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Jacques Jouanna, *The Miscellaneous Manuscripts from the Hippocratic Collection of the Renaissance Hippocrates to the «other Hippocrates»* (pp. 3-24)

The aim of the paper is to show in the first part the role of the miscellanea in the formation of the *Hippocratic Corpus* by the *editio princeps* in Renaissance (Venice 1526), then the contribution of miscellanea to new sources after these edition. The second part examine the role of miscellanea in the transmission of some treatises attributed to Hippocrates who were not selected in the *editio princeps* and form an other corpus called the «other Hippocrates».

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Danielle Jacquart, *The diversified range of the medieval scientific miscellanea: a few examples drawn from Latin manuscripts in Bibliothèque nationale de France* (pp. 25-48)

The purpose of this paper is to provide an overview of different kinds of scientific miscellanea, from the most factitious to the most well-organized according to specific criteria.

Examples quoted with summary descriptions:

- Latin 15104 (factitious collection of previous factitious collections, Saint-Victor Library)
- Latin 7378A (different parts related to the teaching of *quadrivium* at a high level in Paris, fourteenth century)
- Latin 14389 and 14390 (canonical medical collections, *Ars medicinae* and *Ars commentata*)
- Latin 6865 (a collection of Galen's works)
- Latin 9335 (a collection of Gerard of Cremona's translations)
- Latin 7432 and 7321A (astrological collections, with luxurious paintings)
- Latin 7437 (an astrological collection for a practitioner)

- Latin 6988A (a chaotic medical vade-mecum, Montpellier 15th-16thc.)
- Latin 10260, 2598, 7344 (collections containing Roger Bacon's *Perspectiva*)

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Patrizia Carmassi, *Scientific miscellanies in the manuscript collection of Marquard Gude (Herzog August Bibliothek, Wolfenbüttel). Some considerations* (pp. 49-70)

The article deals initially with the difficulties of definition and description of scientific miscellanies in general which occur in the course of cataloguing medieval manuscripts. It then analyses examples of miscellanies from the former collection of Marquard Gude (1635-1689), with particular attention to the Carolingian Codex Cod. Guelf. 132 Gud. lat. Besides the contents, codicological details and layout help to better understand exact origin, composition and function of the miscellaneous manuscripts. However, perception and role of some texts could change with the centuries and lead to the composition of other, new miscellanies.

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Michael McVaugh, *A Miscellany? Or the Evolution of a Mind? MS Munich Clm 534* (pp. 71-86)

The Munich MS Clm 534, of the first half of the fourteenth century, contains a mixture of texts from both quadrivial subjects (primarily in its first half) and medicine (in its second). Interspersed with these throughout are scraps of texts that the nineteenth-century catalogue skipped over altogether. When analyzed in close detail, however, the scattered medical material can be interpreted with some plausibility as the reading notes of a young medical bachelor or master at Montpellier c. 1325 (probably a former student of Bernard de Angarra), covering not just set works in the curriculum (Galen) but other texts that he felt he ought to know (Aristotle's *De animalibus*), as

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well as a selection of writings on *empirica* that particularly attracted him. The initial quadrivial writings may well suggest his interests in his prior arts training.

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Iolanda Ventura, *Medical Miscellanies related to the Ps.-Mesue: a Textual Corpus and its Readers* (pp. 87-166)

