr-Harting*, ed. by Richard Gameson and Henrietta Leyser (Oxford: Oxford University Press, 2001), 327-341; and Hans-Eberhard Hilpert, "Geistliche Bildung und Laienbildung zur Überlieferung der Schulschrift *Compendium historiae in genealogia Christi* (*Compendium veteris testamenti*) des Petrus von Poitiers (+1205) in England," *Journal of Mediaeval History* 11:4 (1985): 315-331; Aurora Di Mauro, "Un contributo alla mnemotecnica medievale: Il *Compendium historiae in genealogia Christi* in una redazione pisana del XIII secolo," in *Il codice miniato: rapporti tra codice, testo e figurazione. Atti del III Congresso di Storia della Miniatura*, ed. Melania Ceccanti and Maria Cristina Castelli (Firenze: Olschki, 1992), 453-467.

⁴⁰ For example, the biblical tools attributed to Alexander Neckam or a popular text usually called *Solutiones contrariorum Bibliae* (RB 9090; inc. *Ego non iudico quemquam. Dictative. Omne iudicium dedit Filio. Prolative*).

perum and is followed immediately by the *Summarium* discussed here, entitled *Biblia pauperum metrica*.⁴¹

These Biblical mnemonic texts do indeed form a distinct group. Besides their wandering titles, the texts themselves appear combined with one another in manuscripts. For example, biblical manuscript Paris BNF lat. 171 (13th c.) has a fragment of *Summarium* (Ge-Le 11) on f. 433v, into which, after Exodus, the poem on the ten plagues of Egypt (ascribed to Hildebertus Cenomanensis⁴²) is inserted without any break. Furthermore, there are manuscripts of Petrus Rosenheim's *Roseum memoriale* with the catchwords of *Summarium* added in the margins of the relevant lines. *Summarium* is also found combined with another biblical mnemonic verse (inc. *Ante fit lux producitur, dividens undas et gregat*⁴³) in manuscript Oxford, Bodleian library, Bodley 801 and Wien Pal. 14426. In this summary, each Biblical chapter is represented by two lines and the corresponding catchword for *Summarium* is added, together with a short gloss, in the margin. In the Oxford manuscript, there is a prologue of which the beginning could fit a number of other texts from the group:

Quoniam modernis temporibus nonnulli non solum ex simplicibus, verum etiam, quod deterius est, expertis et sufficientibus promptiores inveniuntur ad disputandum de uno sophismate, quam ad referendum seu quotandum unam historiam biblie. hoc ut presumo magis proveniat ex memorie labilitate quam ex studii ignorancia seu tepiditate, vere ego qui Iohannes vocor celitus ante datam isti defectui qui tamen bonum impedit cupiens obsistere omnisque de cetero volens reddere non solum benivolos seu promptos ad studendum imo etiam facillimos ad retinendum omnium biblie librorum hystorias sub brevissimo compendio statui comprehendere ut confusione seu prolixitate earum vitata et ad brevitatem reducta facilius omni excluso labore imprimi memorie valeant et semel impresse removeri ab eadem fere oblivisci nequeant. Huiusmodi autem processus quo in isto opusculo intendo procedere ne quid esset obscurus sive difficilis simplicibus non erit in metro exámetro seu pentámetro sed potius in stilo rithimico et plano per litteras tamen alphabeti regulato ex eo quo per stilum huiusmodi... (f. 67r)⁴⁴

And even prologues – not only the titles – vary among the texts of this group. The *Compendium historiae in genealogia Christi* by Peter of Poitiers, already mentioned, is sometimes accompanied by a prologue:

Considerans scripture sacre prolixitatem necnon et difficultatem, scholarium quoque circa studium sacrae lectionis, maxime illius, quae in historiae fundamento versatur, negligentiam quorundam quoque ex ino-

⁴¹ The version of the *Summarium* as copied in this manuscript is given in the Appendix.

⁴² See note 34.

⁴³ See RB 2308 (Franciscus Gothus), 4127 (Iohannes), and 4747 (Iohannes Castellensis = von Kastl (fl. 1339).

⁴⁴ After this, the author discusses the alphabetic character of the text in detail.

pia librorum imperitiae suae solatium quaerentium, volentibus quasi in sacculo quodam memoriter tenere narrationes historiarum, tentavi seriem sanctorum patrum, a quibus per Leviticum et regalem tribum Christus originem habuit, cum eorum operibus in unum opusculum redigere... usque ad Christum, finem nostrum, perduxì.

The prologue stresses the abundance and difficulty of existing texts and scholarship in which one easily gets lost, together with the consequent need for condensation and abbreviation. This is a topos reappearing in medieval prologues, since many medieval authors present themselves as mere mediators of already expressed thoughts – as those who condense, select the most important and order (but never make up or invent) – so that a reader does not have to go through large existing volumes but would have their core at hand. This is connected with showing their modesty by calling their works *opuscula*.⁴⁵ One would, therefore, not be surprised to find a similar prologue preceding a similar text.

Yet, in ms. Oxford, Bodleian library, Marshall 86⁴⁶ on f. 100r, not a similar but almost exactly the same text is attached to *Summarium Biblie*:

Scripture sacre considerans prolixitatem nec non et difficultatem scolarium quoque circa studium sacrae lectionis et maxime bibliotice [!] negligenciam et presentim quorundam ex inopia librorum impericie sue solacia quaerencium. Volensque quasi in saculo quodam memoriter tenere narrationes historiarum, temptavi seriem librorum biblie a genesis scilicet incipiens et usque ad apocalipsim perducens in unum redigens opusculum compendiose metricè compilavi.

Tracing the exact transmission and adaptation of this prologue⁴⁷ as well as an analysis of the whole large group of biblical mnemonic texts⁴⁸ is a task exceeding the scope of the present study, which simply aims at pointing out the existence and great popularity of the ‘genre’.

* * *

⁴⁵ Another reappearing feature, missing here, points out that the author would not dare to write the present text but he was (repeatedly) asked to do so by his friends (colleagues, students, or superiors). The author then usually asks the reader to be benevolent and proceeds to encourage anyone more able to correct his attempt.

⁴⁶ The ms. previously had shelfmark Add B.28 and is described in second volume of Madan’s *Summary Catalogue* under number 5297 on pages 1001-1002. It consists of five originally independent parts from the first half of the fifteenth century. The fifth part, ff. 100r-107v, contains only *Summarium Biblie* up to the Book of Kings IV.

⁴⁷ Beside this manuscript, the same prologue seems to be attached to *Summarium Biblie* in ms. Innichen III c. 11 and in Munich clm. 14023. In ms. Heidelberg, Cod. Pal. Germ. 110 it is attached to Peter of Rosenheim’s *Roseum memoriale* in its German translation.

⁴⁸ In the future I plan to provide a list of all the biblical mnemonic texts I have encountered, together with their incipits, lists of manuscripts containing them, and bibliography.

Like other texts from the group, *Summarium Biblie* appears, on the one hand, in Bible codices (either at the beginning or the end), and, on the other hand, in miscellanies together with various shorter texts on theology, morals, practical advice, notes, excerpts, recipes, etc. The link to the Bible codices supports the idea that the text was indeed used as a biblical memory tool. Several of its titles imply that it may even have been perceived as a kind of table of contents to the Bible. Its inclusion in the miscellanies with various types of opuscles suggests that it was also approached as a kind of useful curiosity. One manuscript, Vat. lat. 1027 (from 1453), is proof that the *Summarium* was learnt by heart by youths – at the beginning of the text, on f. 6v, it says: *Hos versus adolescentulus cordetenus studui*.

The text seems to promise that by learning its 212 verses, one can recall at any time the contents of each Biblical chapter. But what is the ‘content’ of a particular Biblical chapter – the story, the heroes appearing in it, an important quotation, or its interpretation? Looking more closely at the text itself, one notices a difference in ways the catchwords are chosen. The books with a story have chapters represented by ‘real’ catchwords, words that remind one of the basic plot. They are usually nouns (personal names, place names, extraordinary objects) or verbs in a definite form (he forbids, they sin, he sleeps, etc.).⁴⁹ The books without a clear story, as, for example the Epistles of Paul, are rather represented by the beginnings of frequently quoted passages. Thus, in such books, pronouns and conjunctions also appear. For example, *Ad Collossenses* (according to Lilienfeld 145, f. 19v):⁵⁰

<i>per sanguinem crucis</i> ⁵¹	<i>vos decipiat</i> ⁵²	<i>sunt querite</i> ⁵³	<i>sermo vester sit conditus</i> ⁵⁴
1.	2.	3.	4.
<i>pacificans.</i>	<i>ne quis.</i>	<i>que sursum.</i>	<i>sal sit in ore.</i>

Sometimes a word is chosen that is repeated in the particular chapter. Thus, the last chapter of the Apocalypse is represented by *venio iam* (I am already coming). *Venio* appears there in verses 7, 12, and 20 either with *cito* or *velociter*. Using *iam* instead does not really change the meaning but better fits the rhythm and adds an inner rhyme to the *Summarium* verse, which reads: *Flebunt. ad cenam. surgunt. sponsam. venio iam*. Or, the second chapter of the Third Book of Kings is represented by *sedet*. Solomon sits twice in the chapter – in verse 12 he

⁴⁹ Such is, for example, *dormit* (he sleeps) for chapter 9. It evokes questions like: Who sleeps? Noah. Why does he sleep? Because he got drunk. Why did he get drunk? Because he was the first one to plant a grapevine and did not know about its effects. How does Noah sleep? He sleeps uncovered, his sons notice it and cover him, but when Noah wakes up he curses Canaan, etc. The word indeed helps to evoke the whole story.

