

Boekbesprekingen - Comptes rendus

JOHANNES VON PALTZ, Werke, 3: *Opuscula*. Hrsg. und bearb. von Christoph BURGER u. a. (Spätmittelalter und Reformation, 4). Berlin-New York, De Gruyter, 1989, VIII-555 p., ill., facs. DM. 235,-

With this volume the publication of the critical edition of Paltz's *Opera omnia*, started in 1983¹, came to an end. Nine editors have collaborated to achieve the third volume of this series, edited by Heiko A. Oberman, who also introduced it.

Each of the *Opuscula* begins with an introduction, containing a descriptive list of the editions and the manuscripts, with notes on authorship and publication. Venício Marcolino and Friedhelm Stasch are the editors of *De cautelis servandis in absolutione sacramentali* (1486-90): 1-36. - The *Quaestio determinata contra triplicem errorem*, delivered at the University of Erfurt in August 1486, is edited by Albert Czogalla: 37-138. It deals with the following errors: that the day of the Lord's judgement can be calculated; that Mohammed is the Antichrist, as asserted by Joannes Annius Viterbiensis; and that the *De cognitione verae vitae* erroneously is attributed to St. Augustine. Paltz was not able to determine its author, but later scholars attributed the work to Honorius Augustodunensis. - The *De conceptione sive praeservatione a peccato originali sanctissimae Dei Genetricis Virginis Mariae* is edited by J. Marius J. Lange van Ravenswaay and Christof Windhorst: 139-154. Paltz wrote this treatise around the 28th of August 1488 when he was on the way to the chapter of the Saxonian Province at Osnabrück. - Horst Laubner, Wolfgang Urban and some others edited a major treatise in German: *Die himmlische Fundgrube* (1490): 155-284, which is a collection of four sermons on the passion of Christ, on blasphemy, on good death, and on extreme unction. It was a very popular devotional book. The editors list 21 printed editions between 1490 and 1521, and 11 manuscripts. Paltz made a larger, more theological Latin version of it, which was published in 1502 entitled *Coelifodina*, and in 1503 he wrote a *Supplementum Coelifodinae*, both critically edited as volume 1 and 2 of this series. The present edition of *Die himmlische Fundgrube* is enriched by 21 illuminations in colour-print. The illuminations date from 1508 and are described on p. 187-192. - Next is *De septem foribus seu festis beatae Virginis* and its German translation *Die sieben Porten oder Feste der Mutter Gottes* (both of 1490) edited by J. Marius J. Lange van Ravenswaay and Christof Windhorst: 285-354. These feasts are

¹ See my review in *Augustiniana*, 33 (1983), 384-386.

Immaculate Conception, Nativity, Presentation, Annunciation, Visitation, Purification, and Assumption. - Venício Marcolino edited the *Sermo in principio novi studii* (1482): 355-379, which was preached by Paltz in the cathedral of Erfurt at the beginning of the winter-semester of the university. - The *Sermo De adventu Domini ad iudicium* (1487/88) is edited by Christoph Burger: 381-408. It is unknown where Paltz preached this sermon, preserved in one Ms. only, and to be found in the library of the university of Giessen (Ms. 696). - The *Collationes funerales I et II*, are edited by Walter Simon: 409-434. Both sermons, delivered in Erfurt cathedral, are anonymous. For good reasons they are attributed to John of Paltz. The former was given in 1486 at the funeral of Theodorich Fabri von Weissensee STD, the latter in 1488 at the funeral of Ulrich Rissbach STD. - The anonymous *Oratio pervenusta atque egregia per quendam doctorem apud Erfordiam in coetu patrum recitata* (ca. 1500), discovered by Adolar Zumkeller OSA in codex Oct. 106 of the Stadt- und Staatsbibliothek Augsburg and by him attributed to Paltz, is edited by Wolfgang Urban and others: 435-452. Since Paltz deals with the institution of the Eucharist and exhorts his audience to receive reverently the holy Communion on the next day, remembering the passion of Christ, he probably delivered this sermon for the university on a Wednesday in the Holy Week. - Then follow two Appendices; first the *Collationes synodales I et II*, which were, cautiously however, attributed to John of Paltz, but appeared to have been preached by Sebastian Winman in 1488 and 1489. They are edited here by Wolfgang Urban and others: 453-494. The motive for attributing these two sermons to Paltz was, that they are preserved in the Augsburg Ms. Oct. 106 together with Paltz's genuine works and those of two other Erfurt Augustinians John of Dorsten and Bartholomew of Usingen. However, in Ms. 696 of Giessen University, which preserves the first one, a marginal note places it at Erfurt and indicates Sebastian Winman as its author. Both are edited here for the first time, because they tell us about the religious atmosphere at Erfurt around Paltz. - The second Appendix is *Johannes de Dorsten, Collecta de forma absolutionis*, edited by Venício Marcolino: 495-517. In all probability they were collected by Paltz from the works of John of Dorsten OSA (†1481) at the request of Andreas Proles, the vicar general of the Saxonian Observant Congregation, and written in 1486. The book ends with Registers of Scripture-texts, sources, and names.