The article presents the first result of a larger project aiming at reconstructing the origins, the diffusion, and the reception of the *Schriftencorpus* attributed to a Pseudo-Johannes Mesue. This corpus, consisting of four writings dealing with pharmacology and pharmacy, the *Canones universales*, the *De consolatione simplicium medicinarum*, the *Antidotarium sive Grabadin*, and the *Practica sive Grabadin*, achieved a considerable success between the 13th and the 18th century, as demonstrated by the numerous (ca. 230) manuscripts preserving the works in Latin, Italian, French, English, German, Dutch, Hebrew as well as the ca. 70 printed editions, in Latin, Italian, and French. The article addresses two major issues related to the first phases of the manuscript tradition and diffusion of the corpus, viz. its earlier phases of constitution and consolidation, and the manuscript contexts in which the works are preserved. As far as the first question is concerned, some specific attention is paid to the identification of the oldest manuscripts, and to the reconstruction of the development of the *Practica sive Grabadin*, an incomplete text that circulated, in various combinations, together with two *Additiones* attributed, respectively, to Peter of Abano and Francesco da Piedimonte. As for the second question, the trends in the transmission of the *Schriftencorpus* are defined with the help of some miscellaneous manuscripts belonging to the *Collectio Amploniana* preserved in the University Library of Erfurt, the *Collectio Palatina latina* now in the Vatican Library, and some codices originally part of the library of the Kollegiatenstift Sankt-Blasius in Braunschweig, and now of the *Collectio Augustea* of the Herzog August Bibliothek Wolfenbüttel. With the help of the manuscripts preserved in those collections, the interaction of the *Schriftencorpus* with the medical culture diffused in the academic contexts of Paris, Padua, and Heidelberg are examined and emphasized.

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Joël Chandelier, *The Latin Florilegia of Avicenna's Canon* (pp. 167-90)

Inclusion into medieval university curricula as the default handbook for medicine fostered the success of Avicenna's Canon in the West, and this prime spot led to the creation of tools to better grasp this long and complex book. Among these tools, several anthologies written by Latin scholars, which I analyse here for the first time, deserve special attention. Twenty one manuscripts and two printed editions giving such anthologies have been identified, spanning the thirteenth to the fifteenth centuries. They contain a dozen different anthologies. Two stand out, as they appear several times and seem to have been spread more widely. Henri of Langestein (who died in Vienna in 1397) may be the author of one of them. The prologues help better understand what drove the compilers of such works. There were many different sources of motivation: some authors were looking to write actual short medical handbooks based on Avicenna, while others had a fundamentally practical objective and compiled *experimenta*; others were looking for a personal benefit, like a reminder. These motivations illustrate the various receptions of Avicenna's medicine in the West. The article is followed by a detailed list of manuscripts and editions of Latin *florilegia* of Avicenna's *Canon* produced in medieval times.

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Antoine Calvet, *Essay on the Constitution and the Transmission of Latin Alchemical Corpuses in the XIIIth-XVth centuries: Albertus Magnus, Thomas Aquinas and Roger Bacon* (pp. 191-204)

After recalling the positions of Albertus Magnus, Thomas Aquinas and Roger Bacon on alchemy, the author reviews the manuscripts that transmit the alchemical texts attributed to these authors. According to the study, if at times, especially at the beginning of the tradition, alchemical texts are playing a role in miscellanea, the general impression is that the alchemical manuscripts are restricted for the exclusive transcription of alchemical texts. We also notice the strong presence, at the top of these manuscripts, of *De mineralibus* of Albertus Magnus, a way of placing the alchemy under the aegis of the most prestigious master of the scholasticism and the natural sciences in the Middle Ages.

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Matthieu Husson - Marie-Madeleine Saby, *Parisian Alfonsine astronomy and manuscript Erfurt F. 377* (pp. 205-35)

The manuscript now conserved under the shelf mark Folio 377 in Erfurt Amploniana library is composed of three codicological units, two of which are multiple texts: A central part copied in Paris during the years 1320 was enclosed between two others of the XVth century and then bounded together. Overall the manuscript covers the contents of late medieval astronomy: cosmology, instruments, astrology, tables and arithmetical tools. However these topics are not evenly distributed in the different codicological units: the central XIVth century part is mainly concerned with mathematical astronomy (instruments, tables and arithmetical tools) while the XVth century parts address cosmology and astrology. These differences allow us to sketch the various intellectual projects which shaped the manuscript other more than a century before it was finally bounded. Other contrasts between and within each codicological units, notably an analysis of the hands, colophons and diagrams, are telling especially with respect to the specific kinds of context where the codicological units were first produced. The XIVth century reflect a highly personalised teaching context in a master to student relationship while the XVth century parts attest probably a more institutionalised setting.

