

## Kleine Mitteilungen

### Observations concerning two *excerpta* from spiritual works by Arnau de Vilanova preserved in Graz, Universitätsbibliothek, Codex 1226

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**Abstract:** Graz, Universitätsbibliothek, Codex 1226 preserves in a sole copy two fragments lacking a title or author's name, and which turn out to be by Arnau de Vilanova. One of these has already been identified by Gerold Fussenegger: it consists in an extract from the *Praesentatio facta Burdegaliae*. In this article we identify the other: it is an *excerptum* consisting of various „revelations“ from the *Antidotum contra venenum effusum per fratrem Martinum de Atheca*, of which we provide a critical edition in the Appendix. The study of these two *excerpta*, by comparing each of them with (a) the text from which it derives and (b) each other, reveals to us certain common features and a common ultimate purpose: namely, the justification of the significance of a number of works copied into the codex (private „revelations“ in one case; the works of Arnau de Vilanova in the other).

**Keywords:** Arnau de Vilanova – *Antidotum* – *Praesentatio facta Burdegaliae* – Graz UB Codex 1226

**Schlagworte:** Arnald von Villanova – *Antidotum* – *Praesentatio facta Burdegaliae* – Graz UB Codex 1226

The spiritual and theological works of Arnau de Vilanova (ca. 1240–1311) were condemned in Tarragona in the year 1316. It is no surprise, therefore, that few manuscripts containing the spiritual treatises of this Catalan physician and thinker have survived. One of those which has is Graz, Universitätsbibliothek, Codex 1226, which comprises three theological treatises by the Catalan author and two unique fragments (*excerpta*), preserved in no other manuscript. Our article takes as the theme of its study these two *excerpta*<sup>1</sup>.

<sup>1</sup> This article forms part of the activities undertaken within the research project „Arnau de Vilanova Digital“, PID2019–104308GB–I00, endorsed and financed by the Ministerio de Ciencia e Innovación (Spain). It has been translated from the Catalan by Dr. Robert D. Hughes (Prague). – For a list of the spiritual works of Arnau de Vilanova and the manuscripts in which they are preserved, see Francesco SANTI, Arnau de Vilanova. L'obra espiritual (Història i Societat 5, València 1987) 245–281 (the judgement of condemnation is transcribed on p. 283–289). – In addition to the customary abbreviations employed in the current journal, we shall make use of the following: AVOThO = Arnald de Villanova

Quite some years ago, Gerold Fussenegger and Anton Kern issued a description of the aforementioned codex G<sup>2</sup>. The codex consists of paper, in 4<sup>o</sup>, and is made up of 128 folios, of 21 × 15 cm in dimension; it dates from the fifteenth century and originates from the Augustine canonry at Seckau. Without any mention of the author's name in tandem with the work's title, the codex essentially contains short works by Petrus Johannis Olivi (fol. 33–104; 122<sup>v</sup>–128<sup>r</sup>). Here we likewise encounter the *Littera septem sigillorum* countering his teachings: fol. 128<sup>r-v</sup>) and by Arnau de Vilanova (fol. 18<sup>r</sup>–32<sup>v</sup>), though it also contains copies of the *Oraculum angelicum Cyrilli* (fol. 1–18<sup>r</sup>), the pseudo-Joachimite *De semine scripturarum* (fol. 105–120) and a letter from Saint Jerome (fol. 121–122<sup>v</sup>). The section containing spiritual works by Arnau de Vilanova is formed, to be precise, of *De prudentia catholicorum scholarium* (fol. 18<sup>r</sup>–21<sup>r</sup>)<sup>3</sup>, the *De elementis catholicae fidei* (fol. 21<sup>r</sup>–26<sup>r</sup>), the *Introductio in librum De semine scripturarum* (fol. 26<sup>v</sup>–32<sup>r</sup>) and of two relatively lengthy fragments<sup>4</sup>. The first of these (fol. 32<sup>r-v</sup>), unidentified at that time, was assigned the title of *Nota de quibusdam revelationibus* by Anton Kern (though, as a result of the present article, we now propose assigning to it that of *Excerptum de quibusdam revelationibus ex Arnaldi de Villanova Antidoto contra venenum effusum per fratrem Martinum de Atheca*; and henceforth shall cite it as *Excerptum*); the second (fol. 32<sup>v</sup>), on the other hand, was identified as an extract from the *Praesentatio facta Burdegaliae* (henceforth, simply *Praesentatio*).

