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An exploratory expedition:  
The functions of short enumerations in Middle Dutch  
manuscripts

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# Introduction

Many Middle Dutch manuscripts contain a phenomenon which has not been given as much attention as it deserves. In the shadow of the long texts, which often have been studied extensively, shorter texts can be found, written both in rhyme and prose.<sup>1</sup> The short-text phenomenon which can be discerned in many Middle Dutch manuscripts started to occur in the fourteenth century, and mainly at the end of that century. According to Van Oostrom people at the courts were tired of long romances and wanted texts which were better suited for the world they were living in: a world with a money-economy in which the importance of the city was rising. Pleij states that in these cities, there was need for faster communication. People wanted to read literature in brief moments, and thus the need for short texts had arisen.<sup>2</sup>

Whatever the reason for the arising of the short-text phenomenon, many of these texts often share one striking characteristic: they are ‘lists’.<sup>3</sup> Even though the short-text phenomenon occurs mostly from the fourteenth century onward, lists had been popular throughout the Middle Ages.<sup>4</sup> Despite their shortness, the short enumerations provide quite some information on the subject they deal with. And these lists, or enumerations, can deal with all kinds of subjects; the seven Deadly Sins, tips and tricks on how to govern a city, medical recipes, three steps to the contemplative life, astrological weather-predictions, warnings against the negative effects of drunkenness, and much more. These texts are quite intriguing, for they can be found in so many places and deal with a vast array of subjects. They deserve to be looked into.

## *Research tradition*

Traditionally, Middle Dutch literary history has focussed on the long texts. The *Ferguut*, *Karel ende Elegast*, *Vanden vos Reynaerde*, *Van Sente Brandane*, *Beatrijs*, and so forth, have claimed most of the researchers’ attention during the twentieth century. Religious treatises, like the works of the famous Jan van Ruusbroec, and non-fiction texts, such as *Der nature bloeme* by Jacob van Maerlant and *Der leken spiegel* from Jan van Boendale, came into the picture in the last decades of that century.<sup>5</sup> But the focus still lay on the long texts. This started to shift during the end of the twentieth century, and specifically during the last decade of that century. The manuscripts in which the Middle Dutch texts have been handed down to us became more and more important as research subjects. According to researchers the study of these manuscripts, and especially of the miscellanies, could teach us more about the

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<sup>1</sup> The short-text phenomenon also occurred in Middle High German manuscripts: Westphal 1999, 72-73.

<sup>2</sup> Van Oostrom 1992, 280-282; Pleij 1988, 160; Pleij et al. 1991, 8.

<sup>3</sup> Anrooij 2002, 74-77.

<sup>4</sup> Wackers 2002, 18.

<sup>5</sup> The works of Ruusbroec, for instance, were for a long time the study material of theologians, not of literary historians: Bos and Warnar 1993, 7.

functions of and medieval views on individual texts, and about the manners in which the manuscripts themselves were used.<sup>6</sup>

This new development in Middle Dutch literary research resulted, amongst other things, in a project which yielded its first results in 1995 and is still running nowadays. A group of researchers combined forces to create a series of editions of the manuscripts they thought so important. Thus, the series *Middeleeuwse Verzamelhandschriften uit de Nederlanden* (Medieval Miscellanies from the Low Countries, referred to as *MVN*-series from now on) was born. The goal of the project was to make the manuscripts more easily accessible for further research, both through paper and online editions. The first edition that sprung from this project was that of the Geraardsbergen-manuscript in 1994. The last manuscript which has been edited until now is the Song-manuscript Berlin 190. The edition of the Gruuthuse-manuscript is in the making.<sup>7</sup>

The initial idea was to edit all manuscripts diplomatically, but in the more recent editions (from the edition of the Wiesbaden-manuscript onward) the editors have interfered more heavily and the editions became more critical. This was done because some of the manuscripts had appeared to be too complex to be accessible without help from the editors, even for those with in-depth knowledge of Middle Dutch (literature). Moreover, some of the manuscripts have interdisciplinary contents, or contents with broad literary- and cultural-historical importance, and these contents should be accessible for as broad a public as possible. Still, the editors keep on striving to respect the contents of their sources as much as possible.<sup>8</sup>

As the complete manuscripts and therefore the texts in those manuscripts started to be studied more, the short text also gained attention. In search for the functions of the manuscripts the short text could not be overlooked anymore, especially in those manuscripts which contain whole collections of short texts.<sup>9</sup> Also, studies specifically about short texts became more common. These studies could deal with one individual short text, or with a ‘genre’ of such texts.<sup>10</sup>

Everything taken together, it would not be fair to say that short texts in Middle Dutch manuscripts have been ignored. They have been given considerable attention, especially since the last decade of the twentieth century. However, the phenomenon ‘short enumerating texts’ has never been the subject of any study in its own right. Specific ‘genres’ of short texts have

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<sup>6</sup> A plea for the importance of studying miscellanies can be found in: Wackers 1996. A (more recent) example of a study about the influence of the manuscript context on individual texts or groups of texts (in this case, the Middle Dutch *fabliau*) is: Besamusca 2011.

<sup>7</sup> About the early days of the project: Sonnemans 1996a. See also: <http://www.huygens.knaw.nl/mvn/>

<sup>8</sup> Kienhorst, Schepers et al. 2009, 648-649. The idea was to print the critical editions, and make digital files accessible with the diplomatic editions. However, both kinds of editions – critical and diplomatic – are meant for people with a scientific interest, or who want to study the manuscripts. The editions are not meant for e.g. high-school students.

<sup>9</sup> A good example might be the discussion about the intended function and the compiler of the Geraardsbergen-manuscript, with Sonnemans and Reynaert as the most prominent players: Sonnemans 1996b, Reynaert 1999. Here the short texts play an important role in the discussion, especially in Reynaert’s argumentation.

<sup>10</sup> Prof. dr. W. van Anrooij is one of the scholars who has busied himself with studying shorter texts. In 1992 he focussed both on an individual text (Anrooij 1992) and on a ‘genre’: the Middle Dutch strophic proverbs (*spreukstrofen*) in Anrooij and Mertens 1992. Another important work on a Middle Dutch ‘genre’ is Hogenelst’s inquiry in and collection of the *sproken*: Hogenelst 1997.

been studied, but never with a special focus on the enlisting element that many of the short text possess. In her study of the Middle Dutch *sproken* (short narrative or discursive texts meant to be recited), for instance, Hogenelst notes that quite a number of these text look like lists. They have a structure which divides the text in multiple items. However, Hogenelst only shortly deals with this subject.<sup>11</sup> Short texts have also played a role in trying to understand the manuscripts in which they were written somewhat better: for Reynaert the appearance of a great number of short enumerating texts in the Geraardsbergen-manuscript are an important argument for his idea that this manuscript might have been compiled with the intention of collecting texts which could be copied onto non-codex text-carriers.<sup>12</sup> But in these studies the enumerating texts themselves, as a group, were not the starting point or main focus. And because the phenomenon occurs so often in medieval codices, it might be time that it becomes the centre of attention in some studies.

### *The thesis*

After this account, it might not be totally surprising that in this thesis the phenomenon of the presence of short, enumerating texts (lists, one might say) in Middle Dutch manuscripts will be the centre of attention. The main goal of the thesis will be to find out what the function(s) of this type of texts – short and enumerating – might have been.

Since the topic seems to be quite unexplored, the thesis will resemble something of an exploratory expedition. If one undertakes such an expedition, one of the first things one must do is to get to know the terrain one wants to investigate. This is what will be done in the first chapter. Here, we will determine what kind of text exactly will be the subject of this study. Merely stating that the texts are ‘short’ and ‘enumerating’ will not suffice, thus a more specific description or definition is needed. That definition will be sought in the first chapter, by looking into an array of short enumerating texts. Which texts will be included in the inquiry, which will be left out, and on what grounds? It is important to state immediately that I am not searching for a medieval genre here. I simply wish to find out more about a group of medieval texts which I have labelled as ‘a group’. Thus the first chapter will make clear what this group is exactly, and what the arguments for the demarcation of that group are. These arguments will be based on the content and formal aspects of the texts.

All this might sound rather artificial. If the texts are not seen as a group already in medieval times, why investigate them as a group now? The answer is quite simple. The texts are actually there in the manuscripts, and they do actually share some characteristics which justifies looking at them as a group.

Once this first step of the exploratory expedition – to stick with that metaphor – has been made, it is time for some further investigation. The texts will now be examined; the formal aspects of the texts will be object of observation in the second chapter. The main difficulty here might be that some of these aspects will already have been described in the first chapter to define which texts are going to be part of the group that will be studied, and which are not. The length of the texts will be such an aspect, as well as the enumeration or the

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<sup>11</sup> Hogenelst 1997, I, 117-118

<sup>12</sup> Reynaert 1999, especially 43-47.

dividing of the texts in multiple parts or points. Nevertheless, even if these ‘defining’ aspects are not taken into account, the texts might share some other formal characteristics. Whether or not this is the case will be sought out in the second chapter. The contents of the texts will not be subject of thorough observation, because the content of the texts is so very diverse. Except for some of the defining conditions which are described in the first chapter, there cannot much be said about this subject, apart from noting that the subjects of the texts are enormously diverse.

The third and last chapter might then be the most interesting. At this point, we will have completed the first phase of the exploration. We will know what it is we are exploring and what the things we explore look like. Or, in less metaphorical terms, a definition of the type of text which is the subject of this thesis is then given, and we will know which formal aspects characterise those texts. This final chapter of the thesis is the place for a more in-depth inquiry; it is there the actual analysis will take place. Here, we will really go in search of the possible functions of the short enumerating texts. After this, it is time for some conclusions.

### *The repertory*

Until now I have been talking about ‘a group of texts’ which will be the subject of this thesis, but I have stayed rather vague about what that group consists of. This is partially because this will be explained more extensively in the first chapter, and partially because the repertory has not been mentioned as yet. As said before, if one undertakes an exploratory expedition the terrain on which this expedition is held must be investigated. And in the case of this thesis, that will be done by looking into an array of short enumerating texts. That array of texts does not appear out of the blue. I have collected the short enumerating texts from the twelve manuscripts which have been edited by the *MVN*-editors until now in a repertory. In that repertory, the texts are described briefly, and some further information is given.<sup>13</sup> There are 217 short, enumerating texts to be found in the manuscripts, and these 217 texts will be the subject of the thesis.

The repertory comes with certain advantages. With its help, one can see relatively quickly which texts one needs to consult in the editions or manuscripts in order to answer one’s specific questions. For this thesis, that question is what the possible functions of the short enumerating texts in Middle Dutch manuscripts were. In this way, the repertory is the foundation of the thesis. Moreover, the repertory makes the texts easier to access; because they are grouped together they can be consulted easily as a group, not only by me, but hopefully also by others who wish to look into this remarkable group of texts.

Ideally, the repertory would have to consist of the short enumerating texts from all manuscripts containing Middle Dutch texts. Alas, it quickly became clear that this ideal cannot be reached within the confines of a master thesis. A quick look in the online version of the famous database of Middle Dutch texts, the *Bibliotheca Neerlandica Manuscripta*, shows that looking through all manuscripts containing Middle Dutch texts would prove to be too

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<sup>13</sup> See the introduction of the repertory for more specifics about the information provided in it.

time-consuming a task for this thesis.<sup>14</sup> Therefore a quite drastic and quite simple decision has been made: ‘merely’ the twelve *MVN*-editions will be analysed. This decision has as a consequence that the repertory is far from complete. It is merely a sample of the whole of short enumerating texts in Middle Dutch: there certainly are many more short enumerating texts to be found in manuscripts which have not been edited in the *MVN*-series as yet.<sup>15</sup> Therefore, none of the conclusions which are drawn on the basis of the repertory can be definite. On the bright side, the decision to focus on the twelve manuscripts from the *MVN*-series has made sure that all the texts which are included in the repertory are easily accessible, for all these texts have been printed quite recently and a good number of these editions can be found online.<sup>16</sup>

Nevertheless, the repertory consists of 217 texts. Moreover, the twelve manuscripts might be seen as a good spot check for the whole of Middle Dutch texts. Very diverse manuscripts have been edited in the *MVN*-series: there are large collections of very diverse texts, such as the Van Hulthem-, Comburg- and the Geraardsbergen-manuscripts. The series also contains an *artes*-manuscript (the Viennese *artes*-manuscript), manuscripts filled mainly with religious texts (the Saint Gertrude-manuscript Tübingen and the Wiesbaden-manuscript), and the historiographical genre can be found in the manuscript-Heraut Beyeren. Then there is also a manuscript filled with religious songs (the song-manuscript Berlin 190), and a manuscript which was probably compiled by a city-clerk (the Jan Phillipsz.-manuscript). Almost all of the twelve manuscripts, with an exception of at least one and possibly two of the codices, date from the fifteenth century.<sup>17</sup> This collection of manuscripts forms quite a broad variety, one could say, and hopefully it will suffice for an exploratory expedition in the form of a master thesis.

The constructing of this repertory has cost a lot of time, and time is valuable if one wants to finish a master thesis within the amount of time that is available for it. Therefore the analyses

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<sup>14</sup> The word ‘punten’ (points) alone, a word which might be expected to occur in quite many enumerating texts, gives 227 hits. Some alternate spellings of this word in Middle Dutch (*poenten*, *poente*, *pointen* and *pointe*) yielded another hundred hits. Of course not all of these hits represent texts which would be included in the repertory; a number of the texts will for instance be too long. But still, it is only one of the lemma’s one could use to search for short enumerating texts; these quick search-results are merely the tip of the iceberg.

<sup>15</sup> Not only the quick search in the BNM-database shows this: after asking around amongst scholars dealing with Middle Dutch literature at the Utrecht University, it became clear that there are many more manuscripts containing interesting short, enumerating material. The ms. Marshal 29 in the Bodleian Library, the ms. Brussel, KB, 15.642-651, and the *Beatrijs*-manuscript (Den Haag, KB, 76 E 5) are some examples of manuscripts which contain short enumerating texts. Also, some of the texts of the mystic *Hadewijch* also are short and enumerating, for instance the fourteenth *mengeldicht*. Some of the scholars helping in the search were Gerard Bouwmeester, Greet Kuulkers-Jungmans, and P.W.M. Wackers.

<sup>16</sup> These online editions can be found through the textual scholarship website (<http://www.textualscholarship.nl/> last visited on 30-06-2014) and the dbnl website (<http://www.dbnl.org/> last visited on 30-06-2014).

<sup>17</sup> See for the editions of these manuscripts ‘The *MVN*-series’ under ‘Bibliography’. The Comburg-manuscript is probably the oldest of the series, having been created between 1380 and 1405, followed closely by the manuscript-Heraut Beyeren around 1405 (Brinkman and Schenkel 1997, 12; and Verbij-Schillings 1999, 12). The youngest manuscript is the Gaesdonck treatise-manuscript, which is the only manuscript of the series which dates from the sixteenth century. It was written probably in the 1550s, or maybe even in the sixties or seventies of that century (Van den Berg et al. 2005, 13). The Hartebok-manuscript has been looked at, but it contained no texts which were suited for the repertory; why this might be is not a subject dealt with in this thesis, but it might be an interesting ‘problem’ to dig into. Note: some texts were created before the fifteenth century. E.g. rep. nr. 1, which is also found in a manuscript which was written around 1350 (Anrooij 1992, 145).

(or exploration) of the short enumerating texts – the thesis itself – is not always as in-depth as I might have wished, and some interesting phenomena and problems have not been treated, or not as extensively as they deserve to be treated. There is for instance the question why the Hartebok-manuscript has not yielded any texts to the repertory. Furthermore, I would have liked to investigate the manuscript-contexts of the short enumerating texts more profoundly, which might have offered some interesting insights on the functions of the texts. Maybe these subjects can be studied further one day, but here they must alas be left alone.

Part I  
Study

# Chapter I            Demarcations

In this chapter it will be explained which criteria have to be met by a text in order for it to be included in the repertory, and thus to be taken into account in the study. These criteria are modern criteria posed by me, applied to medieval texts. The texts will form a group of medieval texts with shared characteristics, grouped together on twenty-first-century criteria. They are not a medieval genre in any way, but they are present in the manuscripts in quite large numbers.<sup>18</sup> Thus it is not the goal of this chapter to define a genre; the goal is to define what the common denominators of the group of texts brought together in the repertory are, so that the phenomenon of the occurrence of short, enumerating texts in the medieval manuscripts can be studied in the following chapters.<sup>19</sup> The search for the demarcations of the texts which are to be studied is split into two parts in this chapter. Firstly, we will look at the formal aspects of the text. Secondly the content of the texts will be treated.

## *Regarding formal aspects*

This thesis deals with short enumerating texts. Thus short and enumerating are two of the formal characteristics the texts must have. But how short exactly is short? Hogenelst faced the same problem when she set out to define which texts she would include in her repertory of *sproken*. After looking to the texts of known reciters and surviving text collections from such reciters, she concluded that most of the texts were no longer than seven hundred lines. Most of them were much shorter. Therefore, she decided that the maximum number of lines of the texts in her repertory would be seven hundred.<sup>20</sup> In our case, it is not possible to look at a medieval collection of short enumerating texts to decide what the maximum number of lines should be, for such a collection does not exist.

Luckily, we can look at the enumerating texts and the short-text collections in the *MVN*-editions. Collections of short texts can be found in the Van Hulthem- and Geraardsbergen-manuscripts. The texts in these collections are often very short and stay under ten lines. Of course, not all these very short texts are enumerations or lists, but quite a number of them are. Within the *MVN*-series it seems to be quite rare for enumerating texts to be over five hundred lines long.<sup>21</sup> Because it is the phenomenon of *short* enumerating texts that is the subject of this thesis, and because not many enumerating texts exceed five hundred lines in the series, it seems reasonable to put the maximum number of lines on five hundred. However, it must be noted that enumerations were also used extensively in (very) long texts,

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<sup>18</sup> Some thoughts on the consequences of the classification of literary texts can be found in: Wackers 2000. I stress here that the texts in the repertory are not a medieval genre, nor do I think them to be such a genre in any way, because one of the main criticisms Hogenelst got on her repertory and study has been that she should have made it more clear that her collection was based on modern decisions, and that her collection is not a 'genre' which was perceived as such in the Middle Ages (Meder 1998).

<sup>19</sup> In relation to the criticism on Hogenelst's work mentioned in the previous note: Hogenelst does state that her goal is to define the genre 'sproken'. However, it must be said that Hogenelst realizes that the borders of her definition differ from the medieval ones: Hogenelst 1997, 18-35 and 37.

<sup>20</sup> Hogenelst 1997, 45-57.

<sup>21</sup> The text *Van den IX besten* – of the nine best – in the Comburg-manuscript is an exception to this, with its 585 lines (Brinkman and Schenkel 1997, II, nr. V.8, p.1171-1186).

and that some of these long texts had a structure that was built upon enumerations. *Die cierheit der gheesteliker brulocht* by Jan van Ruusbroec for instance, is a very long text, which is totally built upon foundations of lists and enumerations.<sup>22</sup> It is, however, the short texts that are treated in this thesis. Therefore the maximum number of lines is set upon five hundred, despite the existence of long enumerating works like Ruusbroec's *Brulocht*.

Of the 217 texts that have eventually been included in the repertory, with a maximum on five hundred lines, only twenty-three texts count a hundred lines or more. Thus approximately 10% of the texts crosses the hundred lines. Eleven of those twenty-three texts is two hundred lines or longer. Only seven texts are three hundred lines or longer, and four of these pass four hundred lines. On the other hand, ninety of the 217 texts in the repertory count a mere ten lines or less: approximately 41% of all texts does not cross the ten lines.<sup>23</sup> This might show that it is indeed reasonable to put the maximum number of lines on five hundred: only four texts selected with this condition in mind come anywhere near that maximum, whereas there are relatively many very short texts with no more than ten lines. One text, however, is an exception. It counts 501 lines, and manages to describe a hundred things in those 501 lines.<sup>24</sup> Such a beautiful example of an enumerating text could not be left out of the repertory only because it has one line too many. Setting the maximum on five hundred lines is a heavy-handed measure; exempting a text because it crosses that maximum with one line was more heavy-handed than I could bear.

It seems unnecessary to put a minimum on the number of lines. As long as the text is an enumeration it can be included, no matter how short that text might be. Indeed, six texts which count merely two lines and still are enumerating are included in the repertory.<sup>25</sup> The text under the repertory number 201 is a good example of such a very short enumerating texts. It states that reading, praying, and contemplating are three things which cannot bring forth any virtue without understanding ('*verstaen*'). Thus the text enumerates three things and that in only two lines. There even is a text which only counts one line, and which still is an enumeration. This text is a bare list of six plants, which lacks any explanation or elaboration.<sup>26</sup> The list was copied into the Song-manuscript after the main body of texts was written, by a scribe who has also written some other texts on the blank spaces and the margin of the manuscript.<sup>27</sup>

Thus the minimum and maximum number of lines, probably the most basal of the conditions, is established. A second characteristic the texts need to possess is already mentioned quite often, but not until now explained: the texts should be enumerating. They should list a number of things. But there are very many texts which deal with more than one subject, or describe or substantiate a subject in more than one point. However, not all these texts have a structure

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<sup>22</sup> About the enumerating structure of Ruusbroec's *Brulocht*: Van Oostrom 2013, 271 and 272, and Willaert 1995.

<sup>23</sup> Between 100-199 lines: rep. nrs. 46, 57, 115, 122, 123, 134, 155, 189-191, 208, and 211. Between 200-299 lines: 56, 140, 170, and 198. 300-399 lines: 153, 154, and 196. 400-501 lines: 138, 171, 176, and 177.

<sup>24</sup> Rep. nr. 177.

<sup>25</sup> Rep. nrs. 3, 33, 43, 76, 201, and 203.

<sup>26</sup> Rep. nr. 22: '*Veycheblaeden. Hontston. Dusent blaeden. Keeskebluyt. Anys. Wortelen.*' (Fig leaves, dog's tongue, milfoil, mallow, anise, and carrots.)

<sup>27</sup> Mertens, van der Poel et al. 2013, 133 and 118.

which is based upon an enumeration; the enumeration is then ‘merely’ a part of the text. To be included in the repertory, the structure of the text needs to be based on the enumeration. The whole text needs to be determined by the enumeration, which should be the foundation of the structure of the text.

This does not mean that the texts may not be narrative at all.<sup>28</sup> The text with rep. nr. 122 might function as an example to explain this. This text, which counts 126 lines and is based on a text written by Ruusbroec, describes how the perfect contemplative life can be practiced. This can be done in three ways: turning inwards toward God, flowing out of God’s wisdom, and staying in or with God. These three ways of practicing the contemplative life are then each divided in three (and once two) points, which explain the three ways. This whole text is centred on the division of the text into the three-times-three points, but the text is still narrative; it is not a bare list of facts.<sup>29</sup> In this manner, it might well be that a text is a narrative, but that its structure still rotates around an enumeration. This kind of ‘narrative’ enumeration is part of the repertory as well.

Another question concerning the enumerating aspect of the texts remains is how many elements an enumeration should contain. The maximum is quite simple in this case: as many as there can fit in five hundred (and one) lines. In the repertory the longest enumeration consists of hundred separate items. This long list can be found under rep. nr. 177 and is also the longest text in the collection. It is the minimum that poses the difficulties here, because one can wonder if a text which deals with two matters or things can be called an enumeration. Maybe it can, but texts which list merely two things are not included in the repertory. Too many texts mention or list two things, and the line between texts which ‘just’ deal with two items, and texts which have a structure based on an enumeration of only two items would be quite vague. Thus a text must enumerate at least three things to be included in the repertory.

A last ‘formal’ requirement of the texts in order for them to be included in the repertory is that the text should function individually. This means that a text cannot be a chapter or section of a longer work. The text should really be written down somewhere as an individual, independently functioning text. However, texts which are extracted from longer texts and then function individually in their extracted form, are included in the repertory.<sup>30</sup> An example of an excerpt from a longer text is rep. nr. 56. This text, in which the characteristics of a good lord are described, is also the twelfth chapter in book three of Jan van Boendale’s *Der leken spiegel*.<sup>31</sup> However, in the Van Hulthem-manuscript the texts function individually. This is not the case for that same chapter in the Comburg-manuscript. There the text is numbered

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<sup>28</sup> Anrooij 2002, 71. Here Anrooij states that texts which lack a narrative element needed to be structured in another way, for instance by founding the structure on an enumeration. This statement by Anrooij seems to imply that he thinks enumerating texts cannot be narrative at all. I try to explain here that this is not always the case, and that enumerating texts can have narrative elements.

<sup>29</sup> This manner of working, dividing and then subdividing a text, indeed is very much the style of Ruusbroec, who was a master in structuring his (long) works in this manner: Willaert 1997, 63-72, Van Oostrom 2013, 269-274, and Ceulemans 2006, 104.

<sup>30</sup> In the fourteenth century, passages from longer texts were more and more often separated from the whole of the text, and started to circulate as shorter individual texts. This phenomenon occurs mainly in the fourteenth century, about the same time that shorter texts became more prevalent (Anrooij 2002, 74). In the repertory some of these ‘excerpts’ can be found as well. See for this the register: (known) excerpts

<sup>31</sup> Hogenelst 1997, 64.

V.1r by the editors, for it is part of a longer whole, which exists of excerpts from the second and third book of *Der leken spieghel*. Those excerpts are all written directly after one another, without any blank lines, and thus seem to have been intended as one whole.<sup>32</sup> Because V.1r is part of this whole, it is not included in the repertory, whereas a version of the same text in the Van Hulthem-manuscript is included, because it functioned individually.

The formal aspects the texts need to possess in order for them to be part of the group of short enumerating texts which will be studied in this thesis have now been determined. A text should be no longer than five hundred (and one) lines long. Moreover, the enumeration should be dominant in the structure of the text, which does not mean that the texts may not be narrative. As long as a (narrative) text has a structure which is based on an enumeration, the text may be included. In addition to this, the enumeration must count at least three different points. Lastly, the text needs to function as an individual text.

### *Regarding content*

Most stipulations the texts need to fulfil in order to be included are now described. However, some remarks remain to be made regarding these stipulations and the content of the texts, before the analysis of the repertory-texts can take place. Because even though the group of texts which will be studied is already confined to texts no longer than five hundred lines, which have a structure based on an enumeration of at least three ‘things’ and which function individually, this group is still not entirely specified.

The only condition posed to the content of the enumerating texts, is that the content should be dealt with in the form of an *abstract* enumeration. This focus on the importance of the abstractness of the enumeration excludes quite some text-forms from the repertory. Allegories, for instance. Allegorical texts can be embedded in an enumerating structure. Such a text can be found in the Geraardsbergen-manuscript under number 66. The text is called ‘Of the orchard of pureness’ – ‘*Vanden vergiere van zuuerheden*’. In it an orchard is described, which could be a haven for the child Christ after leaving Mary’s womb. In it seven flowers stand, which are each coupled with a tree and a bird. Each of these trees, flowers and birds stand for something pure, a virtue, which would be appreciated by Christ.<sup>33</sup> The text is structured around the enumeration of the eighteen things in the orchard, and it counts 120 lines. Based on these formal aspects, the text should have been included in the repertory. However, the enumeration is not abstract: it is based on the allegorical trees, flowers, and birds in the allegorical orchard. The text is not abstract, and is thus excluded.

Enumerations which are part of or embedded in a dialogue are not included either. In the Van Hulthem-manuscript, under number 96, a text can be found in which a woman teaches her son that he should live according to three points; shame, wisdom, and loyalty.<sup>34</sup> Again, this text has a structure which is based on an enumeration and the text has the right length (112 lines). But because the enumerating structure is embedded in a dialogue, the text is not an abstract enumeration and will not be included. The same goes for epistles or letters:

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<sup>32</sup> Brinkman and Schenkel 1997, 92 and 1031-1144. The whole of text V.1 is divided in v.1a-v.1u.

<sup>33</sup> Govers et al. 1994, nr. 66, 81-85.

<sup>34</sup> Brinkman and Schenkel 1999, I, nr. 96, 456-459.

the framework here is often quite the same as that of a dialogue, only in the form of a monologue from the sender to the receiver.<sup>35</sup>

The acrostics form another group of texts that is excluded because the texts are not really based on an abstract enumeration. These texts explain a concept or word; the letters of that word are used as the foundations of the text. Each letter marks the start of an explanation of the characteristics of the concept which is treated. Thus acrostics are built upon enumerations; each letter forms the beginning of a new item in the text.<sup>36</sup> However, the acrostics are not based upon abstract enumerations, for the enumerations in those texts are always built upon the letters of the concept that is treated in them. This is also the case for abecedaria, which are based on the letters of the alphabet.<sup>37</sup>

Thus, texts which do possess all the formal aspects, but which are not abstract enumerations will not be taken into account in the study, for it specifically focuses on short, abstract enumerations. Then there are also some 'genres' which will not be taken into account. Some genres have a very specific function, and will therefore not be included in the study. This is for instance the case for prayers, as well as for texts which were used during the mass by the priest (not texts about the mass, these will be included). Texts related directly to the calendar will not be included either.<sup>38</sup> The riddles which are written on the first folios of the Geraardsbergen-manuscript are not taken into account either, because these texts also have a very specific function.<sup>39</sup> Songs will not be included because their function and their structure differ from that of texts which were not meant to be sung. A text which was written to be sung, and not to be read or recited, has a different structure, especially lyrical texts.<sup>40</sup>

Some of the texts which are excluded on these grounds will surely be very interesting study material. It is again on grounds of the limited amount of time and space which a master thesis offers, that these texts will not be taken into account. Merely the very basic enumerations are to be looked at here. However, it might be very interesting to include non-abstract enumerations, and enumerations within genres which have a very specific function in a larger study.