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Brigitte Mondrain, *The historical and philological interpretation of a collection of scientific miscellanea: the arrangement of texts in a Byzantine manuscript, Parisinus Coislin. 173* (pp. 235-46)

This important manuscript in the textual tradition of many of his treatises seems to derive his unity from the union of scientific texts which are mainly concerned with the harmonic; the different palaeographical and codicological characteristics of the parts that compose it could prompt us to recognize an after-the-fact collection. But the interventions throughout the volume of the same scribe, Nikephoros Gregoras,

which operates in fact an editorial work on the texts, testify that the constitution of the manuscript is the result of a deliberate will.

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Michelina Di Cesare, *A Vademecum for a Missionary: Turin, Biblioteca Nazionale Universitaria, ms. E. V. 8* (pp. 247-60)

This paper presents a new codicological, palaeographical, and textual analysis of ms. E. V. 8 from the Biblioteca Nazionale Universitaria of Turin. It is a composite manuscript consisting in three units, the first of which, datable to the 14th century, is a miscellany. It consists of five texts: a universal chronicle, a treatise on eastern religious and ethnic groups, a treatise on the Tartars, a treatise on the Saracens, a description of the world. The sources of these texts, their adaptation, and the logic presiding their collection are investigated. This study reveals that the collection was composed in the second half of the 13th century as a vademecum for a missionary involved in the project pursued by the Roman Pontiffs to unite humankind in the Catholic faith. These texts were meant to instruct the missionary about the territorial, ethnographic, and religious context he was supposed to work in and the important role he was being asked to play in the divine plan.

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Francesco Santi, *Miscellaneous Manuscripts and Medical Knowledge in a non-medical Context. Canonists and Preachers in Comparison* (pp. 261-80)

The article examines Bérenger Fredol's *Summa confessionis* and Pietro da Monterubbiano's *Historia beati Nicolai de Tolentino* with the aim to document the medical knowledge of a canonist and an hagiographer. In the first case the exceptions to moral norms concerning sexual life are studied; in the second case we deal with the description of diseases, healings, forms of ascetic life. The vocabulary used documents readings and contacts with a physicians' environment. That medical knowledge came from the literary tradition (Isidore of Seville and his later remakes) as well as from the medical academic tradition of Montpellier (in the case of Bérenger), Gentile da

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Foligno's *Consilia* and Pietro Ispano's *De morbis oculorum*. It is therefore possible to think that non-medical readers could have obtained that knowledge through miscellanies.

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Nicoletta Palmieri, *Vat. lat. 2376: Exploring the structure of a collection of Galenic works* (pp. 281-306)

Among the *libri Galieni*, collections of Galenic writings assembled with the needs of university teaching in mind, the ms. Vat. lat. 2376, from the first half of the 14th century, stands out because of some of its characteristics, both codicological and philological. For instance, for two Galenic treatises it contains two distinct versions, one at the centre of the page and a second version later added on the margins. Thus, the *De sectis ad eos qui introducuntur* together with its commentary attributed to John of Alexandria is complemented by Burgundio of Pisa's translation (including the last section, added by Peter of Abano), and the late antique version of *Ad Glauconem de medendi methodo* is twinned, again in the margin, with Niccolò da Reggio's recent translation. A single scribe, of whom we also can find traces in other parts of the volume, was responsible for these marginal copies. The present article scrutinizes the activity of this anonymous copyist whose work seems to have been motivated by a precise intent, that of a redactor who was at the same time a philologist.

