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**Spiritual Miscellany with works by SAINT BONAVENTURE, SAINT BERNARD, and others  
In Latin, illuminated manuscript on parchment  
Northern Netherlands, c. 1475-1500**

*ii (paper) + 272 + ii (paper) folios on parchment, very white and thin, modern foliation in pencil, top, outer corner, recto (collation, i<sup>6</sup> [-1, probably cancelled with no loss of text] ii-v<sup>8</sup> vi<sup>8+1</sup> [f. 38, singleton added before 1] vii<sup>8</sup> viii<sup>10</sup> ix<sup>8+1</sup> [f. 72, singleton added before 8] x-xxxiv<sup>8</sup>), no catchwords, quires numbered in a modern hand on the first leaf of each quire, frame ruled in ink with full-length vertical and horizontal bounding lines, (justification 62 x 45 mm.), written below the top line in a very small, precise hybrida script in twenty-four long lines, ff. 101v-102, three lines of text, with musical notation on four-line staves, majuscules in text touched with red; red and blue paragraph marks; red and blue two-line initials, some with violet or red pen decoration, major divisions in text, six to four-line red, blue, or red and blue initials, imperfectly alternating, with violet and red pen decoration, respectively, extending almost the full length of the column, initials often with decorative void spaces within the initials; some initials with touches of green wash, and with pen decoration in the bottom margins in red and blue, f. 6, six-line blue initial infilled with a large flower on a notched gold ground, extending into a bar border in the inner margin, and an acanthus border in the other three margins, with black ink sprays, acanthus, gold rayed disks and leaves and a strawberry; full page diagram in the shape of a tree, f. 38, in red ink, with delicate red leaves, green wash, and a purple flower. In excellent condition throughout, with opening folios darkened and slight staining on the very bottom margin. Bound in modern light brown morocco in excellent condition. Dimensions 93 x 65 mm. (3 11/16 x 2 5/8 inches).*

A very small "portable" volume, this handsome manuscript, with its illuminated frontispiece and fine pen initials, was written by an accomplished scribe in a formal script. Its contents, of which a substantial portion is unedited, are a reflection of the spiritual interests of a learned owner perhaps associated with the Devotio Moderna. The texts included are noteworthy for their diversity, ranging from contemplations of Christ's Life and Passion, numerous sermons by St. Bernard, a copy of the Song of Songs, and a lovely tree-shaped diagram accompanying St. Bonaventure's *Lignum vitae*.

## PROVENANCE

1. Written at the end of the fifteenth century in the Northern Netherlands, probably in the western part, as indicated by the style of the script and decoration, probably for a cleric or member of a monastic order; the type of texts included suggest the spirituality emphasized by the Devotio Moderna, but the exclusive use of Latin is noteworthy here.

2. In the sixteenth-century, the manuscript was still in use, when it was annotated carefully in a remarkably tiny script.

Modern dealers's notes in pencil, inside front cover, "A2590," and inside back cover, "7/59."

## TEXT

f. 1 [added text] *Ad Colosenses*, incipit, "Serui obedite per omnia dominus carnalibus .. [Colossians 3:22]"; [ff. 1v-2v, blank but ruled];

ff. 3-4, *Quomodo dominus deus est diligendus*, incipit, "Diliges dominum deum tuum ex toto corde suo ... [Luke 10:27]. Deuteronomii sexto; incipit, "Audi israhel mandata uite .." incipit, "Levit. xix, Sanctifica et estote ..."; incipit, "Hec uerem precepta scripsit deus .."; incipit, "Iheremie xxxi, Dabo legem meam ..."; incipit "Scripsit in triplici parte corporis, ... [in capite, in manibus, in pedibus] .."; incipit, Mt. xix, "Si vis ad vitam ..."; incipit, "Deuteronomii x, Et nunc israhel ..."; incipit, "Ysaie xlvi, Utinam atendisses ad mandata ..."; incipit, "Ysa. xxviii, Nunc docebit scientiam ..."; [4v, blank but ruled];

f. 5, incipit, "Augustinus, <Perficite?> fratres mei, discutite vos semper sine volo sine adulatione ...; Gregorius, Sepe namque contingit ut elatus virtutibus .." [f. 5v, blank, but ruled];

Short extracts.

ff. 6-18, incipit, "Dicit apostolus ad hebreus, fundamentum aliud nemo potest ponere preter id quod positum est quod est christu ihesus [1 Cor. 3:11]. Cum dicit Augustinus quod deus est res summe definens ...";

ff. 18-20v, *Descriptio figure domini ihesu christi*, incipit, "Legitur in libris de annalibus apud romanos existentibus quod ihesus christus qui dictus fuit a gentibus propheta..."