In conclusion of this chapter, the definition of the group of texts which is the subject of this study can be as follows: we are looking here at Middle Dutch texts which are short (they can be no longer than five hundred lines), which have a structure based on an abstract enumeration of at least three items, and which function individually. If a text is consistent

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<sup>35</sup> An example of an epistle in which an enumerating, short text is nr. II.9 in the Comburg-manuscript: Brinkman and Schenkel 1997, I, nr. II.9, 608-618. In it 'Saint Bernard' explains to a knight how he should run his household.

<sup>36</sup> An acrostic can be found in the Geraardsbergen-manuscript: Govers et al. 1994, nr. 80, 119-122. The text lists some good virtues a good woman should possess on the basis of the five letters of the Middle Dutch word for women ('wif', with the 'w' spelled a 'v v').

<sup>37</sup> For example: Govers et al. 1994, nr. 15, 53. In this abecedarium all kinds of groups and things are criticised.

<sup>38</sup> An example of such an 'enumerating prayer' can be found in the Van Hulthem-manuscript under nr. 36 (Brinkman and Schenkel 1999, I, nr. 36, 296-299). A text which was used during mass is nr. 73 in the Geraardsbergen-manuscript (Govers et al. 1994, nr. 73, 94-101). In that same manuscript, under nr. 87, one can find a text which deals directly with the calendar – each day of every month is described shortly – and is therefore left out (Govers et al. 1994, nr. 87, 131-141).

<sup>39</sup> Govers et al. 1994, nrs. 1-7, 43-45.

<sup>40</sup> Willaert 1993, 19 and 22-25.

with this definition, it does not matter what subject it deals with: the texts may be theological or profane, moralistic or ‘scientific’, historical or astrological, and so forth and so on. This definition has resulted in a list of 217 texts from twelve manuscripts. One of these twelve manuscripts, the Hartebok-manuscript, did not contain any texts which have been included in the repertory.<sup>41</sup> After this somewhat dry but necessary chapter, it is time to finally take a look at the texts themselves.

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<sup>41</sup> In this manuscript, one text is a dubious case. It concerns text nr. 5 in the manuscript (Langbroek, Roeleveld et al. 2001, nr. 5, 114-117). In it, the praise of good women is described. This means several good characteristics of women are included in the text, and on some places in the text those virtues are enlisted. However, in my opinion, the structure of the text is not really embedded in these characteristics, and therefore the text is not included. This shows that the exclusion (and sometimes inclusion) of texts from the repertory is sometimes dubious, despite the definition of the conditions that are defined in this chapter.

## Chapter 2            Some observations

Since in the preceding chapter it has been defined of what kind of texts the repertory-collection exists, and it has been explained why certain kind of texts are included and why others are excluded, it is time to actually start looking at the repertory-texts. This chapter will focus on the most important and most striking formal characteristics of the short, abstract enumerating texts which are collected in the repertory. Some of these aspects, such as the length of the texts, have already been mentioned in the former chapter. Those aspects will be looked at from a somewhat different angle here: now they are not conditions, they are characteristics.

### *Length*

Although something has already been said about the length of the texts in the previous chapter, there are still some interesting observations to be made regarding this subject. In that chapter, when we were trying to establish the maximum number of lines the repertory-text may have, it was stated that of the 217 repertory-texts, only twenty-three are a hundred lines or longer. Of these twenty-three texts, eleven texts are longer than two hundred lines, seven texts are longer than three hundred lines, and only four texts are longer than four hundred lines. What is striking about these relatively long texts within the short-text repertory is that more than half (60%) of them can be found in the Viennese artes-manuscript, whereas only three texts of ten lines or less are part of that manuscript.<sup>42</sup> Moreover, the artes-manuscript contains all repertory-texts which are three hundred lines or longer. It thus seems that the length of the enumerating short texts in the artes-manuscript is relatively long. The opposite is true for the Van Hulthem-manuscript. Of the ninety texts in the repertory which count ten lines or less, fifty can be found in the Van Hulthem-manuscript. That manuscript contains only three repertory-texts of a hundred lines or more. That the Van Hulthem-manuscript adds so many very short texts to the repertory is not very surprising, since that manuscript contains large collections of proverbs, which are of course always very short. The compiler(s) of this manuscript was greatly interested in short texts.<sup>43</sup>

Thus, the Van Hulthem-manuscript contributed most short texts to the repertory, and the Viennese artes-manuscript most of the longer texts. These two manuscripts are also the ones which contributed most to the repertory in total: the Van Hulthem-manuscript is good for 32% of all texts in the repertory and the artes-manuscript for 29%. These numbers are based on the total number of different texts that are in the repertory. Therefore, they might be slightly misleading. Because some of the texts can be found twice in a manuscript, and others can be found in multiple manuscripts. If it is the case that a text has multiple versions in the

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<sup>42</sup> From that manuscript, rep. nrs. 138, 140, 153, 154, 155, 170, 171, 176, 177, 189, 190, 191, 196, and 198 count a hundred lines or more. Only rep. nrs. 158, 168, and 186 are ten lines or shorter.

<sup>43</sup> The two greatest collections of proverbs in this manuscript have been given the numbers 108 and 148 by Brinkman and Schenkel. Under the number 108 one can find a collection of 234 proverbs, and 225 proverbs can be found under number 148 (Brinkman and Schenkel 1999, 89 and 93). In the repertory texts from these two collections can be found under rep. nrs. 59-108: only twenty of the seventy repertory-texts from this manuscript can be found outside these proverb collections.

repertory, those versions are gathered under one repertory number, under the manuscript that comes first in the alphabetic order. Thus the number of text a certain manuscript might be slightly off. For instance, the text under rep.nr. 1 can be found once in the Borgloon-manuscript, once in the Geraardsbergen-manuscript, and twice in the Van Hulthem-manuscript. But it is only numbered under the Borgloon-manuscript, and is thus not counted in the total number of repertory/texts from the Geraardsbergen- and Van Hulthem-manuscripts. Such subdivisions are made eight times, and result in a number of five extra contributions to the repertory by the Van Hulthem-manuscript, three by the Viennese artes-manuscript, two by the Geraardsbergen-manuscript, and an additional two by the Wiesbaden-manuscript.<sup>44</sup>

To make this somewhat easier to survey, a table has been drawn up in which one can see quickly how many texts are contributed by which manuscript, and how many very short or relatively long texts those manuscripts contribute to the repertory. In the first column of that table, the name of the manuscript can be found. In the second column, the numbers of texts a manuscript contributes to the repertory are counted, without those which are placed under a sub-number. Also, the percentage which that number of texts forms of the total number of texts is given. In the third column, the number of texts each manuscript contributes to the repertory is given, but this time including the texts which are categorised under a sub-number. The fourth and fifth column show how many texts of ten lines or less and a hundred lines or more are contributed to the repertory by each manuscript. The Wiesbaden-manuscript contains one text shorter than ten lines which is placed under a sub-number (rep. nr. 20.2). This is showed by placing the total number of very short texts including the text which is placed under a sub-number between round brackets.

<b>Manuscript</b>	<b>Nr. of texts in repertory</b>	<b>Nr. of texts + subdivisions</b>	<b>Nr. of texts ≤10 lines</b>	<b>Nr. of texts ≥100 lines</b>
<b>Borgloon</b>	1 (0.5%)	1 (0.4%)	-	-
<b>Jan Phillipsz.</b>	17 (7.8%)	17 (7.4%)	13	-
<b>Song Berlin</b>	4 (1.8%)	4 (1.7%)	3	-
<b>Geraardsbergen</b>	24 (11.1%)	26 (11.4%)	10	1
<b>Van Hulthem</b>	70 (32.3 %)	75 (32.8 %)	50	3
<b>Heraut Beyeren</b>	3 (1.4%)	3 (1.3%)	1	-
<b>Hartebok</b>	-	-	-	-
<b>Gaesdonck</b>	5 (2.3%)	5 (2.2%)	1	2
<b>Comburg</b>	10 (4.6%)	10 (4.4%)	1	1
<b>Saint Gertrude</b>	2 (0.9%)	2 (0.9%)	-	-
<b>Viennese artes</b>	63 (29.0%)	66 (28.8%)	3	14
<b>Wiesbaden</b>	18 (8.3%)	20 (8.7%)	8 (9)	2
<b>Total</b>	217 (100%)	229 (100%)	90 (91)	23

<sup>44</sup> Repertory numbers which are subdivided in two or more numbers are: 1, 20, 23, 29, 80, 149, 151, and 167. None of these texts are longer than a hundred lines, and only rep. nrs. 20.1 (Song-manuscript) and 20.1 (Wiesbaden-manuscript) are shorter than ten lines.

The table shows that the Jan Phillipsz.-manuscript, the song-manuscript Berlin 190, the Wiesbaden-manuscript, the Geraardsbergen-manuscript and especially the Van Hulthem-manuscript contain relatively many very short enumerating texts. The Viennese artes-manuscript on the other hand, contains very little of those very short texts, but most of the longer texts from the repertory. This phenomenon, and especially the relative length of the text in the Viennese artes-manuscript, will be treated again in the next chapter, where a connection is laid between the possible functions of the texts and their length.

### *Structuring the texts with words and numbers*

Apart from the length of the texts, there are some interesting formal aspects which can be found in quite a number of the short, enumerating texts. The enumerating structure that all texts in the repertory have is often stressed by the scribes with visual and textual aids. In this section, the textual aids will be discussed. The following section will deal with the ‘visual’ aids, such as paraps, initials and capitals, rubrication and the usage of blank lines.

There are three forms of textual aids which are used quite often in the repertory-collection: the usage of (ordinal) numbers, the usage of certain signal-words, and the repeating of formulas. The use of numbers in the texts and their headings or titles (if present) is quite frequent. Ordinal numbers are hardly ever to be found in titles, but occur often in the texts themselves.<sup>45</sup> They indicate the several points or items which are enumerated in the text, mostly starting with ‘the first’ (*Dierste/Deerste*), but sometimes with ‘the second’ (*Dander*) as well; often the ordinal numbers are written out, but sometimes – especially if somewhat higher numbers are mentioned – Latin or even Arabic numbers are used. Non-ordinal numbers are often used in the headings or titles of the texts, in the (short) introductions which some texts have, or as some sort of conclusion. The latter usage of numbers often occurs in the very short texts, and specifically those which have been called the ‘priamels’ in Middle Dutch and Middle High German literary research.<sup>46</sup> Mostly, the numbers are written out or noted in Latin numbers, but in the Viennese artes-manuscript Arabic numbers are also often used.<sup>47</sup>

Signal words are also quite frequent in the repertory-texts. These words are used to attend the reader or listener that an enumeration is going to come. The word ‘points’

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<sup>45</sup> These ordinal numbers can be found in rep. nrs.: 34, 35, 40, 50, 52-56, 113, 114, 122, 125-128, 132, 139, 144, 148, 153 (ordinal numbers in Latin: ‘*prima Sanguina*’- ‘*Quarta Melancolica*’), 161, 163, 172, 180, 182, 191, 193, 198, 199, and 206-217. This list shows that in at least 32 of the repertory-texts ordinal numbers are used; the list might be incomplete, but it does show that ordinal numbers are used often.

<sup>46</sup> *Priamel* is a term which was originally used for a German popular and improvisatory poetic form from the twelfth to the sixteenth centuries. The tension builds up in the ‘extensive’ introduction, which was for instance three lines long. That tension is released in the fourth line with a *pointe* (Van Bork et al. 2012, priamel). An example from the repertory is rep.nr. 15: *Een lants heere sonder genaden / Een paep de staet na verraden / Een machtich man fel ende rijc / Dit sijn drie duuels op aertrijc* (A landlord without mercy, a treacherous priest, and a powerful man who is rich and cruel: those are the three worldly devils). Priamels could be seen as a ‘subgenre’ of the proverbs. Their character is quite similar, but the priamels have specific formal qualities, and as a part of that specific form, numbers are used often as a conclusion:  $x + x + x =$  the *three* worldly devils.

<sup>47</sup> E.g.: rep. nrs. 163 (‘*Vanden 12 huysen*’), 176 (‘*natueren vanden 7 planeten*’), and 177 (‘*die 100 capittelen*’).

(‘*poenten*’) is probably the clearest example of such a signal word.<sup>48</sup> Other examples which can be found in the repertory are: characteristics (‘*properheden*’ and ‘*eygenschappen*’), things (‘*dinghen*’), matters (‘*saken*’), and aspects (‘*aspecten*’).<sup>49</sup> These kinds of signal words are often combined with (ordinal) numbers, but both phenomena also occur individually. This is shown quite nicely in rep. nr. 1, where the several versions of the text show both possibilities. In version 1.1 and 1.2, merely the signal word ‘*pointe*’ is used. At the beginning of the text, it is stated that anyone who wishes to govern a city well, should adhere to the points that will be described in the text. In text 1.3 and 1.4, the signal word is combined with a number. They respectively state that the eleven and twelve points (‘*XI poente*’ and ‘*XII poente*’) need to be adhered. Using both a number and a signal word will prepare the public fully for what is to come. Moreover, signal words can also be very closely related to the subject of the text. Rep. nr. 48, for instance, is given the title ‘*Die VII ghetiden van onsen here*’: the seven hours of our lord. ‘Hours’, *ghetiden*, functions as a signal word and immediately informs the public what the subject of the text is. The Ten Commandments (rep. nr. 54), the Seven Deadly Sins (rep. nr. 55), and about the Twelve Signs of Heaven (rep. nr. 141) are other examples of such text-specific signal words in combination with an ordinal.

This habit of announcing how many things a text will number at the beginning of a text is a didactic aid. It prepares the readers and listeners by letting them know what is coming, from the beginning of the text onward. In this manner, the author (or scribe) wants to draw and keep the attention of his public, because keeping the attention improves the manner and degree in which the information provided by the text will be processed by the public. The numerical signs also support this working if they are used at the end of a text. In those cases, they work recapitulative.<sup>50</sup>

The last textual aid to stress the enumerating character of a text is the repeating of certain formulas. The word ‘Item’ is probably the simplest of these formulas, although it might be argued that this is a signal word as well. Every time a new point or category begins, this is marked by the use of the word item. It is striking that item is almost exclusively used in the texts from the Viennese arts-manuscript.<sup>51</sup> There are more very simple repetitive formulas: repeating the word ‘Ende’ (and) at the beginning of each new point, for instance, or other short words.<sup>52</sup> Through this kind of repetition, the reader or listener becomes aware that an enumeration is going on in the text, and that each time the formula is used one of the enlisted things is closed off, and another starts.

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<sup>48</sup> ‘Points’ is the most frequent signal word, and can be found in rep. nrs. 1, 53, 56, 63, 80.2, 113, 122, 126, 132, 207, and 212-214. About the use of this word: Anrooij 2002.

<sup>49</sup> Characteristics: 46, 121, 123. Things: 4, 70, 80.1, 89, 90, 189, 207, 214. Matters: 61, 112. Aspects: 138, 172.

<sup>50</sup> Anrooij 2002, 65-66. Priamels in which this numerical closing of the texts occurs can for instance be found in the Wiesbaden-manuscript: rep. nrs. 201-204 (and 80.2), but they also occur often in other manuscripts, such as the Van Hulthem-manuscript (rep. nrs. 61, 63, 77, 78, and 80.1).

<sup>51</sup> The usage of the word ‘item’ also occurs in the Geraardsbergen-manuscript: rep. nr. 38. In this text the five characteristic of true love are described: each characteristic begins with the word ‘item’. In the Viennese artes-manuscript this usage of ‘item’ can be found in: rep. nrs. 186-188 and 191-194.

<sup>52</sup> ‘Ende’ is used as a formula in rep. nrs. 26, 100, 157, 167, and 198. Other examples of simple repetitive formulas in the repertory are: rep. nrs. 47 (repetition of with; *met*), 96 (repetition of shame: *Tfi*), 120 (repetition of he: *Hi*).

It has become clear that the authors and/or the scribes of the short, enumerating texts have made use of textual aids, which helped the public to grasp the structure of the text better, and therefore (hopefully) the contents of the texts as well. These kinds of textual aids helped the person who read the manuscript, but they were also read out loud if a text was recited. That way textual aids were also helpful to a public of listeners. If the structuring aids were read out loud, the public would also be notified of the structure of the text through these aids. However, there are also many ‘visual’ aids to be found in the repertory-texts, such as paraps, blank lines, initials, and rubrication. These kinds of aids could of course help a reciter to be able to see the structure of a text clearly while reciting, but he would not read those aids out loud. These kinds of non-textual aids were only meant for the person who read the text from the manuscript: the reader.

### *Structuring the texts without words (or numbers)*

Of the many non-textual ways to help the public grasp the structure of the texts quickly, the usage of capitals and initials might be the most common. In relation to our specific group of texts, the short enumerating ones, the usage of capitals and initials might be as follows: every time a new part of the enumeration begins, a capital or initial is used to stress for the reader (or reciter) that this is happening. In this manner, the capitals and initials fulfil quite the same function as the repetitive formulas and the ordinal numbers, albeit in a less obvious manner. Capitals and initials might also be used in combination with the aforementioned structuring words or formulas. An example of such a use of capitals can be found in rep. nr. 52. Here five locks are described, which a knight should break or possess if he wants to be successful at jousting. Every time a new lock is described, the sentence starts with the words ‘the first’ up to and including ‘the fifth’: *Dat ierste – Dat vijfste*. Every time the first letter of the new point in the enumeration is capitalised and rubricated. Using capitals and initials to stress the enumerating structure of the text is very frequent, but can be found especially often in the Viennese artes-manuscript.<sup>53</sup>

Rubrication often coincides with capitalising the first letters of a new point in the enumerations. This tactic of stressing the enumeration can be found in all *MVN*-manuscripts which have contributed to the repertory (but, of course, not in all texts). However, it also occurs that whole words or word-groups are rubricated to mark the beginning of a new point in the enumeration. Again, this is most often the case in the Viennese manuscript. In rep. nr. 177 for instance, each new point starts with the word ‘*Capittel*’ (chapter) and the number of that chapter, all rubricated. The first letter of the following ‘point’ is then also capitalised and rubricated.

Paraps are also very common ‘visual aids’. These punctuation marks can be used in all kinds of manners: in many texts they indicate that a new stanza or section of the texts

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<sup>53</sup> Texts from the Viennese artes-manuscript in which capitals and initials are used as main tool of showing the structure of the texts (and in in which other such tools like ordinal numbers, formulas, blank lines, et cetera can thus not be found) can be found under rep. nrs. 140-143, 145, 151. 152, 154, 162, 164-166, 168 -171, 173, 175, 178, 179, 183-185, and 190.

begins.<sup>54</sup> Moreover, the symbol is placed quite often before the first line of a text, and nowhere else in it, to make it clear that a new text is beginning. It then has the same function as an opening-initial.<sup>55</sup> But paraps are also used in a manner which is of interest here: before each new item in an enumeration. This usage of paraps can be found in all manuscripts, except for the Borgloon- and Wiesbaden-manuscripts.<sup>56</sup> Why the Wiesbaden-manuscript, of which nine texts are included in the repertory, is an exception here, is not very clear. However, each repertory-text from this manuscript uses numbers or ordinal numbers in the text to indicate that an enumeration is given. These numbers can be found in the beginnings of the texts, to alert the reader or listener on what is to come, and/or at the end of the text; also ordinal numbers are used often to indicate that a new item of the enumeration will be treated. Maybe the Wiesbaden-scribe found this enough, and did not feel the need to use paraps in addition to his textual structuring aids.

Probably the most inconspicuous manner to help to structure an enumerating text without the use of textual aids/words is letting the new point start on a new line. This is done both in rhyme and in prose text, but in prose there is more of a tendency to keep on writing on the same line, even when a new point of the enumeration begins.<sup>57</sup> The other formal characteristics described here, can be found roughly equally in both prose and rhyme texts, but starting a new point on a new line is more frequent in rhyme texts. Quite rare is leaving lines blank between the different items of an enumeration; rep. nr. 197 is one of the rare cases in the repertory-texts where this is done. This rarity might be explained by the shortness of the texts. Because most texts are very short, and others just short, there is not really any need for leaving lines blank to support the text-structure. The texts can be surveyed easily enough without this aid.

One last thing needs to be said here about the several aspects of structuring the texts, and this has to do with a very interesting phenomenon which can be found in the Geraardsbergen-manuscript. Of the twenty-four texts this manuscript adds to the repertory, six have an extraordinary structure. Through lines and/or braces series of words in these texts are connected to other words or even groups of words.<sup>58</sup> The simplest of these ‘schematic texts’ in the repertory is probably rep. nr. 30. In it the word ‘twice’ is connected to things which have to be done twice in a specific period of time. That period of time is mentioned alongside those things which have to be done. Thus one gets the construction: twice – a year letting

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<sup>54</sup> A paraph is ‘a symbol (such as ¶) used by scribes to indicate the beginning of a new paragraph or section of a prose text or a new stanza of a poem’ (Clemens and Graham 2007, 268). Not unlike a modern section mark.

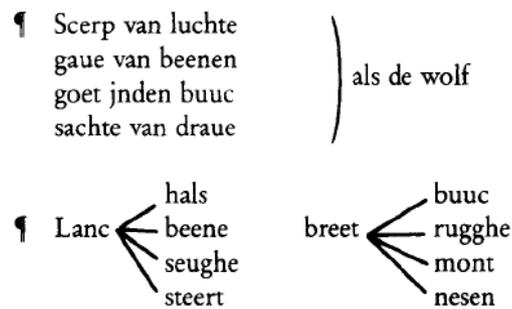
<sup>55</sup> The two versions of rep.nr. 1 in the Van Hulthem-manuscript (rep. nrs. 1.3 and 1.4) illustrate this nicely: rep. nr. 1.3 (Brinkman and Schenkel 1999, nr. 24, 738) indeed opens with a paraph after only a blank line. Rep. nr. 1.4 (Brinkman and Schenkel 1999, nr. 189, 974-975) does not open with a paraph, but instead it is given capital with a height of two text-lines (and it has been given a heading, which rep. nr. 1.3 lacks).

<sup>56</sup> Examples for each manuscript are given here: Jan Phillippsz. – rep. nr. 4, Geraardsbergen – rep. nr. 40, Van Hulthem – rep. nr. 109, Heraut Beyerens – rep. nr. 117, Gaesdonck – rep. nr. 122, Comburg – rep. nr. 132, St. Gertrude – rep. nr. 135, and Viennese artes – rep. nr. 196.

<sup>57</sup> The texts from the Comburg-manuscript can illustrate this beautifully: nine out of ten texts from this manuscript which have been collected in the repertory are written in prose. Of those nine, eight do not start every new point of the enumeration on a new line (rep. nrs. 125-132); only rep. nr. 134 does start new items on a new line. The only rhyme text (rep. nr. 133) does start on a new line with each new point. It is not strange that rhyme texts often start a new item of the enumeration on a new line, for the text lines and verse lines often coincide in those texts, unless the text contains enjambments.

<sup>58</sup> This way of visualising the structure of a text was used more often during the Middle Ages, especially in Latin rhyme texts. See Clemens and Graham 2007, 88-89.

blood; twice – a month cleaning; twice – a week [lay with] women; twice – a day eating. Other, more complicated constructions of this kind can be found under rep. nr. 31, 32, 36, 39, and 45. Especially rep. nr. 31, which deals with the properties of horses, forms a quite intricate construction in this manner. In it eight groups of words are connected with accolades and lines to other words. Hereunder an image from lines 13-20 of rep. nr. 31, is given, as it is printed from in the *MVN*-edition. It can be found on page 56 in that edition.<sup>59</sup>



These constructions seem to be meant for those actually seeing the text in the manuscript (or on another carrier, for that matter), so they can enjoy the line-tricks that are interwoven in the text. A playful, visual element seems to be at work here. There is a possibility that the line-constructions have a somewhat more serious side too. Throughout the Middle Ages, memorising texts was often compared to architecture. One would connect the information from the text to images in one's mind, and might memorise the information better and more easily because of that mind-construction. Visual images as memorial hooks is a basic theme in all medieval memory training advices and practises, from the earliest Western texts about this subject onward.<sup>60</sup> Possibly the scribes or authors had this function in mind as well when they created the text, but the playful element seems to be of more importance.

These kinds of schematic texts can also be found in the Wiesbaden-manuscript. In the under margins of text 5 (f. 3ra-44va) the 'sub-sins' deriving from the Seven Deadly Sins are displayed in short schematic texts.<sup>61</sup> The schematic texts function here as visual support of patterns which are described in the text itself. That these kinds of schematic text have a very strong visual aspect is indicated by the appearance of such a scheme 'within' one of the images in the Wiesbaden-manuscript. Under the image itself, a schematic text which makes use of brackets is written/drawn.<sup>62</sup> Writing/drawing a text in a schematic manner, as is done in the Wiesbaden- and Geraardsbergen-manuscripts, gives the reader a clear visual sign of the coherence of the text. In the case of the short, enumerating texts, they give the reader a visual sign of the enumerating structure of the text and the coherence between the several items that are listed in that text.

<sup>59</sup> Govers et al. 1994.

<sup>60</sup> Carruthers 2002, 73, 80-81 and 221-223.

<sup>61</sup> Kienhorst, Schepers et al. 2009, 156-165.

<sup>62</sup> Kienhorst, Schepers et al. 2009, 657. The image can be found on f. 1v of the manuscript.

The most common formal characteristics of the short, enumerating texts have now been described. The enumerating structure of the texts can be stressed with textual aids – signal words, ordinal numbers, and (repetitive) formulas – and with non-textual aids; capitals, initials, rubrication, paraps, starting on a new line, and leaving lines blank. All of these things can be found in both prose and rhyme texts, although starting a new point on a new line is somewhat less usual in prose texts. Most of these characteristics can be found in non-enumerating texts as well. Using signal words like ‘points’ and ‘things’ however, is something which is done often in enumerating texts, and is used as a didactic aid for the public. The same goes for the use of number and ordinal numbers, which let the public know how long the enumeration is going to be, or which stress the common denominator of the enumerations (think of the priamels here).

What must be noted here is that this manner of structuring was also common in long enumerating texts, with Ruusbroec as the king of structuring.<sup>63</sup> Moreover, not all texts using for instance ordinal numbers can be included in the group of short, abstract, enumerating texts which we are dealing with here. One example of this is text nr. 84 in the Van Hulthem-manuscript, which mentions three parrots (*III papengayen*) in its title.<sup>64</sup> Despite the usage of the number three in the title, the text is not really an enumeration, let alone an abstract one: it is an *exempel* in which a man speaks with three parrots in three different languages. The text conveys the morality that one should always mind one’s words. This example teaches us that the group of texts we are looking at in this thesis do have some shared and frequent formal characteristics, but these characteristics can also occur in texts which do not belong to our group. Therefore, if we want to find out what the possible functions of the texts are, the content of the texts cannot be left out of the account.

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<sup>63</sup> Willaert 1993.

<sup>64</sup> Brinkman and Schenkel 1999, nr. 94, 453-455.

## Chapter 3                      Analysis: possible functions

It is now finally time to analyse the 217 short, abstract enumerations from the manuscripts edited by the *MVN*-series. It has been shown that several formal characteristics – such as the use of signal words, (ordinal) numbers, rubrication and starting a new point on a new line – occur often in these texts, although these characteristics are not exclusively to be found in the short, abstract enumerating texts. They can also be found in other works, for instance in the works of Ruusbroec. Nevertheless, the group of texts in the repertory has a very specific character: short, abstract, and enumerating. The question now is what the functions that group might have had.

The content of the texts, which has not really been treated, will of course play a role in the analysis. However, since the texts cover a vast array of subjects, it will not be very fruitful, especially in the light of the shortness of this study, to analyse the content of all texts individually. If one wishes to know what the texts are exactly about, this can be found in the repertory. In this chapter several possible functions will be analysed, and the content of the texts which might have fulfilled that function will not be ignored, but this is not the place for the in-depth study of the contents of all texts.

