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Marginalia and *Nota bene*: Frontis and Folios 4-23

The goal of this project was to create a catalogue of all marginal notes and *nota bene* that are intended to draw attention to specific passages within the *Fasciculus temporum*. This catalogue is meant to be used as a quick reference for readers of the codex in order that they may find the marginalia and *nota bene* with greater ease, and it will address folios 4-23 of the *Fasciculus*. In turn, this compilation of notes written in the *Fasciculus temporum* can be used as a research tool for those who wish to study the codex further. The questions which may be answered by this catalogue are:

“What areas of the codex were notetakers paying special attention to?”

“Is there a common theme associated with the notes and underlined text?”

“Are the notes subjective and/or offer personal thoughts concerning the text?”

“Can the notes provide context for how the codex was used?”

This catalogue will describe the locations of the notations in each folio where they are present, as well as their location on the page. They will be labeled by folio number accompanied by their respective *recto* and *verso* positions. *Recto* refers to the “front” of the page, while the *verso* is the “back” of the page. Along with locations, there will be descriptions of the types of notes and symbols used to highlight parts of the codex that the previous reader(s) found to be of

importance. In order to produce a better understanding of the notes taken, the Latin passages of the *FT* that have been marked will be roughly translated and/or described in general. Because of the many nuances of the Latin language, much of the translation is difficult and/or incomplete. Latin relies heavily on context; therefore, it is nearly impossible to gain a complete understanding of the writing without a translation from the first word to the last in the *Fasciculus temporum*.

An overview: The marginalia and *nota bene* begin with the frontispiece. A frontispiece is a decorative or informative illustration facing a book's title page.¹ In total, there are 37 different notations in the frontispiece and folios 4-23. They vary in form, ranging from symbols and abbreviations to underlines and written words. Other scholarship has determined that there are three different hands present in this catalogue.² Not only is there a difference in handwriting, but there is also a difference in notetaking style. One hand prefers to indicate chunks of the text via a “¶” symbol and another uses underlines to highlight areas of interest. The third hand has written a nearly complete sentence with names and symbols both present. Overall, the notes refer to familiar bible stories, lineages, forefathers, teachers, prophets, pagan gods, and kings.

The catalogue – marginalia and *nota bene* **1 – 37**.

(1) – Frontis R1 – Middle of page. Handwriting accompanied by a common medieval abbreviation that indicates “notes” have been taken. An ex-libris of ‘J. Winnenmacher’ is present with the monastery at which the codex may have been kept or studied, St. Nabor.

¹ https://en.wikipedia.org/wiki/Book_frontispiece.

² Sarah Alderson, “*Malleus* Marginalia: What can be learned from the marginalia in the PSU *Malleus Maleficarum*,” unpublished paper, 2020.

(2 & 3) – Frontis R2 – Top of Page. Handwriting referring to Nabor with a faint figure “8”.
Bottom of page. Latin text referring to St. Nabor monastery.

(4) – Folio 4V – Symbol, middle paragraph. A paragraph referring to “all arts whether secular knowledge or mechanical or the curiosity of the physical form.” A “fear of flood and fire” is described in the passage. The names Lamech and Tubal are present. Lamech was the father of Tubal-Cain, from the lineage of Adam, in the book of Genesis.³

(5 & 6) – Folio 4R – Symbol, top paragraph. The Latin describes “teachers during this time paying a penalty.” More translation is needed; however, the end of the paragraph describes that because “lust/greed was abounding” punishment came “through devastating fire. Gold and silver are cleansed by fire.”

Symbol, bottom paragraph. This is a lengthy passage that starts with, “*vir iustus gratiam invenit coram domino.*” This says – “the righteous man came with thanks in the presence of the Lord.” This man is most likely Noah because the paragraph speaks of the flood, the ark, and the animals that entered it. Noah’s sons are also a part of the paragraph – Ham, Shem, and Japheth.

(7 & 8) – Folio 6V – Symbol, top of page. The story of the Tower of Babel.

Symbol, bottom of page with medieval abbreviation meaning “*nota.*” This may indicate that further notation was written in a personal document/notebook, but it could simply be present to express more of an emphasis. It is a lengthy paragraph that continues onto the next page. This passage will require copious amounts of translation to provide more information.

(9) – Folio 7V – Symbol, bottom of page. This passage speaks of idols, demons, and angels.

³ [https://en.wikipedia.org/wiki/Lamech_\(descendant_of_Cain\)](https://en.wikipedia.org/wiki/Lamech_(descendant_of_Cain)).

(10 & 11) – Folio 7R – Symbol, top of page. A bible passage referring to Melchizedek bringing bread and wine to Abram. Melchizedek was the king of Salem and a priest of El Elyon.⁴

Symbol, bottom of page with *nota* abbreviation. This passage describes Lot in Sodom. Lot was the nephew of Abraham and he lived in Sodom, one of the cities destroyed by God in the bible.⁵

(12) – Folio 8V – Symbol, middle of page. This passage refers to the actual destruction of Sodom and Gomorrah. An “*Augustinum*” is referred to and this may be Augustine of Hippo. He was the patron saint of brewers, printers, and theologians. He was a theologian and philosopher from Numidia, and his writings influenced the development of western philosophy and Christianity.⁶

(13) – Folio 8R – Underlined text, top of page. Possibly from another hand, referring to Inachus, the king of the Argives, ruling an emerging kingdom. In the adjacent paragraph, Jupiter is mentioned having sex and from divine beings many offspring are thought to have been born from the common people. Perhaps demigods. Jupiter is the king of the gods in Roman mythology.⁷

(14 & 15) – Folio 16V – Underlined text, top of page. This passage is associated with Agrippa.