Also known as "De forma et statura Christi," and found in Avignon, Bibl. du mus. Calvet, MS 229, f. 148, and Reims, Bibl. mun. 723, f. 1. See Jan Gijssels, *Die unmittelbare Textüberlieferung des sog. Pseudo-Matthäus*, Brussels, 1981, p. 53.

ff. 21-26v, *Compendiosa collectio Augustini de passione domini*, incipit, "Attende et intellige anima mea tempus beatissime passionis, Passus est ihesus meus, dulcedo mea, amor meus, spes mea, beatitudo mea ... digna fuit regem celorum et dominum sustinere. Hec augustinus";

Ps. Augustine, *Excerptum de passione domini*, also in Vatican City, Biblioteca apostolica vaticano, MS Pal lat 362, ff. 29-30v.

ff. 26v-29v, *Oratio siue gratiarum actio Ancelmi [sic] his que passus est dominus ihesus deuota*, Expergisce anima mea excutere de puluere et contemplare dominum ihesum quem in speculo ... et adimpleat leticia vultus tui. Hec Ancelmus [sic]."

Anselm, *Meditationes super passionem*, in Lyon, Bibliothèque municipale, MS 624, f. 165v; attributed (incorrectly) to Bernard in Milan, Bibl. Ambrosiana, MS A.7.Sup, ff. 19v-27v.

ff. 30-33v, *De passione domini*, incipit, "Colligite fragmenta ne pereant. Iohannes I [John 6:12]. Panes ordeacei ad comedendum asperi ... sed hec omnia christus ad salutem nostram pertulit";

Also in Uppsala, UB C19, f. 154v, and Klosteneuburg, Bibl. der Chorrenstifts 450, f. 246.

f. 33v, incipit, "Augustinus, Inspice vulnera pendentis ... fixus fuit in cruce";

Augustine, *In libro de virginitate*, also in Hamburg, Staats und UB, Petri 48, f. 81v.

ff. 33v-35, *Passio domini iugiter est recordanda*, incipit, "Passio domini te iugiter pia recordacione meminisse debemus ... passionis frequenter meminisse";

ff. 35-36v, *De utilitatibus dominice passionibus*, incipit, "Passio debilitat, spolians informat ... illuminat ornat. Passio debitat [sic] scilicet <demonum?> virtutem. Job. Quasi in hamo capiet ... luxuriam lateris uulneratio";

Four verses, Walther, *Carmina*, 1959, no. 13771, followed by a commentary.

f. 36v, *Ex horologio eterne sapientie*, incipit, "Nemo melius passione mee ... coram deo existent";

Possibly from a work by the Flemish mystic, John of Ruysbroek (1293-1381).

ff. 37rv, incipit, "Nulla pura creatura humanum genus ...";

f. 37v, *De sincera et probata dilectionis*, incipit, "Crisos., Hec est sincera probata que dilectio cum quis amico ...";

f. 38, full page illustrated diagram of a tree, representing the life and Passion of Christ, (described below); f. 38v, blank;

ff. 39-64v, *Bonaventura de arbore mistici*, Cristo confixus sum cruci [Galatians 2:19]. Uerus dei cultor christique discipulis ... de cuius plenitudine nos omnes. [f. 64], *Oracio in fine opusculi*, O accepimus ramus igitur ... *Explicit arbor crucifixi bonaventure*";

Bonaventure, *De lignum vitae*; edited in *Opera Omnia*, VIII, 68-86, and in *Decem Opuscula*, 135-180. English translation by Ewert Cousins, "The Tree of Life," in *Bonaventure*, New York, Paulist Press, 1978.

ff. 65-76v, incipit, "Ecce discipuli eam tibi tripliciter, prov. xxii. Cum omnis suam genere[?] debeat trinitatis in signe ...";

ff. 77-87, *Meditatio circa officium misse*, incipit, "Sequitur uidere quid cogitandum sit in missa, primo cogitare deus quod dominus propter nos ... *Explicit paruun bonum Boneuenture [sic] cardinalis rome ecclesie siue pauperuli generalis ministi sexti post beatissimum franciscum patrem ordinis minorum. Siue manipulum eius de uita spiritali*";

ff. 87v-89, *Ambrosii in <doc?> in passione*, incipit, "Scitote fratres quidam cuius opera quisque <fac?> eius et filius vocatur. Unde cum iudei dixisset patrem suum esse abraham ...";