⁵⁰ For more examples see the Appendix.

⁵¹ Col 1:20: *pacificans per sanguinem crucis eiussive quae in terris sive quae in caelis sunt*.

⁵² Col 2:8: *videte ne quis vos decipiat per philosophiam et inanem fallaciam*.

⁵³ Col 3:1-2: *igitur si conresurrexistis Christo quae sursum sunt quaerite ubi Christus est in dextra Dei sedens, quae sursum sunt sapite non quae supra terram*.

⁵⁴ Col 4:6: *sermo vester semper in gratia sale sit conditus*.

sits on his throne after the death of David (*Salomon autem sedit super thronum David patris sui*), and in verse 19 he sits together with his mother Bathsheba (*et sedit super thronum suum*), who comes to ask him to have mercy on his brother. But Solomon refuses and has his remaining enemies killed.⁵⁵ Sitting is not the main activity of the chapter – David dies there and several people are killed – but it still serves well for recalling these ‘main’ events – Solomon inherits the throne and after sitting together with his mother decides to kill his enemies.

* * *

Like that of most medieval texts (and especially that of *Doctrinale*⁵⁶), the transmission of *Summarium Biblie* was not smooth; the individual manuscript versions differ greatly from one another; besides the very different glosses, they include additions, omissions, copying mistakes and their corrections or further corruptions. Deciding between what is the original reading and what is a correction or corruption is not easy, since the most recent edition comes from 1660.⁵⁷

In some manuscripts, the number of chapters of a biblical book is different. It may depend on which version of the Bible was being condensed; sometimes there is a different number of chapters in the Hebrew and Greek texts.⁵⁸ More frequently, however, the number of chapters is simply wrong due to a mistake in the division of the poem; sometimes a scribe took a chapter which is represented by two words mistakenly as two chapters and ended up with the wrong number of chapters in a book. This is frequent in Genesis, where chapter number 40 is represented by two words: *tres tres* (referring to the three days of the cook and three days of the fisherman in their dreams interpreted by Joseph in the prison). These are sometimes mis-taken to represent two chapters, and consequently Genesis ends up with 51 chapters.⁵⁹ It happens the other way round, too; for example, the second and third chapters of the Apocalypse are repre-

⁵⁵ The usual gloss to this line is *Salomon in trono* (Solomon on [his] throne), but, for example, the 1660 De La Haye edition has a gloss: *Bersabee in trono Salomonis* (Bathsheba on Solomon’s throne). That is not really the case: a special throne is brought to Bathsheba to sit on while she talks to Solomon (who sits on his own throne) – *positus quoque est thronus matri regis quae sedit ad dextram eius*.

⁵⁶ Wolfgang Maaz, “Zur Rezeption des Alexander von Villa Dei im 15. Jahrhundert,” *Mittel-lateinisches Jahrbuch* 16 for 1981 (1982): 276-281.

⁵⁷ *Summarium* was indeed last edited by Ioannes De La Haye in Paris, at the beginning of the first volume of his 19-volume Bible edition (*Biblia cum tabula noviter edita*). It appears on f. 2r-8v entitled as: *Incipit Tabula super Bibliam per versus composita: omnes libros Biblie continens omniaque capitula et de quo agitur in eisdem capitulis*. There are also several incunables, among them an edition by Simon Bevilaqua (Venice, 1494). These two versions including the superscript glosses are very close to each other; there are only several occurrences where they differ more substantially.

⁵⁸ This is the case of the Book of Esther, which has 10 chapters in Hebrew and 16 in Greek. Most *Summarium* manuscripts I have encountered have 16 catchwords, but several (for example, Melk 1793 or the 1494 Venice Bible edition) have only six.

⁵⁹ This is the case of, e.g., Melk 1793 or Vienna Pal. Lat. 4535 (from 1402).

sented by *bis bine* and *tres*. These indicate the seven letters of the seven churches, to four in the second chapter and to three in the third, but they are both usually accompanied by the same gloss: *ecclesiae docentur*. The gloss was consequently sometimes only copied once over all the three words and thus all three words were interpreted as representing one chapter. Thus, the Apocalypse would end up having only 21 instead of 22 chapters.⁶⁰

The glosses differ widely in many manuscripts, not only in their length but also in their contents and approach – some continue the quotation, some are explanatory. For example, Gen 40: *tres tres: adhuc dies sunt* is a quotation (40:12 and 40:18; thus, e.g., in ms. Paris lat. 2477), while the gloss to *tres tres: dies pistoris et pincerne* (e.g., in the 1660 De La Haye edition) is an explanation.

Sometimes a change of the catchword suggests a different approach or interpretation, e.g., Gen 33 (the reconciliation of Jacob and Esau) is represented by *gratia* or *munera*. The word *gratia* is repeated three times in the chapter; finally Jacob also says: *sed si inveni gratiam in oculis tuis accipe munusculum de manibus meis* and Esau accepts the gifts. (*Gratia* is also the catchword in Ad Titum 2, while *munera* is used for the First Book of Kings 6.) In ms. Oxford, Bodleian Library, Lyell Empt. 7 (written in Paris in 1457-1458 by Desiderius de Birstorff), the whole Apocalypse is completely different.⁶¹

Nevertheless, simple copying mistakes are far more common. The very first word, *sex* (six – referring to the six days of creation treated in the first chapter of Genesis) is frequently corrupted in the manuscripts; one finds *lex* (rule, law),⁶² *rex* (king)⁶³ and even *tres* (three)⁶⁴. This corruption is due to the fact that the first letter, *S*, is often omitted – a bigger illuminated initial was originally planned and later either not added or added wrongly.

Many more copying mistakes are due to the specific character of the text: *Summarium Biblie* has no syntax, it is rather just a list of words. Thus, once a word becomes corrupted it is more likely to be corrupted further than to be corrected.

There are many examples of obvious mistakes:

Exodus 27: <i>altare</i> x <i>altera</i>	(description of the altar)
Exodus 40: <i>nubes</i> x <i>miles</i>	(the cloud – God's presence)

⁶⁰ There is, however, more to these variants. Since at the time when *Summarium* was originally written the biblical chapter division was not yet settled, a deeper analysis of the varying chapter numbers in *Summarium* may show the ways in which this text reflected various approaches to Bible division.

⁶¹ It is written on f. 16r-v and reads (without the gloss): 1. *Apocalipsis habet*. 2. *Ephesi*. 3. *Sardis quoque*. 4. *Sedes*. 5. *liber signatus apertus*. 6. *equi*. 7. *tribus omnes*. 8. *septem cum tubis*. 9. *locuste*. 10. *liber devoratur*. 11. *testes necantur*. 12. *mulier parit*. 13. *et capitata*. 14. *nonus stans*. 15. *phyalas*. 16. *effundunt*. 17. *ve meretrici* [f. 16v] 18. *plangent*. 19. *exultant*. 20. *iudicantur*. 21. *civitas*. 22. *alpha*.

⁶² All four mss. from Admont (142, 203, 433, 592), Lyon 245 and Zwettl 81.

⁶³ Vat. Pal. Lat. 20.

⁶⁴ Copenhagen, Royal Library, Ny Kgl. Saml. 3 b fol.

Numbers 26: *numerant* x *mirant*

covering the sanctuary)
(about the counting)

Often the change of a catchword brought about a change in the gloss, too – the poor copyist often struggled to find a connection between the new catchword and the particular chapter.⁶⁵

The copying mistakes are so frequent here that the question arises: How many mistakes are bearable for the text to still be useful for memorizing rather than confusing and misleading? Or were the mistakes corrected in the reader's (user's) mind without necessarily being corrected in the particular manuscript? A comparison with Alexander's *Doctrinale* can be of use: the text was actively used despite its clear mistakes for almost three centuries. At the end of the 15th and during the first half of the 16th century, it was much criticized and there were several attempts to replace it with a 'better' Latin grammatical textbook, but they all failed.⁶⁶

On the one hand, such situations can often be blamed partly on inertia: it takes time to replace old things with new ones. Many old things are still used with additions, omissions, and explicitly expressed reservations pointing out their limitations, etc., but often also without these adjustments. The quest for the new was not a feature of medieval times; there was no fear that a text would become less desired when old; no need was felt to replace it.⁶⁷

But that is surely not the whole story here. I claim that the primary feature of the medieval success of the text is its graspability. Most things in this world are extremely complicated, so complicated that it makes one scared to approach them. People prefer clear answers to explicit hesitations and vagueness. Offering a version of reality which is understandable, even if not precise (or even simply wrong), is the first step to success.⁶⁸

⁶⁵ For example, Ad Titum 3 for *sermo* (with the gloss *fidelis et de his volo te confirmare* referring to 3:8 *fidelis sermo est et de his volo te confirmare*), there is *servo*, which can perhaps be explained only by a note in 3:3 that "we also used to be slaves of passions" (*servientes desiderii et voluptatibus variis*), but is glossed here with *pro honestissimo obsecro*.