There are two possibilities for the identity, Herod Agrippa, or Marcus Vipsanius Agrippa.

Underlined text, bottom of page. This refers to the kings of Israel and the kings of Syria.

(16-21) – Folio 16R – Two symbols, top of page accompanied by underlined text. The paragraph refers to Lycurgus of Sparta. Lycurgus was the quasi-legendary lawgiver of Sparta who established the military-oriented reformation of Spartan society in accordance with the Oracle of

⁴ <https://en.wikipedia.org/wiki/Melchizedek>.

⁵ https://en.wikipedia.org/wiki/Sodom_and_Gomorrah.

⁶ https://en.wikipedia.org/wiki/Augustine_of_Hippo.

⁷ [https://en.wikipedia.org/wiki/Jupiter_\(mythology\)](https://en.wikipedia.org/wiki/Jupiter_(mythology)).

Apollo at Delphi. All his reforms promoted the three Spartan virtues: equality (among citizens), military fitness, and austerity.⁸

In the same area there is another symbol accompanied by blocked off and underlined text. The symbols appear to be from another hand. It is difficult to translate, but there appears to be a reference to the Albans, potentially.

Underlined text, bottom of page. Reference to Eliseus, a prophet of Israel and, perhaps, the death of Abraham.

(22 & 23) – Folio 19V – Underlined text, top of page. Romulus and Remus are mentioned.

Underlined text, bottom of page. It possibly refers to the prophet Micah.

(24 & 25) – Folio 19R – Underlined text, top of page. Refers to Romulus, the first king of Rome, “*Romulus prius rex Romanorum. An[no] XXXVII*” and “*Postquam crevit et elegit C. senes pro consilio quos appellavit senatores*”. The Latin roughly translates to, “Afterward C. examined and chose old men in order to have their counsel, and called them senators.”

Written notes, middle of page. There are words and names written, two of the words appear to be names and they start with a capital “J”. The only word made out clearly is “*rex*”, which is king in Latin and perhaps “*Josias rex*” and “*Josaphat... et... rex*”. Josiah and Jehoshaphat were both kings of Judah in the bible.⁹

(26 & 27) – Folio 20V – Underlined text, top of page. Remus is present as are kings of Rome and kings of Babylon.

⁸ https://en.wikipedia.org/wiki/Lycurgus_of_Sparta.

⁹ <https://en.wikipedia.org/wiki/Josiah>; <https://en.wikipedia.org/wiki/Jehoshaphat>.

Underlined text, bottom of page. King of the Assyrians is present and, potentially, Sadoch who was a descendent in the lineage of Jesus Christ.¹⁰

(28-31) – Folio 20R – Underlined text, top of page. This passage refers to Numa Pompilius, who was a Roman statesman, and his creation of the months of January and February.¹¹

Underlined text, bottom of page. More translation is required, but the passage may be referring to the Sybil, the oracle of Apollo, and Orpheus, a legendary poet, musician, and prophet in ancient Greek religion.¹²

Symbols, bottom paragraph. This passage is bracketed by two symbols from, potentially, two different hands. The paragraph starts with, “*Caleucus vir iustissimus leges condidit.*” This translates to, “Caleucus, a most just man, established the laws.” More research is needed to further identify Caleucus.

(32 & 33) – Folio 23V – Underlined text, top of page. Refers to kings of Rome, namely Tarquinius Superbus. He was the legendary seventh and final king of Rome.¹³

Underlined text, bottom of page – Refers to Herod.

(34-37) – Folio 23R – Symbol, top of page. This symbol has not been used before and it resembles a “#”. The passage refers to Cambyses, the son and successor of Cyrus the Great.¹⁴

Symbol, top of page. Refers to “the great Ereneides the third.” Further research is merited.

¹⁰ <https://www.biblestudytools.com/dictionary/sadoc/>

¹¹ <https://amazingbibletimeline.com/blog/nuna-pompilius-of-rome/>

¹² https://en.wikipedia.org/wiki/Cumaean_Sibyl; <https://en.wikipedia.org/wiki/Orpheus>

¹³ https://en.wikipedia.org/wiki/Lucius_Tarquinius_Superbus

¹⁴ https://en.wikipedia.org/wiki/Cambyses_II

Symbol and abbreviation, bottom of page. The name Iudeth is present, as well as Pitagorus. Possibly Judith, one of the wives of Esau and Pythagoras, the philosopher.¹⁵

Sources Consulted

A dictionary of medieval abbreviations by Adriano Capelli and an iPhone application called “SPQR” were used in the translation of Latin text.

Cappelli, Adriano. *Dizionario di Abbreviature latine ed italiane. Usate nelle carte e codici specialmente del medioevo*. Milano: Ulrico Hoepli, 1929.

¹⁵ <https://en.wikipedia.org/wiki/Pythagoras>