f. 89, incipit, "Ostendit nobis dominus in sua passione, Paupertatis, quia omnium dominus nudus pependit, ... Perseruencie, quia mouendo omnia consumauit";

f. 89, incipit, "Qualiter christus et uita eius formatur in nobis iuxta illud apostoli, Filioli mei quod iterum .... Annunciator per instinctum, ..." [f. 89v, blank, but ruled];

ff. 90-94v, *Dyalogus crucifixi et peccatoris*, incipit, "Ignosce quesumus benignissime ihesu crucifixe indignissimo et infelice ...";

Also in Brussels, Bibliothèque royale, MS 4635, ff. 1-34v.

ff. 94v-98, *Dyalogus Ihesus et senis Senex*, incipit, "De indignetis queso ihesu bone si loquitur ad te dominum deum meum ... Ihesus, Quis enim es tu? Senex, Inueteratus dietum malorum corrosus per uermes infinitos ...";

ff. 98-101v, *Incipit colloquium Marie et Peccatoris. Peccator ad uirginem dicit*, incipit, "Uerbum mihi est ad te o regina celi reginarum imperatrix, Maria, quis enim es tu? ...";

ff. 101v-102, [beginning of text accompanied by musical notation] *Planctus de Bernardi*, incipit, "Salue meum salutare/ Salue salue ihesum rare ..., Ac si presens sis accedo ymmo te presentem accedo ... tuorum bona munerum";

ff. 102-105v, *Ad pedes domini*, incipit, "Claues pedum plagas duras ..." [continues, discussing among other parts of the body, *genua, latus, pectus, cor manus, and faciem*];

ff. 106-117, *Tractatus bonauenture de corpore christi et preparacione ad deuotam sumpcionem eiusdem ritam que celebrationem ministerii [sic] misse*, incipit, "Ad honorem gloriose ac indiuidue trinitatis et ad honorem excellentissimi sacramenti scilicet preciosi corporis et sanguinis ihesu christi ... *Explicit tractatus bonauenture de corpore christi et preparacione ad deuotam sumpcionem eiusdem ritam que celebrationem misterii [sic] misse. Deo gracias*";

Bonaventure, *De preparacione ad missam*; circulated in numerous manuscripts, including Solothurn, Zentralbibliothek, S.1.177, f. 38 and S.1.213, f. 138v, Graz, UB, MS 655, f. 1, and Reims, Bibliothèque municipale, MS 381, and others.

ff. 117- 121v, *Ex dictis sancti Thome de Aquino scilicet qualiter post pollutionem licet uel non licet accedere ad diuina*, incipit, "Secundum sanctorum partum sententiam vigilantanti circumspectione cauendum est ad

comunione . . .; [f. 119], *De tribus necessariis accedenti ad sacram communionem, castitas corporis, puritas mentis, deuotio actualis*], incipit, "Tria sunt sacrificia genera . . .";

ff. 122-127, *Incipiunt canticum*, incipit, "Osculetur me osculo oris suo . . . super montes aromatum. *Expliciunt cantica canticorum*";

The biblical *Cantica canticorum* or the Song of Songs, complete text, without commentary.

ff. 127v-137v, *De caritatis gradibus x.*, incipit, "Caritatis multi sunt gradus. Primus est in quo caritas facit languere utiliter . . . Hugo. Scio anima mea quamquam diligis in eius similitudinem amore transformis";

Extracts.

ff. 138-145, *Incipit Soliloquium bernardi*, incipit, "Uerbum michi est ad te o rex celorum ihesu christi ausu caritatis . . . et solidum regnum permanens in secula. Amen." [Ends top f. 145, remainder and f. 145v blank];

Eckbert of Schonau, *Soliloquium seu meditationes*; see A. Wilmart, *Auteurs spirituels et textes dévots du moyen âge*, Paris, 1932, repr. 1971, p. 195; circulated under many names, including Augustine, Bernard (as here), and Hugh of St. Victor.

ff. 146-149, *Sermo Bernardi primus in dedicatione*, incipit, "Festiuitas hodierna fratres tanto nobis debet esse deuotior quanto familiarior est . . .";

St. Bernard; Schneyer, *Repertorium*, volume 1, p. 449, no. 126.

ff. 149-151v, *Sermo de dedicatione*, incipit, "Olim rex gloriosus et propheta domini david sanctus religiosa cepit . . .";

