

JACOBUS DE VORAGINE, *Sermones de tempore*

In Latin, decorated manuscript on paper

Bohemia, Moravia (Brno?), c. 1415-1425

i (parchment) + 201 + i (parchment) folios on paper (with watermarks close to Briquet no. 3967, "Cloche": Treviso, 1392; Briquet no. 3971, "Cloche": Palermo, 1396-97, Venice, 1397; Briquet no. 3976, "Cloche": Würzburg, 1403, Salzburg, 1403, Gurk, 1404, Nuremberg, 1404, Ravensburg, 1401, Sibiu, c. 1400; Briquet no. 14643, "Tête de Bœuf": Bergamo, 1410, Prague, 1410, Nuremberg, 1411), eighteenth- or nineteenth-century foliation in dark brown ink, top outer recto, every five leaves, 5-200, with one leaf skipped between 95 and 100, modern foliation in pencil, top outer recto, 1-12, 14-99, 99bis, 100-201, modern pagination, bottom recto, 1-402, with some numbers erased, text complete but for the loss of f. 13 (collation i¹² ii¹² [-1, f. 13 is missing with loss of text] iii¹⁴ iv-v¹² vi¹⁰ vii-x¹² xi¹⁰ xii-xvii¹²), quires i, iv, xv-xvi have horizontal catchwords, lower inner verso, quires iii-xvii numbered in Arabic numerals, 3-17, bottom recto, parchment reinforcements sewn in the inner folds of each quire and between quires i-ii and xvi-xvii, ruled in dark brown ink with full-length vertical and horizontal bounding lines, prickings visible in upper, lower, and outer margins (justification 201-215 x 141-154 mm.), written in dark brown ink in Gothic cursive in two columns of thirty-nine to fifty-one lines by two scribes: scribe one, ff. 1-84v, in a slightly more rounded hand, scribe two, ff. 85-200v, in a more narrow and spiky hand with more hairlines, guide notes visible in upper and lower margins for Gothic display script at the opening of the homilies in scribe one's stint, majuscules stroked in red, six-line plain red initial at the opening of the manuscript (f. 1), in scribe one's stint and f. 173 to the end of scribe two's stint, one- to three-line plain red initials are followed by one or two lines of Gothic display script, variable in ink and size, but most often written in black ink, sometimes boxed or underlined in red, on f. 22v the first letter of a line of Gothic display script has red infilling where no room was left for a red initial, starting with the beginning of scribe two's stint, three- to five-line plain red initials and space for rubrics that are almost never added, corrections by scribes, a few marginal additions and paraphs in other medieval hands, deckle upper and lower edges in quires i-ii, deckle fore-edge in quires iii-xvii, some slight worming and staining in the margins with no loss of text, slight tears in upper margin of f. 18 and lower margin of f. 104.

ORIGINAL BINDING of light buckskin over bevelled wooden boards, sewn on four double bands, with two intact bosses on both upper and lower boards and traces of three more bosses on each board, part of one fore-edge strap and the stub of another attached to the lower board, faded inscription at the top of the upper board, "Jacob[us de] voragine de tempore," with four paper labels pasted on the spine, one near the top almost completely obscured by a large label with the inscription, "Concion. [...] Concionatorius [A?]ttice Seri[a?]tus Liber. Libro 4[5]," and with the label below inscribed with a corresponding "4[5]," and a more recent label below that with the shelfmark "59," traces of offset text on the inside of the upper board from a pastedown, now lacking, text visible on the inside of the pastedown on the lower board where it is beginning to detach at the top, the back parchment flyleaf comes from a liturgical manuscript that does not appear to have been completed, blank but ruled on the recto, with text on verso copied in a fourteenth- or fifteenth-century formal Gothic bookhand, with space left for decoration and possibly rubrication, cropped along the fore-edge, with holes in the parchment where exposed metal fastenings in the lower board have corroded it, some worming in the boards, in good condition. Dimensions 305 x 206-209 mm.

Of considerable philological and historical interest, this handsome large manuscript, still in its original binding, contains the collection of model sermons by the well-known Dominican preacher, Jacobus de Voragine. Copied in Moravia at the time of the Hussite upheaval, this manuscript was signed by a parish priest in Brno (known in one other manuscript); the scribe later became a canon at the cathedral in Bratislava, and brought the manuscript with him. Copies of these sermons are common, but Bohemian manuscripts are rare on the market.

PROVENANCE

1. A scribal colophon on f. 200v identifies the manuscript's earliest owner and probable place of origin: "Iste liber est nucupatus [*sic*] Jacobinus de Boragine [*sic*], Cristani Henrici plebani omnium sanctorum in antiqua Brunna" (This book is called Jacobus de Voragine, of Christian Henry, parish priest of All Saints in old Brno). The Church of All Saints in Brno was founded in the thirteenth century and was destroyed during the Thirty Years' War in the 1645 siege of Brno. Christian Henry has been identified as a scribe active in the production of another manuscript, identified by Július Sopko as EL 10 in the Bratislava city archives (see Sopko, 1981, pp. 60-61, no. 16). In that manuscript, Christian identifies himself after two separate and substantial stints, in one case specifying that he is parish priest of the Church of All Saints in Brno (f. 192v) and in both cases providing dates, 1420 (f. 406v) and 1423 (f. 192v), for his work.

In Knauz's nineteenth-century description of this manuscript, he reproduces the contents of a fourteenth-century letter that, he notes, had been glued to one of the manuscript's boards (perhaps the front pastedown that has since been detached?). The letter, written in Vyšehrad by Wenceslas Králík of Buřenice (d. 1416), Patriarch of Antioch and advisor to Wenceslas IV of Bohemia, was addressed to the honorable lords (*honorabilibus dominis*) of the church of St. Peter in Brno. The presence of this letter at one time in this manuscript's binding supports the likelihood that it was both copied and bound in Brno.