⁶⁶ Reichling dedicates a whole long chapter to a detailed description of the various criticisms and the late medieval and early modern grammars competing with *Doctrinale* (see Reichling, *Doctrinale* LXXXIII-CX).

⁶⁷ But things do change, at least partly, just a great deal of what seems to be continuity is actually innovation. (While it is the opposite in the modern times: due to the generally felt need for the new, a great deal of what is presented as innovation is actually continuity.)

⁶⁸ This is the case of the *Elucidarium* of Honorius of Autun (ca.1080-ca.1157; Honorius Augustodunensis) as well. *Elucidarium* is a text providing simple answers to complex theological problems in the entertaining form of a dialogue between a teacher and a student. Many of the questions are those of a simple intelligent Christian, while many of the answers would have been frowned on by contemporary theologians. Yet, the text was widely diffused throughout medieval Europe and was greatly appreciated especially by all the preachers forced to reply to similar questions from people totally uninterested in contemporary theological debates. Over 400 Latin manuscripts of the text survive. In addition, it was translated into almost all vernacular languages. See Dagmar Gottschall, *Das Elucidarium des Honorius Augustodunensis. Untersuchungen zu seiner überlieferungs- und Rezeptions-*

There is one clear virtue in graspability: one is able to conceive the whole. Even if not quite precisely, one can approach a text or a problem in its entirety and place its aspects into a definite context without getting lost in details. The idea, however unrealistic, that by learning 212 verses one will know the Bible must have been very attractive. *Summarium Biblie*, even if mistaken in particularities, provides a clear overview of the Bible. One can see the order of the books, know more or less their contents, and perhaps be reminded of several important quotations.

There is only one small argument against this: the Psalter is missing from the poem; seemingly it was never versified. I have never yet encountered it in any version. Thus, the text does not actually provide an overview of the *whole* Bible; it does not let one grasp all of it in ‘a small bag’. I do not think that it was because it would have seemed difficult to summarise the Psalms in this way – the author was obviously not scared of summarising Leviticus or Deuteronomy. Rather, I think no particular need was felt for an additional Psalms’ memory aid, since all the Psalms were traditionally learnt by heart in monasteries and in cathedral and other schools.⁶⁹

The need for completeness, however, seems to have been felt. In several codices *Summarium* is followed by some mnemonic tool for the Psalms or at least a list of its first verses.⁷⁰ Also the 1660 De La Haye edition reads in the proper place:

Hunc librum Psalterium sequitur cuius hic mentio quidem non habetur. Est enim in quo agitur de Christi diuinitate, humanitate, passione, resurrectione, ascensione, aduentu ad iudicium, et de poenis peccatorum, et beneficiis Dei atque eius laudibus, et habet Psalmos CL [p. 4].

* * *

The character of this very particular text, and even its mere existence, indicates an important change in reading the Bible. Simply the fact that anyone starts to be interested in remembering what happens in individual *chapters* of the Bible is striking. It was a consequence of a ‘scientific’ approach to the Bible which be-

geschichte im deutschsprachigen Raum mit Ausgabe der niederdeutschen übersetzung, Texte und Textgeschichte 33 (Tübingen: Niemeyer Verlag, 1992), Ernstpeter Ruhe, *Elucidarium und Lucidaires. Zur Rezeption des Werks von Honorius Augustodunensis in der Romania und in England* (Wiesbaden: Reichert, 1993), and Monika Türk, ‘*Lucidaire de grant sapientie*’. *Untersuchung und Edition der altfranzösischen Übersetzung des Elucidarium von Honorius Augustodunensis* (Tübingen: Niemeyer, 2000)

⁶⁹ See, e.g., Mary Carruthers, *The Book of Memory. A Study of Memory in Medieval Culture*, Cambridge Studies in Medieval Literature 10 (Cambridge: Cambridge University Press, 1990).

⁷⁰ There are, of course, exceptions: for example, miscellanies Prague National Library F.I.35 and I.G.11a include, immediately following the *Summarium*, a list of the first verses from the Psalms (f. 458v-459v), and so does ms. Götting 298 (336), f. 138v-140r. In Paris Arsenal 119, fragments of Psalms precede the *Summarium*.

gan with the rise of the universities. In order to be able to discuss the Bible more efficiently, one needed to find his way through it. It became necessary to be able to retrieve the relevant passage quickly, to automatically link the Old and the New Testaments, and so on. This was the time when the Bible was divided, organised, accompanied by indices and concordances.⁷¹ And, more inconspicuously, this is also the time when the Bible ceased to be read as a complete and meaningful whole.

Appendix

The text of *Summarium Biblie* presented here is a transcription of one of its few early fourteenth-century copies, codex Lilienfeld 145, f. 17v-19v. The codex is a miscellany belonging to a group of manuscripts⁷² written by Christan of Lilienfeld (died 1329)⁷³ and includes several of his works. This version of *Summarium Biblie* is neither the oldest nor the best surviving copy of the text; it is included here in order to provide some version before the critical edition is prepared. In the manuscript, the titles of the biblical books are always on the manuscript margin and, thus, the text looks like a continuous poem. Over each chapter there is first the chapter number and then the gloss in smaller writing.

[f. 17v]

Incipit biblia pauperum metrica

Genesis

<i>opera dierum</i>	<i>fructum</i>	<i>adam et eua</i>	<i>occiditur</i>	<i>transfertur</i>	<i>a noe</i>	<i>noe et filii</i>
1	2	3	4	5	6	7
<i>Sex.</i>	<i>prohibet.</i>	<i>peccant.</i>	<i>abel.</i>	<i>enoch.</i>	<i>archa fit.</i>	<i>intrans.</i>
<i>noe de archa</i>	<i>et nudatur</i>	<i>fili noe</i>	<i>babel</i>	<i>egreditur de terra</i>		
8	9	10	11	12		
<i>Egreditur.</i>	<i>dormit.</i>	<i>variantur.</i>	<i>turris.</i>	<i>it abram.</i>		
<i>sequitur abram</i>	<i>vincuntur ab abram</i>	<i>abram deo</i>	<i>agar</i>	<i>abrahe et suorum</i>	<i>sare</i>	
13	14	15	16	17	18	
<i>Loth.</i>	<i>reges.</i>	<i>credit.</i>	<i>fuga.</i>	<i>circumcisio.</i>	<i>risus.</i>	
<i>pentapolim destruxit</i>	<i>abstulit saram</i>	<i>sara ysaac</i>	<i>abraham filium</i>	<i>moritur ysaac iungitur</i>		
19	20	21	22	23	24	
<i>sulphur.</i>	<i>rex gerare.</i>	<i>parit.</i>	<i>offert.</i>	<i>sara.</i>	<i>rebecca.</i>	

⁷¹ See, e.g., Richard H. Rouse and Mary A. Rouse, “Statim Invenire: Schools, Preachers, and New Attitudes to the Page,” in *Renaissance and Renewal in the Twelfth Century*, eds. Robert L. Benson, Giles Constable, and Carol D. Lanham, Medieval Academy Reprints for Teaching, vol. 26 (1982) 201-25 (reprinted Toronto: University of Toronto Press, 1991).

⁷² They are mss. Lilienfeld 137, 143, 144 and 145.

⁷³ For further information see Walter Zechmeister (ed.), *Christanus Campililiensis, Opera poetica*, Corpus Christianorum, Continuatio medievalis 19/1-2 (Turnhout: Brepols, 1992).

esau et iacob 25 post geminos.	alios fodit iacob 26 puteos.	ysaac filios 27 benedicit.	quam vidit iacob 28 scala.	rachel et lya 29 sorores	.
excoriat 30 virgas.	iacob a laban 31 abscedit.	cum angelo 32 luctatur.	dat iacob esau 33 munera.	corrumpitur 34 dyna.	
nascitur 35 Benom.	describitur 36 gens esau.	fratres ioseph 37 vendunt.	cognoscitur a iuda 38 thamar.	domina ioseph 39 impia.	dies 40 tres tres.
ioseph egip. 41 preficitur.	fratres ioseph de egipto 42 veniunt.	in egiptum 43 redeunt.	illata eis 44 post tristia.	fratres ioseph 45 norunt.	
iacob descendit in egip. 46 Omne genus.	partem dant regi 47 quintam.	Iacob 48 languet.	filiorum iacob 49 benedictio.	moritur 50 ioseph.	