St. Bernard; Schneyer, *Repertorium*, volume 1, p. 449, no. 127.

ff. 151v-153v, *Sermo tertius de dedicatione*, incipit, "Domus hec fratres eterni regis est . . .";

St. Bernard; Schneyer, *Repertorium*, volume 1, p. 449, no. 128.

ff. 154-158, *Sermo quartus bernardi de dedicatione*, incipit, "Uotiuus laudibus celebramus, hanc diem et festiuus eam gaudiis . . .";

St. Bernard; Schneyer, *Repertorium*, volume 1, p. 449, no. 129.

ff. 158-164, *Sermo quintus de dedicatione*, incipit, "Eciam hodie fratres solempnitatem agimus et preclarum, atque id quidem facile dixerim . . .";

St. Bernard; Schneyer, *Repertorium*, volume 1, p. 449, no. 130.

ff. 164-165v, *Sermo sextus de dedicatione*, incipit, "Domestica nobis celebritas dedicatio domus nostre ...";

St. Bernard; Schneyer, *Repertorium*, volume 1, p. 449, no. 131.

ff. 165v-169v, *Sermo principalis beati bernardi de vigilia nativitate domini*, incipit, "O Iuda et iherusalem nolite timere ... [2 Par 20:17] Veros alloquimur iudaeos ...:"

St. Bernard; Schneyer, *Repertorium*, volume 1, p. 443, no. 14.

ff. 170-174, *Sermo bernardi de < lepra? > ...*, incipit, "Sicut in corporum medicina prius purgationes adhibentur ...";

St. Bernard, *Sermo in pascha iii*; Schneyer, *Repertorium*, volume 1, p. 446, no. 68.

ff. 174-177, *De dauid et golya et quoniam debecius interficere siue extinguere spiritum superbie quintuplici uerbo quasi quinque lapidibus dauid*, incipit, "Considerandum nobis est quis nam uideratur ill golyas ...:"

ff. 177, *Idem in sermonem de aduentu domini*, incipit, "Sicut fuit uetus adam effuses per totum hominem ...";

Not identified in Schneyer.

ff. 177v-181v, *Sermo ad abbates*, incipit, "Hoc mare magnum in quo utique certum est ...";

St. Bernard; Schneyer, *Repertorium*, volume 1, p. 451, no. 166.

ff. 181v-183, *Hec Bernardus de precepto et dispensatione ca. xxxviii*, incipit, "Fratres <?> ut per bona opera certam uestrationem ...";

Not identified in Schneyer.

ff. 183-191v, *Et sermonibus beati bernardi de sancto andrea apostolo*, incipit, "Exultemus in memoria Sancti andree apostoli et triumphus eius ...";

Not identified in Schneyer.

ff. 191v-194, *Ex sermone beati bernardi de sancto clemente et quoniam debeamus et nos domino testari*, incipit, "Coronabitur anima sancti martiris quia legitime certavit ...";

Not identified in Schneyer.

ff. 194-195v, *Ex sermone beati bernardi tertio de aduentum domini de septem columpnis*, incipit, "Anima iusti sedes est sapientie ...";

Not identified in Schneyer.

ff. 195v-198, *Ex sermone beati bernardi tertio de vigilia nativitatis domini de uera sciencia*, incipit, "Unigenitus dei sol iusticie tamquam immensi lumini ...";

Not identified in Schneyer.

ff. 198-200v, *Ex sermone bernardi quinto de vigilia natiuitatis domini de vera sanctificatione fide et leuitate*, incipit, "Sanctissimi hodie et estote parati die enim crastinam uidebitis ...";

ff. 200v-201v, incipit, "De Gloria regni celestis, Celestis patria nichilum non gaudia nostre/ ... Aspera cuncta tibi si uis super ethera scribi"; [followed by brief sayings ascribed to Gregory, Jerome and Augustine];

ff. 202-208, *De disciplina religiosorum*, incipit, "Morum disciplina in religiosis triplici colore decoratur ..."; f. 202v, *Mors prelatorum*; f. 203, *De loci commune religiosorum*, Gregorius super ezech. omelie liber primus; f. 203v, *Ex glosa ordinaria, Ad romanos xiii, de obviam et subiectione, ...*;

ff. 208v-209, *De sermone ii beati bernardi de circumcissione de nominis impositione*, incipit, "Que est moralis circumcisio nostra <nec> comedat apostolis ...";

Not identified in Schneyer.