### *Efficiency, order, and didactics*

One thing all enumerating short texts share is that they are compact. Because of the enumerating structure the texts can convey a lot of information, despite their shortness. Reynaert states that many of the short religious texts in the Geraardsbergen-manuscript are complete in their treatment of their subject. They lack any non-essential explanation or information.<sup>65</sup> It is indeed true for many texts in the repertory that they handle their subjects without much explanation. These texts are quite bare lists.<sup>66</sup> Others, however, manage to contain some explaining elements despite their shortness. These texts deal with their subject-matter concisely, but they do fit in some descriptions or explanations which a bare list would not contain. A text which has come into view before can serve as a good example here: rep. nr. 122. In it the three manners to practice the contemplating life are described. With its 126 lines it is admittedly not one of the shortest texts, but it is not very long either, and it manages to describe a complicated subject quite extensively. This is done by explaining each of the three manners with several points. Thus this text shows that enumerating is a very efficient way to convey information.

This function of conveying relatively much information in a short texts, which would thus take not too much time to read (or listen to), was exactly one of the reasons why the short (enumerating) texts became so popular. People wanted texts which dealt with a rapidly

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<sup>65</sup> Reynaert 1999, 43-44.

<sup>66</sup> A few good examples of this kind of bare list are: rep. nr. 1, which gives some points on how to rule a city; nr. 28, which sums up the Flemish cities and their characteristics; nr. 109, in which twenty-four species of birds are named and ‘coupled’ to a piece of advice; nrs. 129-131, which list ‘rules’ on how one should behave toward God, oneself and one’s fellow-Christians; nr. 169, which describes the several powers that are at play around the planets; and nr. 209, in which the Seven Beatitudes are described.

changing world, but they did not want to spend too much time reading them: rapid communication was valued and even cultivated, especially in the urban milieu.<sup>67</sup>

A specific 'genre' of texts in which the efficient transfer of information is important, is formed by the artes-texts. Artes-texts have a utilitarian, instructive, and not (mainly) recreational, aesthetic, religious or emotional goal. These kinds of texts are practical; they aim at passing on specific knowledge.<sup>68</sup> One can imagine that enumerating texts are good vehicles for reaching that goal, and the large contribution of 29% of all texts to the repertory by the Viennese artes-manuscript seems to confirm this. This was also the group of texts which were given most visual structuring 'aids', for instance capitals and rubrications. Apparently, the scribe of these artes-texts found structure quite important. Thus the efficient conveyance of information seems to be one of the functions of the short texts. This is quite suitable for – amongst others – artes-texts. But there is yet another 'function' which is closely related to the specific structure of the short enumerating texts.

The usage of lists and enumerations – also within longer texts – may have had to do with the wish to make the text into a soundboard of the divine *ordo*.<sup>69</sup> The structure of the text is then intended to relate to the divine order that can be found in all things. Thus the author (or scribe) of the text tried to let his text fit into the order that God created in all things, and therefore the text not only became part of the divine order, but also made that order visible for the readers/listeners. It is not quite convincing that the authors and scribes of the very short texts, especially those with a comical or satirical touch, had such a high ideal in mind. However, it is not a strange idea that some of the texts were given an enumerating structure because the author or scribe tried to bring a little bit more order in the chaotic and more and more complex world of the fourteenth (and fifteenth) century.<sup>70</sup>

In addition to this, the 'style' of structuring a text around an enumeration also has to do something with didactics. As said before, warning the reader or listener beforehand how many points will be treated makes it possible for the public to prepare for what was coming and thus grasp the text and the information it conveys better. Schenkel states that the enumerating character of many *sproken* may have to do with their oral character: it prepared the listener for what was to come, so that the conditions for remembering the text were optimal.<sup>71</sup> The enumerating structure, and specifically those cases in which the number of treated points is announced in the beginning or stressed at the end, also has a didactic function.<sup>72</sup> This didactic aid did not only work for a listening public; it was also used for texts which were meant to be read – and once more, Ruusbroec might serve as an example.

In the repertory, many texts mentioning the number of points they (are going to) treat in their heading, incipit or excipit can be found: fifty texts in total mention such a number, of

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<sup>67</sup> See about this Westphal 1999, 72-74; Oostrom 1992, 280-282; and Pleij 1988, 160.

<sup>68</sup> Huizenga 1997, 20-21. Huizenga takes over the definition of artes-text from the pioneer on this field (in Middle Dutch): Ria Jansen-Sieben.

<sup>69</sup> Pansters 2007, 103.

<sup>70</sup> Van Oostrom 2013, 41; and Schenkel 1997, 117-118.

<sup>71</sup> Schenkel 1997, 118.

<sup>72</sup> Anrooij 2002, 6.

which forty texts name that number in their heading or title.<sup>73</sup> Then there are also some texts which name the number of things they are going to treat in a less direct manner: rep. nr. 179 for instance, has the title ‘to know/recognize the planets’. Since most people using the manuscript in which this title can be found would probably have known that there were seven planets (Saturn, Jupiter, Mars, Venus, Mercury, the sun, and the moon), they would also have known that the text they were using was going to treat seven different matters.<sup>74</sup>

### *Horror vacui and writings on the wall*

The functions which have been opted now – conveying knowledge efficiently, trying to bring order in a chaotic world, and didactic – are all quiet ‘general’ functions, which can apply to all sorts of texts, also longer ones. A very practical function which can only be fulfilled by short texts is the filling of empty spaces at the end of folios or codices. If a (longer) text was finished, scribes sometimes chose to start the next text on a new folio, which often left open a (small) empty space at the end of a folio. Since many medieval scribes were troubled with more and less severe forms of *horror vacui*, often a consequence of the costliness of the writing material, these empty spaces were filled frequently. That was often done after the main body of texts was written, in a later writing phase; sometimes texts were added by people using the manuscript after the intended user, who had nothing to do with the first or original writing phase of the manuscript.<sup>75</sup> The blank spaces were quite often filled with short texts, and thus with short enumerating texts as well. And indeed, some of the texts which are collected in the repertory seem to have functioned as such. Rep. nr. 19, one of the strophic proverbs (*spreukstrofen*) which lists things that are lost labour, was quite certainly used as a folio-filling. Presumably this was also the case for rep. nr. 20, which was written directly after rep. nr. 19 and treats the same subject, albeit even less extended.<sup>76</sup>

This use of short enumerating texts is very practical: a space was left blank, the text was available to or known by the scribe or compiler, and was thus added, possibly after the first writing phase. But this cannot have been the function of those short enumerating texts which are part of larger collections of short texts, as can be found in the Van Hulthem- and

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<sup>73</sup> In the title/heading, rep. nrs.: 27, 32, 33, 36, 38-40, 46, 48-50, 53-55, 57, 58, 113, 114, 122, 123, 125-128, 134, 141-143, 153, 154, 163, 176, 177, 196, 200, 208, 210, 212, 213, and 215. Only in the incipit (some texts have numbers both in the heading and the incipit) rep. nrs: 78, 89, 90, 172, 207, and 216. In the excipit: rep. nrs.: 15, (78, also in incipit), 201, 203, and 204. Rep. nrs. 1.3 and 1.4 mention numbers on the second line.

<sup>74</sup> This manuscript is the Viennese artes-manuscript, which was meant for (and maybe even compiled by) a medical practitioner. In the Middle Ages, surgeons, physicians, and barbers could not do without knowledge of astrology/astronomy, for medicine was thought to be influenced greatly by the positions of the planets and the zodiacal signs. The Viennese manuscript was probably a professional library-in-one-binding (Huizenga 1997, 176-179 and 283-300. See also: Huizenga 2004, 11-14).

<sup>75</sup> In the manuscripts edited by the *MVN*-series this filling up was indeed done in a later writing-phase, but often by the scribes themselves. In other manuscripts this might not be the case; there the scribes might have filled up the blank spaces immediately, in the first writing phase, or it might have been done by ‘secondary’ users.

<sup>76</sup> Mertens, van der Poel et al., 99 and 436. Another repertory-text also functions as a folio-filler; nr. 133, a short text warning that death might come at every moment which can be found in the third part/manuscript of the Comburg-manuscript. It is the only rhyme-text in this part of the compliant (Brinkman and Schenkel, 1997, 49-50). These kinds of folio-filling texts can also be found in the Wiesbaden-manuscript (Kienhorst, Schepers et al. 2009, 13).

Geraardsbergen-manuscripts.<sup>77</sup> In those manuscripts, the collections of short texts have altogether different functions. What these functions might have been, has been the subject of many discussions. It has for instance been suggested for the Van Hulthem-manuscript (and also for the Comburg-manuscript) that they have been intended and used as example or stale books in a scriptorium.<sup>78</sup> If that was the case, the texts were examples for customers, who could then pick them and let them be copied. The Geraardsbergen-manuscript also contains a great number of short texts, and its function has been debated quite hotly, with Sonnemans and Reynaert as most prominent participants of the discussion.<sup>79</sup> In this discussion, Reynaert showed that many of the text in the Geraardsbergen-manuscript were collected so that they could be transmitted on non-codex text-carriers. Some texts have titles/headings in which this intended use is clearly stated. Another has actually been found written on a wall.<sup>80</sup>

Some of these texts are also part of the repertory. Text 1.2 (the Geraardsbergen-version of rep. nr. 1), for instance, has been given the heading '*Te scriuene vp der stadt huus*': to write on the city hall. The text contains several points on how one should govern a city and is thus indeed quite suiting for its intended environment. But it is not only the heading, not even in combination with the content, which points to the intended use Reynaert has told us about. The text can actually be found on the beams of the city hall of Brussels. This, alas, is a nineteenth-century version, but the text might have been applied on the beams as early as 1403.<sup>81</sup> The text with rep. nr. 29, a text which criticises society through listing things which rarely happen, has been found on a wall in Deventer. This text might seem too long to write on a wall, but it was not necessarily written in its totality on non-codex text-carriers; the text can easily be shortened by leaving a few points out. The same goes for the text about the characteristics of the Flemish cities, rep. nr. 28.<sup>82</sup> Thus apart from using short texts as fillings, the texts function as small copyable units, which could for instance be copied on walls and beams.

### *Combining lists*

The repertory contains an intriguing feature regarding its short enumerating texts, which has not been mentioned as yet: lists are often combined with other lists. This can be done in two ways. Firstly, two or more texts which individually form an enumeration and which can function individually are connected to each other, for instance because they share a title or title-elements. Secondly, two lists or enumerations can be combined within a text. Both these

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<sup>77</sup> The same goes for the specific group of *rijmspreuken*, the 'proverbs', within the repertory. These texts were also often used as fillings, but also can be found in large collections (Brinkman 1977, 159-160).

<sup>78</sup> See for a summary of this discussion (and the opinion of the author): Schenkel

<sup>79</sup> Sonnemans argued that the compiler of the Geraardsbergen-manuscript was probably a cleric, because of the religious subject of the text and especially the repetitive treatment of some of those subjects (which could probably only interest a cleric, according to him) and the love for pilgrimage which he discerned from the manuscript (Sonnemans 1996b). Reynaert argues that Sonnemans is wrong, because he overstated the love for pilgrimage, but mostly because he saw another function for the texts: they were collected on the bases of their shortness. That characteristic made it possible for the texts to be written on non-codex text-carriers, such as walls, beams, or single parchment-leaves (Reynaert 1999).

<sup>80</sup> Reynaert 1999, 43-49.

<sup>81</sup> Anrooij 1992, 139-143. The city-hall has been destroyed by fire in the seventeenth century, and rebuilt afterwards. It is possible, maybe even likely, that the text was already applied in the pre-fire city-hall.

<sup>82</sup> Reynaert 1999, 44.

kinds of combinations can be found in the repertory, and it might be that these combined lists have their own function(s).

The first form of combining lists – connecting individual enumerating texts to each other – has been observed by Sarah Westphal. She states that in the Van Hulthem-manuscript quite a number of ‘dyads’ can be found; texts which are connected through their content, and which have consciously been placed together by the scribe or compiler, who often also gave them similar headings.<sup>83</sup> And indeed some of these dyads have found their way into the repertory. Rep. nrs. 48 and 49 have a similar content and similar titles. Number 48 is called ‘*Die VII ghetiden van onsen here*’ and number 49 ‘*De VII ghetiden noch*’; the seven hours of our lord’, and ‘again of the seven hours’. Both texts deal with the stages in Christ’s passion, ordered according to the canonical hours. Rep. nr. 49 has a somewhat more personal touch than nr. 48. The scribe has clearly intended to connect these two texts on the basis of their similar content.<sup>84</sup>

Dyads can also be found in other manuscripts in the *MVN*-series. The only two texts from the Saint Gertrude-manuscript in the repertory form such a pair. The first one, rep. nr. 135, lists some points which can help the reader reach true peace, appropriately titled ‘Hereafter an exercise follows with which one can come to true peace’. The following text then gives twelve points which help the reader to keep that true peace, and is simply called ‘How one can hold on to the acquired peace’. These two lists do not merely share a similar subject, they complete each other. Something alike is going on in the Comburg-manuscript, where three texts are combined into a triad: rep. nrs. 129-131. These texts are small enumerating guidelines on how to behave: the first text focusses on the behaviour towards God, the second on the behaviour toward oneself, and the third on the behaviour towards one’s fellow-people.<sup>85</sup> Moreover, combining lists from individual texts can also be done somewhat more loosely; then texts with for instance similar subjects are grouped together. This happens frequently in the Viennese artes-manuscript.<sup>86</sup>

The second form of combining lists is doing so within a text. An example of such a combination is rep. nr. 40 from the Geraardsbergen-manuscript, in which the spiritual and corporal works are combined to be called the seven works of mercy, as they are called in the title: ‘*Vanden VII wercken van ontfaermicheden*’. This list of the two types of works is then elaborated by giving a list of examples of these works, executed by historical persons, saints

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<sup>83</sup> Westphal 1999, 19. An example from the Van Hulthem-manuscript which can be found in the repertory is the dyad formed by rep. nrs. 57 and 58, which both describe the Seven Words from the Cross. Nr. 57 is called ‘These are the words that our Lord spoke on the Cross’, nr. 58 ‘Again of the Seven Words of our Lord’. It does not necessarily have to be the case that it was the scribe/compiler of the manuscript one reads which placed these texts together as dyads; he might have copied these couples from his example.

<sup>84</sup> This also happens in the Geraardsbergen-manuscripts, where rep. nrs. 34 and 35 have been named ‘Of the mass’ and ‘Again of the mass’. Rep. nr. 37 is then again called ‘of the mass’.

<sup>85</sup> These texts also have similar headings: ‘*Aldus suldi leuen ende te gode hebt hu aldus*’ (Thus should you live and behave toward God), ‘*Tote hu seluen hebt hu aldus*’ (Toward yourself you should behave thus), and ‘*Tote anderen lieden hebt hu aldus*’ (Toward other folk you should behave thus). More examples of texts which ‘complete each other’ can be found, for instance rep. nrs. 23 and 24; in these texts a list of wisdoms is combined with a list of follies.

<sup>86</sup> Examples are: groups of texts about the consulting of astrological positions about or on worldly matters (rep. nrs. 156-163), texts about bloodletting (rep. nrs. 191-193; text 191 has been given the title ‘Here starts the mastery of letting blood. This might only refer to the text itself, but it might refer to the three text as a ‘group’ as well), and texts about healthcare for babies (rep. nrs. 194 and 195).

or individuals from social groups. In this way three lists are combined within one text. Rep. nr. 211 is another example of a text which combines two lists. In this text from the Wiesbaden-manuscript the sins against the Holy Ghost are listed. These are said to be unforgivable. But, the text states, it will be proven that these sins are forgivable; that proof lies in the Seven Gifts of the Holy Ghost. Thus the sins against and the Gifts of the Holy Ghost are combined. It is striking that all these combinations of lists are of a religious nature. Even the combination from the Jan Phillipsz.-manuscript (rep. nr. 2) has a religious background: it lists the dangers of the world in its first part, and in the second part the reader is warned against three things which cause souls to get lost.<sup>87</sup>

What was the function of these kinds of combinations? Combining individual texts and giving them similar headings might have been a sign from the scribe to the public, to show how well-ordered a manuscript is.<sup>88</sup> But this can hardly be the only reason for scribes or compilers to put certain texts together (if they did so themselves, and did not simply copy the combinations from their example-manuscripts). There might be a playful element in this combining, but it is more likely that there are also some deeper thoughts behind it. The function of combining lists, in the inter-textual manner but especially within texts, might have to do something with memorising and active thinking. If two lists are combined, especially in the manner of rep. nr. 211 where the reader had to actively connect the sins and the gifts to follow the argument, the reader (or listener) is forced to make these relations and combine the dots in his head, and thus to actively think about the content. This might help him remember the text better, but it might also make it more attractive to ‘study’ the described. The gifts of and sins against the Holy Ghost might have been considered quite dry material, but combining the lists makes the text somewhat more challenging and more interesting.<sup>89</sup>

In case of the religious texts, the combining of two lists within a text might have been fuelled by the desire of the author to make the list fit into the catechetical number allegory.<sup>90</sup> The Cardinal Virtues were often coupled with the Theological Virtues, so they would together form the *Seven Virtues*. However, this is not a function of, but a reason for, combining lists. Thus we come back to memorisation. If it was required that readers remember something, the author (or scribe) could help by coupling the unknown things with things that were known, or presumed known. These known things thus became supporting elements, a mnemonic hook, for the readers.<sup>91</sup> Thus combining lists, within a text or by connecting texts, might have had a mnemonic function. By pairing things which were presumed to be known, such as the Gifts of the Holy Spirit, with things that were as yet unknown but which needed to be remembered (the sins against the Holy Ghost) it was made somewhat easier for the reader to recollect the new aspects.

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<sup>87</sup> I say that ‘even’ the text from this manuscript is religious, because it is written by a city clerk (named Jan Phillipsz.) and is not particularly religious of nature (Brinkman 1995, 9-10; Brinkman 1997, 124-125 and 143). However, religion was of course important in the lives of every medieval person –city clerks included – and thus it is not strange that ‘religious’ texts can be found in the manuscript.

<sup>88</sup> Westphal 1999, 19.

<sup>89</sup> Wackers states that in the Wiesbaden-manuscript, making combinations is the only form of ‘decoration’ given to the many dry/bare lists which can be found in this manuscript (Wackers 2002, 18).

<sup>90</sup> Pansters 2007, 102.

<sup>91</sup> Ceulemans 2006, 169; Carruthers 2002, 46.

However, in the repertory examples can also be found of texts which combine two lists which were both (presumed) known to the readers. In rep. nr. 215, text 68 in the Wiesbaden-manuscript, the Seven Words from the Cross are combined with the Pater Noster. Both these texts were known by almost everybody in the Middle Ages, and thus this combination cannot have been constructed in order to help the reader remember one of the lists. This kind of combinations, between two lists which were presumed known, might have been created in order to keep the (religious) material alive. Because everybody knew these lists, and because lists are quite boring reading material if one comes across them too often, the combining of lists might have been a tool for medieval authors and/or scribes to keep their public interested in the material, and to let the public's affection for the material endure (which is especially of importance for the religious material). Combining lists might thus have been an attempt to keep the material spiritually alive. Also, making combinations of this kind allowed the scribe or author to collect all information about a specific subject within the confines of one very short text. This could of course also be done by forming the above-mentioned dyads.<sup>92</sup>

### *Mnemonic devices and reference works*

In his oration in 2002 Wackers states that the Wiesbaden-manuscript testifies of an enormous interest in lists, and that lists and enumerations have been popular during the whole of the Middle Ages. He thought this might be because lists are easy to learn by heart, and learning things by heart was of great importance in a society where much – if not most – information was transferred orally.<sup>93</sup> And indeed, medieval culture was fundamentally memorial. Memory was what literature was for. Moreover, memory was an integral part of the virtue prudence, in both Ancient and medieval times. Having a good memory was thus not only important because society was highly oral; having a good memory was also an important virtue.<sup>94</sup>

There were many strategies for memorising things, and many mnemonic aids have been looked for, found, and described in the Middle Ages. One manner of memorising was done through placing parts of texts on a 'numerical grid': a long text needed to be divided into smaller parts and then these parts were categorised with numbers, so one could recall and put together the several parts more easily. In this manner, the limited capacities of the short-term memory were respected. The storage capacity of the human mind might be virtually limitless, the amount of information one can focus on and comprehend is limited, and probably to a number of seven plus-or-minus-two things.<sup>95</sup>

Thus memorising was important, very important, and it was done by chopping long texts into small parts and numbering those parts (amongst other manners). This leads us back to our short, enumerating texts. Many of these did not have to be chopped into smaller pieces to be remembered. But it might explain why (ordinal) numbers were frequently used in them, or why other manners of structuring the texts were used. If information is reproducible,

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<sup>92</sup> This might be the case for rep. nrs. 68-70, which together provide quite some information on the Seven Words from the Cross and the teachings of Christ.

<sup>93</sup> Wackers 2002, 17-18.

<sup>94</sup> Carruthers 2002, 8-9 and 156; Ceulemans 2006, 61.

<sup>95</sup> Carruthers 2002, 80-84

complete, and if the structure is surveyable, it can be remembered better.<sup>96</sup> Thus the short, enumerating texts might have had the function of helping the reader memorise their content. And indeed, some lists can not only be found often in medieval manuscripts, they seem to have been part of a more or less ready knowledge of medieval authors and their public and were assumed known by medieval authors. Examples of such lists are the seven planets, the signs of the zodiac, the four complexions, the Ten Commandments, the Deadly Sins, the Cardinal Virtues, et cetera.<sup>97</sup> And lo and behold! All these lists can be found in the repertory.<sup>98</sup>

Interestingly, the way in which many things were learned by heart, through images, seems to play no (or a very little) role in the memorising of the short, abstract enumerations.<sup>99</sup> The allegorical (enumerating) texts seem to be closely related to the idea that images could help one memorize information. Connecting virtues with the plants, trees, and flowers in an orchard gives the reader a link between the described flora and the virtues which needed to be remembered. However, such connections between images and information cannot be found in the abstract enumerating texts. Thus the mnemonic function of these texts is quite different from the non-abstract enumerations.

However, not all texts in the repertory seem to have been meant to be memorised totally. Some things, such as the above-mentioned basic lists, were important to recollect because they form the foundation of religion or knowledge. Others ‘needed’ to be remembered because they were witty (or even funny) and might serve to support one’s opinion one day.<sup>100</sup> But other short enumerating texts ‘just’ store a lot of information efficiently, and not all that information needed to be learned by heart. This seems to be the case for quite a number of the artes-texts. Of course, it might come in handy if a medical practitioner knew by heart how to let blood or perform certain operations, and in the Middle Ages it was probably required of him that he could sum up the planets and the zodiacal signs, but it seems unlikely that he needed to know every single manner in which the planets could subtly influence earthly dealings.<sup>101</sup> It also seems unlikely that medical practitioners needed to know the formulas on how to calculate the position of the planets or the weather during the seasons to come, even though the positions of the planets were thought to have had very much influence on health and healing. Also, knowing the exact manner in which every planet ‘shines’ at a certain moment seems something quite impossible (and unnecessary) to remember. And indeed it is stated in the ‘epilogue’ of in the text about these ‘shinings’ that an

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<sup>96</sup> Pansters 2007, 103-104.

<sup>97</sup> Anrooij 2002, 80; Ceulemans 2006, 61.

<sup>98</sup> Here for each of these lists the repertory number of a text in which that list is described is given. Some of these lists occur more than once in the repertory. The seven planets – 143; the signs of the zodiac – 152; the four complexions – 153; the Ten Commandments – 54; the Deadly Sins – 55; the Cardinal Virtues – 39.

<sup>99</sup> Carruthers arguments that remembering in the Middle Ages was often done by creating images in one’s head, which could function as coat-hooks for the items that needed to be remembered (Carruthers 2002, especially 63-81).

<sup>100</sup> Brinkman 1997, 159 (about the *rijmspreuken* in the Jan Phillipsz-manuscript).

<sup>101</sup> Rep. nr. 182 alone lists a hundred ways in which certain planetary and zodiacal positions (in relation to each other) could influence life on earth. And these hundred manners are by far not the only ones in the manuscript. Examples of other texts dealing with the subject are: 138-142, 144, 146-164, 171, 172, 177, 181-183, and 196.

almanac could be used to determine the shining and conversion of the planets at a certain moment.<sup>102</sup>

There are more kinds of texts which probably were not meant to be learned by heart; the texts about the characteristics of the cities of Flanders (rep. nr. 28) for instance. These kinds of subjects can hardly have been required to be known by heart. They were more like fun ‘facts’ (although in the case of the Flemish cities-text we are dealing with satire). But the artes-texts probably had a somewhat more serious function. A medical practitioner could only do his job if he had the right knowledge in store. And even though he might not have stored all of it in his head, a manuscript could also do the trick. According to Huizenga the manuscript was a library-in-one-binding for a medical practitioner.<sup>103</sup> And indeed, some of the texts seem to have functioned as storages of (professional) knowledge, which could be looked up if needed. Some of the enumerating texts themselves seem to have a sort of encyclopaedic function; they stored extensive information on one subject in a single text.<sup>104</sup> If a text or manuscript is indeed used as a reference work, it is important certain information can be found quickly. Thus structuring the texts was of great importance. The scribe of the Viennese artes-manuscript understood this well and used structuring-aids lavishly, as has been described in the previous chapter.

### *Better man*

A last important function which many of the short, enumerating, abstract texts share is that they seem to have been intended to make a better (wo)man of their readers. This could be done on both in the profane and religious area; by teaching someone something, or by helping him remember the important lists of medieval culture. Even texts which at first glance seem to be purely describing and/or which seem to have a humoristic touch, in the end usually teach their readers something useful. Rep. nrs. 9 and 10 might function as example here. These very short, puny texts do not seem to be too serious at first glance, but both teach the reader (or listener) a very basic morality: loving dicing, drinking, and beautiful women might get one seriously in trouble. Anyone loving these things will turn out broke or deceived.

Again, not all texts seem to have this function of trying to morally or religiously make their readers better persons. Rep. nr. 33, a short text which informs the reader on the names of the four wind quarters, might serve as an example. This text seems to not have been meant to teach a moral or religious lesson, it seems purely ‘informative’. But of course gaining knowledge, and remembering, could also help one become a better man, even in the ‘crudest’ of manners. A medical practitioner who learned more about his profession would become better at his work, and therefore he would also become a better man; albeit it not in the moral or religious fashion.

Still, many texts in the repertory seem to have functioned as tools for becoming a better Christian. Lists such as those of for instance the Cardinal Virtues functioned as concrete

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<sup>102</sup> This epilogue can be found in rep. nr. 178. Texts dealing formulas to calculate the weather or the shining of the planets are rep. nrs. 167 and 197.

<sup>103</sup> Huizenga 2004, 14.

<sup>104</sup> The longest text in the repertory is possibly the best example for a text which might have such a function, since it contains very much information about the positions of the planets and zodiacal signs and the relation of those positions to earthly matters: rep. nr. 177.

prescriptions or rules against reprehensible sinful behaviour, which could function both in circles of lay-religiosity and circles of pastoral care. Catechetic schemes or lists – of the Deadly Sins, the Works of Mercy, the Gifts of the Holy Ghost, the Eight Beatitudes, et cetera – were used on a large scale to improve the behaviour and religious zeal of laymen. Everything people had to know was structured in schemes, series, and numbers. This division of subject matter in lists and structures answered not only to the connections which people observed in God’s creation as a whole (the text functioning as a soundboard of the divine *ordo*), they also answered to the demands of human memory. Lists of for instance the Cardinal Virtues taught Christians how they should behave and they had the ability to make didactic-theological lessons clear and digestible for everybody, from king to citizen and confessor to student.<sup>105</sup> Thus the didactical nature of the lists, which made it easier for their readers and/or listener to remember them, helped the public to become better Christians.

This kind of lists, of the Cardinal Virtues, could be found in all sorts of literary cycles, but they were mostly employed in lay ethics and in didactical theological literature for laymen.<sup>106</sup> The idea that the short, enumerating texts were often meant for a public of laymen (in the sense of not being Churchly officials) is supported by the idea that the texts in the Wiesbaden-manuscript were likely used by laymen to practice religion. The nature of the religious texts – which focus both on the *vita activa* and the *vita contemplativa* – and the language of the texts (the vernacular) point to this.<sup>107</sup> Thus it seems that the religious sector of the short, abstract enumerations in the repertory were mostly meant for laymen. Moreover, these kinds of short, religious enumerations also often functioned as the framework of longer (religious) texts, which also were meant for laymen.<sup>108</sup> The enumerating structure, whether this was used for a short text or within a long text, seemed to have had a certain appeal on laymen (or was thought to have such an appeal by the authors of those texts). However, there are also many texts to be found in the repertory which do not directly have to do with religiosity, but which still convey a moral. Without being clearly religious, the texts could still help their readers/listeners to become better people.