Exodus

interfici masculos pharao 1	moyses pha. 2	in quo deus 3	manum misit 4	populum pharao 5		
Precepit.	timuit.	rubus.	inquod sinum.	magis angit.		
intimatur moysi 6	vertitur in sanguinem 7	muscarum 8	occidit iumenta 9	doorat residuum 10		
adonay.	flumen.	corruptio.	grando.	locusta.		
[2 nd column]						
propter vasa aurea. et arg. 11	omne primogenit. 12	Ioseph 13	pharao et exercit. in mare 14	maria canticum 15	venit cum populo moy. 16	
postulet.	occidit.	tulit	ossa. ruunt.	canit.	helym.	
Dat aquam 17	consulit 18	lex datur 19	x precepta 20	tradentur 21	qualiter iudicentur 22	festas celebrentur 23
petra.	ietro.	synay.	deca.	serui.	furta.	ter anno.
moy. et seniores 24	primicias 25	tabernaculum 26	facies de lig. 27	fit aaron 28		
ascendant.	tollant.	faciant.	altare.	sacerdos.		
aaron 29	altare 30	eligitur ad fabre 31	fiunt 32	peccata dantur secundo 33	34	
consecrat.	incensi.	beseel.	dii.	flent.	tabuleque.	
moy. ut dent ad tabernaculum 35	ad taber. quod iubetur 36	fit duplex 37	fiunt 38	ad vestes sacerdotales 39	tegit taber. 40	
narrat.	dant.	cherub.	tentoria.	purpura.	nubes.	

Leuiticus

<i>qualiter immolent</i> 1	<i>quid fiat de sacrificiis</i> 2	<i>quid de pacificis</i> 3	<i>quid pro ignorancia</i> 4	<i>quid pro delicto</i> 5
<i>Hostia.</i>	<i>si sacrum.</i>	<i>si pacifer.</i>	<i>inscia.</i>	<i>linquens.</i>
<i>holocaustum</i> 6	<i>victimam pro delicto</i> 7	<i>moi. aaron</i> 8	<i>aaron perit igne</i> 9 10	<i>describuntur</i> 11
<i>concremet.</i>	<i>et mactet.</i>	<i>sacrat.</i>	<i>offert. nadab.</i>	<i>edenda.</i>
<i>purificatur</i> 12	<i>distinguitur</i> 13	<i>quid facere debeat</i> 14	<i>quomodo mundetur</i> 15	<i>emissarius</i> 16
<i>partus.</i>	<i>lepra.</i>	<i>pians.</i>	<i>fluxus.</i>	<i>effundetur sanguis</i> 17
			<i>caper.</i>	<i>adde cruorem.</i>

ne reueles 18	iniquum 19	montur 20	sacerdotis uirgo 21	que sint sancta 22
turpia.	ne facies.	phytonicus.	vxor.	edentes.
legalia 23	lapidatur 24	celebretur 25	bona bonis, mala malis 26	reddantur 27
festaque.	blasphemus.	iubilens.	reddoque.	vota.

Numeri

populum 1	tentoria numeratur 2	tabernaculum 3	quomodo fiat 4		
Enumerant.	figunt. leui.	portant.	aqua zeli.		
nazareus vinum 6	tabernaculum 7	ponuntur 8	celebratur 9	sonus distingitur 10	
non bibat.	erexit.	lucerne.	phase.	tubarum.	
desiderantur 11	mariam lepra 12	explorant canaan 13	terruti ab exploratoribus 14	colligens lapidatur 15	absorbetur 16
porri.	perfusam	bis sex.	fleat.	lignaue.	dathan.
floret 17	leuite circa taber. 18	vitule 19	aaron moritur 20	erigitur 21	loquentem 22
virga.	Cubant	cinis.or.	serpens.	asinam.	benedicit.
oriatur 24	iniciatur 25	populum secundo 26	salphaat 27	sacrificium 28	clangitur 29
stella.	phegor.	numerat.	nate.	iuge.	buccina.
que tenat vel non 30					
propter phegor 31	multa habet pecora 32	qualiter describitur 33	terre promissionis 34	leuitarum 35	sue tribus viris 36
mors madian.	gad.	mansio.	terminus.	oppida.	nubant.

Deutero[nomium].

legem moises 1	percutitur 2	occiditur 3	ait moises 4	reperit 5	replicat 6	mittet dominus in hostes 7
Explanat.	seon.	og.	morior.	deca.	iussa.	scabrones.
in solitudine 8	propter iusticiam 9	prepucium circumdite 10		in manibus et oculis 11		sanguinem 12
dipsas.	ne dicas.	cordis.		suspendite.		fundes.
prophetie 13	edenda 14	a nullo accipies 15	obserua 16	est quem dominus elegerit 17		non consulant 18
fictor.	edent.	mutuum.	solempnia.	rexque.		phytones.
refugii 19	euntes animabit 20	terta pro occulto homicidio 21		signa ostendantur 22		
vrbes.	ad bellum.	mecietur.		virginitatis.		
pollutus 23	repudii 24	in faciem contempnentis 25	primicias 26	super maledictionem 27		comminantur 28
sompno.	libellus.	spuet.	offert.	amen.		erumpne.
pactum 29	celum et terram 30	iosue 31	audite celi 32	tribus 33	moisi 34	
firmit.	et inuocat.	edocet.	et canit.	et beat.		hinc mors.

Iosue

dixit dominus ad iosue 1	recipit exploratores 2	transitur 3	ponuntur 4	lapidei fiunt 5
Confortare.	raab.	iordan.	lapides quoque.	cultri.

[f. 18r]

iericho 6	lapidatur 7	capitur 8	recipitur 9	stetit 10	vicit 11	numerantur 12
vrbs cadit.	achor.	hay.	gabaon.	sol.	regnaque.	reges.
terram 13	pars datur 14	suspirat 15	sors 16	sors 17	congregantur 18	sortes tribuum 19
diuisit.	caleph.	axa.	ioseph.	manases.	sylo.	septem.
separantur 20	pars datur 21	ruben et gad de sylo 22	iosue populum 23	iosue 24		
vrbes confugii.	leui.	redeunt.	monet.		hinc mors.	

Iudicum

dux constituitur 1	angelo loquente 2	occidit eglon 3	vicit sysaram 4	delbore 5	fit dux 6
Iudas.	flent.	ayoth.	barach.	carmen.	gedeonque.
aquam 300ti 7	perimitur 8	in parabola proponitur 9	iudicat 10	de morte filie 11	
lambunt.	et zebee.	ramnus.	iair.	actio iepte.	
dicitur 12	annunciatur 13	discerpitur 14	vrunt 15	samson et aliorum 16	
seboleth.	et sampson.	leo.	uulpes.	et inde ruina.	
facit sculptile 17	capitur 18	concubina male moritur 19	vxoris leuite 20	filiarum silo 21	
michas.	et lachis.	leuites.	vltio.	chori.	

Ruth

noemi 1	post terga metencium 2	ruth ad booz 3	ruth. auum dauid 4
Ruth sequitur.	spicas legit.	accedit.	parit. obeth.

1us Regum

parit 1	cruda sumitur 2	et reuertere 3	filiorum hely 4	ebulliunt 5	5 ciuitatum 6	preparare 7		
Anna.	caro.	dormi.	mors.	mures.	munera.	corda.		
partem 8	saul 9	super saul 10	concidit saul 11	orante samuele 12	saul 13	ionathas comedit 14	occiditur 15	dauid 16
ius	da	sorsque	boues	donat	offert	mel	agag	unxit
occiditur goli.	eris reg.	ponit michol	dauid et ionathanfugit dauid	sacerdotes interficit	querit dauid	coram abscidit dauid		
17	18	19	20	21	22	23	24	
funda.	gener	pellem	flent	geth	doech	ziph	clamidisque	
moritur 25	dauid contra abner 26	datur dauid 27	phitonissa 28	non places 29	egipcus 30	saul cum filiis		
nabal.	uox.	sicelech.	mulier.	satrapis.	puer.	hinc mors.		

2us Regum

Dauid super saul 1	interficitur 2	occiditur 3	occiditur dormiens 4	dauid secundo 5	percutitur 6
Planctus.	asahel.	abner.	et isboeth.	vngitur.	oza.
dauid firmus 7	dauid currus 8	ingreditur ad dauid 9	seruis dauid 10	concupiscitur 11	loquitur dauid 12
thronus.	subneruat.	syba.	barbe.	bethsabe.	nathan.

opprimitur 13	loquitur pro absolon 14	dauid fugit absolon 15	maledicit dauid 16	dissipat consilium 17	pendet absolon 18
thamar.	thecuites.	pedibus.	semei.	chusi.	quercu.
mifibosech excusat se 19	interroget 20	crucifiguntur 21	post uictimam 22	fortium 23	populi ex tribus malis 24
claudus.	in abela.	septem.	carmina.	nomina.	pestis.

3us Regum

abisag datur dauid in throno salomon 1	2	sapientiam salomonis 3	4	dat ligna 5	fit templi 6	domus fit 7
Suna.	sedet.	peciit.	cibus.	yram.	fabrica.	saltus.

salomon 8	salomonis 550 9	regina uenit 10	ydolum colit 11	minatur roboam 12	altare 13
orat.	prepositi.	saba.	chamos.	scorpio.	scissum.

prophetat 14	basa domum ieroboam 15	regnat 16	in israel 17	vidua colligit 18	destruitur
ayas.	deleuit.	zambri.	duo ligna.	baalque.	

irascitur contra heliam 19	datur in manus achab 20	lapidatur 21	iezrahel 22	canes 23
iezabel.	et benadab	naboth.	de sanguine.	lingent.

