

## INTRODUCTION

### *Descriptio est ad modum describentis*

The Vaticanus Latinus collection in the Bibliotheca Apostolica Vaticana is a rich and varied assembly of manuscripts. The first published results of modern attempts to catalog this collection was printed in 1902 and comprises the first 678 codices. The work was done by the "Bibliothecae Apostolicae Vaticanae Scriptores" Marcus Vattasso and Pius Franchi de Cavalieri.<sup>1</sup> The initial codices of the collection mirror a rationale and order, beginning with complete bibles, (codd. 1-37, 50-51) some of which include tables of Hebrew names compiled by Remi of Auxerre. These manuscripts are followed by those which contain the New Testament in its entirety or simply the Gospels or the Pauline Epistles (frequently accompanied by the Glosses of Peter Lombard) or Psalters or the Prophets or individual Gospels, where many of the aforementioned include the ordinary and interlineary glosses (codd. 38-156). Thereafter we find no less than twelve manuscripts (codd. 157-168) which contain (in whole or in part) the postillae of Nicolaus of Lyra. Next come the works of Pseudo-Dionysius (codd. 169-178) thought by many in the Middle Ages to be the disciple of St. Paul. These in turn are followed by the Fathers of the Church both Greek and Latin, though not always in linguistic or chronological order, including the works of Boethius, St. Bernard and ending with manuscripts containing the *De sacramentis* of Hugh of St. Victor (codd. 179-678).

The next volume to be published in point of time appeared in 1912 and was cataloged by Bartholomew Nogara.<sup>2</sup> It is labeled volume III and comprises the descriptions of codices 1461-2059. In a note on page ix, Nogara states that the volume containing manuscripts 679-1459 is "at the printer". In point of fact, however, volume II-part 1, cataloged by August Pelzer and containing the descriptions of manuscripts 679-1134,<sup>3</sup> appeared only in 1931, the explanation

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<sup>1</sup> Vattasso, M.-de Cavalieri, P.F., *Codices Vaticani Latini: Codices 1-678* (Città del Vaticano 1902, vol. I, pp. xv + 586).

<sup>2</sup> Nogara, B., *Codices Vaticani Latini: Codices 1461-2059* (Città del Vaticano 1912, vol. III pp. xvi + 499).

<sup>3</sup> Pelzer, A., *Codices Vaticani Latini: Codices 679-1134* (Città del Vaticano 1931, pp. xxxiv + 775).

for the delay being given by Pelzer in his preface to this volume. Volume II-part 2 (although not so noted), comprising the descriptions of manuscripts 1135-1266 was cataloged by H.-M. Laurent and published in 1958.<sup>4</sup> The next catalog to appear in point of time contained descriptions of manuscripts 9852-10300 done by Marcus Vattasso, Henry Carusi and their associates and published in 1914.<sup>5</sup> This volume was followed by the catalog of codices 10301-10700 by the same scriptores and their associates in 1920.<sup>6</sup> The reasons for "leaping over" the intervening codices and cataloging codices 9852-10700 are given in the introduction to the volume which begins with the description of codex 9852.

Subsequently, Anneliese Maier<sup>7</sup> completed the description of codices 2118-2192.

Once one reaches the manuscripts cataloged by August Pelzer in Volume II-part 1, the rational ordering and relative chronology of texts and authors becomes less apparent, attributable perhaps to the collections acquired by the Vatican library and included in the *Vaticanus latinus* collection.

Since I do not claim to be a codicologist or especially competent in a wide-range of subject matter, I decided—with the consent and approval of Fr. Leonard Boyle, OP, prefect of the Vatican Library—to concentrate on manuscripts between Vat.lat.2900 and 9900 dealing primarily with philosophical and theological manuscripts from Franciscan authors.

This descriptive catalog was begun by perusing the inventories at the Vatican Library which were made in the nineteenth century. Although my initial purpose was to concentrate on Franciscan authors writing principally on philosophical and theological topics, inevitably other subject matters surfaced and I continued the description of the manuscript as best I could, given the limitations of my expertise. There are undoubtedly Franciscan authors and topics within the parameters of the *Vaticanus latinus* collection between codices 2900 and 9900 which I overlooked, principally no doubt because the

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<sup>4</sup> Laurent, M.-H., *Codices Vaticani Latini: Codices 1135-1266* (Città del Vaticano 1958, pp. ii + 555).

<sup>5</sup> Vattasso, H.-Carusi, H., *Codices Vaticani Latini: Codices 9852-10300* (Città del Vaticano 1914, pp. xii + 800).

<sup>6</sup> Vattasso, H.-Carusi, H., *Codices Vaticani Latini: Codices 10301-10700* (Città del Vaticano 1920, pp. viii + 779).

<sup>7</sup> Maier, A., *Codices Vaticani Latini: Codices 2118-2192* (Città del Vaticano 1961, pp. x + 250).

inventories gave no hint thereof. This descriptive catalog should be viewed as an interim effort until such time as the collection between codices 2193 and 9852 can be systematically undertaken.