More recently, Josep Perarnau i Espelt has transcribed both texts, and has shown that the second one is not a mere fragment of the *Praesentatio*, but rather, strictly speaking, an „abbreviatio“ of it. Consequently, he proposes assigning to it the title of *Abbreviatio*

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Opera Theologica Omnia (Corpus Philosophorum Medii Aevi 9/5, Barcelona 2004–); G = Graz, Universitätsbibliothek, Codex 1226; V = Vatican City, Biblioteca Apostolica Vaticana, Codex 3824; O = Oxford, Bodleian Library, Canon. Misc., Codex 370.

<sup>2</sup> Gerold FUSSENEGGER, *Littera septem sigillorum contra doctrinam Petri Iohannis Olivi edita. Archivum Franciscanum Historicum* 47 (1954) 45–53; Anton KERN, *Die Handschriften der Universitätsbibliothek Graz 2* (Handschriftenverzeichnisse österreichischer Bibliotheken. Steiermark 2, Wien 1956) 258–260. As regards Arnau de Vilanova and particularly his bibliography, see Jaume MENSA I VALLS, Arnau de Vilanova, espiritual. Guia bibliogràfica (Barcelona 1994); IDEM–Sebastià GIRALT, *Bibliografia arnaldiana* (1994–2003). *Arxiu de Textos Catalans Antics* 22 (2003) 665–734; Sebastià GIRALT–Jaume MENSA I VALLS, Who is Arnau de Vilanova?, in: Arnau DB. Corpus digital d'Arnau de Vilanova, Universitat Autònoma de Barcelona, <http://grupsderecerca.uab.cat/arnau/en/arnaudevillanova> [21.9.2020]. For a synthetic presentation, cf. Manfred GERWING, Art. Arnaldus de Villanova. *Encyclopedia of Medieval Philosophy. Between 500 and 1500*, vol. 1 (Dordrecht 2011) 119–121. In German, see Alexander FIDORA, Einführung, in: Arnau de Vilanova, Über den Antichrist und die Reform der Christenheit, ed. IDEM (Katalanische Literatur des Mittelalters 8, Münster 2015) 1–18. The work by Paul DIEPGEN, Arnald von Villanova als Politiker und Laientheologe (Abh. zu mittleren und neueren Geschichte 9, Leipzig 1909), remains a classic.

<sup>3</sup> At the end of the work (fol. 21<sup>r</sup>), instead of the explicit which we find in the other manuscripts (cf. *Alphabetum catholicorum ad incitulum dominum regem Aragonum pro filiis erudiendis in elementis cartholicae fidei*, ed. Josep PERARNAU I ESPELT [AVOThO 4, Barcelona 2007] 232), the copyist has written: *Inuenio triplicem Martinum, adhuc hac Martinus hic. Pater, Filius et Spiritus Sanctus*. Could this be a reference to his own name? And to who else? To Pope Martin V (1417–1431)?

<sup>4</sup> The *De semine scripturarum*, a work on which Arnau de Vilanova provides a commentary in his *Introductio in librum Ioaachim De semine scripturarum*, was written by the same hand as that which copied the *Oraculum angelicum Cyrilli*, the Arnaldian treatises and the *De voto paupertatis* by Petrus Johannis Olivi.

*praesentationis factae Burdegaliae* (henceforth, *Abbreviatio*). The Catalan scholar has suggested dating codex G between the years 1440–1450<sup>5</sup>.

The aim of this our article is dual: in one respect, to identify and to produce a critical edition of the first fragment; and, in another, to study both of these fragments, by comparing them (a) with the Arnaldian text from which they derive and (b) with each other. The preparatory work for the critical edition of the *Antidotum contra venenum effusum per fratrem Martinum de Ateca* (henceforth, *Antidotum*) and of the *Praesentatio* for volume 12 of the AVOThO series have, in effect, made possible the identification of the first fragment and the comparison of the second such, namely, the *Abbreviatio*, with the *Praesentatio*. We, therefore, devote an initial section to the analysis of the *Excerptum* and a second one to that of the *Abbreviatio*. A third section shall set out in all clarity the conclusions to be drawn from the preceding two. The article shall be completed by an Appendix containing the critical edition of the *Excerptum*.