4us Regum

consumit 50 1	mittitur in aquam 2	faciunt 3	manat in vase 4	mundatur 5	nuncii regis sirie 6
Ignis.	sal.	fossas.	oleum.	naaman.	comederunt.

ducem milicie 7	azahel aquam 8	regnat 9	domum Achab 10	regnat 11	restaurat templum 12
calcant.	infundit.	iheu.	percutit.	athalia.	ioas.

iaculo terram 13	misit ad cedrum 14	iuuat contra israel 15	regnat 16	capitur 17	blasphemat 18	vestes ezechias 19
percute.	cardus.	phul.	achaz.	osee.	rapsace.	scindit.

Ezechias 20	regnat 21	regnat 22	calebratur 23	Iude 24	sedechiam rex babilonis 25
flet.	manases.	iosias.	phase.	translatio.	cecat.

[2nd column]

1us Paralippomenon

edom 1	congregaciones 2	3	quia filios habuit 4	inuocauit dominum 5	interficiuntur
Reges.	scribarum.	dauid.	iabes.	agareni.	

filii describuntur 6	filii effraim occiduntur 7	genus describitur 8	describuntur 9	moritur 10	bethleem 11	exercitus cum dauid 12
leui.	geth.	benoi.	custodes.	saul.	aqua.	grandis.

percutitur 13	sonitus pirorum 14	dauid coram archa 15	coram archa 16	prophetat 17	dauid percussit 18
oza.	pirus.	psallit.	ludit.	nathan.	hinc adadezer.

nuncios 19	dauid 20	incitauit dauid 21	pro templo dauid dat 22	leuitarum 23	leuitarum 24
rasit.	bella.	sathan.	aurum.	numeracio.	sortes.

prophetant 25	habitant 26	seruitur exercitibus 27	dauid principes 28	salomonem 29
in cytharis.	cellis.	per menses.	conuocat.	vngunt.

2us Paralipom.

salomoni apparuit dom.	eruditum mitte	templum fit	fecit fieri salomon	transfert in templum	super holocaustum
1	2	3	4	5	6
Nocte.	virum.	moria.	phyalas.	archam.	cadit ignis.

domum salomon	officia sacerdotum	saba venit	colli rogant	in viis ambulant dauid et salo.	ableuauerunt filii israel
7	8	9	10	11	
complet.	constituit.	regina.	iugum.	tribus annis.	

ierusalem ascendit	regnat	ethiops contra asa.	ydolum destruit	iuuat Asa.	regnat
12	13	14	15	16	17
sefach.	abya.	zara.	priapi.	benadab.	iosaphatque.

fecit sedechias	iudicibus	dirigamus ad te	suos	regnat et occiditur	
18	19	20	21	22	
cornua.	precepit.	oculos.	fratres.	ochozia.	

ioas coronat	occiditur inter templum et altare	regnat et moritur	occiditur	regnat et occiditur	
23	24	25	26	27	
ioiada.	zacharias.	amasias.	ozya.	ioathan.	

regnat et moritur	regnat et deo placet	aras ydolorum	leuitis secundum legem		
28	29	30	31		
achas.	ezechia.	destruxerunt.	decimas dant.		

ezechias	regnat et moritur	bene regnat	occidit iosiam	iudam	
32	33	34	35	36	
egrotat.	manases.	iosias.	nechao.	transfert.	

Esdras

cyrus vasa dei	zorobabel et alii	templum	Samarite contra Iudeos	aggaeus et zacharias	
1	2	3	4	5	
Protulit.	ascendunt.	fundant.	scripsere.	prophetant.	

precipit fieri templum	dat litteras esdre	multi cum esdra	scripsere esdre	alienigenas	
6	7	8	9	10	
darius.	artaxerses.	redeunt.	oracio.	linquunt.	

Neemias

Neemias	dedit regi	Neemias ierusalem edificat	grande faciunt	neemias sinum	murum	portas
1	2	3	4	5	6	7
Flet.	vinum.	portas.	opus.	excudit.	explet.	opilat.

esdras librum	fedus cum deo	federatores	x eligitur	dedicacionis	se ab alienigenis	
8	9	10	11	12	13	
legit.	percuciunt.	signat.	pars.	cantica.	mundant.	

[no title; it is the apocryphal Third Book of Esdra]

iubet iosias immolari	leuite sibi et sacerdotibus	iosias	mouetur per regem egipti	filii Iuda per nabuch.	a cyro	
1	2	3	4	5	6	
Pascha.	parant.	moritur.	ioachim.	migrant.	redierunt.	

samarite iudeos	samarite iudeos	tria proponunt	zorobabel	zorobabel et darius	darius equites cum zorobabel	
7	8	9	10	11	12	
accusant.	prohibent.	tres.	postulat.	oscula.	misit.	

templum	emuli ad zorobabel	quo iubente fiat templum	sunt scripta de licentia	necessaria dari templo		
13	14	15	16	17		
fundant.	accedunt.	querunt.	inuenta.	iubentur.		

templum 18	esdre scriptum legis 19	epistole ad taxerses 20	factus est esdras 21	dixit esdras leuitis 22
consumant.	tradunt.	scriptum.	constans.	iubilare.

ponderatur 23	esdras vestes 24	prohibet esdre vasa fieri 25	mulierum alienigenarum 26	legit esdras 27
aurum.	conscidit.	ymber.	diuorcia.	legem.

Tobias

Tobias gabelo x talen. 1	fit tobias 2	exauditur 3	tobias filium 4	tobie sociatur 5	piscem tob. 6	fit sara tobie 7
Dat.	cecus.	sara.	docet.	angelus.	extrahit.	vxor.

raguelis et arine 8	angelus tobiam ut vadat ad gabelum 9	dixit mater tobie 10	recepit tobias 11	intimat se angelum tobie et uxoris 12	13	14 filius oculos patris
laus.	rogat.	heu.	visum.	raphael.	confessio.	clausit.

Iudith

Nabuch. 1	mittitur 2	naciones 3	filiis israel ad dominum 4	vera dicit holoferni 5
Iurat.	holofernes.	subicit.	clamant.	achior dux.

[f. 18v]

achyor bethulien. 6	bethuliam holofernes 7	volentes tradere ciuitatem 8	iudith 9	se vestibus iudith 10
soluunt.	obsedit.	iudith arguit.	orat.	adornat.

stat[utum] ciuitatis hol. iudith 11	iudith ad holofer. 12	iudit holofernis 13	bethuliensium 14	iudit canticum 15
nunciat.	ingreditur.	caput auster.	impetus.	ymnus.

Hester

vasthi regem 1	regnat 2	exaltatur 3	mardo[cheus] vest[imenta] 4	hester 5	mardocheus 6
Respuit.	hester.	aman.	scidit.	petit.	ac honoratur.

est aman 7	tempore ulcionis 8	iudei hostes suos 9	paruus 10	sompnium mardochei 11
suspensus.	adar.	iugulant.	fons.	ecce dracones.

mardo[cheus] regi de eunucho 12	irritacionis litterarum 13	hester 14	assuerus hester 15	regum artaxersem excusatoria 16
nuntiat.	exemplar.	orat.	blanditur.	epistula.

Iob

concussit domum 1	sathan iob 2	iob diei 3	loquitur 4	interfecit iracundia 5
Ventus.	percussit.	maledixit.	et elipha.	stultum.

non est caro mea 6	est vita hominis 7	loquitur 8	arcturum 9	ullus 10	loquitur 11
enea.	milicia.	baldach.	facit.	ordoque.	sophar.

precingit regum renes 12	paulisper et loquar 13	dies hominis 14	loquitur 15	verba numquid habebunt finem 16	solum mihi superest 17
fune.	tacete.	breues.	eliphaz.	uentosa.	sepulcrum.

loquitur 18	dei venerunt fecerunt viam 19	loquitur 20	in bonis dies suos 21	respondet 22
baldach.	latrones.	sophar.	ducunt.	eliphazque.

multa fortitudine 23	viduae abstul. 24	respondet 25	eductus est 26	non reprehendit me 27	nec intuitus est oculos 28	meus instaurabitur 29
nolo.	bouem.	baldach.	coluber.	cor.	uulturis.	arcus.

comparatus sum 30	pepigi 31	obmiserunt loqui 32	loquitur 33	propter peccata populi 34	loquitur eliu 35
luto.	fedus.	tres.	eliu.	regnareque.	rursum.

eliu locutus est 36	quasi fusi sunt celi 37	iste inuoluens sen. 38	nunquid partus nostri 39	quae feci tecum dominus iob 40	41
addens.	ere.	quis est.	ibicum.	uehemoth.	benedixit.