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Véronique Boudon-Millot, *The Divisio Librorum Galieni attributed to Gentile da Foligno: an ideal Miscellanea?* (pp. 307-44)

A *Divisio Librorum Galieni* attributed to the Italian scholar Gentile da Foligno (dead in 1348) has been transmitted to us by the Latin manuscript of Wien 5391 of the XVth century. Despite its value, this text has until now attracted little attention, though it can be considered as one of the most famous *Galieni divisiones*. Indeed, it has been edited very early in the *Articella* of 1483 by the Catalan physician Franciscus Argilagues as a complement to the *Tegni's* final catalogue where Galen gives precious

indications about his own *ordo librorum* (the order in which to read his books). But while the previous *Divisiones* (e.g. from Taddeo Alderotti and his pupils) have already attracted attention of the scholars for a long time, Da Foligno's *Divisio* has until now remained unstudied. The present paper focuses on this text which it gives the first edition (*editio princeps*) based on the latin manuscript of Wien and cleared of the additions and major changes introduced by Argilagues, with philological annotations and commentary notes.

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Marilyn Nicoud, *The collections of consilia. The MS 245 of Vendôme, a compilation of miscellanea* (pp. 345-98)

Originally, medieval *consilia* were short and singular texts, but often transmitted in large collections that compiled numerous advices of a same professor. These collections have prefigured their diffusion in the first printed books from the 1470's in Italy. But *consilia* were also often copied alone, or in small compilations that were not meant to be exhaustive. The study of the ms 245 of the Municipal Library of Vendôme, written during the winter 1440-1441 by a student of the university of Pavia, proposes the examination of a collection of *miscellanea*. The manuscript gathers some constituted collections of *consilia*, more isolated items and partial commentaries to the *Canon* of Avicenna and the *Liber ad Almansorem* of Rhazès. It has belonged to Theodore Guaineri, physician of the king of France Charles VIII and probably, before him, to his father Antonio Guaineri († ca. 1458), practitioner at the court of Savoy, then professor at Pavia. The codicological and paleographical study of this *codex* must make it possible to understand how and for what purpose this volume was constituted. This compilation of *miscellanea*, largely annotated, delivers some of its secrets, its uses and its readings, between didactic aims and practical use.

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Jean-Patrice Boudet – Laurence Moulinier-Brogi, *Magic and Scientific Miscellaneous in Quattrocento Italy: the ms. Paris, BnF, italian 1524. A Case Study* (pp. 399-428)

This article focuses on the ms. Paris, BnF, it. 1524, a manuscript in italian, copied en 1446, in Milano or at least in Lombardy, probably for a lay member of the court of

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the Duke of Milano Filippo Maria Visconti. Yet this codex seems to be considered as an unicum in many respects, it may be considered representative of the relationship between science and magic in the Quattrocento Italy. It consists of 15 main textual unities, joined together by an anonymous compiler, who seemed to be also the principal translator of the book; the compendium is dominated by astrology and magic, but, as in many other «books of secrets», numerous passages, not necessarily grouped, concern medicine or recipes. This article presents in detail the composition of the codex and its sources, which have been identified so far; it should be emphasized that this manuscript contains the only known italian version of some texts.

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Arthur Henaff, *The Tübinger Hausbuch: the Scientific Miscellaneous Manuscript standing the test of the Image* (pp. 429-42)

This article examines some of the numerous illustrations in the Tübinger Hausbuch (Württemberg, XVth century), an impressive compilation of so-called “practical” and “popular” scientific texts. Analyzing some of its pictorial and visual features, namely the use of colors and architectural motives, it stresses the decisive role played by the illustrators in animating the volume, organizing an otherwise heterogeneous array of informations, and providing the reader with helpful and playful visual aids.

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Sonja Brentjes, *MS Munich, Bayerische Staatsbibliothek, codex arab. 2697 and its Properties* (pp. 443-66)

In this paper I analyze the composition of the collection of mathematical texts and related notes found in a manuscript that was most likely produced in an Ottoman city in the year 1726, but has a much longer life cycle going back to an Ilkhanid compiler in the early fourteenth century. I argue for the collection's purpose and function

reflecting the teaching practices formed and institutionalized at madrasas in the Islamicate world between the late twelfth and the sixteenth centuries. The analysis of a series of marginal notes and comments uncovers the appropriation of values and methods developed and used by leading scholars of the so-called rational sciences to the teaching of Euclidean geometry. Other notes testify to the integration of teaching mathematical skills and topics into learning and writing about aspects of the rational sciences as taught at madrasas.

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