The ethics of daily life play an important role in some of the manuscripts from which texts have been included in the repertory. The Jan Phillipsz.-manuscript is one of these. In it collections of wisdom and advices of practical nature are written, which are not a product of the religious authority. They have very diverse goals, such as reputation, status, wisdom, health, et cetera, whereas religious texts in the end always have the goal to get a place in heaven.<sup>109</sup> Texts dealing with this kind of profane ethics were not totally separated from Christianity, but focussed on judging people in the here and now instead of the afterlife. These kinds of texts used a very specific rhetoric: they were normatively written down in the form of rules and live lessons.<sup>110</sup> This kind of rules and lessons were not (always) part of narrative texts; they were written down as bare rules and lessons, without explanation or elaboration. These rules and lessons were therefore quite abstract, and might for that reason be found in

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<sup>105</sup> Pansters 2007, 74-75, 82-83, and 116.

<sup>106</sup> Pansters 2007, 212.

<sup>107</sup> Kienhorst, Schepers et al. 2009, 7-12; Van Oostrom 2013, 202; and Wackers 2002, 10-13.

<sup>108</sup> Such a text can be found in the Wiesbaden-manuscript: text 5 for instance. Kienhorst, Schepers et al. 2009, 137-288.

<sup>109</sup> Brinkman 1997, 223-224.

<sup>110</sup> Van Oostrom 2013, 115-16.

the repertory. And indeed, many of the short text in it seem to deal with profane ethics and morality.<sup>111</sup> This kind of profane ethics, which focusses on making the reader a better man during his earthly life, can mostly be found in the texts stemming from the Jan Phillipsz.-, Geraardsbergen-, and the Van Hulthem-manuscripts. The song-manuscript Berlin, the Gaesdonck treatise-manuscript, the Saint Gertrude-manuscript, and the Wiesbaden-manuscript seem to focus on becoming a better Christian, and thus working on one's ticket to heaven.

All in all, quite some possible functions can be discerned for the short, abstract enumerating texts. These texts could function as fillings of folios or manuscript, they could be copied onto non-codex text-carriers, they had a didactic function which helped their readers to memorise them, they could be used as or be part of reference-works (as might be the case in the Viennese artes-manuscript), and they can be soundboard of the divine *ordo*. But most of all, they seem to want to make good people of their readers, in the religious, profane, and professional area.

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<sup>111</sup> Examples are: again rep. nrs. 9 and 10, which warn readers to not love dicing, drinking, and women too much; rep. nr. 1 which focusses on the ruling of the city; rep. nr. 23, which lists virtues that could help one to be called a wise man, and is thus dealing with status; rep. nr. 32 which teaches the readers how long they can enjoy several material and non-material matters (a beard, horse's armour, cloths, a wife, and a clean house); rep. nr. 52 which teaches how to behave at a tournament in order to be successful, rep. nr. 64 which provides a list of three things that will not stay constant (winter's nights, female's thoughts, and the honour of lords); et cetera.

## Conclusions

So the first exploratory expedition into the land of short, abstract enumerations in Middle Dutch manuscript has been made, and hopefully many more will follow. The texts which have been the subject of the study of this thesis, and which have been collected in the repertory, have been defined in the first chapter. It was then stated that the group of texts which has been explored here were Middle Dutch short texts, which should not be longer than five hundred lines. Moreover, the text had to have a structure based on an abstract enumeration of at least three things, and the text should function individually. This does not exclude narrative texts or texts which are excerpts of longer works; as long as the text functioned individually and an enumeration of at least three things was dominant in their structure, they could be included in the repertory. If these conditions are met by a text, it does not matter what subject the text treats; as long as the enumeration was abstract, and not based on for instance allegory or the alphabet. Thus the repertory contains theological, profane, moralistic, astronomical, astrological, historical, and medical texts. This group of texts is brought together on the basis of twenty-first century criteria, and is thus in no way a medieval genre. Still, their appearance in Middle Dutch manuscripts from the fourteenth-century onward is an interesting phenomenon worth some attention.

On this basis the repertory was built and the thesis was written. That repertory is not complete – for it is based on merely twelve manuscripts – and the thesis is only a first exploration, but some conclusions could be drawn regarding the formal aspects and the possible functions of the short enumerating texts. It has become clear that the enumerating structure of the texts was often supported by formal aids, which could both be textual and non-textual. The use of signal words (of which ‘points’ is the most frequent), ordinal numbers and repetitive formulas is very frequent in the repertory-texts. But the non-textual aids are also frequent. Especially in the Viennese artes-manuscript, the scribes have used paraphs, initials, capitals, rubrication, and starting a new point on a new line to stress the enumerating structure of the texts. These kinds of formal aspects, both the textual and non-textual ones, can be found throughout the repertory-texts and are very frequent in them, but they are not exclusively used in short enumerating texts. Still, it has become clear that the enumerating aspects of the short texts were often stressed by the scribes through these formal characteristics.

So it has been established with which group of texts this thesis deals with exactly. The first steps of the expedition had been made. Then finally it was time for some actual exploring. What might have been the possible functions for the group of short, abstract enumerations? All the short enumerations share the characteristic that they survey information efficiently, which might have been one reason for their growing popularity from the fourteenth century onward; as the need for fast communications grew, so did the need for short texts which dealt with information efficiently. Apart from this, enumerating texts were seen by some authors (and probably readers/listeners) as soundboards of the divine *ordo*, and thus there might be a religious function hiding behind the enumerating structure of the short texts. But this structure, and especially the use of (ordinal) numbers, also had a strong didactic function. Enumerating texts are easily surveyable and if a number is used to let the public know what was to come, the contents of the texts could be quite easily remembered.

Remembering was indeed very important throughout the Middle Ages, and thus it is not strange that the short enumerating texts also played a role in medieval remembrance. Because of their structure and shortness they were easy to remember. If the enumerations in the texts (or between texts) were then also combined, remembering the content was made even easier, because known factors could function as memory-hooks for unknown factors. Moreover the combining of lists might also have improved the active thinking of the reader. It might have been an attempt to keep the sometimes boring material alive. Furthermore, again a religious function can be found; combining lists could make them fit the catechetical numerical allegory.

The abstract enumerating texts may have a very specific mnemonic function. In the Middle Ages, images were often used to memorize information. The texts were then coupled to an image, and could thus be remembered more easily. Allegorical texts are probably closely connected to this way of memorizing. However, the abstract short enumerations do not offer any such images which could be used to help their public remember their content. Thus the abstract enumerations show that one who wanted to memorize something had more options than 'only' making use of mental images.

There were also some more practical functions which short enumerating texts could fulfil. They could for instance be used to fill up empty spaces in manuscripts, and they could be written on non-codex carriers. Their shortness is the characteristic which made the text suitable for these uses. However, some of the short texts were too long for this use, and maybe they were also too long or too intricate to remember. Or they simply dealt with subjects that did not need to be remembered. This is for instance the case with many of the artes-texts; they seem to have functioned as or within reference-works rather than as texts which needed to be memorized or anything the like. Thus the short enumerating texts could both store knowledge, and help their readers or listeners to store knowledge in their memory.

A last function which many of the texts share is that they try to make better people of their public. Three main distinctions can be made within this function: trying to make a better professional of the intended public (in case of the artes-texts), trying to make a better person of the public, and trying to make a better Christian of the public. The second function focusses on making people better during their lives, by teaching profane ethics and morals. The third function has as a goal to make sure the users of the text could go to heaven after they died. It is interesting that most of these religious short enumerating texts seem to have been meant for a lay-public, but this can probably be explained mostly by the language in which they were written: Middle Dutch.

What has not been said very explicitly before, but what has become clear, is that the function of these short, abstract enumerations could also differ greatly per manuscript, showing the importance of looking at the manuscript context once more. The short enumerating texts from the Jan Phillipysz.-, Geraardsbergen-, and the Van Hulthem-manuscripts seem to have been focussed mostly on the profane ethics (although religious texts can be found in them), whereas the song-manuscript Berlin, the Gaesdonck treatise-manuscript, the Saint Gertrude-manuscript, and the Wiesbaden-manuscript seem to focus on becoming a better Christian. Moreover, the short texts in the Geraardsbergen-manuscript were probably collected in order to copy them to a non-codex text-carrier later, whereas the same texts in other manuscripts may not have been written down with that function in mind.

With the discovery of these functions only a tiny part of this group of texts has been brought under attention. Because the conclusions that have been drawn here are based on only twelve manuscripts, they are not at all conclusive. It might sound not very fruitful that a thesis has only come to inconclusive conclusions. However, the first steps in the field of researching short, abstract, enumerating texts as a group have been made. The small part of the group which has been brought under attention here might very well be a good spot check for the whole of that group. This spot check might be seen as an X-ray of the abstract, short, enumerating texts in Middle Dutch manuscripts. That X-ray has shown us a number of functions of the enumerating texts, which might be brought down to two main functions. Firstly, the short enumerations could contain very basic information on a subject, efficiently wrapped in an enumerating structure. That basic information mostly tried to make better persons of the public of the texts. The second main function of the texts seems to be that they function as steppingstones for memorizing material, or for expanding on the subjects the material dealt with. In the latter case, the texts shortly describe the very basic aspects of a subject, which could then later be extended.

Lastly, the X-ray has shown us that the texts which are looked at here are merely a fraction of all there is to be found. Hogenelst, who has been so lucky to have had the time to look at all Middle Dutch material, found a total number of 358 *sproken*. I have had the time to look at twelve Middle Dutch manuscripts and I have found 217 short, abstract, enumerating texts. Thus, much more is to be done on this subject.

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Frank Willaert, 'Is Ruusbroecs "Brulocht" literatuur?'. In: Thom Mertens (ed.), *Siet, de brudegom comt. Facetten van "Die geestelike brulocht" van Jan van Ruusbroec (1293-1381)* (Kampen, Kok, 1995) 49-64.

Part II  
Repertory

## Introduction to the repertory

In this repertory, the short, enumerating texts which can be found in the manuscripts edited in the *MVN*-series have been collected. The texts are arranged per manuscript: the manuscripts have been ordered alphabetically, based on their signature. If a text can be found in more than one manuscript which has been edited by the *MVN*-editors, it can be found under the manuscript which comes first in the alphabetic order. It will not be described under the manuscript which comes later in the alphabetic order. Thus a text which can be found in the Borgloon-manuscript and in the Wiesbaden- and Van Hulthem-manuscripts, will be placed under the Borgloon manuscript.

The system used to describe the texts is inspired by Dini Hogenelst repertory in her work *Sproken en sprekers. Inleiding op en repertorium van de Middelnederlandse sproke* (1997), and thus the lay-out of the repertory might be quite familiar to anyone who has worked with Hogenelst's collection of the Middle Dutch *sproken*. However, adaptations have been made to make the set-up more suitable for the particular collection of texts described here, and for the questions which are asked about that collection in the other, first part of this thesis.

Each text has been given a repertory-number (rep. nr. from now on), which is the first thing one reads in the description. If the text has been given a heading or title in the manuscript, that heading will follow immediately after the number, printed in italic. If the text does not have such a title or heading, it will be marked as: -. On the next line, after the abbreviation 'inc', the incipit of the text is given. Usually this will be the first line of the text. If, however, that first line does not include any significant words, (a part of) the second line will also be given. When this is the case, a slash will notify the user of the repertory where the line ended, and thus where the new one begins. It is not always the whole first sentence which is noted after 'inc', for the sentences might be quite long, and this might undermine the surveyability of the repertory. The same goes for the explicit, which is noted after 'exp': if there is no significant word in the last line, (a part of) the preceding line will be given. After the explicit a number within round brackets is given: this is the number of lines the text count. The titles or headings are not included in this number, even if they are in the *MVN*-editions. If the text closes with a single closing-word, like 'Amen', the line with that word will be counted. However, in the Van Hulthem-manuscript for many of the texts a verse-count has been given by the scribe, which is written under the text itself. This line is not included.

The headings or titles, incipits and explicit are all quoted from the *MVN*-editions. The manuscripts have not been viewed in autopsy. Thus solved abbreviations (which are not printed in italics here), missing letters which have been filled in, and possible mistakes made by the editors of the series have all been copied in the repertory. Of course, this is a weakness, but there simply was not enough time or possibility to view all manuscripts in autopsy. However, here and there the editions are not followed in all details. Slashes which the editors copied from the manuscripts have been left out here, for they would be confused with slashes used to indicate the end of a line. Furthermore, if the editors have indicated an initial followed by a capital-letter by capitalizing both letters (and possibly printing the initial in bold), only the first letter will be printed as a capital here. This makes it impossible for users to see if the afore-described combinations of initial and capital were used in the manuscript, but it again aids the surveyability of the repertory.

After 'exp' one can find the abbreviation 'loc', which stands for location. Here the signature of the manuscript in which the text can be found, the number which the text has been given in the *MVN*-series by the editors, and the folio-numbers on which the text has been written in the manuscript are noted. The cities marked in the signature are written in the language used in the series as well. Thus Brussels is Brussel, and The Hague is Den Haag.

This has been done to make it easier for users of the repertory to look up the manuscripts, since they can be found most easily.

So the repertory number, the title or heading, the incipit, the explicit, the number of lines of the text, and the location of the text, form the first unit of information provided for each text in the repertory. When it is the case that a text can be found in two or more manuscripts edited in the *MVN*-series, the text will be described under the manuscript which comes first in the alphabetical order. The repertory-number will then be subdivided: the version of a text which can be found in the Borgloon-manuscript is noted under 'x.1', and the version of that same text from the Van Hulthem-manuscript 'x.2', and so forth. For each version the whole first 'information-unit' (title, incipit, explicit, number of lines, and location) is provided. However, the information-units which shall be described shortly hereafter are only given once, for the texts will share that information.

The second unit is made up of the abbreviations 'typ', 'rhy', 'ms', 'edi', and 'lit'. The first one, 'typ', stands for type. For each text, a very crude characterisation of the content is given. In this manner one can see quickly with what kind of text one is dealing. The types are: moralistic, didactic, edifying, profane, religious, historical, historiographical, astrological, astronomical, and medical. Combinations of these options are also used. It needs to be stressed here that this characterisation is quite subjective. I have not intended to define the texts in an objective, unquestionable manner here; I merely added it so one could see in one glance what kind of text one deals with. Some of the types are much more specific than others. Moralistic is a very broad type, whereas medical is much more specific. Still, the typology might be useful. For instance, if one is interested in texts which focus on religious matters, all texts which have not been given the predicates 'religious' and 'edifying' can be skipped. However, this example immediately shows the subjectivity of the types: for me, an edifying text is a text which tries to teach the reader something about a religious subject, whereas a plain 'religious' text covers a religious subject, but does not explicitly try to teach someone something. Thus a text listing the Seven Deadly Sins is called edifying here, but a text in which the narrator tells the reader about his sins is called religious. The typology can thus be used as a sort of extra help, or a very crude filter or tool. But it cannot be used as a definition of the texts or a tool on which one can rely totally to finish a job; it is more of a very small stepping stone.

The following line in the description of the texts is 'rhy', which simply stands for rhyme. The rhyme-scheme of the texts is given here. If the text is written in prose a '-' will be placed here. The abbreviation 'ms' stands for manuscripts. Here the signatures are given of the manuscripts outside the *MVN*-series in which a parallel version of the repertory-text can be found, and if known the folio numbers on which that text can be found is mentioned as well. These manuscripts were found through reading editions, secondary literature, and using the online version of the *Bibliotheca Neerlandica Manuscripta*.<sup>112</sup> It might be that these lists are not complete, since searching for parallel-versions is a time-intensive job which was not the main goal of this thesis, but they can help as a steppingstone for further research. Under 'edi' editions of the texts are given: the *MVN*-editions are not noted here. The titles of those editions are given at the beginning of the description of each new manuscript. The given editions might be based on other manuscripts than those edited in the *MVN*-series. Under 'lit' useful literature about the text is given, preferably about the version described in the repertory. This list might not be complete either, but again it can be a steppingstone for

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<sup>112</sup> More information about this database can be found on the following site: <http://www.bibliotheek.leidenuniv.nl/bijzondere-collecties/handschriftenarchievenbrieven/bnm.html>

further research. If there is no other manuscript, or no other editions than the *MVN*-series and no literature is found, this again will be indicated with a ‘-’.<sup>113</sup>

The last information-unit might be the most important. It contains ‘con’ (content), and ‘rem’ (remark). The content of each text is described shortly and superficially. Very short texts are of course described relatively more completely than long ones, because the descriptions need to be short. Because the texts are lists or enumerations, these descriptions of the content can be somewhat ‘random’. If, for instance, thirty qualities of Mary (rep. nr. 5) are described in the text, these thirty points cannot all be translated or described. In these cases the subject of the list or enumeration is given (the good qualities of Mary), and some examples of the points (Mary is wise, glad of heart, et cetera) will be given. In short, not all descriptions of the content are as complete as one might like, but the nature of a repertory demands these descriptions to be compact, alas. Then, the remarks. Remarks are added if the text has interesting relation(s) to another text or other texts in the repertory. If the text shares the subject and some characteristics with another text or if they form a dyad with another text, this might be described here, along with a reference to that other text. It might be that there is such a connection to a text in the *MVN*-edition which is not part of the repertory (because it is not a list, for instance).

Now all information-categories and units of the repertory are described, and hopefully explained extensive and clear enough. Before the repertory itself finally comes into play, I want to state once more that this repertory of short, enumerating texts is not, by any means, complete. It is based merely on the editions of *MVN*-series. And the information provided for the texts which are included in this very incomplete repertory might not even be complete: further parallel-versions, editions and even literature might exist. However, I think and hope the repertory can be a useful tool for a ‘quick’ glance at these very interesting short medieval ‘lists’. Because despite its incompleteness, texts of all kinds are included in it: historical descriptions of Ancient Greeks, witty moralistic proverbs, serious edifying texts, astronomical tools to cure diseases, and much, much more. And who knows, the repertory might be the first, humble exploitation of a goldmine of such short texts.

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<sup>113</sup> Two works are not mentioned anywhere in the repertory, which might nevertheless be of importance. Firstly there is Jansen-Sieben’s repertory of Middle Dutch artes-texts (R. Jansen-Sieben, *Repertorium van Middelnederlandse Artes-literatuur* (1989)), which contains quite some of the repertory-texts from the Viennese artes-manuscript. Huizenga has given all the references to Jansen-Sieben’s repertory in his 1997-work, thus one might find them there if one is interested. Secondly there is the repertory by M.E.M. Jungman (Jungman and J.B. Voorbij, *Repertorium van teksten in het handschrift-Van Hulthem* (hs. Brussel, Koninklijke Bibliotheek van België, 15.589-15.623) (Hilversum: Verloren, 1999) Cd-rom with introduction). This repertory, which is alas difficult to access nowadays, contains the repertory-texts from the Van Hulthem-manuscript. I have not used this repertory directly, but Jungman has been so kind to help filter some of the enumerating short texts in the Van Hulthem-manuscripts, which has saved me quite some time.

## *The Borgloon-manuscript*

Amsterdam, University library (UvA), I A 24 l, m, n

Jos Biemans, Hans Kienhorst, and Willem Kuiper (ed), *Het handschrift-Borgloon, hs. Amsterdam, Universiteitsbibliotheek (UvA), I A 24 l, m, n* (Hilversum: Verloren, 2000).

- 1.1 -  
inc Die een stat wel willen regeren  
exp Dit es den gheminen wech tot gode (23)  
loc Amsterdam, Universiteitsbibliotheek (UvA), I A 24 l, p. 20, nr. 3
- 1.2 *Te scriuene vp der stadt huus*  
inc Die eene stadt willen regieren  
exp Want hi emmer steruen moet (20)  
loc Brussel, KB, 837-845, nr. 23, f. 112v-113r
- 1.3 -  
inc Die ene stat wilt regeren  
exp Daer soe steet die stat in vresen (18)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.24, f. 137va-b
- 1.4 *Hoemen ene stat sal regeren*  
inc Die ene stat willen regeren  
exp Want hi emmer steruen moet (20)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 189, f. 188rb-va
- typ moralistic, didactic  
rhy paired  
ms Brussel, KB, 15658; Brussel, KB, 15659-61, f. 69rb-70va; Gent, RA: Fonds Gent nr. 5, f.47v; Berlin, SBB-PK: Phillipps 1978, f. 120v; Darmstadt, HLHB: 2775, f. 39r  
edi Anrooij 1992, 152-157 (from the Van Hulthem-manuscript)  
Pauw 1893-1897, 653  
Potter 1892, 349-362  
Resoort 1993, 318-319 (from the Borgloon-manuscript)  
Snellaert 1869, 178-180  
Willems, 1842, 211 (from the Van Hulthem-manuscript)  
lit Anrooij 1992, 139-157  
Anrooij 2002, 65-80  
Hogenelst 1994, 269  
Lievens 1996a, 64-79  
Lievens 1996b, 147-162  
Mone 1838, nr. 452 and 296  
Potter 1892, 349-362  
Sonnemans 1996, 111-124
- con A list of approximately twelve points ('pointe', 'pontten', or 'poenten' ) to which those who wish to govern a city must adhere. The version in the Van Hulthem-manuscript (Brussel, 15.589-623, nr. 148.24) numbers merely eleven points. Examples of the points are: one has to take into account the general interest, make sure everyone – poor and rich – gets equal justice; one should hold on to the city's statutes; throw

evil persons out of the city; be loyal to the lords; et cetera. The text closes with a warning that everyone has to overthink his deeds, because death is imminent for everybody.

### ***The Jan Phillipz.-manuscript***

Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557

Herman Brinkman (ed.), *Het handschrift-Jan Phillipz., Hs. Berlijn, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557* (Hilversum: Verloren, 1995).

- 2 -
- inc Mensch wes op dijn hoede Altoes  
exp O edel mensch dese leere wel vest (26)  
loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 50, f. 21v
- typ edifying  
rhy paired  
ms Arnhem, Bervoets, f. 190r; Brussel, KB, 2559-2562, f. 100v; Brussel, KB, 4407-08, f. 117r; Brussel, KB, 18.270, f. 104v-105r; Brussel, KB, 19.563, f. 26v-27r; Brussel, KB, II 2252, f. 137r; Brussel, KB, olim 1365.a, 'Am Ende' (Mone 1838); Den Haag, KB, 70 E 16, between f. 116 en 140; Den Haag, KB 73 G 29, f. 76r; Leiden, UB, BPL 2473 (more extensive version) , f. 4r; Leiden, UB, LTK 2290, f. 189v-190v; London, BL, Egerton 677, f. 81v-82v; Prague, NUK, XXIII H 10, f. 176r-v; Vienna, ÖNB, 4556, f. 179v-180r; Würzburg, UB, Ms. ch.qu.144, f. 142v
- edi Brandes 1887, 111-112  
Kist 1847, 184 (from the Den Haag 73 G 29-manuscript)  
Lievens 1963, 157 (from the Prague-manuscript)  
Mone 1838, 296, nr. 457 (lines 1-2 from the Brussel olim 1365-manuscript)  
Pribsch 1901, 65 (from the London-manuscript)  
Stracke 1926, 367 (from the Würzburg-manuscript)  
Vreese 1900, 310-311 (from the Brussel 2559-2562-manuscript)
- lit Pribsch 1896-1901, 65-66  
Vreese 1900-1902, 529  
Brinkman 1997 349-350
- con The first part of the text consists of a list of the dangers of the world. E.G. her [the world's] advice is pride and avarice, her flower is beautiful but her fruit is foul, and her belief is lying. The second part of the text is a warning against three things that cause noble souls to get lost: the aforementioned world, the enemy [the devil] and the flesh.
- 3 *Nota*
- inc Op dat gy sijt Int eynd verblijt  
exp Soe hoert ende lijt Swijcht ende strijt (2)  
loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 52, f. 22r

- typ edifying  
 rhy monorhyme  
 ms -  
 edi Brinkman 1997, 221  
 lit Brinkman 1997, 221 and 350
- con If one wants to be gladdened at the end (presumably at the Last Judgement) one should listen, suffer, be silent and do battle (during life).
- 4 -  
 inc Doet wel die wile dat ghi leeft  
 exp Want sich die doot coemt al onuerhoet (24)  
 loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 53, f. 22v
- typ edifying  
 rhy paired  
 ms Berlin, SPK, germ.fol. 1027, f. 107v; Brussel, KB, II 116, f. 17v-18r; Brussel, KB, IV 421 f. 195v-196r and again on f.213v; Den Haag, KB, 71 H 57, f. 160r; Den Haag, KB, 73 G 29, f. 75v-76r; Douai, BM, 1110, f. 40v; Leiden, UB, LTK 225, f. 188v; Louvain, UB, G 82, f. 23v; Nijmegen, GA, Archief Weeshuizen 953, f. 159v-160r; Paris, BN, Néerl. 106, f. 326v; Oxford, BL, Cod.Can.Misc. 278, f.101r; Stuttgart, WLB, Cod. poet. et philol. fol. 22, f. 178v; Vienna, ONB, 4556, f. 179r-v; Würzburg, UB, Ms. ch.qu.145, f. 155r  
 edi Braekman 1969, 100 (from the Brussel II 116-manuscript)  
 Clercq 1941, 111 (from the Louvain-manuscript)  
 Indegeste 1951, 38 (from the Brussel IV 421-manuscript)  
 Indegeste 1951, 96 (from the Brussel IV 421-manuscript)  
 Iterson 1857, 14 (from the Den Haag 73 G 29-manuscript)  
 Mertens 1978, 90, nr. 24 (from the Stuttgart-manuscript)  
 Priebisch 1896, 320 (from the Oxford-manuscript)  
 Stracke 1926, 367 (from the Würzburg-manuscript)  
 lit Brinkman 1997, 211-212 and 350  
 Lieftinck 1948
- con According to the text a human-being exists of three things: his flesh (*vleysch*), his possessions (*goet*), and his soul (*ziele*). When one dies, the first two things will remain on earth, but the soul will depart. All three things are desired by a certain group: the flesh is desired by the worms, one's friends desire one's goods, but no one is jealous at the one who holds the soul in his power: therefore everybody should make sure his soul is in a good state at all times, for death comes quickly and unexpected.
- rem The last six lines of the text also function – in a somewhat altered version – as an individual text the Comburg-manuscript: Stuttgart, Württembergische Landesbibliothek, Cod. poet. et phil. 2°22, nr. III.13, f. 178va (rep. nr. 133).
- 5 -  
 inc Abel was die vrouwe mijn  
 exp Est wonder dat icse mynne mit trouwen (30)  
 loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr.54, f. 23r-v

- typ religious  
 rhy paired  
 ms Gent, UB, 986 (1), f. 39r; olim Böckerhof, Freiherr W. von Haxthausen, f. 1r  
 edi Angillis 1856, 316-317 (from the Gent-manuscript)  
 Beets 1903, 183  
 Mone 1838, 398 (from the Böckerhof-manuscript)
- lit Brinkman 1997, 231-232 and 351  
 Mulder 2010, 140
- con In the text a list of approximately thirty good qualities of Mary, the noblest of women (*Tytel is sy bouen alle vrouwen*). E.G. she is glad of heart, clearer than dawn, humble in the church, always just, skilful in everything she does and learns, wise, et cetera. The poem closes with a statement of the poet. He says he loves Mary Loyally, which according to him is no wonder because of all good qualities mentioned in the text.
- 6 N  
 inc Vrient van trouwen . Troest van vrouwen  
 exp Die mach wel scriuen / Van sorghen vry (3)  
 loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr.55, f. 23v
- typ moralistic, profane  
 rhy rhyme in halfline: aa – bc –cb  
 ms Brussel, KB II, 114, f. 69r; Brussel, KB IV, 421, f. 212r; Kortrijk, Stadsarchief, unspecified archive-piece from 1444  
 edi Beets 1903, 184  
 Brinkman 1997, 228  
 Indegeste 1951, 94 (from the Brussel IV 421-manuscript)  
 Potter 1892, 354 (from the Kortrijk-manuscript)  
 Pribsch 1906 (from the Brussel II 144-manuscript)  
 Saint Genois 1845, 325 (from an unknown manuscript)
- lit Brinkman 1997, 227-228 and 351
- con He who can obtain the following things is free of worries: a loyal friend, solace from women, and money.
- 7 -  
 inc Een wijf die ghift die biet haer eer  
 exp Die en sal nemen noch geuen (4)  
 loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 66, f. 26v-27r
- typ moralistic, didactic  
 rhy paired  
 ms Brussel, KB, 15.589-623, f. 145v (incorporated in another text)  
 edi Beets 1903, 185  
 Brinkman 1997, 231  
 Serrure 1858, 192 (from the Brussel-manuscript)
- lit Brinkman 1997, 231 and 352

con A woman who gives offers her virtue/honour, and a woman who takes sells her virtue.  
A women who wants to live virtuously shall not take nor give.  
rem The text is also incorporated in text 148.212 in the Van Hulthem-manuscript (Brussel,  
KB, 15.589-623), on f. 145rb-va (rep. nr. 106).