### The *Excerptum*

The *Excerptum* consists in a fragment deriving from the *Antidotum*<sup>6</sup>. In the Appendix, the interested reader may verify the similarities between the entire *Excerptum* and its source (*Antidotum*, V fol. 239<sup>r</sup>), though by way of an example and as proof of our assertion we transcribe here below, in columns, the beginning and the end of the fragment as well as those of its source:

G fol. 32 <sup>r-v</sup>	V fol. 239 <sup>r</sup> : Antidotum
<i>Quod beato Methodio fuit reuelatum de persecucione maximi Antechristi in VI<sup>o</sup> millenario durationis mundi, quam reuelationem aprobat beatus Ieronimus</i>	<i>Item contradicit beato Methodio, cui beatus Ieronimus et Magister Ystoriarum testimonium perhibent, qui expresse describit in sua reuelatione persecutionem maximi Antichristi in sexto millenario durationis mundi</i>
<i>Item, fuit reuelatum Horoscopo et Yobacim de tempore illius, et iste reuelationes sunt famose in ecclesia Dei</i>	<i>Item reuelationi Horoscopi et reuelationi Ioachim, que sollempnes sunt in ecclesia Dei, per quas aperta datur noticia de tempore illius</i>

Despite the differences – which are undoubtedly present and to me seem to be significant –, I do not believe that there can exist any doubt that the text of G relies on that of V: the identical nature of the general structure, the content and – apart from a few exceptions – the vocabulary prove this to be so. In what, however, do the above differences consist?

a) The text of V refers to earlier assertions to the effect that Martín de Ateca's thesis according to which *omnes homines indifferenter ignorauerunt et eciam ignorabunt finalia tempora, non solum quantum ad diem et horam iudicii, sed etiam, ut ait, penitus quantum*

<sup>5</sup> Josep PERARNAU I ESPELT, *Estudi introductorii*, in: *Introductio in librum (Ioachim) De semine scripturarum Allocutio super significatione nominis Tetragrammaton*, ed. IDEM (AVOThO 3, Barcelona 2004) 9–18, at 32–34, 72.

<sup>6</sup> The *Antidotum* was composed by Arnau de Vilanova between July 18<sup>th</sup> 1304 and August 24<sup>th</sup> 1305, very probably between June 5<sup>th</sup> 1305 and the latter date. It constitutes a short work in answer to a treatise that Martín de Ateca, the former friend and confessor of Arnau's, had written against him. The *Antidotum* has been preserved in two manuscripts: V fol. 237<sup>v</sup>–254<sup>v</sup>; and O fol. 193<sup>r</sup>–212<sup>v</sup>.

*ad omnem temporis acceptionem*<sup>7</sup> is at odds with the words of Jesus Christ (Matthew 24:33), to the Apocalypse, to a statement by Augustine of Hippo from his *De trinitate*, to Jerome's prologue to the Second Letter to the Thessalonians and to the revelations Arnau will specify forthwith<sup>8</sup>. These revelations, then, are mentioned for the purpose of negating Martín de Ateca's thesis. The text of G, on the other hand, is autonomous and independent: it can be understood in its own terms and assumes no prior knowledge. The revelations are mentioned on account of the significance they hold in themselves.

b) In the text of V, the sequence of each item is the following: name of the revelation, justification of its significance and disclosure of its content. In G, on the other hand, this sequence is systematically reversed: name of the revelation and disclosure of its content, followed by the justification of its significance.

c) In order to lend weight to the significance of the revelations, the text of V employs a range of verbs, though at no time uses that of *approbare*. This verb, on the other hand, appears in three of the four justifications occurring in G. In two of these three cases, the subject of the act of „approval“ is the pope or the Church of Rome, and in the third occasion it is Jerome.

d) And finally, one last difference: in the first revelation, that of Methodius, the text of V alludes to the testimony of Jerome and of the *Magister Historiarum*. In contrast, the *Magister Historiarum* fails to appear in G. This *Magister Historiarum* highly probably is Peter Comestor. Nevertheless, in the *Confessió de Barcelona*, Arnau de Vilanova himself turns this *Magister Historiarum* into the *Maestre de les Sentències*<sup>9</sup>. Peter Lombard, however, does not seem to „bear witness“ to Methodius.