Prouerbia Salomonis

sapientia foras 1	a muliere 2	est aquisicio 3	a te os prauum 4	aquam de cisterna 5	que odit dominus 6
Predicat.	extrema.	melior.	remoue.	bibe.	sex sunt.

et vaga mulier 7	dominus me 8	excidit colump. 9	estate filius confusionis 10	ore decipit amicum 11
garrula.	possedit.	septem.	stertit.	simulator.

negligit iustus propter amicum 12	et non vult piger 13	nouit amant 14	iusti meditabitur sap. cum iusti. 15	melius 16	bucella cum gaudeo 17	fortissima nomen domini 18
dampnum.	uult.	cor quod.	mens.	parum.	siccaque.	turris.

diues labia sua luxuriosa vinum 19	cor in manu dei 20	bonum melius diuitiis 21	statue in gutture 22	usquequo dormis 23	rubiginem de est argento 24	25
torquens.	res.	regis.	nomen.	cultrum.	piger.	aufer.

indecent gloria 26	caprarum sufficiat 27	beatus qui semper est 28	totum spiritum stultus 29	insaturabilia 30	fortem quis inue. 31
stulto.	lac.	pauidus.	profert.	tria sunt.	mulierem.

Ecclesiastes

intran mare vineas 1	omnia habet 2	fouebuntur mutuo 3	curas secuntur 4	si genuerit liberos 5	6
Flumina.	plantaui.	tempus.	duo.	sompnia.	centum.

ire ad domum 7	sapientia hominis in uultu 8	comprehenduntur laqueo 9	morientes 10	da 11	antequam sol et luna 12
luctus.	lucet.	aues.	musce.	partes.	tenebrescant.

Cantica

sponsi et sponse 1	campi 2	quesiui per 3	pulcra es 4	aquilo 5	colligat 6	videbis 7	est ista 8
Oscula.	flos.	noctem.	quam.	surgeque.	lylia.	quid.	que.

Liber Sapientie

domini repleuit 1	peccata legis 2	iusti sicut sol 3	generatio 4	iusti in magna constancia 5
Spiritus.	improperat.	fulgebunt.	castaque.	stabunt.

durrisimum in hiis qui presunt fi. 6	primam vocem emisi 7	sapientia maliciam 8	tuus ego sum 9	scientiam sanctorum 10
iudicium.	plorans.	vincit.	seruus.	dedit illi.

et mensura omnia consticuisti 11	omnium tibi terra 12	dominator omnibus creaturis 13	lignum per quod fit iustitia 14
pondere.	carior est.	speciosior est.	benedictum.

existimant inter deos angelorum esca populum	seua turbata consciencia a regalibus	impiis sine misericordia supervenit
15	16	17
18	19	
ydola.	nutristi.	presumit.
		sedibus.
		ira.

[2nd column]

Ecclesiasticus

sapiencie timere dominum	in iustitia et ti.	magnus es	faciem potentis noli	esto ad audiendum verbum domini	medicamentum vite
1	2	3	4	5	6
Radix.	sta.	quanto.	contra.	mansuetus.	amicus.

noli omne mendacium	non facies cum iracundo	amicus nouum vi.	potestas brevis breuior in uol.	iusto et inuenies retrib.
7	8	9	10	11
12				
mentiri.	rixam.	nouus.	omnis.	apis.
				benefacque.

lupus communicabit cum	mors	qui facit bona deum	timens dominum melior	confiteberis	ut calculus sic exigui
13	14	15	16	17	18
agno.	non tardat.	timet.	unus.	sanus.	arene.

dencium et amicus	excecant corda	quasi a facie colubri peccata	luto lapidabunt	ventris concupiscentiam	quasi sponsa	insuspicabilia
19	20	21	22	23	24	25
risus.	dona.	fuge.	piger.	aufer.	oliua.	nouemque.

bona mulier	stultus ut luna	males in spinis	hospes or. men.	anime tue placens deo
26	27	28	29	30
pars bona.	mutatur.	sepi.	transi.	miserere.

qui post aurum non	adolescens in can. tua uix	duo contra duo	vana	noli offerre praua	in noua
31	32	33	34	35	36
non abiit.	loquere.	contra.	spes.	munera.	signa.

cum iusto de iustitia	locum nam illum creauit deus	omnia opera domini	et vinum letificat	amara memoria
37	38	39	40	41
tracta.	da medico.	bona ualde.	musica.	morsque.

sermones auditus	vide et benedic	patrum	dilectus deo et ho.	fortis in bello
42	43	44	45	46
non duplices.	arcum.	laudes.	moyses.	iosueque.

propheta surrexit	propheta quasi ignis	memoria	oniae filius	uua florebit sapientia
47	48	49	50	51
nathan.	et helias.	iosie.	symon.	quasi precox.

Ysaia

cognouit poss.	domus dom. prep.	ad iudicandum do.	mulieres	qui coniungitis seraphin	concupiet	sume tibi
1	2	3	4	5	6	7
8						
Bos.	mons.	stat.	septem.	ve.	sanctus.	virgoque.
						librum.

natus est nobis	virga furoris	de radice eius	consolatus es me	babilonis	ucifer
9	10	11	12	13	14
paruulus.	assur.	flos.	conuersus.	onus.	cadit astris.

onus	emitte	onus	ethiopie	onus
15	16	17	18	19
hinc moab.	agnum.	damasci.	trans flumen.	egipti.

discalciatus iuit ysaia	onus	onus visionis	onus	meum mihi
20	21	22	23	24
nudus.	desert .	uallis.	tyrique.	secretum.

dominus omne lacrimam 25	fortitudinis nostre syon 26	duro cordi forti 27	angularem 28	est liber 29	solis septemPLICiter 30	
aufert.	vrbs.	gladio.	lapidem.	signatus.	erit lux.	
abiciet vir 31	populus meus in multa pa. 32	in decore 33	congregati sunt illic 34	veniet et salutabit nos 35		
ydola.	sedebit.	regem.	milui.	deus ipse.		
blasphemat 36	angelus CLXXXV milia 37	Ezech. canticum 38	thesauros nunciis regis be. 39	digitis molem 40	et buxum simul 41	
rapsace.	percussit.	canit.	ostendit.	tribus.	vlmum.	
fumigans 42	noli timere 43	faber ferrarius operatus est 44	christo meo 45	contritus est 46	flumina etc. 47	
linum.	serue meus.	lima.	cyro.	nabo.	transi.	
meretricis 48	meis descripsi ce. 49	meas vellentibus 50	in syon laudantes 51	induere fortitu. 52	estimauimus eum 53	
frons.	manibusque.	genas.	venient.	consurge.	leprosum.	
per ordinem lapides 54	descendit 55	est salus mea 56	periit et non est qui 57	non deficiet 58	aspidum fregerunt 59	illuminare ierusalem 60
sternam.	nix.	iuxta.	iustus.	fons.	ouaque.	surge.
predicare apercionem 61	iustus eius egrediatur 62	qui venit de 63	dirumperes 64	serui mei 65	et celi noui 66	
clausis.	splendor.	edom.	celos.	comedent.	noua terra.	

Jeremias

a facie aqui 1	mala 2	dicitur si di. 3	aspexit terram 4	ad optimates 5	state super 6	non dicitur amplius 7	regis iuda eicies 8
Olla.	duo.	vulgo.	nichil.	ibo.	uias.	tophet.	ossa.
ascendit per fenestras 9	qui celum et terram 10	domine sa. 11	probasti cor meum 12	lumbare super 13	vir uagus mater mea 14	operati estis 15	
mors.	dii.	tu.	rectum.	lumbos.	quasi.	ve mihi.	peius.
adamantino scriptum est 17	faciebat opus super 18	laguncula 19	phassur misit ieremiam 20	sedechias ad ieremiam 21	predicit ieremias 22		
vngui.	rotam.	teritur.	neruum.	misit.	ioachim ve.		
saluabitur 23	bonas 24	accepi de manu 25	ieremias 26	dixit dominus ieremie 27	anania ieremie cathenas 28		
iuda.	figus.	calicem.	capitur.	fac vincula.	fregit.		

[f. 19r]

impleti 70 visitabo 29	omnia que locutus sum in libro 30	plorans filios eme 31	tibi qui est in ana. 32	que facturus sum eis 33	federis non obser. 34	filii obediunt patri 35
anni	scribe	rachel	agrum	bona	uerbaque	rechab
rex volumen 36	panis datur 37	mittunt iere. 38	sedechiam rex 39	iere. cum go. 40	godolias 41	iere. pro populo 42
scidit	torta	lacum	cecat	manet	interit	orat
egiptum quos nab. 43	regine celi 44	iere. consolatur 45	percutitur a nabucho. 46	domini usquequo non qui escis 47		
intran	et libant	baruch	post nechao	mucro		
prophetat de contricione 48	similiter prophetizat 49	similiter contra 50	babylon 51	reliquia transfert 52		
ad moab	ac amon	babylon	cecidit	nabuzardan		

Baruch

audientes baruch legere baruch et alii israel mandata est in terris ierusalem et indue te decore
1 2 3 4 5
Plorabant. orant. audi. visus iace luctum.

Trenis

ciuitas senes cinerem super capita sua videns mutatus obscuratum
1 2 3 4
Sola sedet. consperserunt. ego vir. color aurum.