8 -  
inc Sunt adam ons eerste vader  
exp Wie sel dan onbedroghen bliuen (4)  
loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 67, f. 27r

typ moralistic, didactic  
rhy paired  
ms -  
edi Beets 1903, 185  
Brinkman 1994, 236  
lit Brinkman 1994, 236-237  
Brinkman 1997, 352

con A very short list of four biblical men who have been deceived by women: Adam,  
David, Samson, and Salomon. This list is followed by the question whether anyone  
shall be spared the deceit of women, if even these four men were not spared.

9 -  
inc Ionghe luyde worden riue bedroghen  
exp Die hem scoen pelliert toghen (4)  
loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 71, f. 27r

typ moralistic, profane  
rhy rubaiyat (aaba)  
ms -  
edi Beets 1903, 186  
Brinkman 1997, 233  
lit Brinkman 1997, 233 and 352

con Young men who love dices, jugs, and the wrong kind of women, will often be  
deceived.

10 -  
inc Die gherne dobbelt ende drinct  
exp Cruus noch munt en sel hy behouwen (4)  
loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 72, f. 27v

typ moralistic, profane  
rhy paired  
edi Beets 1903, 186  
Brinkman 1994, 234

- lit Brinkman 1994, 234  
Brinkman 1997, 352
- con He who likes or loves the following short list of things will soon be broke: to dice, to drink, the tavern, and beautiful women.
- 11 -
- inc Die niet en wint noch niet en heeft
- exp Mi heeft wonder waer hijt haelt (4)
- loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 74, f. 27v
- typ profane
- rhy paired
- ms Brussel, KB II, 144, f. 6r; Dresden, SLB, M33a, f. 5v
- edi Beets 1903, 186  
Euling 1977, 275 (from the Dresden-manuscript)
- lit Brinkman 1997, 352
- con He who does not win, nor has any [money], always lives in the tavern, and pays the innkeeper well; it is a wonder (to the writer) where he gets the money.
- 12 -
- inc Alre wijsheyt fundament
- exp Ende dicwijl ydel glorie soeken (4)
- loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 79, f. 28r
- typ moralistic, didactic
- rhy paired
- ms Brugge, SB, 436, f. 13v; Brussel, KB, 2559-2562, f. 95v; Brussel, KB, 15.589-623, f. 55r and f. 142r; Brussel, KB, II 116, f. 14v-15r and f. 17r; Oxfröd, BL, Cod.Can.Misc. 278, f. 104v; Den Haag, RMW, 10 F 41, f. 192v
- edi Beets 1903, 187  
Braekman 1969, 94 and 98 (from the Brussel II 116-manuscript)  
Dewitte 1981, 112-113 (from the Brugge-manuscript)  
Serrure 1855, 70 (from the Van Hulthem-manuscript)  
Serrure 1858, 176 (from the Van Hulthem-manuscript)  
Vreese 1901, 280 (from the Brussel 2559-2562-manuscript)
- lit Brinkman 1994  
Brinkman 1997, 353
- con The fundamentals of all wisdom is for one to love god, acknowledge that the fool does not do this, and know that he (the fool) often seeks vain glory.
- rem Versions of the text can also be found in the Van Hulthem-manuscript. One version is part of a longer text; it consists of the last four lines of text 53 on f. 55rb. A version of six lines can be found in text 148.160 on f. 142ra. This six-lined version has a considerably altered content and is not incorporated in the repertory.

- 13 -  
 inc Al is een machtich ende hoge gedaen  
 exp Want ouerdaet en was nie goed (4)  
 loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 83, f. 28r
- typ moralistic, didactic  
 rhy paired  
 ms -  
 edi Beets 1903, 187  
 Brinkman 1997, 238  
 lit Brinkman 1977, 238 and 353
- con If a person is powerful, of high standing, and everything is subject to him, he should know he has to let it all go, because excess is not good.
- 14 -  
 inc Een scoen man hoghe geboren  
 exp Het is scade dat hij leuet (4)  
 loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 84, f. 28v
- typ moralistic  
 rhy paired  
 ms -  
 edi Beets 1903, 187  
 Brinkman, 238  
 lit Brinkman 1997, 238 and 353
- con A beautiful man, who is high-born, who does not want to strive for any virtue, and who does not care about God, it is detrimental that he lives.
- 15 -  
 inc Een lants heere sonder genaden  
 exp Dit sijn drie duuels op aertrijc (4)  
 loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 85, f. 28v
- typ moralistic  
 rhy paired  
 ms olim Gent, L. van Hoorebeke, f. 21r  
 edi Beets 1903, 187  
 Brinkman 1997, 238  
 Pauw 1914, 354 (from the Gent-manuscript)  
 lit Brinkman 1997, 238 and 352
- con A landlord without mercy, a treacherous priest, and a powerful man who is rich and cruel: those are the three devils on the world (or: worldly devils).

16 -

inc Tymor dei gheen quaet en doet  
exp Die werelt . ende altois op gode rust (8)  
loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 109, f. 54r

typ edifying  
rhy paired  
ms -  
edi Brinkman 1997, 215  
lit Brinkman 1997, 215-216 and 357

con The Seven Gifts of the Holy Spirit are described. The Latin name of each gift is given, and then for each gift a characteristic is given: fear [of God] does not do harm anyone, piety always does good [for the receiver], knowledge leads to sensible behaviour, strength or fortitude works with magnanimity, one who has received the gift of counsel does everything wisely, one who has received the gift of understanding comprehends writing, and wisdom spurns worldly lust and always rests on God.

17 -  
inc Van lusten heb ik een weynich gedicht  
exp Die scheyn jc jv wt grondiger mynnen (54)  
loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 115, f. 66r-v

typ didactic, medical  
rhy paired  
ms -  
edi Beets 1903, 187-188  
Brinkman 1997, 343  
lit Brinkman 1997, 209-211 and 357

con The text describes the four temperaments and connects them to the stages of life, the seasons, and the wind quarters. Some characteristics are described for each temperament. E.g. the description of the sanguine temperament: spring is hot and moist; it makes all things sprout lustily. Blood is warm and full of lust; it hardly lets the young rest. The southern wind blows softly and gives the animals and plants power. Each temperament is described in this manner. At the beginning of the description of each temperament a paraph and the Latin name of the temperament is written. E.g. at the right side of the description of the sanguine temperament, the following text is written: 'Ver Adolescencia Sanguis'. The text ends with the note that everyone would do good to practice the virtues, for eternal bliss can be found in God, whose love is great.

18 -  
inc Almogende god wair es nv tleuen  
exp Verleen ons enen saligen vrede (40)  
loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 117, f. 69r-v

typ moralistic  
rhy alternate

ms -  
edi Beets 1886, 79-80  
lit Brinkman 1997, 357

con The text laments the state the world is in and in conclusion begs Christ to make things better. All kinds of groups and actions are criticized. E.g. breaking a marriage is no shame now, fear of God has gone out of the country, the devotion of the Church has faded, the clergy practices a lot of simony, persons living of their interest are merciless and niggardly, stabbing people to death is called piety, et cetera.

### ***The Song-manuscript Berlin 109***

Berlin, Staatsbibliothek zu Berlin – Preußischer Kulturbesitz, germ. oct. 190  
Thom Mertens, Dieuwke E. van der Poel et al. (eds.), *Het liederenhandschrift Berlijn 190. Hs. Staatsbibliothek zu Berlin – Preußischer Kulturbesitz germ. oct. 190* (Hilversum: Verloren, 2013).

19 -  
inc Wat doech gheloef sonder werc,  
exp Dits al verloren arbeit. (13)  
loc Berlin, Staatsbibliothek zu Berlin – Preußischer Kulturbesitz, germ. oct. 190, nr. 110, f. 82v

typ edifying  
rhy paired  
ms Brussel, KB, 19563, f. 25r; Brussel, KB, IV 421 (olim. Hasselt Franciscanen), f. 213r  
edi Indegeste 1951, 95  
lit Mertens, van der Poel et al. 2013, 436

con The question is posed what faith without labour means. The question is answered by drawing parallels with several other things, e.g.: understanding without attentiveness, knowledge without love, serving God for the sake of praise and gratefulness, hearing much and understanding little, a pure life without humility, et cetera. Eleven of these comparisons are described. The answer to the question is: this is all lost labour (*Dit is al verloren arbeit*).

rem The following text in the manuscript, text 111 (text 20 of the repertory), also gives a short list of things which are missing something, and which are therefore lost labour.

20.1 -  
inc Biecht sonder rouwe,  
exp dits al verloren arbeit (4)  
loc Berlin, Staatsbibliothek zu Berlin – Preußischer Kulturbesitz, germ. oct. 190, nr. 111, f. 82v.

20.2 -  
inc Minne sonder trouwe

- exp Dats al verloren arbeit (4)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr.148.16, f. 137rb
- 20.3 -  
inc Biechte sonder rouwe  
exp als die scriftuere seit (5).  
loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. 50, f. 120vb
- typ edifying  
rhy paired (20.3: aabbb)  
ms Antwerpen, Museum Plantijn Moretus, M 387 (olim 220) f. 1b; Brussel, KB, 19563, f. 45b, Den Haag, KB, 71 E 57, f. 63b; Gent, UB, 1339, f. 118v (part of a longer text)  
edi Willems 1842, 187 (from the Van Hulthem-manuscript)  
lit Mertens, van der Poel et al. 2013, 99 and 437
- con Confession without remorse, love without fidelity, and prayer without devotion; these things are vain or lost labour. Text 23.3 is one line longer than the other two versions, because it closes with the statement that ‘this can be found in the scripture’. Also, in that the order in which the three things which are vain labour are described is altered. Moreover, instead of love without fidelity being vain labour, friendship without fidelity is mentioned. The text is thus a somewhat altered version, but is still very similar to 23.1 and 23.2.
- 21 -  
inc Swijch ende lijt ende houti cleyn ende reyn,  
exp Dit int zwighen is ghemeyn. (3)  
loc Berlin, Staatsbibliothek zu Berlin – Preußischer Kulturbesitz, germ. oct. 190, nr. 225.2, f. 174r
- typ edifying  
rhy monorhyme  
ms Vienna, ONB, SN, 12875 (similar: Hs. Brussel, KB, 19563, f. 29r; Zwolle, Stedelijk Museum, hs. 773, f. 49r)  
edi -  
lit Mertens, van der Poel et al. 2013, 663
- con Only if one keeps silent, suffers, and holds himself small and pure (*cleyn ende reyn*), one can find Jesus (*Jhesum besitten*).
- 22 -  
inc Veycheblaeden. Hontston. Dusent blaeden. Keeskebluyt. Anys. Wortelen.  
exp (1)  
loc Berlin, Staatsbibliothek zu Berlin – Preußischer Kulturbesitz, germ. oct. 190, nr. 237, f. 184v
- typ -  
rhy -  
ms -

- edi -  
 lit Mertens, van der Poel et al. 2013, 100 and 690
- con A short bare list of six plants: fig leaves, dog's tongue, milfoil, mallow ('*Keeskebluyt*'), anise, and carrots.

### *The Geraardsbergen-manuscript*

Brussels, Royal Library Albert I, 837-845

Marie-José Govers et al. (eds.), *Het Geraardsbergse handschrift. Hs. Brussel, Koninklijke Bibliotheek Albert I, 837-845* (Hilversum: Verloren, 1994).

#### 23.1 *Vele wijsheden*

- inc Scoene seden sonder ouermoet  
 exp mach wel heeten een wijs man (12)  
 loc Brussel, KB, 837-845, nr. 8, f. 105r

#### 23.2 *Van goeden zeden*

- inc Schoene seden sonder ouermoet  
 exp Mach wel heeten een wijs man (12)  
 loc Brussel, KB, 837-845, nr. 24, f. 113r

#### 23.3 *Dit sijn notabelen*

- inc Een scoen wesen sonder ouermoet  
 exp Die men selden bedien (30)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 47.1, f. 51ra-b

typ moralistic, didactic

rhy paired

ms Berlin, SBB-PK: Phillips 1978, f. 120r; Brussel, KB, II 116, f. 18v-19r; Brussel, KB, 19546, f. 109r,

edi Braekman 1969, 101 (from the Brussel II 116-manuscript)  
 Euling 1977, 456

Ippel 1892, 12 (from the Berlin-manuscript)

Lieftinck 1952, 23 (from the Brussel 19546-manuscript)

Mone 1838, 312-313 (fragment)

Pauw 1893-189, 644

Petit 1910, nr. 1562

Potter 1892, 359

Willems 1842, 212-213 (from the Van Hulthem-manuscript)

lit -

- con A description of ten wisdoms or virtues. One should act according to these wisdoms, in order to be called a wise man. Examples of these wisdoms are: one should possess the right morality, one should speak little, one should not be avaricious, one should tolerate injustice bravely, one has to give and take in the right time, et cetera. The version in the Van Hulthem-manuscript is much longer than the two Geraardsbergen-

- versions. In it some extra information is added: it is stated that those who know the time for tolerance and for vengeance, and the time for silence and for speaking, are to be honoured. It moreover gives a list of people who will hardly be seen to ever be any better is given. E.g. priests who flee from their church, knights who sell their land, and dishonest aldermen
- rem The text – in all three versions – is an excerpt from Jan van Boendale’s *Der leken spieghel*. The text on f. 105r (rep. nr. 23.1) forms a dyad with rep.nr. 24. The similar headings point to this. The text in the Van Hulthem-manuscript (rep. nr. 23.3) is connected closely to the following text in that manuscript: nr. 47.2, rep. nr. 51. In that text a list of good people is given as well. Therefore, the text has been given the same ‘main number’ (47) by Brinkman and Schenkel.
- 24 *Vele daesheden*  
 inc Grote houerde ende oeghen moet  
 exp Brinct den meneghen jnden jndre (12)  
 loc Brussel, KB, 837-845, nr. 9, f. 105r-105v
- typ moralistic, didactic  
 rhy paired  
 ms -  
 edi Euling 1977, 456  
 Pauw 1893-1897, 644-645  
 Potter 1892, 360
- lit -
- con The text describes approximately sixteen follies which will hinder people. E.G.: pride, vanity, not paying while buying a lot, intolerance, et cetera.
- 25 *Virtuut van wine*  
 inc Den besten dranc die ic kinne  
 exp De liede spotten vp de strate (8)  
 loc Brussel, KB, 837-845, nr. 10, f. 105v
- typ moralistic, didactic  
 rhy aababaab  
 ms -  
 edi Buuren 1991, 38-39  
 Pauw 1893-1897, 645  
 Potter 1892, 360  
 Reynaert 1992, 155-163 (from the Van Hulthem-manuscript: see remark)
- lit Buuren 1991
- con About the virtues of wine, provided it is drunk in moderation: it gladdens the mind, beneficiates love, delights the heart, sharpens reason, and calms wounded members. However, he who drinks too much wine will transform friendship in discord and will be scorned on the streets.
- rem The text seems to form a pair with the next text, which is also about wine, and specifically about the virtues of good wine. Moreover, the text can also be found in the

Van Hulthem- manuscript, where it is part of a longer text in which several proverbs are enlisted: Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 188, f. 187rb-188rb, rep. nr. 118. It is the last of the list of proverbs.

26 *De duecht vanden wine*

inc Ic segghe dat goeden wijn zekerlike  
exp Daerne dinglen met sanghe louen (18)  
loc Brussel, KB, 837-845, nr. 11, f. 105v-106r

typ moralistic, didactic

rhy paired

ms -

edi Buuren 1991, 38-39  
Pauw 1893-1897, 645-646  
Potter 1892, 360-361

lit Buuren 1991

con According to the narrator wine of good quality will help the soul reach paradise: it will cause the blood to be of good quality. Good blood in turn will lead to a good constitution, which leads to a willing mood, which leads to wisdom. Wisdom leads to love for God. This will lead to making the acquaintance of God, which leads to salvation. Salvation, of course, leads to paradise. Therefore one has to drink quality wine!

27 *Van eener dossinen verkeertheden*

inc Prelate die gode niet en ontsien  
exp Dats een dossine die selden bediden (14)  
loc Brussel, KB, 837-845, nr. 12, f. 106r

typ moralistic, profane

rhy 1-10 paired, 11-14 abcd (*kent – mint; lijden – bediden*)

ms Brussel, KB, 19546, f. 109r; Brussel, KB, II 144, f. 1r; Leiden, UB, LTK 223, f. 24r;  
Dresden, SL: M 33a, f. 6a; Atrecht, Bibliothèque Municipale, s.o.

edi Lieftinck 1952, 23-24 (from the Brussel 19546-manuscript)  
Lievens 1963, nr 15 (from the Dresden-manuscript)  
Mone 1838, nr. 492 (from the Atrecht-manuscript)  
Pauw 1893-1897, 646  
Potter 1892, 359-360

Pribsch 1906 (from the Brussel II 144-manuscript)

Verdam 1897, 308 (from the Leiden-manuscript)

Vooy's 1904, 71 (from the Dresden-manuscript)

lit -

con The text describes twelve faulty matters: particular 'social' groups are linked to matching improprieties. E.G. prelates who do not fear God, merciless landlords, impetuous beautiful women, lying judges, a knight who sells his lands, an old man who makes love a lot and a poor man who drinks lots of wine.

- 28 *De properheden vanden steden van vlaendren*  
 inc Heeren van ghendt  
 exp Dus hebben wij vlaendren jnt ronde (59)  
 loc Brussel, KB, 837-845, nr. 24, f. 106r-107v
- typ profane  
 rhy -  
 edi Viaene 1977, 130-132  
 lit Reynaert 1999, 44  
 Vercruysse and son 1968, 380-383  
 Viaene 1977, 129-133
- con The Flemish cities are linked to an occupation or group. That group is – according to the author – characteristic of the city that is described. E.G.: lords of Ghent, tanners of Geraardsbergen, cod-eaters of Nieuwpoort and goose-drivers of Laarne.
- 29.1 *Van dinghen die seldom gheschien*  
 inc Ic beghinne mijn ghedicht aldus  
 exp Maer al te seldom sijn si ghesien (90)  
 loc Brussel, KB, 837-845, nr. 14, f.107v-109r
- 29.2 *Van dinghen die seldom gheschien*  
 inc Ic beghinne mijn ghedichte al dus  
 exp Maer seldom soe sijn sie ghesien (79)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 70, f. 64va-65ra
- typ profane, moralistic  
 rhy paired  
 ms Brussel, KB, II 1171, f. 331v-332r  
 edi Willems 1846, 118-120 (from the Geraardsbergen-manuscript)  
 lit Biemans 1994, 218  
 Biemans 1997, 426-427  
 Hogenelst 1997, nr. 29  
 Reynaert 1999, 44  
 Verdam 1893a, 175
- con The poem mentions all kinds of groups and things which are part of society. Each of these groups or things is linked to a good quality which they rarely possess. By describing the lack of a good quality for each group, the groups are criticized. E.g.: priests are hardly ever generous, a mill is seldom free of thieves, a beguine will almost never be seen without a sweetheart, a dicer is rarely well-dressed, boorish people seldom celebrate saint's days, and an annual fair is rarely free of prostitutes. Also, it is rare to see a merchant not deceive somebody or to see a beautiful woman without lover. Et cetera.
- 30 *Regement rual*  
 inc Twee werf – tsiaers laten

exp Twee werf – sdaechs heten (4)  
loc Brussel, KB, 837-845, nr. 18, f. 110v

typ didactic, profane  
rhy -  
ms -  
edi -  
lit -

con A very basic enumeration. The words ‘Twee werf’, meaning twice, are connected by means of four lines to four matters which have to take place twice in a certain time span: one has to let blood twice a year, clean twice a month, have sex with women twice a week, and eat twice a day.

31 *De properheden van perden*

inc Schoene van borste – ghelijc den vrouwen  
exp Cort – steert niet van hare maer van beene ende vleessche (24)  
loc Brussel, KB, 837-845, nr. 19, f. 111r-v

typ didactic, profane  
rhy -  
ms -  
edi -  
lit Braekman 2003-2004, 137-170.

con The properties of horses are listed. Those properties are then connected to other animals (and women) with which horses share the mentioned properties. For instance, horses are fast, they can jump great distances and they can turn around fast. Horses share these properties with hares. Other ‘groups’ with which horses are compared are women, foxes, donkeys and wolves. Following the properties matching another animal (or women), are the properties which share the characteristics ‘wide’ (the stomach, back, mouth and nose), ‘long’ and ‘short’. The properties are each time listed in threes or fours, and are connected to the other animals/characteristics by means of curly brackets.

32 *Van v ghenouchten*

inc Ghenouchte van – nieren baerde – duert eenen dach  
exp Ghenouchte van – schoenen house – duert altoes (5)  
loc Brussel, KB, 837-845, nr.21, f. 111v

typ didactic, profane  
rhy -  
ms -  
edi -  
lit -

con This very short text is an enumeration of things and the period of time in which one can enjoy those things. The text starts with ‘Ghenouchte van’, which translates as

‘pleasure of’. These words are connected with a list of five things, by means of lines: a new horse’s armour, new clothes, a new horse, a new wife and a clean house. These things are then connected to the word ‘duert’, which means ‘lasts’. This is then followed by a list of five specific time spans: a day, a week, a month, a year and forever. In this way the text describes the duration of the pleasure one feels for certain new things. Thus, one will enjoy a new horse’s armour for a day, new clothes for a week, a new horse for a month, a new wife for a year and a clean house forever.

33 *Vers vanden vier winden*

inc Suut nothus oest eurus zephirus west

exp flat boreas noert (2)

loc Brussel, KB, 837-845, nr. 27, f. 113v.

typ didactic

rhy -

ms -

edi -

lit -

con A very short, bare list of the four winds (or wind quarters) and their alternate names, the names of the four Ancient Greek wind-gods: south is Nothus; east is Eurus; west is Zephyrus; north is Boreas.

34 *Vander messen*

inc Augustinus ait missa septem tibi confert. panem

exp Dat hi ons dinc ten besten keere (25)

loc Brussel, KB, 837-845, nr. 47, 116r-116

typ edifying

rhy paired (Latin prologue/heading of 3 lines in prose)

ms Brussel, KB, IV 421, f. 189r-189v

edi Pauw 1893-1897, 657

lit Reynaert 1999, 47

Sonnemans 1996, 119

con Saint Augustine teaches us that those who love to listen to the mass will receive the following seven virtues: God will give them daily bread, vanity will leave them, forgetfulness will be driven away from them, light will not be lost for them on the day they listen to the mass, they will not die unforeseen, they will receive God in their minds, and their footsteps will be counted by the angels.

rem This text seems to form a dyad with the following text, rep. nr. 35, which describes six virtues of the mass according to Saint Gregory. The headings of the texts match: the ‘title’ of text 40 can be translated as ‘about the mass’, and that of text 35 as ‘still/again of the mass’. Both texts enlist a number of virtues of the mass according to a saint. However, the formal aspects of the texts differ substantially. The most important of these differences is probably that text 35 is written in rhyme, whereas rep. nr. 35 is a short prose-text. Furthermore in text 41 each new virtue is ‘announced’ with a paraph

and a blank line, whereas text 40 has no such visual distinctions. Text 37 also deals with the virtues of the mass. The lay-out of that prose-text is quite simple.

35 *Noch vander messen*

inc Sente gregorius seit dat alsmen messe doet so werder  
exp jn dit leuen ende bliscap in toecommende leuen (26)  
loc Brussel, KB, 837-845, nr. 48, f. 116v-117r

typ edifying

rhy -

ms -

edi -

lit Reynaert 1999, 47

Sonnemans 1996, 119

con The text states that Saint Gregory has said that attending the mass brings about great merits. Then the six merits or virtues that are specifically connected to the mass are given and explained in about four lines each, each new virtue announced with a paraph and a blank line. Attending the mass will help one gain God's love, it will abstain the sins one has committed on the day of the mass, the food eaten and drinks drunk on the day the mass is attended will be more wholesome, during the mass one will not age, the prayer said during the mass is much nobler than any other prayer, and lastly one can better attend one mass during life than have a thousand masses read for you once you are dead, because it will help diminish the sins and it will help to gain God's grace and thus happiness in the afterlife.

36 *Sente gregoris seit dat elc wijs mensche es schul / dich te merckene de vier dinghen hier naer volghende*

inc Waer hi es jn keytiuicheden

exp Waer hi sijn sal jn tvonnesse (4)

loc Brussel, KB, 837-845, nr. 49, f. 117r

typ edifying

rhy -

ms -

edi -

lit -

con The very short text starts with the words 'Waer hi' (where he), which are followed by four lines, spreading to four 'reading options'. In this way, one can read 'Where he – is', 'Where he – is not', 'Where he – was', 'Where he – will be'. After these four options, lines are again drawn. This time the four lines lead to the word 'jn'; in. Then again four lines with four options are drawn: 'depravation (*keytiuicheden*)', 'glory', 'sin' or 'judgment'. In this manner, the text states that when one is a state of depravation, one will not be in a glorified state. And when one was (or used to be) in a state of sin, one will be judged.

37 *Vander messen*  
inc Sente augustijn jnden bouc der stad gods verclaert  
exp sterft vp dien dach es wel weert datmen graue vp / tghewijde (12)  
loc Brussel, KB, 837-845, nr. 50, f. 117v

typ edifying  
rhy -  
ms -  
edi -  
lit Reynaert 1999, 47  
Sonnemans 1996  
Vreese 1962, 107

con This texts also deals with the virtues of the mass, with Augustine's the City of God as a source. Approximately six of these virtues are given: on the day one sees the holy sacrament, one is safeguarded from an impure death and one's eyes get brighter. As long as one sees the sacrament, he cannot get sick nor older. Everything he does at that moment will be rewarded by God and the angles, seeing the sacrament keeps a Christian to his faith, and anyone dying on the day he saw the sacrament is worth to be buried on holy ground. Inbetween each new virtue a period-mark is placed.

38 *Hier naer volghen v vterlike dinghen/ ende teekene der rechter minnen.*  
inc Eerst datmen scuwet in alle ghewercken menscheliken / lof  
exp sy in de beieghentheden naer den exemple van job (6)  
loc Brussel, KB, 837-845, nr. 51, f. 117v

typ edifying  
rhy -  
ms -  
edi -  
lit -

con In the six-lined text five characteristics (*vterlike dinghen ende teekene*) of the true love are given. Someone who loves truly (which probably means loving God) shuns human praise, is temperate in happiness and sadness, corrects himself before he corrects someone else, is benevolent and compassionate towards others, and lastly he is patient and tolerant if he is treated unjustly.

39 *Vanden IIII principalen duechden gheheeten / cardinale*  
inc Voorsienicheit – doet – wedersegghen tgeent dat deert  
exp De – juuste – verwaert – hem schuldig es (16)  
loc Brussel, KB, 837-845, nr. 53, f. 118r

typ edifying  
rhy -  
ms -  
edi Pansters 2007, 66  
lit Pansters 2007, 65-68

con The text names the four Cardinal Virtues: prudence (*Voorsienicheit*), temperance (*Ghetempertheit*), fortitude (*Staertheit*), and justice (*Iusticie*). These four are listed and connected to the word 'doet' (does), which is then connected to a short text in which several of the 'advantages' to which the aforementioned virtues lead, like helping one to choose better and accepting everything that might happen. Under this, after a blank line, the word 'De' (the) is connected by lines to the words careful [one], tempered [one], strong [one], and just [one]. These words, signifying persons who possess the Cardinal Virtues, are connected to the word 'verwaert', meaning 'making sure that'. Then four things that will not bother a virtuous person are mentioned: reason will not be deceived, love will not be corrupted, virtue will not be overcome, and everyone will get the justice that is his right.

40 *Vanden VII wercken van ontfaermicheden*  
inc Eerst de weerelike datmen spise de hongherege dander es  
exp ziele ghi die gode ghenouchelic sijt (84)  
loc Brussel, KB, 837-845, nr. 55, f. 118v-120r

typ edifying  
rhy -  
ms -  
edi Pauw 1893-1897 I, 658  
lit Boele 2013, 63-64  
Govers 1996, 25-27  
Sonnemans 1996, 118-119

con The text sums up the works of mercy, both the corporal and spiritual works. The seven corporal ones are mentioned first: feed the hungry; clothe the naked; loan to the poor (and acquit the money if they cannot pay back); visit the sick; console prisoners and help them out of imprisonment; house pilgrims; and honour the dead. After this, somewhat more extended, the seven spiritual works follow: give good council to those who strive for the love of God and not worldly gain; teach those of lower (social) standing; admonish both prelates and secular lords; comfort those who are down with good and sweet words; forgive thine fellow Christians; pity the sinners, the poor and those in distress; and pray for sinners and enemies. Everyone should practice these works as good as possible. Then several examples of saints (e.g. saint Gregory and saint Martin), historical persons (e.g. Charlemagne), and social groups (e.g. a rich citizen of Burgundy and a farmer) who follow these good works are given. Each new work of mercy and every example begins after a blank line and with a paraph.