In concluding this section, let us say last of all, then, that these fragments must have held a certain importance for our Catalan thinker, by virtue of the fact that, in the *Confessió de Barcelona*, a form of document which synthesises his ideas during the years 1300–1305, Arnau de Vilanova translated them into Catalan<sup>10</sup>.

<sup>7</sup> V, fol. 238<sup>v</sup>. For a general presentation of Martín de Ateca, of his thesis and of the Arnaldian texts referred to therein, see Jaume MENSEA I VALLS, El tomismo de Martín de Ateca († 1306) según Arnau de Vilanova. *Revista Española de Filosofía Medieval* 10 (2003) 297–301; and IDEM, Arnau de Vilanova adversario de Tomás de Aquino: La polémica sobre la conveniencia de conocer los tiempos finales. *Archives d'Histoire Doctrinale et Littéraire du Moyen Âge* 81 (2014) 99–138.

<sup>8</sup> For these sources and, in general, for those used by Arnau de Vilanova in his polemical works, see Jaume MENSEA I VALLS, Les raons d'un anunci apocalíptic. La polèmica escatològica entre Arnau de Vilanova i els filòsofs i teòlegs professionals (1297–1305): anàlisi dels arguments i de les argumentacions (Col·lectània Sant Pacià 61, Barcelona 1998) 127–161. The study by Herbert GRUNDMANN, Die Papstprophetien des Mittelalters. *AfK* 19/1 (1928) 77–138, subsequently reprinted in IDEM, *Ausgewählte Aufsätze 2* (Schriften der MGH 25/2, Stuttgart 1977) 1–57, continues to be essential.

<sup>9</sup> Cf. n. 17.

<sup>10</sup> Arnau de Vilanova read his *Confessió de Barcelona* before King James II (Jaume II) on July 11<sup>th</sup> 1305. The work is written in Catalan and therein he proclaims or „confesses“ his beliefs regarding the imminent coming of the Antichrist and the false Christians who will precede that event. It has been edited in Arnoldus de Villa Nova, *Obres catalanes 1: Escrits religiosos*, ed. Miquel BATLLORI (Els nostres clàssics. Col·lecció A, Volums en dotzau 53/54, Barcelona 1947) 101–139, and has recently been translated into German: Arnau de Vilanova, *Über den Antichrist*, ed. FIDORA (cit. n. 2) 21–36.

The *Abbreviatio*

The *Praesentatio*, such as it has come down to us in the only codex in which it is preserved (V, fol. 254<sup>v</sup>–261<sup>v</sup>, from which, however, fol. 256 is missing)<sup>11</sup>, is a copy of a notarial instrument, signed by *Bernardus Caprarii* and distinguished witnesses on August 24th 1305 in Bordeaux, attesting to the proceedings in which Arnau de Vilanova played a leading role before Clement V, in public audience, at the aforementioned time and place. The *Praesentatio* consists of an introduction by the notary, of a transcription of the written text that Arnau de Vilanova read out and of the notary's closing remarks. In his allocution or formal address, Arnau de Vilanova recalls the earlier presentations and avows he has made to the Apostolic See; he declares that his works are in harmony with Holy Scripture; that it is not in keeping with the Gospels to persecute the theological works of a physician on the mere grounds that he is a physician; he sets out his interpretation of Acts 1:7; he avows and confesses having stated that the Christian who lacks any of the four fundamental virtues (poverty, humility, charity and chastity) is a purveyor of falsehoods; he asserts that every faithful Christian is obliged to denounce such purveyors of falsehood. And, lastly, he sets out a list of his works, he presents them to the Pope and asks him to have them examined<sup>12</sup>. The *Abbreviatio*, however, reduces these entire contents to the contextualising introduction and the list of works presented by Arnau de Vilanova. Moreover, from a formal perspective, the *Abbreviatio* in its totality is written in the third person, as is likewise the part relating to the list of works presented by Arnau. The person writing is not synonymous with the notary, who is never mentioned. The *Abbreviatio*, thus, loses any trace of its being a notarial instrument.