ff. 209-212v, *Ex sermone iii de circumcissione de octo diebus*, incipit, "Non sine causa in lege preceptum nec sine causa in domino completum est ...";

ff. 212v-218v, *De propria discussione et examinatione*, incipit, "Ultam tuam o anima mea cotidiam discussione examina et diligenter attende ...";

ff. 219-220v, *Querimonie domini ihesu contra amicos suos*, incipit, "Conqueror ait dominus ihesus de amicis meis ...."; f. 219v, *de fructibus dominicis passionibus*, incipit, "Fructus proveniens ex passione domini ...";

ff. 221-223, *Visio nacubodonosor [sic]*, incipit, Danielis 4, Videba inquit et ecce arbor ...omnis caro [Daniel 4:7-9]. Que est ista arbor nisi crux christi ...";

Cf. Kresmünster, SB 56, f. 58v.

ff. 223v-225v, *Augustinus quoniam iugum christi dicitur suaue et onus leue*, incipit, "Multum quibusdam videtur fratres cum audiunt dominum ...";

ff. 226-230v, *De castigatione filiorum dei*, incipit, "Quem diligit deus castigat, ad hebr xii. Flagellat autem omnem filium ...";

Extracts.

ff. 231-247, *Augustinus, libro de ueritate religione*, incipit, "Omne genus peccati prouenit ..." [f. 236] *De limpидitate et paruietate sapientie*, incipit, "Sapientie autem tanta et talis est limpидitas ..."; [f. 238], *de sapientie uertuositate ...*; [f. 239], *Sapientie donum est a deo data ..*;

Text, or collection of texts on wisdom;

ff. 247v-257v, [f. 247v], *Merita bonorum operum que fuit in gratia et caritate*, incipit, "Iocundat stabilit augat ..."; [f. 247v], *Effectus peccata uenialis septem*, incipit, "Obligo maculo muno lasso ..."; .... [f. 247v], *Opera misericordia sunt septem ...*, incipit, "Corporalia sunt uisitacio .."; ... [f. 248], *De beatitudinis, De donis spiritus sanctus*, ... f. 249v, *De duodecim fructibus spiritibus ...*, [f. 250], *De modo imitandi nostri ihesu christi*, incipit, "Qui dici se in christo marie debet quo modo ille amulauit ..."; [f. 250v], incipit, "Trahe me post te fessa sum ..." ...

Brief mnemonics or short paragraphs on practical matters relating to faith and practice, including texts on the merit of good works, venial sin, the seven works of mercy, the Beatitudes, the Gifts of the Holy Spirit, texts on Confession, the Seven Sacraments, the seven ages, and the ten plagues of Egypt.

ff. 258-259, *Contempnendus est mundus*, incipit, "Hugo de sancto uictore fecit quamdam questione de periculoso statu ...";

ff. 259v-264v, *Hubertinus de pace et dilectione ...*, incipit, "Pax ueci est tranquillitatis mentis ...";

ff. 264v-268, *De triplici pace ex sermonibus socii*, incipit, "Pax est triplex scilicet prohibita, exhibita et promissus ...";

ff. 268v, incipit, "Augustinus, Tantum est bonum pacis et etiam in creatis siue mortalibus ..."

ff. 269-270, Devotional texts added in a sixteenth-century hand, including prayers to be said upon rising, and a prayer to obtain the ardent love of God;

ff. 270v-271, Menemonics in the original fifteenth-century hand: *Duodecim mala humana natura*, and *Celestis mensa ihesu christi*: [f. 271v, blank];

ff. 272rv, Medical recipes, the second to remedy the bite of a rabid dog;

f. 273rv, Added devotional texts in a seventeenth-century hand.

This little book, which includes numerous texts, usually quite short, and numerous excerpts from longer works, bears some similarity to the collections known as *rapiarium*. These collections were probably first popularized in the fifteenth century in the circles of the *Devotio Moderna*—the Brethren and Sisters of the Common Life and the Congregation of Windesheim. *Rapiarium* were personal collections, sometimes assembled from scraps of parchment, holding short sentences or paragraphs from various works, which were used as personal spiritual tools that enabled their



creator to internalize and memorize the passages; the excerpts allowed their owner to recall the whole work.

This manuscript, while there is no evidence to suggest that it is actually a copy of a *rapiarium*, may well have served the same function for its compiler and original owner—it is hard to single out any one theme among its texts, but certainly the life and Passion of Christ, the sermons of St. Bernard, and the handful of practical texts (on confession, etc.), reflect the devotional practices of the Netherlands in the later Middle Ages. Note that this is not a scholarly collection, or a collection of texts to be used by a preacher; there is no index, or table of contents, and no clear organization. It was not, in other words, a reference book, but rather a book intended for edification and meditation.