Ezechiel

4 animalium super pedes uolumen istud super dextrum pilos acuto gla. dominus domui israel
1 2 3 4 5 6
Uultus. sta. comede. dormit. raditque. minatur.

dicendo fac conclusionem parietem viri ve. a dextris domus viri in introitu porte id est XXV
7 8 9 10 11 12
concludit. fodit. sex. Cherub. bis deca. quinque.

de loco ad locum reprehenduntur Noe da. quid fiet ligno in tuo viue aquila alarum malatum
13 14 15 16 17 18
migra. falsiloqui. tres. vitis. sanguine. grandis.

acerba co. factus est magnus alloquitur ez. exacutus et es stamnum et oolla et ooliba
19 20 21 22 23 24
vua. leoque. senes. gladius. conflant. mulieres.

ez. moritur prophetat contra dixit de ierusalem tyri preciosi nominantur prophetat contra
25 26 27 28 29 30
vxor. amon. tyrus. atque decor. lapides. pharaonem.

dominus brachium phara. ad inferos pharao super pharaonem domus israel meas requiram
31 32 33 34 35
frangit. descendit. plangunt. speculator. ouesque.

prophetat contra effundam super uos aperiam uestros pone etc. contra gog et sub quo edifi. atrium atrium
36 37 38 39 40 41 42 43
seir. aquam. tumulos. gog. mors. mons. intus. et extra.

maiestas ingressa est porta sanctuarium qualia sacrificia fiant egrediebatur de latere dextro ciuitatis
44 45 46 47 48 49
templum. clausa. piant. post sabbata. post aqua. nomen.

Daniel

pueri coram rege daniel misterium statue pueri in for. in visu apparuit scribit daniel visionem 4 animalium
1 2 3 4 5 6 7
Stant. reseratque. canunt. arbor. manus. orat. abhorret.

pugnantem cum ariete apparuit vestitus li. visionis in tempore illo surget susanna destruitur
8 9 10 11 12 13 14
post hircum. gabriel. vir. res. mychael. mulier. bel.

Osee

parit vxor oseeiuxta dies me dies multos nocte effundam quasi aquam die susci. firmamentum est
1 2 3 4 5 6 7
Tres. canet. expecta. tacet. iram. tertia. totum.

in gutture tuo domino vinum frondosa israel et di. inualuit iacob ero tua ero israel
8 9 10 11 12 13 14
sit tuba. non libant. vitis. puer. angele. mors. ros.

Iohel

eruca locusta brucus rubigo in syon canunt tuba seruos et ancillas
1 2 3

Quatuor extirpat. ieiunant. spiritus implet.

Amos

damasci et cet. plastrum onustum concutitur terra super unam ciuitatem et non super aliam
1 2 3 4

Quadrizelus. stridet. tribulatur. non pluit eque.

illo tempore tacebit eburneis dominus lito uncino tracta dominum sub altari
5 6 7 8 9

prudens. in lectis. stat muro. poma. sedentem.

Abdias

dominus misit ad gentes quasi saluator ascendit in monte eius
1 2 3

Legatum misit. et erit. saluatio syon.

Ionas

mittunt ionam in mare edere niniuite super abscisione edere
1 2 3 4

Post sortes. ortus. conuertuntur. dolet ipse.

Micheas

dominus super ex. ascendet pandens super excortica gregis nebul. ex te egredi. dux popule meus quid feci populum
1 2 3 4 5 6 7
tuum

Calcat. iter. pellem. turris. bethleem. tibi. pasce.

[2nd column]

Naum

flos libani ewangelizantis et predican. quis commouebit super te caput
1 2 3

Languit. ecce pedes. vastataque niniue tota.

Abbacuc

abbacuc cum domino buxum domine audiui
1 2 3

Disputat. et scribit visum. post cantica psallit.

Sophonias

dies veniet in die illa similiter in die illa
1 2 3

Magna dies. fit pena reis. iubilacio iustis.

Aggaeus

zorobabel et iesus iosedech celum terram et mare assumam serue meus
1 2 3

Edificat templum. mouet omnia. zorobabel te.

Zacharias

vir stabat inter 4 venti stabat a dex. lucerne uolumen equorum rufforum vobismet ipsis
1 2 3 4 5 6 7

Myrta. fabri. sathan. epta. uolans. quadriga. bibistis.

promittitur tibi rex insidet petite a deo 30 den. quasi super unige. suscitare super pas. equi est factum domino
8 9 10 11 12 13 14
pax. asinus. pluuiam. precium. flent. framea. frenum.

Malachias

domini in gentibus meum cum leui ante quam ueniat dies domini magnus
1 2 3

Est nomen magnum. pactum. mittetur helias.

1us Machabaeorum

fuit antiochus rome pugnat pro lege conteritur a iuda fugam suorum uidit fugit in carnaum
1 2 3 4 5

Obses. matathias. seron. lisias. tymotheus.

cadit sub elefante capite priuatur cum romanis inter bello iudas occidit occupauit ptholomaidam
6 7 8 9 10

eleazar. nycanor. fedus. bachides. alexander.

exaltat ionathan prodidit ionathan cum filiis occiditur summo sacerdo. fungitur succedit patri suo
11 12 13 14 15

demetrius. triphon. ionathas. simeonque. iohannes.

2us Machabaeorum

de aqua egres. inclusa per ieremiam Eliodorum ambit sacerdocium spoliat templum porcina fratres
1 2 3 4 5 6 7

Ignis. et archa. flagra. iason. antyochus. caro. septem.

intorelabilis fit gentilis antyochus templum iude de voluntate regis
8 9 10 11

iudas. rex moritur. purgant. dat lisia dextras.

argenti misit israel filius antiochi iudam amplectitur contra iudam propter blasphemiam
12 13 14 15

dragmas. eupatoris. fraus alchima. mors nycanoris.

Matheus

christus a magis in iordane dyabolus in monte dicens pater noster
1 2 3 4 5 6

Natus. adoratur . lotum. temptat. docet. orat.

christi datur infirmis mathaeum apostolos iohannem sabbato
7 8 9 10 11 12

dogma. salus. vocat. elegit. laudat. sata transit.

parabolarum exponit ioannis truncatur panes petro dantur transfigurationis in medio statuitur
13 14 15 16 17 18

post enigma. caput. septem. clauis. decor. infans.

matrimonii operariis datur hebreorum census predicit malis
19 20 21 22 23

vnio. denarius. pueri. numismata. ue ue .

in fine mundi ventura christus et sui christus christus
24 25 26 27 28

prelia. iudicium. cenant. patiturque. resurgit.

Marcus

christus discipulos sibi 12 loquitur merguntur
1 2 3 4 5

Predicat. excusat. sociat. prouerbia porci.

filia herodis manibus etc. homines ambulantes fecit vestes perforamen acus
6 7 8 9 10

saltat. non lotis. ut frondes. fullo. camelus.

vestimenta	ponit uidua	precedens iudicium	comeditur christi	resurgens
11	12	13	14	15
sternunt.	era duo.	dolor.	azima.	passio. vita.

Lucas⁷⁴

elizabeth et maria	iesus	baptismi	dum queritur	retia	eliguntur
1	2	3	4	5	6
Concipiunt.	puer.	unda.	docet.	laxant.	duodeni.

adolescens et peccatrix	rogat pro filio	fouas habent	72 mercunt	dei demona eicio	habes reposita
6	7	8	9	10	11
fleit.	iairus.	uulpes.	bini.	digito.	bona multa.

mulier	iuga	filius pascitur	diues induitur	mundatur	iniquus
12	13	14	15	16	17
inclinata.	boum.	siliquis.	bisso.	lepra.	iudex.

[f. 19v]

vocatur	in exemplum dantur	predicantur	manducatur	christi	resurgens
18	19	20	21	22	23
zachaeus.	septem.	prelia.	paschaque.	mors.	pax.

Iohannes

in principio erat	in nuptiis aqua in vi.	venit ad ihesum	samaritane	aque
1	2	3	4	5
Uerbum.	mutatur.	nychodemus.	et ydria.	motus.

uiuus	vos ascendite	ante dominum	natus	et vnus pastor
6	7	8	9	10
sum panis.	festum.	stat adultera.	cecus.	ouile.

lazarus	ungenti	discipulis lauit	ego sum	ego sum dixit ihesus	discipulis	ihesus patrem
11	12	13	14	15	16	17
fetet.	libra.	pedes.	via.	vitis.	flebitis.	orat.

Ihesus	Ihesus	Ihesus	Ihesus
18	19	20	21
illus.	moritur.	surrexit.	se manifestat.

Ad Romanos

arguit	arguit	simul arguit	abraham reconciliauit nos
1	2	3	4
Gentes.	iudaeos.	utrosque.	patrem. domini mors.

christus resurgens iam	consencio	separabit a ca.	est filiorum et gloria	creditur ad iustitiam
6	7	8	9	10
non moritur.	legi.	quis nos.	et adopcio.	corde.

fracti sunt ut	alter alterius	deus vindex est in eos qui ma.	qui infirmus est	scripta sunt	apostoli ad fideles
11	12	13	14	15	16
rami.	membra.	minister.	olus.	quecumque.	salutes.

1a Ad Cor.

non sint in vobis	sapientiam loqu.	inter	potum dedi	nos propter christum	nostrum immolatus	non possid. regnum dei
1	2	3	4	5	6	
Scismata.	perfectos.	lac.	stulti.	pascha.	rapaces.	