We distinguish three clearly differentiated parts within the *Abbreviatio*: a) the introduction, which contextualises the events in topical and chronological terms, shows considerable similarity to the *Praesentatio*, though omits all mention of the statement read by Arnau de Vilanova, simply explaining, as it does, that the Catalan physician presented his works, which it goes on to itemise; b) the list of works, including their titles and incipits, though without any further information; and c) the final blessing.

The *Abbreviatio* copies with a relative degree of fidelity the titles and incipits of the works which form part of the list in the strict sense. This list is made up of thirteen numbered items and by three further unnumbered ones: 1. *De elementis catholice fidei* [= *Alphabetum catholicorum*]; 2. *De prudentia catholicorum scolarium*; 3. *De tempore adventus Antichristi*; 4. *De mysterio cymbalorum ecclesie*; 5. *De philosophia catholica*; 6. *Apologia de pseudotheologis et pseudoreligiosis*; 7. *Eulogium de noticia uerorum et pseudoapostolorum*; 8. *Denunciatio Gerundensis contra fratrem B. de Podio Cercoso, predicatorem*;

<sup>11</sup> Heinrich FINKE, *Aus den Tagen Bonifaz VIII. Funde und Forschungen (Vorreformationsgeschichtliche Forschungen 2, Münster 1902) cci–ccxi*, published a good number of fragments from the *Praesentatio*.

<sup>12</sup> In his response (V, fol. 261<sup>r-v</sup>), Clement V reserves for himself and the Holy See alone the right to examine and judge the works of Arnau de Vilanova. Thus ends a lengthy period of polemic between Arnau de Vilanova and the teachers at the University of Paris, as well as the Provençal and Catalan Dominicans: Arnau de Vilanova would no longer write about apocalyptic themes and his adversaries would cease to persecute him. A much calmer period for the Catalan physician then began. For the eschatological polemic, see Manfred GERWING, *Vom Ende der Zeit. Der Traktat des Arnald von Villanova über die Ankunft des Antichrist in der akademischen Auseinandersetzung zu Beginn des 14. Jahrhunderts* (Beiträge zur Geschichte der Philosophie und Theologie des Mittelalters N.F. 45, Münster 1996).

9. *Confessio Ylerdensis*; 10. *Gladius iugulans thomatistas*; 11. *Carpinatio theologi poetrie deuiantis*; 12. The treatise that opens with the words *Reuerendissime patrum mortalium*, namely, the *Protestatio, presentatio ac supplicatio Benedicto XI*; 13. *Antidotum contra uenenum effusum per fratrem Martinum de Atheca, predicatorem*; [14.] *De interpretatione nominis Tetragamaton* [= *Allocutio super significatione nominis Thetagramaton*]; [15.] *De prophetis dormientibus* [*Introductio in librum Ioachim De semine scripturarum*]; [16.] *De .XII. epistolis* [= *Tractatus epistolarum christini*].

The *Abbreviatio* omits, on the other hand, those works to which no specific title is assigned, but rather are described by means of a short explanation, and which are not identified by a number. This situation occurs on two occasions:

First. In the *Praesentatio* we read: *Quam protestationem [factam per me coram domino Ioanne de Penestra, Sedis Apostolice camerario], ad pleniorum fidem uestre sanctitati, offero de presenti et lego ad euidenciam clariorem*<sup>13</sup>. It is clear that Arnau de Vilanova did not only present his *Protestatio facta Perusii* (the work to which allusion is made), but also that he read it out, though this short work, as it transpires, did not come to form part of the list provided in the *Abbreviatio*.

Second. In the *Protestatio facta Perusii*, after mentioning in sequence the „eleven“ works there presented, Arnau de Vilanova adds: *Post hos vero tractatus secuntur tres denuntiationes publice facte Massilie coram diocesano contra quosdam Predicatores aduultantes et pervertentes doctrinam evangelice veritatis, sicut ibidem per sacras et canonicas Scripturas ostenditur*<sup>14</sup>. We know that, in Bordeaux, Arnau handed over these works once more, just as he had done in Perugia<sup>15</sup>, and therefore we have to assume (unfortunately fol. 256 is missing in V) that this work likewise formed part of the list provided in the *Praesentatio*. Thus, in the *Abbreviatio*, the *Denuntiationes Massilienses* do not feature within the list either.