41 *Dit mach elc mensche seggen van hem seluen*  
inc Ic wille leuen maer ic moe steruen  
exp Doe ic wel so mac hic leuen (4)  
loc Brussel, KB, 837-845, nr. 56, f. 120r

typ edifying  
rhy monorhyme  
ms -

edi Pauw 1893-1897, 658  
lit -

con Short rhyme about the things every human can say about himself: I want to live but I must die, what I have I must renounce, I must surrender my will for if I do so I can live well.

42 *Gheestelike operatien ende vertroeste vulmaect confort*  
inc Noyt en deerde my ontrouwe van mensche  
exp le / uene niet gheraken en can (21)  
loc Brussel, KB, 837-845, nr. 59, f. 124v-125r

typ edifying  
rhy -  
ms -  
edi -  
lit -

con The text is about renouncing worldly life and goods and not caring too much about those things, since comfort can always be found in God, and Christ has always given a greater sacrifice. Every sentence starts with the word ‘Noyt’, meaning never, and then continues with a state of mind in which the writer has never been. The explanation for the absence of the state of mind in question is always either a renunciation of worldly things or an appreciation of Gods gifts and sacrifices. E.g.: ‘I have never cared about unfaithfulness of people, when I saw how unfaithful I have been to God’, ‘I have never craved for profane honour, when I saw that it was transitory’, and even ‘I have never feared sickness, when I saw that it is a portent of death, without which I cannot get to the afterlife’.

43 -  
inc Ware wolf ratte mus duel d – oet  
exp So en ware hont pape noch catte n – oet (2)  
loc Brussel, KB, 837-845, nr. 60, f. 125r.

typ profane  
rhy monorhyme  
ms -  
edi Mone 1838, 312  
Pauw 1893-1897, 667  
lit -

con The last three letters of these two lines, ‘oet’, are written merely once and connected to the preceding two sentences by means of lines. The meaning is as follows: if wolves, rats, mice, and the devil were dead (*doet*), then there would be no need (*noet*) for dogs, priests, and cats.

44 -

inc Lantloepers scriuers machmen gheloeuen  
exp Dat beuint men jnden fijn (8)  
loc Brussel, KB, 837-845, nr. 62, f. 125r

typ didactic, profane  
rhy alternate  
ms -  
edi Buuren 1985, 20  
Pauw 1893-1896, 667  
lit -

con Wandering writers – or vagabond writers – hardly deceive anyone. Therefore they are rightly honoured in all courts: deceitfulness is scarcely with them, they handle justice, and they hardly ever lie. Also, in whatever manner they say something, people like what they say.

45 -  
inc By drien – jaren – duert – den thuun  
exp By drien – kemels – duert – den weerelt (10)  
loc Brussel, KB, 837-845, nr. 65, f. 125v

typ didactic, profane  
rhy -  
ms -  
edi -  
lit -

con The text starts with the words ‘By drien’, which means at three, or with three. These words are written merely once and are connected with lines to a series of ten words written under each other. This series starts with the word ‘years’, and then ‘fences’. The rest of the series consists of a list of animals (and humans): dogs, horses, humans, fish, cranes, deer, swans and camels. This series is then, again with lines, connected to the word ‘duert’: takes or lasts. That word is connected to another row of ten words which explain how long the thing mentioned before lasts. In this way, it is stated that a fence will last three years, that a dog will last three times the lifespan of a fence, and a horse will last three lifespans of a dog, et cetera. After the human is mentioned, the animals apparently get really, quite incredibly, old.

46 *Hier naer volghen de properheden vanden / viere complexien ghedicht bi pieteren den brant / jnt jaer XIII<sup>c</sup> ende XXXIII*  
inc De fleurnatique hi es eerst cout  
exp Dits sijn natuere wie daer na vraecht (100)  
loc Brussel, KB, 837-845, nr. 83, f. 159r-160v

typ medical  
rhy ababb (very irregular)  
ms -  
edi Pauw 1893-1897, 557-580

lit Potter 1892, 358

con Text about the four temperaments: phlegmatic, choleric, sanguine, and melancholic. According to the heading it is written by 'pieteren den brant'. Each temperament is described, also in relation to other temperaments or the elements. E.g. the phlegmatic person is cold and is of water. Fire and water are too far from each other to hurt each other. Air is closer to it. Winter is his season. Furthermore, the phlegmatic is cold, empty and slow. Also he sleeps long and often, and does not really like making love, because of his coldness. Et cetera. The sanguine is of air, and spring is his season. He is hot, because he is close to the fire. His looks are blushing, he is wet, and he loves to make love because of his hotness, et cetera. This kind of descriptions are also given for the choleric and melancholic. Apart from the choleric, the beginning of the description of each new temperament is marked with a paraph in the left-margin.

### ***The Van Hulthem-manuscript***

Brussels, Royal Library of Belgium, 15.589-623

Herman Brinkman and Janny Schenkel (eds.), *Het handschrift-Van Hulthem. Hs. Brussel, Koninklijke Bibliotheek van België, 15.589-623* (Hilversum: Verloren, 1999).

47 *Onsen sonden*

inc Ic sondich mensche ic come te ghe / naden

exp vader ende den sone ende den heileghen / gheest Amen (30)

loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 10, f. 24va-vb

typ religious

rhy -

ms -

edi Serrure 1858, 220-221

lit Anrooij and Buuren 1991, 195

con In the text the first-person narrator enlist the manners in which he sins: he sins with his limbs, with going, with standing, sitting, lying down, in anger, impatience, with words, with work, with hate, with spite, et cetera. Also, he sins with all his senses. After this he begs that Mary, all God's saints, and priests that they pray for him.

48 *Die VII ghetiden van onsen here*

inc O here doer dat bitter liden

exp Wilt mijn ziele ten oerdeel behouwen / Amen (65)

loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 22, f. 32vb-33ra

typ religious, edifying

rhy paired

ms -

edi Pauw 1893-1897, 59-61

lit Anrooij and Buuren 1991, 194-195

Oosterman 1995 II, nr. 132

- con The text describes the seven hours of the Lord. Matins is the time at which Judas came to Jesus to betray him. At Lauds Jesus had to come before the Jews. At Tierce Jesus was crowned with his crown of thorns and he was beaten. At Sext He had to carry his cross. At None he spoke the seven words. At Vespers he was taken off the cross. At Compline he was laid down in his grave.
- rem A description of the seven hours and the ordeals of Christ during those hours can also be found in texts 33 (nr. 49 in the repertory), 36, and 105 (nr. 58 in the repertory) of this manuscript. Text 36 also numbers the hours, and additionally also the resurrection, ascension, descent of the Holy Spirit, Easter, and the prayer on the Mount of Olives. However, this text is clearly written as a prayer, with the first-person ‘narrator’ – the one who prays – asking for eternal life at the end of each hour. Therefore this text is not recorded in the repertory. This text and the following seem to form a dyad: their headings can be translated as ‘the seven hours of our lord’ and ‘again of the seven hours’.

49 *De VII ghetiden noch*

inc Te mettentide / Ic hore die metten ane slaen

exp Die god in hoger minnen suerde (60)

loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 33, f. 41vb-42rb

typ religious

rhy paired

ms -

edi Pauw 1893-1897, 62-64

lit Anrooij and Buuren 1991, 194-195

Oosterman 1995 II, nr 187

- con Another description of the seven hours and the ordeals Jesus had to go through during those hours. However, this text has a much more personal touch than text 22 in this manuscript (text 49 in the repertory). Jesus is called ‘mijn lief’ – my love – and the description of the first six hours is opened with the words ‘I hear the clocks of...’.

50 *Die drie coninghen*

inc Den jersten coninc / Salich kint vol heilicheden

exp Here dat ghi god ende mensche sijt (24)

loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 37, f. 43vb-44ra

typ religious, edifying

rhy paired

ms -

edi Vanderstichele 1856, 23

Willems 1848, 414-418

lit Anrooij and Buuren 1991, 192

Hogenelst 1997 I, 28 and 30

con The words that the three kings, or three Wise Men, spoke to Mary and the baby Jesus are described here. The kings are not called by name, they are merely called the first, second, and third king.

51 -  
inc Gherechtich lans here ende goet  
exp Den lande . ende oec den omme saten (10)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 47.2, f. 51rb

typ moralistic, profane  
rhy paired  
ms -  
edi Willems 1842, 212-213  
lit -

con The text enlists eight groups of people which are good for the land: just and good landlords, mighty and wise judges, priests who can make peace, simple women who speak courteously, just aldermen, old people who teach the young, young people who understand the old, and a community without evil.

52 *Ene tafelronde*  
inc Wat manne die sijns liues es goet  
exp Oec mach hi hopen goeder minnen (64)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 54, f. 55rb-va

typ moralistic, profane  
rhy paired  
ms -  
edi Willems 1841  
lit Anrooij 1990, 235 nr. 275 and 251 nr. 106  
Anrooij and Buuren 1991, 187-188  
Hogenelst 1997 II, nr. 55

con A man who wants to go armed and who wants to take part in jousts has to break five locks (*sloten*). The text thus describes how to be a good knight, or more specifically how a knight should behave at a tournament. The first lock which should be broken is that the knight should be a servant of love for good women. The second is that he should ride his horse well. The third lock is that when he is ready for battle, he should hold his lance upon his shield in such a fashion the lance and shield seem to be riveted together. The fourth is that when he opposes his adversaries, he should imagine that they are the men who killed his father. The fifth is that he should rivet his lance to his opponent's helmet, and win the fight in that fashion. If these locks are mastered the knight will gain fame.

53 *XX poente dat een mensche / onfeet metten sakermene*  
inc Dit sijn XX poente die tsakerment  
exp vander zielen scheden moet (63)

- loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 60, f. 58va-b
- typ edifying  
rhy -  
ms -  
edi Serrure 1858, 430-431  
lit Anrooij and Buuren 1991, 196  
Ampe 1964, 34
- con The benefits of the sacrament are described in the form of a list, which contains twenty points, as is noted in the heading. He who receives the body of God will be forgiven his sins, he will be guarded from the Deadly Sins, he will be delivered from his enemies, God will spread his hope in the receiver, God will increase the receivers piety and make him feel remorse for his sins and will make him feel love for God and his fellow-Christians, God will give him knowledge of himself and his creator, et cetera. The twentieth point is the ‘message’ that it was Jerome who said that the receiver of the God’s body will benefit from these virtues.
- 54 *Die heileghe X ghebode*  
inc Tien gheboden sijn die god onse / here moysesse gaf  
exp eens anders onredelike te begherne (82)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 61, f. 59ra-b
- typ edifying  
rhy -  
ms -  
edi Serrure 1858, 424-425  
lit Anrooij and Buuren 1991, 195
- con The Ten Commandments are gathered. The text has a short prologue, in which it is said that God gave the commandments to Moses on Mount Sinai, and that they should be followed by everyone who wishes to go to heaven; without them no one will be delivered.
- 55 *Die VII hoeft sonden*  
inc Seuene sonden sijn daer alle de / sonden ave comen  
exp sal hi gods hulde vercrighen (56)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 62, f. 59va-b
- typ edifying  
rhy -  
ms -  
edi Serrure 1858, 426-427  
lit Anrooij and Buuren 1991, 195
- con The seven Deadly Sins are, according to the text, the seven sins from which all other sins spring. The seven sins are: pride, envy, wrath, sloth, avarice, gluttony, and lust (*uncuscheit*). For each of these capital sins it is explained which other sins spring from

them. For instance, avarice: from it springs niggardliness, stealing, robbing, perjury, lying, using bad (false) money, unfair trade, and no charity whatsoever.

56 *Dese poente moet een here al / hebben die sijn lant regeren sal / ende daer na werken vroech ende spade / oche hi verliest die goeds / ghenade*

inc Here te sine en es gheen spel

exp Gode hulpe ons allen tenen goeden liue (205)

loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 92, f. 76rb-77rb

typ moralistic

rhy paired

ms -

edi Hoffman von Fallersleben 1857, nr. 202

Mone 1838, nr. 104

Vries 1844-1848 III, 135-142 (edition of *Der leken spieghel*)

lit Anrooij 2002.

Van Anrooij, 1992, 142

Hogenelst 1994, 269

Hogenelst 1997 II, nr. 75

con It is not easy to be a lord: a lord has to deal with the common good (*Svolcs orbore*) and rule in honour of God. The text sums up seven points (*poenten*) that each lord should possess: he should love and do justice to the Holy Church, he must be just in deeds and words, wise and humble, courtly and good-natured, brave and healthy, mild and kind-hearted, and he should be very fierce and mad about every man's crimes. After this list, the seven points are explained. E.g. the second point: a lord should be just in words and in deeds. He should be just in judgment, toward friends, virgins, and cousins. In that way the lord will hold on to God's commandments and live just: in this, salvation can be found. Moreover, the lord is an example for his people. Therefore he should break evil and be just to everybody.

rem The text functions as an individual text here, but it is also part of a longer text. It is a chapter from *Der leken spieghel* by Jan van Boendale: chapter twelve of book three (Hogenelst 1997, 64). This text can also be found as text V.1r in the Comburg-manuscript. There, the text does not function individual, but is part of the whole of text V.1; therefore it is not part of the repertory in its own right.

57 *Dit sijn die VII waerde die / ons here ane den cruce sprac*

inc Here jhesus cristus alsoe waerlike

exp Die nv noch nemmermeer en mach vergaen / Amen Amen Amen (125)

loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 104, f. 85va-86rb

typ edifying

rhy paired

ms -

edi Pauw 1893-1897, 95-99

lit Anrooij and Buuren 1991, 195

Oosterman 1995 II, nr. 137

Pollmann 1981, 110-114

con The seven Words from the Cross are enlisted. Every time a new Word is described, the new 'text-part' starts with the words 'Here ihesus christus ghi': Lord Jesus Christ thou. Then the situation in which the new Word was spoken is described: hanging naked from the cross, or hanging from the cross. Then the Word follows.

rem The actual text closes at line 124, before the triple 'Amen': this is also how the scribe saw it, since he states that the text has 'C XX IIII verse'. But following the triple 'Amen' six lines of text follow, in which it is said that whomever speaks these words with a good heart and remembers the suffering of our lord, will not die an evil death.

58 *Noch de VII ghetiden / van onsen here*

inc God om uwe ghenadicheit

exp Ende in mijn herte gheduerre / Amen (65)

loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 105, f. 86va-b

typ religious, edifying

rhy paired

ms -

edi Pauw 1893-1897, 65-67

lit Anrooij and Buuren 1991, 195

Oosterman 1995 II, nr. 95

con Again a description of the seven hours and what happened at those hours during the Passion.

59 -

inc Vele suchten

exp Van minnen al (6)

loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.37, f. 88rb

typ didactic, profane

rhy aabaab

ms -

edi Willems 1837, 115

Willems 1848, 350

lit -

con Many sighs, many fears, misfortune, and speaking little; these are all the signs of love.

60 -

inc Een man mechtech

exp Dats een duuel op ertrijc (4)

loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.40, f. 88va

typ moralistic, didactic

rhy paired

ms -

edi Willems 1837, 108  
lit -

con A man who is mighty, treacherous, lying, and very rich; he is the devil on earth.

61 -  
inc Wat doech een here al sonder ere  
exp Die de werelt scanden maken (8)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.50, f. 88vb

typ moralistic  
rhy paired  
ms -  
edi Willems 1837, 135-136  
lit -

con A lord without honour, a clerk without knowledge, a virgin without virtue, wine that gladdens nobody, a cheating tradesman, and a shameless woman: these are six things (*saken*) which shame the world.

62 -  
inc Die een pert heeft dat qualijc gheet  
exp Die man die leeft selden sonder doghen (4)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.51, f. 88vb

typ profane  
rhy paired  
ms -  
edi Oostrom 2013, 10  
Willems 1837, 109  
lit Oostrom 2013, 10

con He who has a horse that walks badly, a wife who sledges backwards, and has two corns on each toe: such a man hardly lives without worries.

63 -  
inc Ontfermech gherechttech wettech ende milde  
exp Ende hi souder hemelrike Ane winnen (4)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.87, f. 89va

typ moralistic, didactic  
rhy paired  
ms -  
edi Willems 1837, 110  
lit -

con Merciful, just, and mild: he, who possesses three things (*'ponte'*), would be loved by the whole world, and he would win over heaven.

64 -  
inc Wintersche nachte  
exp Verkeren dicke ende menech fulde (4)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.126, f. 90va

typ didactic, profane  
rhy paired  
ms -  
edi Harrebomée 1990, 116  
Willems 1837, 111  
lit -

con Winter's nights, female's thoughts, and the honour towards a lord: these things change very often.

65 -  
inc Quist water O. quist water  
exp Al abelheit mach men aen v merken (8)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.132, f. 90vb

typ moralistic, profane  
rhy paired  
ms -  
edi -  
lit -

con The text describes a woman who wastes a lot, a 'quist water': she has the eyes of a cat, the beak of a hen, the ears of a goat, and an ass like a cow. She has no honour, and she farts like a pig. All these graces can be found in her.

66 -  
inc Daer twee hanen sijn in een huus  
exp Dat huus steet selden sonder kijf (4)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.134, f. 90vb

typ profane  
rhy paired  
ms -  
edi Willems 1837, 112  
lit -

con A house which holds two cocks, a cat and a mouse, and an old man and a young woman, is seldom without strife.

- 67 -  
 inc Grote welde plompt den sin  
 exp Daer die welde niet op en ghijst (4)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.140, f. 91ra
- typ moralistic, didactic  
 rhy paired  
 ms Brussel, KB, IV 421, f. 209r; Edinburgh, UL, 88, f. 10v  
 edi Indegeste 1951, 92 (from the Brussel IV 421-manuscript)  
 Willems 1837, 112  
 lit -
- con Great wealth dulls reason, concerns bring wisdom, and poverty brings forth much knowledge which wealth would not have brought about.
- 68 -  
 inc Het comt gherne al  
 exp Dat wetic wale (6)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr.108.177, f. 92rb
- typ moralistic, didactic  
 rhy aabccb  
 ms -  
 edi Willems 1837, 125  
 lit -
- con The following things will come at their own time: misfortune, fortune, evil and good.
- 69 -  
 inc In noet in anxte in pine  
 exp Ende maectse van al vri (6)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.189, f. 92vb
- typ moralistic, didactic  
 rhy aabccb  
 ms -  
 edi Willems 1837, 128  
 lit -
- con One should always avoid being in need, fear or pain. If one is in that state, God will not help. Therefore, one should always bring one's misery to a good end and get rid of it.
- 70 -  
 inc Lijf eer minnen  
 exp Een man sonderlinghen (6)

loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.208, f. 93va

typ profane  
rhy aabccb  
ms -  
edi Willems 1837, 131-132  
lit -

con Body, honour, love, profit, and need. These are things of which each man often speaks, both in a good and evil manner.

71 -

inc Ghelijc dat trect  
exp Als hi dit kint (6)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.209, f. 93va

typ didactic  
rhy aabccb  
ms -  
edi Willems 1837, 132  
Willems 1848, 353  
lit

con Equality pulls (this probably means something like kind attracts kind), nature awakens, and love binds. If one knows this, one's heart will often come to sorrow.

72 -

inc Doer grote vroude  
exp Dicke eerment weet (6)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.212, f. 93va

typ moralistic, didactic  
rhy aabccb  
ms -  
edi Willems 1837, 132  
lit -

con The heart often loses its power before one is aware of it. The heart is lost because of these things: joy, mourning, and loyalty.

73 -

inc Een siet dicke ghescien  
exp An meneghe voer sijn doet (6)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.214, f. 93vb

typ moralistic  
rhy aabccb

- ms -  
edi Willems 1837, 133  
lit -
- con One sees often that someone blames something other than oneself for sins small and great, as well as for great dishonour and for shame. The people who do blame others or other things, often will have to feel God's wrath before they die.
- 74 -  
inc Dat prisc sere  
exp Altoes doen . den vroeden (6)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.216, f. 93vb
- typ moralistic  
rhy aabccb  
ms -  
edi Willems 1837, 133  
lit -
- con The first-person 'narrator' finds it good that good and honour often become the good, whereas shame, detriment, and disgrace always become the wise.
- 75 -  
inc Heren cnapen  
exp Waer ment hem doet (6)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.220, f. 93vb-94ra
- typ moralistic  
rhy aabccb  
ms -  
edi Willems 1837, 134  
lit -
- con Lords, servants, women, and priests are all oriented towards (earthly) goods. They all like to come to places where they are given things, even if they are mocked for it.
- 76 -  
inc Van papen van bien ende van scapen  
exp Daer af soudemen altoes rapen (2)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.231, f. 94rb
- typ didactic  
rhy monorhyme  
ms -  
edi Willems 1837, 106  
lit -

con From priests, bees, and sheep one should take all one can get.

77 -  
inc Nonnen minne beghinen tonghe  
exp Besciten meneghen op eertrike (4)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.233, f. 94rb

typ moralistic  
rhy paired  
ms -  
edi Willems 1837, 113  
lit -

con Four things are enlisted which are said to often occur on earth, and each of these things is coupled with a characteristic that often accompanies the said thing: nuns and love, beguines and tongues (presumably slander), eggs and softness, and children and (being) young.

78 -  
inc Vier grote loene daelmoesen heeft  
exp Hi heeft dese IIII sekerlike (6)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.3, f. 136vb

typ moralistic, didactic  
rhy paired  
ms -  
edi Suringar (?) 1886, 206-207  
Willems 1842, 197  
lit -

con Giving alms brings forth four rewards: it gladdens those who receive the alms, it gladdens those who give the alms, it 'extinguishes' sins and lengthens the lives of those who give the alms.

79 -  
inc Wetli hoe de werelt staet  
exp Treect mi vore ic sette v achter (4)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.13, f. 137rb

typ moralistic  
rhy paired  
ms -  
edi Suringar 1886, 191  
Willems 1842, 202  
lit -

con The state of the world is as follows: if you do me good, I will harm you; if you honour me, I will shame you; if you help me, I will work against you.

80.1 -  
inc Nijt vrese minne ende miede  
exp Daer si hen seluen met onteren (4)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.18, f. 137rb-va

80.2 -  
inc Nijt, vrese, minne ende miede  
exp daer si hem selven bi onteren (4)  
loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. 14, f. 58rb

typ moralistic, didactic  
rhy paired  
ms -  
edi Willems 1842, 187 (from the Van Hulthem-manuscript)  
lit -

con Spite, fear, love, and tetaliation (*miede*) are four things (*dinghen* in 80.1, *poynste* in 80.2) which are done by people who are turned away from right judgment, and those people dishonour themselves with those things.

81 -  
inc Visscheren weueren tolnaren mede  
exp Nochtan werden si selden rike (6)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.22, f. 137va

typ moralistic, profane  
rhy paired  
ms -  
edi Suringar 1886, 210-211  
Willems 1842, 198  
lit -

con Fishermen, weavers, and toll-collectors are well-acquainted with many deceptions and other things the devil likes. Also, they are liars. Still, they scarcely become rich.

82 -  
inc Die niet en can ende niet en wilt leren  
exp Wijst desen daer men sotte vraecht (4)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.31, f. 138ra

typ moralistic, profane  
rhy paired  
ms -  
edi Willems 1842, 187

- lit -
- con He who cannot learn and does not want to learn, who comes from honour to dishonour, and who cannot bear a fool: one should point to him if asked where a fool can be found.
- 83 -
- inc Die scalken knechten licht gheloeft  
exp Sijn rike en mach niet sijn ghestede (9)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.39, f. 138va
- typ profane, didactic  
rhy ababcdcdd  
ms -  
edi Euling 1977, 458  
Willems 1842, 206  
lit Anrooij 2008  
Suringar 1886, 193-194
- con A person who easily beliefs cheating servants, does not recognize traitors, works according to his own ideas, loves flatterers, and is not merciful towards criminals; if people treat such a person like an enemy, and if that person does not ask the counsel of wise men, and the appeals of a good man are easily denied [by that person], then that person's wealth and power will not last.
- 84 -
- inc Die hem verlaet op joncheit  
exp Als die doot comt diet al versleet (9)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.41, f. 138va
- typ moralistic, didactic  
rhy ababcdcdd  
ms -  
edi Willems 1842, 206  
lit Anrooij 2008  
Suringar 1886, 193-194
- con The first-person narrator hopes that those who rely on youth, beauty, health, or strength of the body will notice the growth of the grass and flowers in the morning and their demise in the evening, similarly to the way death comes and devours all.
- 85 -
- inc Die wille wachtem voer den wijn  
exp Dit brinct drunkschap al in (9)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.43, f. 138vb
- typ didactic, profane

rhy ababcdcdd  
 ms -  
 edi Willems 1842, 207  
 lit Anrooij 2008  
 Suringar 1886, 193-194

con Wine, if drunk too much, is poison. Drunkenness will lead to ailments, it breaks and dries up (the human) nature, and takes away all reason from the heart. Also, it often leads to lechery, discord, dishonour, and little gain.  
 rem This text is the first of what seems to be a small collection about the vices of (amongst other things) drunkenness. Texts 148.44 (rep. nr. 86) and 148.46 (rep. nr. 88) also deal with this subject.

86 -  
 inc Dobbelsteene ende vrouwen minne  
 exp Die wille hi sijs op sine hoede (9)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.44, f. 138vb

typ moralistic, profane  
 rhy ababcdcdd  
 ms -  
 edi Willems 1842, 207  
 lit Anrooij 2008  
 Suringar 1886, 193-194

con Dices, loving women, and drunkenness bring about evil and deceit. Moreover, loving women brings about slowness of virtue, drunkenness takes away reason, and dices bring about poverty.

87 -  
 inc Lisemuschs seit al oppenbaer  
 exp Want si comt vte soe quaden gronde (6)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.45, f. 138vb

typ moralistic  
 rhy paired  
 ms -  
 edi Euling 1977, 516  
 Suringar (?) 1886, 213  
 Willems 1842, 198  
 lit -

con As Lisemuschs (an unknown author) said: even if sins were not sins, and God would not avenge sins, and nobody would speak ill of sin, then still people would shun sins, for they come from evil foundations.

88 -

inc Het drincken si C hen seluen doot  
exp Ende bode der doot wildijt bekinnen (8)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.46, f. 138vb

typ moralistic, profane  
rhy paired  
ms -  
edi Suringar (?) 1886, 214  
Willems 1842, 203  
lit -

con Drinking without thirst is calling death towards oneself, for drunkenness hardly is any good: it makes the wise stray; it steals the reason, and forewarns death.

89 -  
inc Vier dinghen sijn op ertrike  
exp Na ene wonderlijc maniere (10)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.50, f. 139ra

typ didactic, profane  
rhy paired  
ms -  
edi Suringar (?) 1886, 219-220  
Willems 1842, 208  
lit -

con There are four things (animals) on earth that live very wonderfully: the salamander who does not eat, the herring who lives in the water, the stork (*stood*) in the air, and the mole in his hole under the earth.

90 -  
inc Drie dinghen sijn dat wet wel  
exp Van selker macht else elc heuet (6)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.51, f. 139ra

typ didactic  
rhy paired  
ms -  
edi Suringar (?) 1886, 221  
Willems 1842, 199  
lit -

con Three things (*dinghen*) are always cruel and are always luring: flies, flees, and the devil's anger.

91 -  
inc Vondic enen yseren [h]oet

- exp Ic soudse hueren dat verstaet (8)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.55, f. 139rb
- typ moralistic, profane  
rhy paired  
ms -  
edi Suringar (?) 1886, 225-226  
Willems 1842, 199-200  
lit -
- con If I [the narrator] found an iron hat that would ward of lying, and a shield against foul words, and a castle against cheating, I would surely use them.
- 92 -
- inc Die doot lieue van lieue sceedt  
exp Ghelijc een die scaex speelt (4)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.94, f. 140rb
- typ didactic, profane  
rhy paired  
ms -  
edi Serrure 1858, 147  
Suringar 1886, 259  
Willems 1842, 191-192  
lit -
- con Death separates loved ones, death brings friends sorrow, and death steals people: just like someone playing chess.
- 93 -
- inc Coenheit edelheit houescheit joecht  
exp Wine moeten daer wi verdienen varen (4)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr.148.96, f. 140va
- typ moralistic  
rhy paired  
ms -  
edi Suringar 1886, 260-261  
Willems 1842, 192  
lit -
- con Boldness, nobility, courtliness, youth, wisdom, wealth, honour, and virtue will not be spared by death: we must go to where we deserve to be.
- 94 -
- inc Wijn reine versch ende goet  
exp Die maect saen de liede out (4)

loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr.148.99, f. 140va

typ didactic, profane  
rhy paired  
ms -  
edi Suringar 1886, 262-263  
Willems 1842, 215  
lit -

con Clear, fresh, and good wine makes everybody happy. Bad, murky, and cold wine hardly ever lets people get old.