Unfortunately the subject-index on all volumes, as announced by Heiko Oberman in his *Vorwort* to the first volume of the series (cf. p. VII), could not be printed, because of the size of this volume. But "quod differtur, non aufertur" he tells us in the introduction.

We may be grateful to the edition-team of Tübingen University, that after Gregory of Rimini's *Lectura super I et II Sententiarum* also the works of

John of Paltz are now available especially for the study of piety at the end of the middle ages. Let us hope that the complete edition of John of Stautpitz's *Opera* - as yet two of the projected seven volumes have been edited - will follow soon.

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Margarete ANDERSSON-SCHMITT, Håkan HALLBERG und Monica HEDLUND, *Mittelalterliche Handschriften der Universitätsbibliothek Uppsala: Katalog über die C-Sammlung*. (Acta Bibliothecae R. Universitatis Upsaliensis, XXVI). Stockholm, Almqvist & Wiksell International. Band 1: Handschriften C I-IV und C 1-50, 1988, XII-340 S., Registerband 1988, VII-162 S.; Band 2: Handschriften C 51-200, 1989, 313 S., Registerband 1989, 142 S.; Band 3: Handschriften C 201-300, 1990, 341 S., Registerband 1990, 173 S.; Band 4: Handschriften C 301-400, 1991, 667 S., Registerband 1991, 366 S.

In den vergangenen vier Jahren hat die Universitätsbibliothek von Uppsala mit diesem gedruckten Handschriftenkatalog von mehr als 2500 Seiten 404 Bände der sog. C-Sammlung ihrer mittelalterlichen Handschriften der Forschung zugänglich gemacht. Insgesamt umfaßt die C-Sammlung, die umfangreichste der mittelalterlichen Codices von Uppsala, etwa 770 Bände. Bei den hier beschriebenen Manuskripten handelt es sich teils um typische Gebrauchshandschriften mit reichem Einzelmaterial, teils um Handschriften der Bibel und deren Kommentare, teils um theologische Abhandlungen und vor allem um viele Bände mit Predigten. Ein Großteil dieser Manuskripte stammt aus dem berühmten Mutterkloster des Birgittenordens Vadstena (1384-1595), das im Spätmittelalter das geistig-religiöse Zentrum Schwedens bildete. Leider ist von der großen Klosterbibliothek mit ihren rund 1500 Codices nur ein Bruchteil erhalten geblieben, darunter die etwa 380 lateinischen Handschriften, die Gustav Adolf der Universitätsbibliothek schenkte. Zwei kleine Bestände mittelalterlicher Handschriften entstammen dem Franziskanerkloster von Stockholm und dem Dominikanerkloster von Sigtuna. Dazu kommen eine große Gruppe von Codices, vor allem aus Deutschland und Polen, die im Dreißigjährigen Krieg nach Schweden wanderten. Zu ihnen gehört wohl auch der kostbare Codex Caesarius C 93, das in Echternach 1051-56 geschaffene Evangelium Kaiser Heinrichs III. aus Goslar, das im Dreißigjährigen Krieg verschwand und 1806 aus dem Besitz des schwedischen Diplomaten Gustaf Celsing nach Uppsala gelangte.