### Concluding comments

The *Excerptum* and the *Abbreviatio* are two fragments drawn from works by Arnau de Vilanova. In the *Excerptum*, the alterations introduced by the copyist/compiler tend to be of a stylistic and editorial variety. Perhaps the most striking example occurs at the level of vocabulary, namely, the persistent use of the term „to approve“. In the *Abbreviatio*, the alterations go deeper: the copyist/compiler reproduces with relative fidelity the content of interest to him, though modifies the form of the text. In the *Abbreviatio*, Arnau de Vilanova never speaks in the first person; rather, he is always mentioned in the third. Since both constitute fragments drawn from a far more extensive text and

<sup>13</sup> V, fol. 257<sup>r</sup>.

<sup>14</sup> *Protestatio facta Perusii*, edition: Josep PERARNAU I ESPELT, *L'Arts catholicae philosophiae* (primera redacció de la *Philosophia catholica et divina*) d'Arnau de Vilanova. Edició i estudi del text. En apèndix, les dues lletres que acompanyaven les còpies destinades a Bonifaci VIII i al Col·legi Cardenalici i les requestes a Benet XI i al Cambrer Papal en Seu vacant. *Arxiu de Textos Catalans Antics* 10 (1991) 7–223, at 215–218 l. 723–882, cit. 217 l. 816–819.

<sup>15</sup> V, fol. 257<sup>r</sup>. The works presented in Perugia were not available to the new pope or the Apostolic See in Bordeaux at that point. For the Treasury of Perugia, and the time at which it – and what proportion thereof – would end up in Avignon, see FRANZ EHRLE, *Historia bibliothecae Romanorum pontificum Bonifatianae tum Avenionensis* 1 (Biblioteca dell'Accademia Storico-Giuridica 7, Roma 1890) 11–16; *Regestum Clementis Papae V ex Vaticanis archetypis* 1 (Roma 1885) xxx–xxxvi.

modified by their copyist/compiler, the name which strictly speaking corresponds to them is that of *excerpta*. In neither instance do they bear a title.

What do the two *excerpta* have in common? In both, we find mention of sources highly prized by Arnau de Vilanova, by the Franciscan Spirituals and by groups allied to them. Likewise, in both instances, we are also told that these sources have been presented to or approved by the Church of Rome. Furthermore, some of these sources have been copied into the same codex. In addition to the three works of Arnau de Vilanova, therein can we read the *Oraculum angelicum Cyrilli* and the „Joaquim“ (very probably the *De semine scripturarum*). Is this not a subtle and elegant manner of justifying the significance of the manuscript and of certain works which have been copied in it?

Appendix: Edition of the *Excerptum*

[Excerptum de quibusdam revelationibus ex Arnaldi de Villanova *Antidoto contra venenum effusum per fratrem Martinum de Atheca*] (G)

Quod<sup>a</sup> beato Methodio<sup>16</sup> fuit reuelatum de persecucione maximi Antechristi in VI<sup>o</sup> millenario durationis mundi, quam reuelationem approbat beatus Ieronimus<sup>a,17</sup>.

Item<sup>b</sup>, fuit reuelatum beato Cirillo<sup>18</sup>, per numerum annorum Christi, tempus natiuitatis et crementi<sup>c</sup> Antechristi, et istam approbat romana ecclesia<sup>b,19</sup>.

<sup>16</sup> Cf. Sancti Methodii episcopi Paterensis Sermo de regnum cantium et in novissimis temporibus certa demonstratio, edition: Paul SACKUR, *Sibyllinische Texte und Forschungen* (Halle a. S. 1898) 93–96 (it is an apocryphal sermon). According to this sermon, however, the Antichrist will arrive in the seventh millennium (80: *In novissimum enim miliarum seu septimo ...*).