95 -

inc Ghenade ende ontfermeheit  
exp Ons allen wel in staden staet (4)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.101, f. 140va

typ moralistic  
rhy paired  
ms -  
edi Willems 1842, 192-193  
lit -

con Mercy and charity have saved us from the pains of hell; consolation, confession, and counsel keep us in a steady state.

96 -

inc Tfi den melden fi den goeden  
exp Sonder die ghelt moghen gheuen (4)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.120, f. 141ra

typ moralistic, profane  
rhy paired  
ms -  
edi Euling 1977, 262  
Willems 1842, 194  
lit -

con Shame (*t*f*i*) on the mild, the good, the courtly, the wise, and all those who live now, except for those who can give money.

97 -

inc Die niet en can noch en weet  
exp Dat hem es nakende ermoede zware (4)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.129, f. 141rb

typ didactic, profane

- rhy paired  
ms -  
edi Willems 1842, 195  
lit -
- con He who cannot do anything nor knows anything, and who has nothing and has no income; it is common knowledge that heavy poverty is close upon him.
- 98 -  
inc Vrouwen die scaerlaken dragen  
exp Hier sta ic op ende gape (4)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.133, f. 141rb
- typ profane  
rhy paired  
ms -  
edi Serrure 1858, 148  
Willems 1842, 195  
lit -
- con Ladies (*Vrouwen*) who wear scarlet clothes, wipe their floors themselves, and wear silk clothes without buttons; the narrator looks at these things astonished.
- 99 -  
inc Men gheeft nu niement tsine  
exp Ten heeft in dinde enen nepe (4)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.136, f. 141va
- typ moralistic, profane  
rhy paired  
ms -  
edi Willems 1842, 195  
lit -
- con Nobody ever gives away what is his – no beer, bread, wine, nor anything which has to do with trade – unless trickery is involved.
- 100 -  
inc Alse mi een nonne biedt den mont  
exp Noch ghewonnen noch verloren (8)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.138, f. 141va
- typ moralistic  
rhy paired  
ms -  
edi Euling 1977, 458  
Willems 1842, 204

- lit Euling 1977, 458-459  
Suringar 1886, 192
- con If a nun offers me (the narrator) her mouth, a dog wags its tail at me, a beautiful lady smiles at me, a perfidious man swears his loyalty, and a lord hits me on the shoulder; then I have gained nothing nor lost anything, it will be the same as before. Thus these are all things which do not help nor harm in any way.
- 101 -
- inc Orsse speren scilt helm ende sweert  
exp Hem ane dese v geleit (4)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.150, f. 141vb
- typ profane  
rhy paired  
ms Brussel, KB, 19546, f. 1va  
edi Lieftinck 1952, 29 (from the Brussel 19546-manuscript)  
Suringar (?) 1886, 276  
Verdam 1893b, 111 (from the Brussel 19546-manuscript)  
Willems 1842, 216 (fragment)
- lit -
- con A good knight needs a horse, spear, shield, helmet and sword, because his whole dignity depends on these five things.
- 102 -
- inc Die vroede man zorghet sere  
exp Entie ghiereghe om ghewinne (4)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.151, f. 141vb
- typ moralistic  
rhy paired  
ms Brussel, KB, 19546, f. 1va  
edi Euling 1977, 434  
Lieftinck 1952, 29 (from the Brussel 19546-manuscript)  
Suringar (?) 1886, 276  
Willems 1842, 196
- lit -
- con The wise man cares a lot about praise and honour, the lover cares for love, and the miser cares about profit.
- 103 *Nisius*  
inc Int hoeren leit wijsheit groet  
exp Siet ment selden effen staen (8)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr.148.172, f. 142vb

typ moralistic, didactic  
rhy alternate  
ms -  
edi Serrure 1858, 179  
lit -

con In listening lies great wisdom, in understanding lies great honour, remembering is wisdom's companion, and explaining well is praised greatly. He who is master of these four things, has received God's grace. But amongst misers and niggards (*vrecken enten gieren*) one hardly ever finds them.

rem The text is part of a long series of texts which seem to be learnings or quotations from historical and biblical authorities, such as Augustine and Plato. All the following texts in the manuscript (and the repertory) which are given the number 148.x by the editors are of this kind. It could be said that all these short texts together form a list of authorities and lessons that can be learned from them, but the short texts also seem to have functioned individually: Brinkman and Schenkel have indeed given the texts individual sub-numbers.

104 *Placencius*  
inc Ghierecheit heuet haer beroemt  
exp Verloes wijsheit haren ganc (8)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.192, f. 144ra

typ moralistic, profane  
rhy paired  
ms -  
edi Serrure 1858, 185  
lit -

con Avarice has the upper-hand, whereas loyalty and honour have gone, just like shame (and again honour). Because of these four things, the sad situation has arisen that men can abide men, whether those men pursue justice or injustice. Since people controlled justice with injustice, wisdom has lost her way.

105 *Appina*  
inc Een ghetrouwe raet ende een drechtech  
exp Benemt wel doen ende minne (12)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.201, f. 144va-b

typ moralistic  
rhy paired  
ms -  
edi Serrure 1858, 188  
lit -

con From a trustworthy, undivided counsel and a steady, powerful lord one can learn salvation. But avarice can reverse virtue and envy leads to avarice. A loyal, steady friend is a good asset. Haste and a lack of reason take away ability to do and love.

- 106 *Galienus*  
 inc Hets sotheit dat men verre gaet  
 exp En sal nemen noch weder gheuen (8)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.213, f. 145rb-va
- typ moralistic, profane  
 rhy paired  
 ms -  
 edi Serrue 1858, 192  
 lit -
- con It is foolish that people do things which are not moderate and unwise. Moderation is very important and also praiseworthy. A woman who takes (money or goods, presumably), she sells herself. A woman who gives, she causes talk to be spread about herself (*maect haer mare*). A woman who wants to live in honour, she shall not take nor give.
- 107 *Purdentius*  
 inc Die niet en can no leren beghint  
 exp Enen anderen doetise nemmermere (8)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.217, f. 145va-b
- typ moralistic, profane  
 rhy paired  
 ms -  
 edi Serrure 1858, 193  
 lit -
- con He who cannot do anything, nor starts to learn; who does not have anything, nor gains anything; who cannot take pleasure in any form of serving (or, who cannot find pleasure in honouring something / someone: 'ghenen dienst ghenoueghen can') nor serves anybody: such a person shows signs of squalor and he does not do any honour to himself or anyone else.
- 108 *Aristoteles*  
 inc Een mensche die wel can verdraghen  
 exp Leeft in eren eest wijf of man (6)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.223, f. 146ra
- typ moralistic, profane  
 rhy paired  
 ms -  
 edi Serrure 1858, 195  
 lit -

con A human who can bear things well, who can hide suffering without complaining, and who can keep himself as if he were not suffering at all; he who can do this lives in honour, whether it is a man or a woman.

109 *Dit sijn voghel sproexkene*

inc Den aer / Here gheeft eren riken gaue

exp Die es tallen dinghen quaet / Nota (29)

loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 157, f. 152va-153rb

typ moralistic, didactic

rhy paired

ms -

edi Serrure 1855, 319-321

lit Hogenels 1997 I, 216

con Twenty-four species of bird are listed in this text. Each species is accompanied by a piece of advice. Each piece of advice is two lines long. E.g.: the jackdaw – if all the false would be chased away, very little would be left over; the blackbird – if one wants to be saved, haughtiness should be left behind; et cetera. Each species is separated by blank lines, and each new species is marked with a paraph. The text closes with two times two lines, each under the heading ‘Prophet’ (*Profeta*) about the importance of following good counsel and the evil of false counsel.

110 *Van wel connen te helene*

inc Helen es ene edel doecht

exp God gheeft hem goet in alre stont (32)

loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 177, f. 182ra

typ moralistic, profane

rhy paired

ms -

edi Snellaert 1846, 343-344

lit Hoffman von Fallersleben 1857, 198

Hogelst 1991, 181

Hogelst 1997 II, nr. 124

Mone 1838, nr. 417

Petit 1888, nr. 676

Serrure 1855, 44-45

con The text describes the virtue and advantages of being able to keep a secret (*helene*), and the harmful consequences of not being able to do so. He who does not know how to keep a secret is evil by nature, and many lies are the consequence of not keeping secrets. He who does not keep his secrets is disloyal. On the other hand, if one knows how to keep a secret well, one will be told all kinds of secrets. Also, there is no better thing than keeping secrets secret, for it prevents rumours about good women to spread. Moreover, those who keep secrets well are welcome everywhere, often have the favour of good women, prevent unrest and arguments, and they are loved. Everybody

who knows this, but still spills the secrets he knows of, will know great wrath and grief. Those who keep silent are often given good things by God.

- 111 *Vanden onderschede tusschen der / nature ende der gratien*  
inc Dat segghen ons die lerer der / heileger kerken  
exp es dat onder scheid der natueren / ende der gratien (71)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 178, f. 182rb-va
- typ edifying  
rhy -  
ms Brussel, KB, II 112, f. 19r-22v; Den Haag, KB, 73 H 16, f. 157v-163r; Gent, UB, 1330, f. 149r-149v; Maastricht, RHCL, 22.001 hss. GAM 479, f. 265r-266r; Würzburg, UB, M. ch. q. 144, f. 166v.  
edi Serrure 1858, 211-212  
lit Lieftinck 1936, 86 (about the Gent-manuscript)  
Lievens 1962, 27 (about the Maastricht-manuscript) and 388 (about the Würzburg-manuscript)
- con Several differences or oppositions between nature (*natuere*) and grace (*gratie*) are described. These should be known by people, because grace will lead to the eternal life, whereas nature will not. Approximately eleven of these differences are described. Every time a new opposition is described, the words ‘Natuere’ and ‘Gratie’ are the first words. Examples are: nature wants all creatures to live, whereas grace desires all creatures to die; nature is fickle and wants to hear tidings or rumours (*niemaren*) about all creatures, whereas grace does not want to hear such things for it makes people fickle; grace makes people patient without them noticing, whereas nature makes them notice; et cetera. The text closes with some tips which will help people find out whether they have received God’s grace.
- 112 *Hoe miede valscheit ende nijt / die werelt verkeren*  
inc Wat hulpen vele nuwer woert  
exp Dat hi bouen nature beclijft (80)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 181, f. 183vb-184ra
- typ moralistic, profane  
rhy paired  
ms -  
edi Serrure 1855, 90-92  
lit Eeghem 1958-1963 III, 170-171  
Hoffmann von Fallersleben 1857, nr. 382  
Hogenelst 1997 II, nr. 127  
Mone 1838, nr. 425  
Petit 1888, nr. 758
- con In better times, the clerics explained that love, wisdom, and nature were the masters of all things. Nowadays, however, three things (*Drie saken*) influence the world negatively. These things should be banned from the world: [love for] money (*miede*), dishonesty (*valscheit*), and spite (*nijt*). The manners in which these three things harm

the world are described, e.g.: if one does not possess spite, dishonesty, and slyness one will not be called wise anymore these days. Also, spite can ruin people who are good by nature and it works against love. These things can be seen in the nobility, who should be good by nature. Love can also be destroyed by money (or more specifically, the lust for money).

113 *Van tien poenten van minnen*

inc In tien poenten machmen bekinnen

exp Openbaer lude ende stille (28)

loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 182, f. 184rb

typ didactic, profane

rhy paired

ms -

edi Serrure, 1855, 372

lit Brandis 1968, nr. 307

Eeghem 1958-1963 III, 176

Hogenelst 1994, 267-268

Hogenelst 1997 II, 128

Glier 1971, 278 n. 214 and 281

con Ten points are described which help one to recognise people who are in love with each other: they are looking to each other friendly, they like to talk to each other, they sent messengers or letters to their love, they like to receive the messengers that have been sent, they like to give things to each other, they stay together as long as possible, they only reprimand each other jokingly, they tolerate criticism easily, they put up with each other's pain, and they do – in every manner and very courtly – what the other wants. Each point is introduced with an ordinal, from first to tenth.

114 *Dbedieden vanden / VII euwen*

inc Ghelijc die dach sijts ghewes

exp Ende in die helle dier ghelike (56)

loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr.183, f. 184va-b

typ didactic, historiographical

rhy paired

ms -

edi Vries 1844-1848, 408-409 (edition of *Der leken spiegel*)

lit -

con All the time of the world, both the time that has been and the time that will come, is divided in seven eras. In the text each era is described shortly. The description of each era starts with an ordinal. The first era spans from Adam to Noah, when the world was taken by the sea, and took twelve hundred years; the second era spans from Noah to Abraham, when a new people arose who practise circumcision, and took about a thousand years; the third era lasted until the children of Israel went to the promised land and took about a thousand years; the fourth era lasted until the coming of King David and took thousand years; the fifth era lasted until the birth of Christ, who

- brought grace, and lasted a thousand years; the sixth era lasts from Christ's birth until the time he comes again, when the world will be doomed; the seventh era is the eternal era and takes place in heaven and hell.
- rep The text is an excerpt of Jan van Boendale's *Der leken spieghel* (Brinkman and Schenkel 1999, 97).
- 115 *Alderande prouerbien vanden / wisen salomone*  
 inc Die beste vroetscap die ic vinde  
 exp Die liede bespottenen achter straten (168)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 188, f. 187rb-188rb
- typ moralistic, didactic  
 rhy alternate  
 ms -  
 edi Reynaert 1992  
 Serrure 1858, 171-175  
 lit Reynaert 1992
- con Twenty-one proverbs which are attributed to Salomon are listed in the text. Each new proverb, except the first one, starts with a paraph. E.g.: he who gives his heart to God and serves him will go to heaven, whereas he who cares too much about the world and is false will not; one should always be humble – because honour comes from it – and never proud, for that will make God doom you; wine, if drunk in moderation, is the best drink there is for it gladdens the heart, sharpens reason, and calms wounded members – but if it is drunken too much friendship will turn into discord and the drunkard will be scorned on the streets.
- rem The last proverb (about wine) can be found as an individual text in another manuscript: Brussel, KB, 837-845, nr. 10, f. 105v, rep. nr. 25.
- 116 *Ahangalanra vicesimus octavus*  
 inc Rike seldi seker sijn dat belouen di die planeten  
 exp Beghere godlike dinghen god salse di onnen / Nota (31)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 200, f. 196r
- typ profane  
 rhy -  
 ms -  
 edi Serrure 1858, 208-209  
 lit Jungman and Gijsen 1995
- con In the text is an oracle-book which is incomplete due to loss of one sheet and two quires (Brinkman and Schenkel 1999, 31). In it several predictions are enlisted. Each line of text starts a new prediction, e.g.: the planets promise you will be rich, you will triumph and be victorious, he is your good friend and will never leave you, he has gone far but he lives and does well, you will find this thing you lost, you will have earthly wisdom but not the heavenly wisdom, if you move now no good will come of it for you, et cetera.

## ***Manuscript-Heraut Beyeren***

The Hague, Koninklijke Bibliotheek 131 G 37

Jeanne Verbij-Schillings (ed.), *Het Haagse handschrift van Heraut Beyeren. Hs. Den Haag, Koninklijke Bibliotheek, 131 G 37* (Hilversum: Verloren, 1999).

- 117 -  
inc Uan dier tijt dat was Adam.  
exp Wast XXXIII iair min noch me (20)  
loc Den Haag, Koninklijke Bibliotheek 131 G 37, nr. 10, f. 25va-b
- typ historiographical  
rhy paired  
ms Brussel, KB, 2849-51, f. 1v; Anholt, FSSB, Schmitz 42, f. 214-222r [functioning as an introduction to a short chronicle of Gelre]  
edi Doornink 1908, 104-115 (from the Anholt-manuscript)  
lit Carasso-Kok 1981, nr 144
- con The time of the world is divided in five ages. The period between the coming of Adam and the coming of God on earth spanned 5099 years; from Adam until the Flood a time span of 2242 years stands; from the Flood until Abraham 942 years; from Abraham until the birth of Christ 215 years; from Christ's birth until his death on the cross thirtythree years.
- 118 -  
inc Die soonste van buten dit scrijft dares  
exp Ende Pertocluse sijn gheselle (4)  
loc Den Haag, Koninklijke Bibliotheek 131 G 37, nr. 19, f. 30va
- typ historical  
rhy alternate  
ms -  
edi Gallée 1882, 130  
Pauw and Gailliard 1189-1892 IV, 113 (verses 331-334)  
lit Verbij-Schillings 1999, 55.
- con According to Darius, the three prettiest Greeks were Vlixes (Latin for Odysseus) Achilles, and Patroclus.  
rem This is a refashioned excerpt from Jacob van Maerlant's *Historie van Troyen*, verse 11720 (Verbij-Schillings 1999, 55).
- 119 -  
inc Aetchilles was soon ende wel gedaen  
exp Ende zere begheerde hi den zeghe (18)  
loc Den Haag, Koninklijke Bibliotheek 131 G 37, nr. 21, f. 30va-b

- typ historical  
 rhy paired  
 ms -  
 edi Gallée 1882, 131  
 Pauw and Gailliard 1889-1892 IV, 113 (verses 343-360)  
 lit Verbij-Schillings 1999, 55.
- con A description of Achilles. Several of his characteristics are named: he was beautiful and well-shaped, there was never a knight more proud (*fier*) and brave, his hair was curly and yellow, he did not ponder too much, he looked glad and cruel towards his enemy, he was very beloved by all lords, he was a great warrior (nobody was better, except for the one mentioned after this), he was courtly and benevolent, bold in all manners, and his longing for victory was very strong.
- rem The text points forwards to next text in the manuscript, by saying that nobody was a better warrior than Achilles, except for the one who will be mentioned next: Hector. However, Hector is not described in the manner Achilles is described in the manuscript. Hector's characteristics are not enlisted, but the greatness and cost of his beauty and boldness is described (he lisped a little and was a little cross-eyed).  
 Also, this text is an excerpt from Jacob van Maerlant's *Historie van Troyen*, verses 6639-6654 (Verbij-Schillings 1999, 55).

### ***The Hartebok-manuscript***

Hamburg, Staats- und Universitätsbibliothek, 102c in scrinio  
 Erika Langbroek, Annelies Roeleveld et al. (eds.), *Het Hartebok. Hs. Hamburg, Staats- und Universitätsbibliothek, 102c in scrinio* (Hilversum: Verloren, 2001).

/

### ***The Gaesdonck treatise-manuscript***

Olim ms. Gaesdonck, Collegium Augustinianum, ms. 16  
 Marinus K.A van den Berg et al. (eds.), *Het Gaesdonckse-traktatenhandschrift. Olim hs. Gaesdonck, Collegium Augustinianum, ms. 16* (Hilversum: Verloren, 2005).

- 120 *Een vrijnt gods*  
 inc Item soe wie wille wesen / een wtuercaeren gods vrijnt  
 exp Hi verlaet alle synnen ende volgde der mynnen Amen (40)  
 loc Olim hs. Gaesdonck, Collegium Augustinianum, ms. 16, nr. 8, f. 76r-v
- typ edifying  
 rhy -  
 ms -  
 edi Beuken 1936, 299-300  
 lit Beuken 1934, 320

con The text teaches the reader how to be a friend of God, a disciple of Christ, and a son of God. For each of these three ‘goals’, a short list of characteristics one is to possess is given. E.g. if one wants to become a disciple of Christ, one will always have to follow Christ’s life and teachings, one must always be obedient to Christ, one must love both his friends and enemies, et cetera.

121 *Van / drie eygenschappen der schouwender / zielen. di wt enen leuende gront coe / men daer wij gode mede geenicht sijn / bauen reden ende oeffeninge van doech / den*  
inc Een puer / insien. zuyuer / van geest.  
exp hoe / ge trappe in onsen hemelschen grade. (83)  
loc Olim hs. Gaesdonck, Collegium Augustinianum, ms. 16, nr. 10, f. 105r-107r

typ edifying  
rhy -  
ms -  
edi -  
lit Beuken 1934, 320  
Reypens en Schurmans 1944-1948, 223-272  
Deschamps 1972, 164-165  
Moereels 1976  
Faesen 2003, 80-83 et passim

con Contemplative souls (*schouwender zielen*) have three characteristics: a pure insight (into one’s own soul), a pure spirit, and chaste (*reyne*) thoughts. It is then explained how one can come to ‘possess’ these three characteristics, and thus become a contemplative soul. E.g. to gain pure insight in one’s own soul, one must entrust oneself entirely to God, and offer him all one’s virtues and gift. Both his ‘outer’ (non-spiritual, sensual, of the flesh: *synlicke leuen*) and his ‘inner’ (spiritual) life must be in order, et cetera. Thus the three characteristics of the contemplative soul are then explained. In conclusion the importance of a contemplative life / soul is stressed.  
rem This is a short and adapted version of Ruusbroec’s *Van seven trappen* (Berg et al. 2001, 52).

122 *Van drie punten daer dat vol / maecte schouwende leuen in / geoeffent wort in drien wijzen. / Wt Ruysbroeck Nota bene.*  
inc Dat volmaecte / schouwende leuen / wort geoeffent  
exp die god voer / sien heft in ewicheit Amen (126)  
loc Olim hs. Gaesdonck, Collegium Augustinianum, ms. 16, nr. 12, f. 114v -118r

typ edifying  
rhy -  
ms -  
edi De Baere et al. 1991, 571-575  
lit Baere et al. 1991, 504-505

con The perfect contemplating life (*volmaecte schouwende leuen*) can be practiced in three manners, and each of these three manners has three points. The first manners is turning

- inwards toward God, which can be practiced by all men; because all men can reason and God has spoken to all reasoning creatures to behold him; and because God is the creator of all things and reasoning beings; and because they are created by his light. The second manner is the flowing out of God's wisdom: God has spoken to his son that he is given his wisdom, and he asks to receive that [wisdom] back, and God lives in people and asks them to live in him. The third manner is always staying in or with God: there is an eternal longing between God and people, and we fill a unity with God and all his angels and saints, and we are or can be with God in love and deeds.
- rem According to the heading, the text is an excerpt of a longer text by the Dutch mystic Jan van Ruusbroec. See also: Berg et al. 2001, 53.
- 123 *Hoe / wij enen voertganck doen sullen / Doer vier sunderlinge eygenschappen / diemen god toeleyt. Wt Tauleri*
- inc Hoe wael god een / lutter wesen is
- exp ons god helpen ende / brengen moet Amen Nota bene. (107)
- loc Olim hs. Gaesdonck, Collegium Augustinianum, ms. 16, nr. 14, f. 121v-124r
- typ edifying
- rhy -
- ms -
- edi -
- lit Axters 1970, 312  
Beukelen 1934, 321  
Lieftinck 1936
- con The text teaches the reader how he can reach spiritual progress through knowing four characteristics of God. Firstly, one should see that God is pure being and that he is in everything good, that is, in all beings. Secondly, one should see that God is unity: he is singular and all multiplicity comes from him. Thirdly, one should see that God is hidden: he is hidden in all things, also in our soul. Fourthly, one should see God's quiet loneliness. Strangely, also a fifth characteristic is named, despite the heading of the text which had announced four ('vier') characteristics. This fifth characteristic is God's darkness.
- rem The text is an excerpt of a longer text by the German mystic Johannes Tauler, as is stated in the heading. See also: Berg et al. 2001, 53.
- 124 -
- inc O mensche gedenckt dijns doots
- exp dat / is van allen boecken het slot. (6)
- loc Olim hs. Gaesdonck, Collegium Augustinianum, ms. 16, nr. 28, f. 195r-v
- typ edifying
- rhy -
- edi -
- lit -

con The text sums up some things a person needs to think about and remember: his death, Christ's life and suffering, heavenly peace and the pains of hell. Moreover, one should love God and follow his commandment.

### ***The Comburg-manuscript***

Stuttgart, Württembergische Landesbibliothek, Cod. poet. et phil. 2°22  
Herman Brinkman and Janny Schenkel (eds.), *Het Comburgse handschrift. Hs. Stuttgart, Württembergische Landesbibliothek, Cod. poet. et phil. 2°22*, 2 vols (Hilversum: Verloren, 1997).

125 *Dit sijn die VIII salicheden*  
inc Achte zalicheden sijn die onse  
exp bedi hemel/riike es hare (30)  
loc Stuttgart, Württembergische Landesbibliothek, Cod. poet. et phil. 2°22, nr. III.3, f. 176ra

typ edifying

rhy -

ms -

edi -

lit Mertens 1978

Schenkel 1998, 140

con A list of the Eight Beatitudes, as Christ taught them to his apostles and as they have been written down in the Gospel: blessed are those who are modest, for heaven is theirs. Also blessed are: those who are kind-hearted, for all land will be theirs; those who cry for their sins, for they will be comforted; those who hunger and thirst for justice, for they will be satisfied; those who are merciful, for they will find mercy; those who have a pure heart; for they will see God; those who have suffered for justice, for heaven is theirs.

126 *Dit sijn VI punten van onzen heere*  
inc Dit sijn VI punten van onsen/ heere  
exp mi mesdaen heeft om / die minne gods (20)  
loc Stuttgart, Württembergische Landesbibliothek, Cod. poet. et phil. 2°22, nr. III.4, f. 176ra-b

typ edifying

rhy -

ms -

edi -

lit Schenkel 1998, 140

con A list of six points which the Lord finds beautiful and worthy: humbleness, kind-heartedness (which he was himself and taught his apostles to be), patience, being

merciful towards the needy, being charitable towards the needy, and being forgiving for the sake of the love of God.

127 *Die VI banden*

inc Dit sijn VI banden van pe / nitencien

exp so mach hijs van gode loen ontfaen (31)

loc Stuttgart, Württembergische Landesbibliothek, Cod. poet. et phil. 2°22, nr. III. 5, f. 176rb

typ edifying

rhy -

ms Den Haag, KB, 73 G 29, f. 72v-73a

edi -

lit Man 1936, nr. 15, 241

Schenkel 1998, 140

con A list of six ‘shackles’ (*banden*) of penitence is given. It contains the actions sinners should undertake in order to receive God’s rewards. These are the following: one should feel bitter sorrow for all one’s sins, confess to a priest or someone with bishopric power, fulfil the right penance for each sin, keep to the fast days as determined by the Church, pray persistently, and everyone who is able should give alms; if one possesses little these alms should consist of favours.

128 *Dit zijn die VII woorden*

inc Dit zijn die VII woorden / die ihesus kerst sprac inden / cruce

exp heere in dinen / handen beuelic minen gheest. Amen (42)

loc Stuttgart, Württembergische Landesbibliothek, Cod. poet. et phil. 2°22, nr. III.7, f. 176vb- 177ra

typ edifying

rhy -

ms -

edi -

lit Schenkel 1998, 142

con A list of the seven Words from the Cross. They are divided in three categories. Firstly, there are the words Christ addressed to himself: I thirst for the salvation of the people; and the words of the prophet about my birth and passion are fulfilled. Secondly, there are the words to Christ’s fellow-Christians: today you will be with me in paradise; woman, see here your child, see here your mother. Thirdly there are the words addressed to Christ’s father: God, why have you left me; forgive those who hurt me for they know not what they are doing; in your hands I lay my spirit.

129 *Aldus suldi leuen ende te gode / hebt hu aldus*

inc Gheloeft van gode al dat / die heilighe kerke

exp Daer omme penset nacht ende dach (49)

loc Stuttgart, Württembergische Landesbibliothek, Cod. poet. et phil. 2°22, nr. III.9, f. 177va- b

typ edifying

rhy -

ms -

edi -

lit Schenkel 1998, 144

con The text lists the behaviour and characteristics one needs to act upon and possess in order to behave rightly toward God. One should believe everything the Holy Church believes without questioning; one should always long for heaven and God's presence; loathe the world; remember that God has died and suffered for you; say one's prayers timely; think of who one is, where one is, and where one wishes to be; be pleased to listen to God's word, remember it, and act upon it; be hurt by nothing as much as by the absence of God, et cetera.

rem This text and the following two texts (rep. nr. 130 and 131) seem to form a tryad. The contents and the headings of the texts point to this: how to live and behave toward God, how to behave toward oneself, and how to behave toward other people.

130 *Tote hu seluen hebt hu aldus*

inc Nemet die noot van hu/ wen lichame

exp Peinst waer ghi / sijt ende waer ghi behoert (17)

loc Stuttgart, Württembergische Landesbibliothek, Cod. poet. et phil. 2°22, nr. III.10, f. 177vb-178ra

typ edifying, moralistic

rhy -

ms -

edi -

lit Schenkel 1998, 144

con The text describes how one should behave toward oneself. One should fill one's body in time and moderately; one should like to be alone; be silent often; not meddle in the affairs of others; love the good in all people and hate the evil in them; forgive mistakes; care about sinners; help the poor; be sad for the agitated, avoid rumour, not care for adventure, always be harmonious with oneself. Even if one lives on earth, one's life does not belong there: think of where you are and where you ought to be.