Brno at the time was the seat of the Margraviate of Moravia, subject to the Kingdom of Bohemia. The fourteenth century saw the rise of Bohemia as a cultural and intellectual center, as well as the political center of the Holy Roman Empire. At the beginning of the fifteenth century, just prior to the time at which Christian Henry appears to have been active, Bohemia had also become a site of religious and political controversy, sparked by the reform-minded teachings of Jan Hus, rector of the Charles University in Prague.

2. The book was taken to Bratislava, then part of the Kingdom of Hungary, while still owned by Christian Henry, who became a canon in the chapter house of St. Martin's Cathedral in Bratislava, most likely in the 1430s (see Hlavačková, 2008, p. 62). The manuscript appears to have remained in the Chapter Library in Bratislava until the library's contents were distributed between the Bratislava city archives (Archív hlavného mesta SSR Bratislavy) and state archives (Štátny slovenský ústredný archív) in the mid-twentieth century. The numbered labels on the manuscript's spine refer to two successive shelfmarks with which this manuscript was numbered in the Chapter Library; describing the manuscript while it was still held in this library in 1870, Knauz identified its shelfmark as 59 and notes that its previous shelfmark was "Concion. 45" (Knauz, 1870). Though some manuscripts were lost between the production of Knauz's and Sopko's catalogues (see Sopko, 1981, p. 15 and Kristeller, 1991, p. 459), Sopko appears to have had access to this manuscript when he was compiling his catalogue; he lists it as part of the Chapter Library (Kapitulská biblioteká), which was by then, according to Kristeller, within a distinct collection of manuscripts in the state archives (1991, p. 459).

TEXT

ff. 1-162, [Jacobus de Voragine, *Sermones de tempore*; Schneyer III.221-31: nos. 1-59, 61, 60, 62-133], incipit, "Humane labilisque vite decursus salubri erudicione nos admonet ... et defensione morti se exponere pati [*sic*] sunt";

The end of Schneyer no. 13 and the beginning of Schneyer no. 14 are lacking on account of the loss of f. 13.

f. 162r-v, [Anonymous sermon], incipit, "Sicud mortuos pater suscitāt et viuificat ita filius quos wlt viuificat ait christus in ewangelio ... [John 5:21] tres mortuos notabiliter suscitant sed puellam iacentem ... uel alter alterius onera portate";

ff. 162v-200v, [Jacobus de Voragine, *Sermones de tempore*; Schneyer III.231-33: nos. 134-160], incipit, "Cum intraret ihesus in domum cuiusdam principis luc xiiij^o [Luke 14:1] Christus secundum glossam sepe in sabbatis docebat ... ad illum beneficium et beatum finem perducatur nos ille qui est principium et finis. Qui sine fine uiuit et regnat per infinita secula seculorum. Amen Amen Amen Amen. Iste liber est nupatus [sic] Jacobinus de Boragine Cristani Henrici plebani omnium sanctorum in antiqua Brunna"; [added in eighteenth- or nineteenth-century hand, "Circa 1415"];

f. 201, ruled but blank.

This manuscript includes all 160 of the *Sermones de tempore* of Jacobus de Voragine (see Schneyer, 1969-1990, pp. 221-33), along with one sermon by an unidentified author. Jacobus de Voragine's *Sermones de tempore* remain unedited (though a project to edit the collection is described on sermones.net). This sermon collection was first printed in Cologne by Ulrich Zell, 1467-1469 (*Gesamtkatalog der Wiegendrucke* M 11625) and in many subsequent fifteenth-century editions. In 1760, they were printed alongside three other sermon collections of Jacobus de Voragine by Rudolph Clutius in Augsburg and Krakow. This was a widely popular sermon collection in the Middle Ages; Schneyer lists over 350 manuscripts (1969, pp. 233-35) and Kaeppli adds about 175 manuscripts to Schneyer's list (1975, pp. 361-64, no. 2156). Neither list includes this manuscript.

Jacobus de Voragine (born c. 1230 in Varazze, near Genoa; died 1298) entered the Dominican order in 1244. Little is known about his early career, but he undoubtedly circulated as a preacher in many parts of Italy and taught in schools of the order. He also led a distinguished career in ecclesiastical service, first as provincial of the order in Lombardy (1267-1277, 1281-1286), then as a delegate from his province at the councils of Lucca (1288) and Ferrara (1290), and finally as archbishop of Genoa from 1292 until his death in 1298. In his chronicle of Genoa, the *Chronicon ianuense*, Jacobus identified his own writings, listing his best-known work, the *Legenda aurea*, along with a short treatise on the Virgin Mary, the *Liber Marialis*, and three collections of model sermon: his *Sermones de sanctis et festis* (sermons for major saints and festivals in the liturgical year), *Sermones de tempore* (the present text, containing three sermons for every Sunday of the year), and *Sermones quadragesimales* (sermons for Lent).

All three of these sermon cycles were immensely popular during the Middle Ages, and they served as a standard source for sermons not only among Dominicans, but for preachers across Europe. In Moravia, where this manuscript was copied, the sermons of Jacobus de Voragine may have seen wider transmission than those of any other medieval preacher (see Marin on Sermones.net). This volume was likely copied for the pastoral use of its earliest owner, identified in the colophon as a parish priest. During the period in which this priest was active (see provenance), the Bohemian and Moravian church saw a struggle for control between the Catholic Church and Hussites, followers of the reformer Jan Hus, who had been tried for heresy and executed in 1415. Given the general textual variability of Jacobus de Voragine's sermons in

their many extant copies, this manuscript's copies of the sermons warrant closer examination in light of the religious and political context in which they were copied.

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