Overall, the choice of texts in this manuscript reflects the spiritual interests of the *Devotio Moderna*. It should be noted however, that the texts here are all Latin, and do not include any of the authors most directly associated with the movement itself, such as Heinrich Suso or Thomas à Kempis. The contents suggest that the manuscript was copied for a well-educated cleric, perhaps a member of a monastic order, rather than for a lay owner.

A number of texts by Saint Bonaventure, c. 1217-1274, are included in the manuscript. Bonaventure, one of the greatest Franciscan theologians, who also served as minister general of the Franciscans, was valued in the fifteenth century for his emphasis on learning from the life of Christ. The text by Saint Bonaventure known as the *Lignum vitae* (or in this manuscript, as the *de arbore mistici*), is given special prominence here because it is preceded by a diagram in the shape of a tree summarizing the text. This very popular short treatise discusses Christ's origin, his Passion and his glorification, tied to the symbolism of a tree.

Also noteworthy are the number of sermons included here by St. Bernard (1090-1153). The writings of this twelfth-century Cistercian Father, with their focus on monastic reform, a return to earlier purity, and mystical union with God, were very popular among the writers of the Modern Devotion. Alongside authentic sermons by Bernard (ff. 146-174, and ff. 177v-181v), it is interesting to find sermons attributed here to Bernard, but most likely by later authors, since they are not found in Schneyer's *Repertorium* (see ff. 181v-200v, and 208v-209).

Many of the other texts included here are harder to classify; most are difficult to identify, and are almost certainly unedited – many have probably never been carefully studied by modern scholars. In addition to collections of extracts ascribed here to patristic authors, there are three spiritual dialogues, commentaries focusing on the book of Daniel (f. 221), and the theme of David and Goliath (f. 174), and the actual text of the biblical book, the Song of Songs—a text well in keeping with the themes emphasized here, since it was usually interpreted as an account of the mystical union with God.

## ILLUMINATION

The manuscript includes one illuminated initial with a full border on f. 6; the blue initial is infilled with a large flower, in green, yellow, and pink on gold, on a notched gold ground, extending into a bar border, inner margin, and an acanthus border in the other three margins of black ink sprays,

interspersed with green, pink, and blue acanthus with gold rayed disks and leaves and a strawberry; a similar border and initial is found in the Book of Hours, Utrecht, Rijksmuseum Het Catharijneconvent, MS BMH 51, from Northern Holland, probably the western part, see Margriet Hülsmann, "Text Variants in the Utrecht Calendar: A Help in Localizing Dutch Books of Hours," in *Masters and Miniatures. Proceedings of the Congress on Medieval Manuscript Illumination in the Northern Netherlands*, ed. K. van der Horst and J.-C. Klamt, Doornspijk, the Netherlands, 1991, fig. 4 of f. 161.

Other major sections of the text begin with a series of red or blue pen initials, decorated with contrasting pen work in violet or red; the decoration is skillfully executed and very attractive; major initials include: f. 39, with touches of green wash; f. 101v, infilled with red pen flourishes including leaves, with red pen decoration outer and bottom margin; f. 106, note infilling with flowers; ff. 122, and 146, with red and blue motif, bottom margin; f. 146, with red infilling (leaf?) and red motif, bottom margin; f. 213, red and blue puzzle initial with white void, with red and blue pen decoration in three outer margins; and ff. 170, 174v, 177v, smaller initials, but with red pen work in upper and outer margins.

The tree diagram on f. 38, is perhaps this manuscript's most interesting illustration; it precedes the text known as the *Lignum vitae* by St. Bonaventure (in this manuscript entitled *De arobore mistici*); the tree is drawn in red pen on a green wash, with six branches on each side and with roundels at the end of each branch; the major divisions of Christ's life are noted on the trunk and branches, with the roundels including text from the chapter headings of St. Bonaventure's text (with some changes) between the branches. Trees are a frequent symbol in medieval Christian writing (see the articles by Ladner and Hatfield cited below). The fresco by Taddeo Gaddi in the refectory of Santa Croce, Florence, discussed by Hatfield, also includes inscriptions based on the chapter headings of Saint Bonaventure's text. The tree diagram in New Haven, Yale University, Beinecke MS 416, however, although it cites Bonaventure, does not include the same texts as those in our manuscript.

## LITERATURE

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