In undertaking this task, my principal intent was to try to identify works and their authors. It was not my purpose to give a thorough description of the material characteristics of the individual codices. The attribution of a treatise or work to an author does not mean that the manuscript makes this attribution. If the authorship is questionable, I put a question mark in parentheses behind the name.

Given the above-mentioned parameters of my research, I was able to make a number of "discoveries"<sup>8</sup> which may prove interesting. For example, Vat.lat.6829 contains another copy of Henry of Gorkum's *Compendium Summae Theologiae*.<sup>9</sup> Vat.lat.9402, while containing a relatively late copy of most of Scotus's logical works, is more appropriately considered as a John Foxal (+1475) manuscript, portions of which may indeed contain his autograph.<sup>10</sup> In addition to the works of the Franciscans Foxal and Scotus, this manuscript contains a second copy of a disputation on God's Knowledge of Future Contingents under the aegis of Cardinal Bessarion and participated in by Franciscus de la Rovere (the future Pope Sixtus IV), the famous Fernandus de Cordoba, the Dominican John Gattus and John Foxal. A more ornate and elegant copy of this disputation, which may have been in the library of Franciscus de la Rovere at the convento XII Apostoli and wherein the passages originally attributed to Bessarion have been changed to be attributed to de la Rovere, is found in Vat.lat.1056. In the Vat.lat.9402 copy, the various passages are correctly attributed to the participants.<sup>11</sup> Another bit of new historical information is found on the second to last folio of Vat.lat.3092. There in a notice referring to a provincial chapter (of the Franciscans) at Cambridge wherein a list of 13 articles purport to summarize the views of William of Ockham and wherein he is asked to "explain

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<sup>8</sup> The use of quotation marks is meant to indicate that true discoveries by Ehrle, Pelster, Pelzer and particularly Anneleise Maier may have escaped my notice.

<sup>9</sup> Etzkorn, G., "Vat.lat.6829: Another Copy of Henry of Gorkum's *Compendium Summae Theologiae*," in *Miscellanea Bibliothecae Apostolicae Vaticanae-IV* (Città del Vaticano 1990, pp. 37-39).

<sup>10</sup> Etzkorn, G., "John Foxal, OFM: His Life and Writings," in *Franciscan Studies* 49 (1989) 17-24.

<sup>11</sup> The critical edition of this disputation, made by G. Etzkorn, will soon be published in *Miscellanea Franciscana* with a historical introduction by Etzkorn and an ideological introduction by Professor Stephen F. Brown of Boston College.

himself" (to his fellow Franciscans) concerning his position on the 'non-reality' of relations. This constitutes heretofore unknown information on Ockham's biography and sheds new light on the fact that he was summoned to Avignon in the following year to "explain himself" concerning a broader spectrum of questionable theological views. In Vat.lat.3026, a miscellany codex containing important works of several authors, I believe to have found a heretofore unnoticed treatise of Francis of Mayronis on intuitive and abstractive cognition.<sup>12</sup> In addition to the aforementioned and thanks largely to modern cataloging of other collections plus new lists of incipitaria, I have successfully identified many questions and treatises as representing additional copies of medieval authors. This is particularly true of many miscellany codices where such treatises and questions are frequently hidden.

The format of this descriptive catalog comprises three (sometimes four) categories: 1) the description of the work and its parts, 2) a list of published editions, 3) annotations of historical, biographical or bibliographical importance noted in the codex and 4) a bibliography of 'post-medieval' books and articles about the codex and/or its contents.

In compiling the bibliography, I consulted the *Bibliographia Franciscana* published by the editors of the *Collectanea Franciscana* as well as the *Archivum Franciscanum Historicum*, *Scriptorium* and the bibliographies compiled by M. Buonocore<sup>13</sup> and M. Ceresa.<sup>14</sup> It has been impossible for me to keep up with the bibliography concerning these codices from the Vaticanus Latinus collection, consequently the bibliographical entries which I have appended to the description of each codex must be regarded as provisional.

Unless a treatise or work has been edited, I tried to provide the 'incipit', 'explicit' and colophon (where one was appended), although I did not include the beginnings of each and every question within a given work. The various incipitaria (of works and treatises, of Scripture passages for sermons and for the sermons themselves) are pro-

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<sup>12</sup> I hope to edit this treatise someday and it should shed light not only on Mayronis's views expressed elsewhere on the subject, but also prove enlightening regarding the doctrines of his predecessors, especially Scotus and Ockham, on intuitive and abstractive knowledge.

<sup>13</sup> Buonocore, M., *Bibliografia dei fondi manoscritti della biblioteca Vaticana* (1968-1980), (Città del Vaticano 1986, vol. I, pp. xlvii + 768; vol. II, pp. 769-1414).

<sup>14</sup> Ceresa, M., *Bibliografia dei fondi manoscritti della Biblioteca Vaticana* (1981-1985), (Città del Vaticano 1991, pp. xlv + 696).

vided in the appendices. To facilitate compiling indices, I chose to standardize spelling.

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