<sup>17</sup> Hieronymus, *De viris illustribus*. *Berühmte Männer*. Mit umfassender Werkstudie, ed. Claudia BARTHOLD (Mülheim/Mosel 2011) 234, devoted his chapter 83 to Saint Methodius of Olympus, although no revelation is mentioned there; whereas the author mentioned in V, i. e. Petrus Comestor, stated: *Sed Methodius martyr oravit dum esset in carcere, et reuelatum est ei a Spiritu de principio et fine mundi*, Petri Comestoris *Scholastica historia*. *Liber Genesis*, ed. Agneta SYLWAN (CCCM 191, Turnhout 2005) 48. It seems that Arnau de Vilanova obtained the information on the „revelation of Methodius“ from the apocryphal sermon cited in n. 16, but he sought to confirm the authority of this revelation by mentioning prominent authors such as Jerome or Petrus Comestor. – This fragment (as well as the following) have been translated very freely by Arnau de Vilanova, *Confessió de Barcelona*, ed. BATLLORI (cit. n. 10) 111s.: *L'altra scriptura que-n fa fe és la revelació de sent Methodi màrtir, al qual fou revelat lo damunt dit temps per compte de mil-lenars, segons que sent Jerònim e-l Maestre de les Sentències e altres savis li porten testimoni*. In German, *Bekenntnis von Barcelona*, ed. FIDORA (cit. n. 10) 24: „Eine weitere Schrift, die hiervon Zeugnis ablegt, ist die Offenbarung des heiligen Märtyrers Methodius, dem der besagte Zeitpunkt in Tausenden von Jahren vorgerechnet und geoffenbart wurde, wie der heilige Hieronymus, der Meister der *Sentenzen* und andere weise Männer bezeugen.“

<sup>18</sup> *Oraculum Angelicum Cyrilli* nebst dem Kommentar des Pseudojoachim, ed. Paul PIUR (Cola di Rienzo, Briefwechsel 4, Berlin 1912) 221–343, esp. 251–254. This is the first work copied into G fol. 1–18.

<sup>19</sup> *Confessió de Barcelona*, ed. BATLLORI (cit. n. 10) 112: *L'altra scriptura qui-n fa fe és la revelació de sent Ciril, no pas lo màrtir mas lo hermità, lo qual és molt solemne en la Sglésia de Roma e en tots los antichs monestirs de sent Benet, e la qual revelació glosaren aquells mateixs doctors qui principalment glosaren la Biblia. En la qual scriptura és revelat lo damunt dit temps per compte dels anys de nostre senyor Jesuchrist e d'alcuns papes*. In German, *Bekenntnis von Barcelona*, ed. FIDORA (cit. n. 10) 24: „Noch eine Schrift, die hiervon Zeugnis ablegt, ist die Offenbarung des Cyrillus, nicht des Märtyrers, sondern des Einsiedlers. In der Römischen Kirche und den alten Benediktinerklöstern sehr geachtet, wurde seine Offenbarung von jenen Kirchenlehrern kommentiert, die auch die größten Bibelkommentatoren waren. In dieser Schrift wird der besagte Zeitpunkt anhand des Alters unseres Herrn Jesus Christus und einiger Päpste errechnet.“

<sup>a-a</sup> Item contradicit beato Methodio, cui beatus Ieronimus (Iheronimus *O*) et Magister Ystoriarum (Historiarum *O*) testimonium perhibent, qui expresse describit in sua reuelatione persecucionem maximi Antichristi in sexto (VI<sup>o</sup> *O*) millenario durationis mundi *V*.

<sup>b-b</sup> Item contradicit reuelationi beati Cirilli, que sollempnissima est in ecclesia (ecclesia *O*) Romana, vbi ap[er]te (apperte *O*) per numerum annorum Christi exprimit tempus natiuitatis et etiam crementi (crementis *O*) eius *V*.

<sup>c</sup> *Seq s exp.*



Item<sup>d</sup>, fuit reuelatum<sup>e</sup> beate Yldegardi<sup>20</sup> || [fol. 32<sup>v</sup>] de origine et de persecutione Antechristi per annos Christi, et istam aprobavit papa Eugenius et ipsam canonizavit<sup>d,21</sup>.

Item<sup>f</sup>, fuit reuelatum Horoscopo<sup>22</sup> et Yohacim<sup>23</sup> de tempore illius, et iste reuelationes sunt famose in ecclesia Dei<sup>f</sup>.