⁷⁴ Here, two different chapters are numbered as 6 and consequently the book has 23 instead of 24 chapters.

vxorem habeat propter for.	ydolum	non alligabis uos non apprehen.	suam presumit
7	8	9	10
quisque suam.	nichil est.	bouis os.	temptacio.
			11
			cenam.

diuidens singulis	hominum loquar et ang.	mulieres	corpus spirituale	collectas
12	13	14	15	16
vt uult.	si linguis.	taceant.	surget.	coadunent.

2a Ad Cor.

nostra testimonio consciencie	cui uos donastis	cordis carna. scripsi	fictilibus	facta sunt in christo	acceptabile
1	2	3	4	5	6
Gloria.	donauit.	tabulis.	uasis.	noua.	tempus.

que in omnibus confido	voluntas est	parce etc.	inpresenti etc.	hebrei sunt etc.	pauli	omne uerbum in ore duorum
7	8	9	10	11	12	13
gaudeo.	prompta.	metet.	tales.	ego.	visio.	stabit.

Ad Gal.

apud petrum diebus	petrus cum ge.	dicte sunt promis.	letare qua non	spiritus est ca.	est mihi mundus
1	2	3	4	5	6
Mansit.	edebat.	abre.	sterilis.	fructus.	crucifixus.

Ad Ephes.

christum ad dexteram suam in celest.	estis sanctorum	genua	dona homi.	ecclesie christus	tenebrarum
1	2	3	4	5	6
Constituens.	ciues.	flecto.	dedit.	est caput.	harum.

Ad Philipp.

cupio	in nomine ihesu omne genu	extendens memet ipsum	mea sic stare in domino
1	2	3	4
Dissolui.	flectatur.	ad anteriora.	corona.

Ad Coloss.

per sanguinem crucis	vos decipiat	sunt querite	sermo vester sit conditus
1	2	3	4
Pacificans.	ne quis.	que sursum.	sal sit in ore.

1a Ad Tess. [includes also 2a Ad Tess.]

facti sitis	volumus ad uos	uestram misi	dei et vox	cum dixerint	dabunt in interitum	peccati filius perdi.	ambulare in
1	2	3	4	5	1	2	3
Forma.	venire.	fidem.	tuba.	pax.	Penas.	homo.	quosdam.

1a Ad Tim.

Precepti caritas primus	formans est	sue preesse	ad omnia utilis	honora	inuidie etc.
1	2	3	4	5	6
Finis.	adam.	domui.	pietas.	viduas.	oriuntur.

2a [Ad Tim.], Ad Titum

cui credidi etc.	sicut bonus	homines seipsos a.	oportune	crimine esse	gratia	fidelis
1	2	3	4	1	2	3
Certus.	miles.	erunt.	insta.	Sine.	gracia.	sermo.

Ad Heb.

fecit et secula	pater christo omnia	cognominatur	est sermo dei	quis vocatur	filium dei crucifigentes
1	2	3	4	5	6
Per quem.	subiecit.	hodie.	uiuus.	nisi.	rursum.

salem deus et non homo taber. vitule aspersus lex futurorum rerum sperandarum dominus quem diligit non hic						
7 8 9 10 11 12 13 rex. fixit. cinis. vmbra. fides. castigat. habemus.						

Actus apostolorum

Mathias eligitur	factus est de celo	claudus	communia	ananie	dyaconi eliguntur	stephanus
1	2	3	4	5	6	7
Sorte.	sonus.	salit.	omnia.	fraus.	septem.	lapidatur.

baptizat eu. conuertitur	submittitur	circumcisi contra petrum	misit manum
8 9 10	11	12	
philippus. saulus.	vas.	disceptant.	et herodes.

[2nd column]

dixit paulus elimas	obtulerunt paulo	quod neque nos neque pa. n. p.	a phitonissa puella	predicat paulus
13	14	15	16	17
cecus eris.	thaurosque.	iugum.	spes questus.	athenis.

percutiebant ante tribu.	sedicionem mouent	iuuenis qui ceci.	ligat paulum	ceditur paulus iussu tyranni
18	19	20	21	22
sostenen.	ephesii.	rediuuius.	zona.	flagellis.

fit nepos pauli	audiebat paulum	venit ierusalem	loquitur paulo	venit paulus
23	24	25	26	27
iudex.	et felix.	festus.	agrippaque.	romam.

Iacobi

beatus vir	quiet demones credunt	nemo domare potest	et lucrum faciemus	sit sermo vester
1	2	3	4	5
Suffert.	tu credis.	linguam.	mercabimur.	est non.

1a Petri

sanguine redempti	estote omni creature hu.	patimini propter iusti.	caritatem habentes	quia aduersarius vester dyabolus
1	2	3	4	5
Agni.	subiecti.	si quid.	mutuam.	vigilate.

2a Petri

voce lapsa de celo	noe iusticie preconem	frater noster paulus
1	2	3
Filius est meus.	octauum.	carissimus inde.

1a Iohannis

ab inicio quod audiui	prodierunt	quoniam translati sumus	caritas	qui testimonium dant in celo
1	2	3	4	5
Quod fuit.	ex nobis.	scimus.	perfectaque.	tres sunt.

2a Iohannis, 3a Iohannis, Iudas

scripsit iohannes	scribit iohannes	scribit qualiter disputat cum dyabolo	prophetat
1	2	3	4
Electe.	Gayo.	Iudas archangelus.	enoch.

Apocalipsis

candelabra aurea	ecclesie docentur	ecclesie docentur	ponita erat	librum et aperirem	sigillum aperitur
1	2	3	4	5	6
Septem.	bis bine.	tres.	sedes.	soluere.	sextum.

12 signati	angelus	abissi aperuit	septem locuta	duo occiduntur
7	8	9	10	11
milia.	thuribulum.	puteumque.	tonitrua.	testes.

<i>Michaelis et draconis</i>	<i>bestie ascendunt</i>	<i>sancti canticum nouum</i>	<i>7 angelos habentes</i>	<i>effundunt 7</i>	<i>dampnacio</i>
12	13	14	15	16	17
<i>pugna.</i>	<i>due.</i>	<i>cantant.</i>	<i>plagas.</i>	<i>phialas.</i>	<i>meretricis.</i>

<i>terre reges meretricem</i>	<i>agni nup. uo.sunt beati</i>	<i>mortui</i>	<i>ornatam uiro suo</i>	<i>dicit sponsus</i>
18	19	20	21	22
<i>flebunt.</i>	<i>ad cenam.</i>	<i>surgunt.</i>	<i>sponsam.</i>	<i>venio iam.</i>

Explicit biblia pauperum metrica. amen.

MEDIUM AEVUM
QUOTIDIANUM

56

KREMS 2007

HERAUSGEGEBEN
VON GERHARD JARITZ

GEDRUCKT MIT UNTERSTÜTZUNG DER KULTURABTEILUNG
DES AMTES DER NIEDERÖSTERREICHISCHEN LANDESREGIERUNG

niederösterreich kultur

Titelgraphik: Stephan J. Tramèr
Copy editor: Judith Rasson

Herausgeber: Medium Aevum Quotidianum. Gesellschaft zur Erforschung der materiellen Kultur des Mittelalters, Körnermarkt 13, 3500 Krems, Österreich. Für den Inhalt verantwortlich zeichnen die Autoren, ohne deren ausdrückliche Zustimmung jeglicher Nachdruck, auch in Auszügen, nicht gestattet ist. – Druck: Grafisches Zentrum an der Technischen Universität Wien, Wiedner Hauptstraße 8-10, 1040 Wien.

Inhaltsverzeichnis

Vorwort	4
Lucie Doležalová, <i>Biblia quasi in saculo: Summarium Biblie</i> and Other Medieval Bible Mnemonics	5
Tamás Visi, A Jewish Divorce Formula (<i>Get</i>) from Brno, 1452	36
Anne M. Scott, Finding Words to Embody Poverty: Continuities and Discontinuities in Word and Image from <i>Piers Plowman</i> to Twenty-First-Century Australia	47
Buchbesprechungen	63
Anschriften der Autoren	72

Vorwort

Medium Aevum Quotidianum 56 hat die Aufgabe mit Hilfe von drei Beiträgen die starke Unterschiedlichkeit alltags- und kulturgeschichtlicher Fragestellungen und Ansätze hervorzuheben. Der Beitrag von Lucie Doležalová zur biblischen Mnemotechnik führt in die Welt christlicher Theologen, Mönche, Studenten und Prediger. Tamás Visis Aufsatz beschäftigt sich mit der großen Bedeutung, welche formale Kriterien für die Abfassung jüdischer Scheidungsurkunden hatten. Anne M. Scott zeigt auf, dass die Analyse des Armutsdiskurses in englischer Literatur des 14. Jahrhunderts durchaus nützlich dazu anregen kann Beziehungen zu den Aspekten einer modernen Armutsdiskussion herzustellen. Alle drei Untersuchungen können zur allgemeinen Feststellung führen, dass unser Forschungsbereich in starkem Maße von transdisziplinären und komparativen Methoden geprägt ist, welche entscheidend auf der Unabdingbarkeit von Kontextualität und Kontextualisierung im Analyseprozess beruhen.

Gerhard Jaritz (Herausgeber)