Beobachtungen zu zwei *excerpta* aus religiösen Werken Arnalds von Villanova in Graz, Universitätsbibliothek, Codex 1226

Graz, Universitätsbibliothek, Codex 1226 enthält die einzige Abschrift zweier ohne Titel und Autor eingetragener Fragmente, die sich als Werke Arnalds von Villanova erweisen. Eines davon wurde bereits von Gerold Fussenegger identifiziert. Es handelt sich um einen Auszug der *Praesentatio facta Burdegaliae*. Im vorliegenden Beitrag wird das andere bestimmt: Es ist ein *excerptum*, das aus mehreren „Offenbarungen“ aus dem *Antidotum contra venenum effusum per fratrem Martinum de Athesca* besteht und das im Anhang kritisch ediert wird. Die Untersuchung der beiden *excerpta*, die (a) mit ihrem Ursprungstext und (b) miteinander verglichen werden, zeigt gemeinsame Merkmale und einen gemeinsamen Zweck, nämlich die Begründung der Wichtigkeit einiger Werke, die in der Handschrift kopiert sind (persönliche „Offenbarungen“ in einem Fall, die Werke Arnalds von Villanova im anderen).

<sup>20</sup> The works of the abbess Hildegard of Bingen have been published by Jacques–Paul Migne: Hildegarda, abbatissa, Opera omnia, ed. Jacques-Paul Migne (PL 197, Paris 1882); for more recent editions, cf. <http://www.geschichtsquellen.de/autor/2821> [7. 6. 2021]. Arnau de Vilanova, however, is undoubtedly referring to an apocryphal opuscle, known by the words of its incipit: *Insurgent gentes*. He himself reproduces this „revelation“ in his *Confessió de Barcelona* (cit. n. 10, p. 124–127) and translates it into Catalan (p. 127–130). For a critical edition of the work, see Michael EMBACH, Die Schriften Hildegards von Bingen. Studien zu ihrer Überlieferung im Mittelalter und in der Frühen Neuzeit (Erudiri Sapientia 4, Berlin–Boston 2003) 233s.

<sup>21</sup> *Confessió de Barcelona*, ed. BATLLORI (cit. n. 10) 112s.: *L'altra scriptura és la revelació de huna santa monja en Alemanya, la qual en votes ses revelacions (les quals scriush de sa mà per manament e per administració del Sant Sperit) canonicà lo papa sent Eugeni; e les quals revelacions són molt solemnes en la Sglésia de Roma e en tots los antichs monestirs de sent Benet, en Alamanya, e han nom les Revelacions de senta Aldegardis*. In German, Bekenntnis von Barcelona, ed. FIDORA (cit. n. 10) 25: „Ferner gilt es, die Offenbarung einer heiligen Nonne aus Deutschland anzuführen, die aufgrund all ihrer Offenbarungen – welche sie von eigener Hand auf Geheiß und in Auftrag des Heiligen Geistes schrieb – vom heiligen Papst Eugen heilig gesprochen wurde. Diese Offenbarungen, die in der Römischen Kirche und in all den alten Benediktinerklöstern Deutschlands hohes Ansehen genießen, tragen den Titel Offenbarungen der heiligen Hildegard.“

<sup>22</sup> *Liber Horoscopus cum commento*, Philadelphia, University of Pennsylvania, Rare Book & Manuscript Library, Codex 1149 fol. 1<sup>r</sup>–26<sup>r</sup> (text) and fol. 29<sup>r</sup>–98<sup>v</sup> (commentary).

<sup>23</sup> As regards *Ioachim* (of Fiore), Arnau de Vilanova is very probably referring to the *De semine scripturarum* (this work is explicitly cited in V fol. 245<sup>v</sup>–246<sup>r</sup>), a pseudo-Joachimite work on which he himself wrote a commentary (ed. Josep PERARNAU I ESPELT [cit. n. 5] 82–119) and which is copied into our codex G fol. 105–120.

<sup>d-d</sup> Item reuelationibus beate Yldegardis, quas omnes papa Eugenius canonizavit. In quibus et (*om* et *O*) de origine eius et de tempore sue persecutionis aperte prenunciatur per annos Christi *V*.

<sup>e</sup> *Above the -ue- there seems to be an illegible sign or, more probably, a blot of ink.*

<sup>f-f</sup> Item reuelationi Horoscopi et reuelationi Ioachim, que sollempnes (*solempnes O*) sunt in ecclesia (*ecclesia O*) Dei, per quas aperta datur noticia de tempore illius *V*.