131 *Tote anderen lieden hebt hu aldus*

inc Doet goet die noot hebben

exp Want ghi hebt / altoes hu ende voer hu (18)

loc Stuttgart, Württembergische Landesbibliothek, Cod. poet. et phil. 2°22, nr. III.11, f. 178ra

typ edifying, moralistic

rhy -

ms -

- edi -  
lit Schenkel 1998, 144
- con The text describes how one should behave oneself toward others: one should be good for those in need through deeds or a good will; one should be pained by another's pain and happy about another's well-being; one should comfort the agitated; one should pray for sinners; one should always and everywhere be ready to die immediately; one should not care for worldly goods (*Hu goet besorghet te maten Dat ghijt besorghen oet si hu swaer*). Loneliness is one's paradise, being with people misery. One's hope is paradise, live accordingly.
- 132 -  
inc Een goet mensche begheer / de te wetene  
exp hebben ja bouen alle dinghen / life Amen (72)  
loc Stuttgart, Württembergische Landesbibliothek, Cod. poet. et phil. 2°22, nr. III.12, f. 178rb-va
- typ edifying  
rhy -  
ms Den Haag, KB, 73 G 29; Warschau, olim Leningrad, Keiz. bibl. Gollandskaja, O.v.l. nr. 3; Warschau, BN, I 3779, f. 104v-109r  
edi Franck 1898, 280-282  
Vloten 1851, 135-136  
lit Lievens 1963, nr. 132  
Schenkel 1998, 144
- con In this text, the Holy Ghost teaches someone who wants to know how he can best worship God. Nine points are given. Each new point starts with a paraph, after which a numeral is written; the numeral is sometimes followed by the word 'point[e]'. After each of these points, a good deed or characteristic is named, after which it is said that a person could better act upon that deed or characteristic than to act upon another action which is also very good, but less good than the first deed mentioned. E.g. the second point: cry a tear for the Passion. This pleases the Holy Ghost better and is of more use for the human than to cry a sea for transitory matters. And the fifth point: shelter wretched persons. This pleases the Holy Ghost better and is of more use for the human than to fast three days weekly on water and bread during a period of fifty years. The same formula 'because this pleases me better and is of more use for you'; 'me' being the Holy ghost and 'you' the person who asked how he could best worship God.
- 133 -  
inc O mensche ghedinct in alre tijt  
exp Ende dat die doot comt onuerhoet (6)  
loc Stuttgart, Württembergische Landesbibliothek, Cod. poet. et phil. 2°22, nr. III.13, f. 178va
- typ edifying, moralistic  
rhy paired

ms The Jan Phillipsz.-manuscript, f.22v (see remark); Brussel, KB, II 116; Oxford, BL, Ms. Canon. Misc. 278, f. 115-118  
edi Mertens 1978, 90, nr. 40  
lit Schenkel 1998, 144

con The short text urges everyone to always remember the following: remember from where you come, who you are, where you wish to go, where you were before you came where you are now, what you will have to become, and that death will come unexpected.

rem The text, which functions individually here, is also part of another text which is part of the repertory: Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 53, f. 22v (rep. nr. 4). The text functions as the closing of this text, and is somewhat altered, but the length and content is the same.

134 *Van den XII wel dienenden cnapen*

inc Men seghet van boden die wel dienen

exp Die weldoet dat gheenen wisch hute steken / nota (179)

loc Stuttgart, Württembergische Landesbibliothek, Cod. poet. et phil. 2°22, nr. IV.9, f. 231rb-232rb

typ moralistic, profane

rhy paired

ms -

edi Kausler 1866, 94-100 and 446-448

lit Hogenelst 1994, 264-265

Hogenelst 1887, II, nr. 340

Kausler 1866, 94-100 and 446-448

Pleij 1991, 34

Pleij 1997, 410

Schenkel 1998, 146

con The text describes twelve kinds of bad servant. Each of these kinds is given a Latin 'name', which is written in red above the description of that kind of servant. Also each description starts with a numeral. *Sermo* speaks a lot and opposes his lord's words; *Propheta* can predict that whatever he is told to do will not be carried out; *Ghula* is a greedy servant who acts as if he is the best friend of his lord's mouth, but he keeps all good food for himself; *Lex* would like to celebrate six saint's days a week and will celebrate such days even if his lord needs his help; *Fur* never buys anything because he is a thief; *Pyger* is very lazy; *Medicus* will only give his lord tasty things to eat so he will be liked, even if that will not heal his lord; *Im Memoria* has a very bad memory; *Accusans* speaks evil and false things about his lord and other people; *Rex* believes himself to be too good for any job and he thinks he is better than the king because he knows how to handle a knife; *Ypocrita* acts piously by day but is lustful by night; *Jubet* commands others to do the things he does not want to do.

## *The Saint Gertrude-manuscript Tübingen*

Tübingen, Universitätsbibliothek, Me.IV.3

Hans Kienhorst and Gerard Sonnemans (eds.), *Het Tübingse Sint-Geertruihandschrift. Hs. Tübingen, Universitätsbibliothek, Me.IV.3* (Hilversum: Verloren, 1996).

135 *Hier nae volghet een oefeninghe mede tot / waerachtige vrede te comen*

inc Twaer haest ghenoech ghelesen

exp Dit ist daert al an leit (52)

loc Tübingen, Universitätsbibliothek, Me.IV.3, nr. 4, f. 60r-61r

typ edifying

rhy alternate

ms -

edi -

lit Kienhorst and Sonnemans 1996, 9 and 31-32

con In the text several points are described which will help someone reach true peace (*waerachtige vrede*). Each new point is noted with a paraph, of which there are twelve. Examples are: the more one worries about people and the more one flees from those worries, the less one will be able to reach a peaceful state. And if one learns to be silent, to concede (*wiken*), to listen, to endure, and to evade (*duken*) one will find peace.

rem This text and the following text in the manuscript (rep nr. 136) form a dyad. Rep. nr. 136 is a continuation of rep. nr. 135: it teaches the reader how to hold on to the true peace that has been found with the help of rep. nr. 135. The headings are also related: 'An exercise on how to find true peace' and 'How to hold on to the vested peace'. Also, both texts are fifty-two lines in length and count twelve points, which are indicated by paraphs. (The two texts are called a couple on page 9 of Kienhorst and Sonnemans 1996.)

136 *Hoe men vercreghen vreed houden mach*

inc In desen staet ghepresen

exp Om god mit sijn ghebeed (52)

loc Tübingen, Universitätsbibliothek, Me.IV.3, nr. 5, f. 61r-62r

typ edifying

rhy alternate

ms -

edi -

lit Kienhorst and Sonnemans 1996, 9 and 31-32

con In this text it is described how one can hold on to the peace that one has vested with the help of the preceding text (rep. nr. 135). Twelve points which can help with this purpose, indicated with paraphs, are described. E.g. one should always keep one's heart 'in' God, and one should also love God and keep him in one's mind always. Moreover one should renounce all things and oneself, and one needs to not feel pain of heart concerning any worldly things, but one should focus on God, et cetera.

## *The Viennese Artes-manuscript*

Vienna, Österreichische Nationalbibliothek, 2818

Erwin Huizenga, *Het Weense arteshandschrift. Hs. Wenen, Österreichische Nationalbibliothek, 2818*, 2 vols (Hilversum: Verloren, 2004).

Tables and texts based on tables which can be found in the manuscript are not included.

137 *De maiestate planetarum et / eius domorum*

inc Die planeten hebben oeck teke / nen

exp jn figueren lichtelijken (53)

loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 5, f. 2rb-vb

typ astrology

rhy -

ms Den Haag, KB, KA XVI, f. 30vb-31ra; Den Haag, KB, 76 E 4, f. 27vb-28ra

edi -

lit Huizenga 1990

Huizenga 1991

Huizenga 1992

Huizenga 1997, 106-112 and 365-366

Panthaleon van Eck-Kampstra 1963-1964 (about both Den Haag-manuscripts)

Jansen-Sieben 1968 (119-125 and 247-252 about KA XVI, and 126-131 and 247-252 about 76 E 4)

con The text lists several planets and the influence of signs of the zodiac on those planets; sometimes the position of the signs can strengthen the effects of a planet, sometimes it lessens those effects. These positions within the signs of the zodiac are called the houses of the planets. Saturn, Jupiter, Mars, Venus, Mercury, and the moon are listed as planets.

rem This text occurs again later on in the manuscript, only its first and second part function as two individual texts there. These two individual texts are number 56 and 57 in the manuscript; rep. nrs. 174 and 175. These texts count respectively 27 and 31 lines (Huizenga 2001, 73 and 80).

138 *Van aspecten ende ghewoenten der manen*

inc Nv wil jc seggen van aspecten / ende vander gewoenten die

exp die vre van mars of saturnij (420)

loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 6, f. 2vb-5va

typ astrology

rhy -

ms Den Haag, KB, KA XVI, f. 31ra-33vb; Den Haag, KB, 76 E 4, f. 28ra-30vb

edi -

lit Huizenga 1990

Huizenga 1991

Huizenga 1992

Huizenga 1997, 106-112 and 365-366

Panthaleon van Eck-Kampstra 1963-1964 (both Den Haag-manuscripts)

Jansen-Sieben 1968 (126-131 and 247-252 about 76 E 4; 119-125 and 247-252 about KA XVI)

con The text sums up several planetary positions – their houses – and the influence those positions have on all kinds of matters and dealings on earth. Also, the time of day in which the moon can first be seen influences the dealings of man positively or negatively. For instance, if the moon comes out at the ‘fourth aspect’ of the day – together with the planet Mars – it is a good time to start doing things that should be made with fire or hammer, such as forging and moulding clocks. But it is a bad time to sail anywhere, because then there is a great chance someone will be wounded, killed, robbed, or he will have to let blood and get sick of it and die. Later on in the text several actions are mentioned, followed by the position the planets should have in order to let that action be successful. E.g. if one wants to take medicines or drink (alcoholic) drinks, the moon should be in a ‘watery sign’ (*waterich teyken*), preferably in Scorpio.

139

inc

exp

loc

-

Dat ierste huys is thuys des / leuens

bonden stocken ende verdroeuede (51)

Vienna, Österreichische Nationalbibliothek, 2818, nr. 7, f. 5va-b

typ

rhy

ms

edi

lit

astrology

-

Den Haag, KB, KA XVI, f. 33vb-34ra; Den Haag, KB, 76 E 4, f. 30vb-31ra

-

Huizenga 1991

Huizenga 1997, 106-112 and 366

Panthaleon van Eck-Kampstra 1963-1964 (both Den Haag-manuscripts)

Jansen-Sieben 1968 (126-131 and 247-252 about 76 E 4; 119-125 and 247-252 about KA XVI)

con The text describes the several houses of the planets. Some of the houses have mainly positive characteristics and influence dealings on earth positively, whereas other houses are appreciated much more negatively. E.g. the fifth house means children, gifts, all that will happen (in the future), and it is moderately strong. Each new house starts with a paraph and a capital.

rem

A parallel of the text can be found in this manuscript: rep. nr. 182. The texts are nearly identical. The main difference is the table that is added to this text (rep. nr. 139), in which the different houses of the planets and their characteristics are written down within a square scheme, which is filled with smaller triangular and square compartments.

140

inc

exp

loc

-

Saturnus jn ariete onder den raey

mees / ter die dit maecten heyt presatius (254)

Vienna, Österreichische Nationalbibliothek, 2818, nr. 10, f. 10va-12ra

- typ astrology  
rhy -  
ms -  
edi -  
lit Huizenga 1997, 368-369
- con The text describes several positions of the planets Saturn, Jupiter, Mars, Venus, and Mercury in relation to the sun and other planets, and the influence of those positions on the weather on earth. E.g. if Mercury is positioned under the sun's rays in the Capricorn, it is always rainy.
- rem The source of the text, or its author, seems to have been one 'presatius' (r. 254). Some of the capitteles from this texts have been used for compiling *Die 100 capitteelen van astronomijen* (rep. nr. 177) (Huizenga 1997, 368).
- 141 *Vanden XII teikenen des hemels*  
inc Wi sullen weten dat aen den he / mel sijn seker teikenen  
exp doot wt comen (42)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 12, f. 12va-13ra
- typ astrology, medical  
rhy -  
ms -  
edi -  
lit Huizenga 1997, 67 and 370
- con Twelve signs of the zodiac are enlisted, along with the body parts which are influenced by those signs: Aries influences the head and every other part; Taurus rules the neck, throat, and nose; Gemini influences the elbows, shoulders, the hands and everything connected to that; Cancer influences the breast, the ribs and everything connected; Leo rules the heart, stomach, milt, lungs, and spine; Virgo the belly, bowels and veins; et cetera. The other signs that are mentioned are the Libra, Sagittarius, Capricorn, Aquarius, and Pisces.
- 142 *Van wesen der XII teikenen*  
inc Sommyge teyken sijn man / lick  
exp wi seggen dat nyet lang / ge en left (62)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 13, f. 13ra-b
- typ astrology  
rhy -  
ms -  
edi -  
lit Huizenga 1997, 370
- con The text describes several characteristics of the zodiacal signs. E.g. Aries, Gemini, Leo, Libra, Sagittarius, and Aquarius are the male sings, the others are female. Taurus, Leo, Scorpio, and Aquarius are lasting, whereas Aries, Cancer, Libra, and Capricorn

are unsteady. Additional characteristics are also given. E.g. Aries, Leo, and Sagittarius are truthful and male. Moreover, ‘predictions’ are given. For instance, if a man is born under a female sign, he will probably not live long. The same goes for a maiden who is born under a male sign.

143 *Vanden seuen planeten*  
inc Het sijn VI planeten Saturnus  
exp Luna js cout ende nat (14)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 14, f. 13va

typ astrology  
rhy -  
ms -  
edi -  
lit Huizenga 1997, 370

con The seven planets are enlisted: Saturn, Jupiter, Mars, the Sun (*sol*), Venus, Mercury, and the Moon (*luna*). All these ‘planets’ are coupled with some basic characteristics: Saturn is cold, dry, hard, and evil; Jupiter is hot, wet, good, and modest; et cetera.

144 *Vanden planeten wat si werken / in elcke maent in kijnderen / gheboerten*  
inc Die een maent van ontfangene  
exp Luna verpor / ret ende ontdoet den mont (47)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 16, f. 13vb-14ra

typ astrology  
rhy -  
ms Gent, UB, 1273, f. 152v-153v  
edi -  
lit Huizenga 1997, 67 and 370-371

con The text lists the first up to and including the tenth month. For each month the text provides some prediction or characterisation for children who are born then. Also, the planet that is strongest during that month is given, since the planets are the cause of the aforementioned predictions or characterisations. E.g. the eighth month is the month of Saturn. Children who are born in that month will not live long, because its nature is forced (*bedwongen*). If the child stays alive it will be crippled or blind, because Saturn hinders and forces.

145 *Vanden wesen der planeten*  
inc Nv merket dat som plane / ten  
exp mande / lick ende metten wijuen wijflick (13)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 17, f. 14ra

typ astrology  
rhy -  
ms -

- edi -  
lit Huizenga 1997, 371
- con The planets are divided in two groups: male and female. Saturn, Jupiter, Mars, and the sun are male. Venus, Mercury, and the moon are female. However, Saturn, Jupiter and the sun are male merely during daytime; at night they are female. Mars and the moon are female during the day, but at night they are male. Venus, however, is always female and Mercury is male for men and female for women.
- 146 *Van merkinge der medecinen*  
inc Ny sullen wy merken jn wat / wilen goet is  
exp hoere wijle eest quaet purgeren / die herssene (29)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 18, f. 14rb
- typ medical, astrology  
rhy -  
ms Gent, UB, 1273, f. 164r-v  
edi -  
lit Huizenga 1997, 371
- con The text teaches the reader when, and specifically during which position of the planets, which medicines can be taken or which medical procedures can be carried out with positive effect, and which should be avoided during that time. The positions of Saturn, Jupiter, Mars, the sun, Venus, Mercury, and the moon are taken into account. E.g. Mars is hot and dry, and therefore equals bile and the loins. But when Mars is ‘strong’, it is a bad idea to purify the bile and loins. Other members can be purified at that time.
- 147 *Van antwoerde te gheuen*  
inc Alsmen wil weten antwoerde te / gheuen  
exp sal sijn jn allen dat hy soect (23)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 19, f. 14rb-va
- typ astrology  
rhy -  
ms -  
edi -  
lit Huizenga 1997, 68 and 371-372
- con If one wishes to answer some of the questions posed (by whom is unclear), one should take into account the signs of the zodiac. A list of these signs – Aries, Taurus, Gemini, Cancer, Virgo, Leo, Scorpio, Libra, Capricorn, Aquarius, Pisces – is given. Each new zodiacal sign is marked with a paraph and the contraction ‘Eest’ (‘is it’). Along with each zodiacal sign actions are described which should or should not be carried out when that zodiacal sign rises in the east. E.g. when Capricorn stands in the east, it is a good time to sail at sea and when Pisces stands in the east one will find profit in everything he seeks to do.

- 148 -  
 inc Nv merket soe wie wille profi / ceren  
 exp wi / le sal hy beiagen werdicheit ende eer (66)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 20, f. 14va-15ra
- typ astrology  
 rhy -  
 ms Gent, UB, 1273, f. 157v-159v  
 edi -  
 lit Huizenga 1997, 372
- con The text is about the moments on which one can or cannot gain advantages (in any way). These moments are the days of the week and the position of Saturn – divided in seven periods (*wijle*) – on those days. E.g., during the first ‘period’ of Saturn on Saturday one will encounter difficulties; during the second period of the same planet on the same day one will change with great effort; during the third period one will have to put up with injustice; during the fourth period one will have to behold attacks from his enemy; during the fifth period one will feel wrath; during the sixth one will suffer detriment; and during the seventh everything will be advantageous for one. Every day of the week is thus divided in seven periods, and each period represents a positive or negative timespan to try and gain advantages through the action described.
- 149.1 *Van siecten te wetene wolck si is*  
 inc Wie wil weten van enen siecken  
 exp vrientscap die / wile daer af (42)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 21, f. 15ra-b
- 149.2 *Als jemont wil weten van enen sie / ke die waerheit der siechede*  
 inc Die wille weten van enen siecken  
 exp sonder jn die wijle van mars vrients / scappe (37)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 32, f. 40ra-b
- typ medical, astrology  
 rhy -  
 ms -  
 edi -  
 lit Huizenga 1997, 68, 372 and 377
- con If one wants to know what kind of disease a sick person has, one has to look at the position of the planets. The sun, Venus, Mercury, the moon, Saturn, Jupiter, and Mars are taken into account. E.g. if someone got sick during the period of Saturn, his sickness comes from bad wine, which was cold, and that cold has gone into all the limbs of the sick person. Also, the sick has a hardened surface (*koecke*) in his body, which makes him sweat. He will heal.
- rem These two are versions of the same texts, although the descriptions in text 149.2 are somewhat more detailed, especially in its description of diseases ‘under’ the sun. In text 149.2 the descriptions of diseases under Venus and Mercury are missing and the moon is called ‘manen’ (moon), whereas in text 149.1 it is called ‘Luna’. The reason this text can be found twice in the codex, is that the texts are part of different

manuscripts within the composite (Huizenga 1997, 68). The manuscript exists of two separate parts which have been written some time apart, but by the same scribe. That this scribe was not an astronomer or medical professional, explains why he did not notice he wrote the same texts down twice sometimes (Huizenga 1997, 285).

150 *Vander kijnder ontfangnisse*

inc Vander naturen der kijnderen

exp een teiken jn die voet ende jn empla (97)

loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 22, f. 15rb-16ra

typ astrology

rhy -

ms -

edi -

lit Huizenga 1997, 372-373

con In the text the characteristics of children who are born under a certain planet are given. The list is structured according to the planets: Saturn, Jupiter, Mars, the sun, Venus, Mercury, and the moon. E.g. someone born ‘under’ Saturn is pale and pallid, he has no beard and little hair. His eyes are small, with a deathlike colour, and he has a though countenance. He is heavy and slow and likes to do evil, he laughs little or not at all, and he is unclean. Also, he is a niggard, a liar, and he likes to wear stinking clothes, et cetera. These kinds of descriptions, both of looks and character, are given for people born under each of the aforementioned planets.

151.1 *His incipiunt artes planetarum* - *om te weten wat / ambocht elck doen sal*

inc Saturnus const is zwaer als te ar / beiden

exp des gelijcx datmen vercoept (38)

loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 23, f. 16ra-b

151.2 *Vanden arten der planeten*

inc Hier heb jc geseit vanden dagen

exp geboerten machmen weten byden / tafelen (23)

loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 68, f. 68va-68vb

typ astrology

rhy -

ms -

edi -

lit Huizenga 1991

Huizenga 1994

Huizenga 1997, 373 and 391

con The texts sum up the trades that people who are born under a certain planet should take up. E.g. Saturn’s art is heavy labour at courts and vineyards; (if one is born) under Mars one can work as a smith, cook, bake, brew, and things like that; under Mercury one can write, read, and study easily, master the Scripture, become a merchant; et cetera. Text 151.1 is somewhat more extensive than 151.2. For instance,

text 151.2 merely states that the moon is connected to animals or being a merchant, whereas text 151.1 states that the moon makes the best marble, is the boss of animals and other folk, and that one born under it carries one's things to sell in many cities and buys honey, oil, figs, and such things which others sell.

152 *Vanden teikenen*

inc Aries heeft vele haers enen crom / men lichaem

exp heeft ronde ogen (52)

loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 24, f. 16rb-va

typ astrology

rhy -

ms Gent, UB, 1273, f. 156v-157v

edi -

lit Huizenga 1997, 373

con The twelve signs of the zodiac are enlisted, and each sign is accompanied by the characteristics that are connected to them; presumably the characteristics of those born under those signs. E.g. Aries has lots of hair, a crooked body and a long face. His eyes are big and dark (*zwaer*) and his neck is small and long; Gemini has a long (or not too short) nose, a wide breast, a good personality, and he might well be a writer; et cetera.

rem This text has similarities with text 78 (rep. nr. 183) in this manuscript.

153 *Vanden vier complexien ende / graden der menschen*

inc Soe wie wil weten die manie / ren

exp moetmen elcken hauwen na sijne / complexien (386)

loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 26, f. 20ra-22va

typ -

rhy medical

ms Brussel, KB, 15.624-41, f. 46r-47r; Den Haag, KB, KA XVI, f. 34r-35r; Den Haag, KB, 76 E 4, f. 31r-32v; Den Haag, KB, KA XXVIII, f. 57r-62v; Den Haag, MMW, 10 D 45, f. 307r-310r

edi Vandewiele 1964 (from the Brussels-manuscript)

Weiler 1989, 173-175 (from the Den Haag, KA XXVIII-manuscript)

lit Huizenga 1997, 374-375

Vandewiele 1964 (about the Brussels-manuscript)

Weiler 1989, 64-70 and 132-139 (about the Den Haag, KA XXVIII-manuscript)

con A description of the four humors and the accompanying characteristics of the people who are of one of the complexions connected to those humors. Every human is of one of the four complexions: sanguine, choleric, melancholic, phlegmatic. These four are all described. The sanguine complexion is called the noblest of the four: it consists of fire and blood. The sanguine person is a big person, who is often well-learned and has a lively nature. He loves to sing, is strong and brave, likes to be with women, is healthy all his life, et cetera. Descriptions of this kind are also given for the three other complexions. The four elements – fire, air, water, and earth – and their accompanying

characteristic are also explained, which enables the text to describe the different kinds of complexions more detailed.

154 *In desen boeck sijn bescreuen die 12 / tekenen vanden hemele ende haer na / men ende haer proprieteiten ende haer / natueren ende sy heyten aldus Aries / Taurus Gemini Cancer Leo Vir / go Libra Scorpius Sagittarius / Capricornus Aquarius Pisces*  
inc Item van desen 12 tekenen sijn  
exp geboren wort sal genoec wynnen (383)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 29, f. 36ra-38vb

typ astrology  
rhy -  
ms -  
edi -  
lit Huizenga 1997, 376

con The text lists the twelve zodiacal signs and describes the characteristics of each sign, of the people who are born under those signs, and the actions that are undertaken under the signs. E.g. the Capricorn is cold and dry. It is a female sign which belongs totally to the night. Its planet is Saturn, its metals is lead. Under this sign it is good to start things, but it is a bad idea to end things. Everyone born under this sign will be judged, and he will have a mark (*teken*) on his knees, or on some other member, or on his forehead. Under the Capricorn it is good to make or collect wine, salt cheese, meat, beans, and linen. It is also good to sell these things with profit. However, it is not good to choose company under this sign, because it would not be durable and the friendship would not last.

155 *Dits die cracht die die mane heeft / in die tekene*  
inc Als die mane js jn ariete dan eest  
exp het is dan gerne doncker weder ende / waterlick (153)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 30, f. 38vb-39vb

typ astrology  
rhy -  
ms Den Haag, KB, KA XXVIII, f. 37r-50v; Brussel, KB, 4260-63, f. 78r-79r  
edi Braekman 1977, 160 (from the Den Haag-manuscript)  
Weiler 1989, 165-170 (from the Den Haag-manuscript)  
lit Huizenga 1997, 376  
Braekman 1977, 153-189 (about the Den Haag-manuscript)  
Leendertz jr. 1897, 129-141 (about the Den Haag-manuscript)  
Weiler 1989, 64-70 and 132-139 (about the Den Haag-manuscript)

con The text is about the influence of the moon on earthly dealings when it is positioned in one of the zodiacal signs. Every time a new position is described, that text-part starts with 'If the moon is in... then is' (*Als die mane js jn ... dan eest*). For instance, if the moon stands in Virgo, it is a good time to marry, travel northwards, start to learn to read, and to talk about and make peace. Also, it is a good time to plant things and weave. But it is not a good time to transport something or to travel from place to place,

nor is it any good to dress in new cloths. It is a cold and troubled (*cout ende turbel*) time, during which it is a bad idea to heal thighs or belly.

156 *Die wil weten wolck tijt dat best / is alle dinck te beghynnen*

inc Die wil weten wolck tijt

exp men ende lachtert als Cancer js jnden / ascendent (23)

loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 31, f. 39vb-40ra

typ astrology, medical

rhy -

ms Linoln, Cathedral Chapter Library, ms. 127, f. 44[r]-45[v]

edi -

lit Huizenga 1997, 377

con If one wants to know at what time to start something, one has to look which planet is rising in the east. If Venus, Jupiter or the moon rises there, it is a good time to hit the road in order to trade or do something else useful. If one wants to go on the road, one has to check which planet stands in the east: if it is Jupiter, Mercury or the moon, everything will go well. If it is Mars or Saturn, with some bravery it will also be useful. If a king, prince or count wants to take the road, he should not do this when Cancers in in ascent.

rem This text is the first in a long row of short texts which give the reader practical advice or predictions based on astrological 'beliefs': the texts show the reader what a thief looks like who broke in when a certain planet could be seen at the sky, or it shows when it is profitable to beleaguer a castle or to find oneself some company, et cetera. The texts before this one in the manuscript often also give these kind of advices and predictions, but this text and the following ones all start with a practical question or situation: should one start something now, which goods will be more or less expensive at what time, what kind of disease does someone have, did a woman commit adultery or not, which route should one choose, et cetera, whereas the former texts were more general, or had the positions of the planets or signs as a starting point. The signs of the zodiac or the position of the planets are used to find answers for these practical matters.

157 *Om bericht van dieuen*

inc Alsmen dy vragen van dieften

exp Ende hy lacht altoes (50)

loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 33, f. 40rb-va

typ astrology

rhy -

ms -

edi -

lit Huizenga 1997, 377-378

con If one wants to know what a thief looks like, one can look at the position of the planets for answers. Presumably, the thief's characteristics are determined by the position of the planets during the time he committed his crime. A description of thieves is given

with the help of the position of several planets/ the periods in which these planets are 'dominant' (in their house). The planets mentioned are the sun, Venus, Mercury, the moon, Saturn, Jupiter, Mars. E.g. a thief who was active during the period of Venus, will have a crooked nose, he will speak sweetly and laughingly. He will have a mark in his appearance as if he has been wounded, and his appearance is full or round: his lower lip will be fuller than his upper lip. Also, his hair is beautiful and he loves courtliness (*hoeshede*).

158 *Dat bericht van keuesdome*

inc Ofmen vraget om een wijf of sy / heuet keuesdoem

exp scande ouerseit onverdiend (10)

loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 34, f. 40va-b

typ astrology

rhy -

ms -

edi -

lit Huizenga 1997, 387

con If one wants to know whether a woman has committed adultery (*keuesdome*), one can again look at the positions of the planets to find out. If it is the period of Mars, Saturn, or Mercury, she has indeed committed adultery. If it is the period of the sun, Jupiter, Venus, or the moon, she has not committed such a thing, but she is accused falsely.

159 *Van steden of castelen*

inc Als die mane js jn ariete js dan / een stede

exp hy en queme nummermeer vte (15)

loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 35, r. 40va

typ astrology

rhy -

ms -

edi -

lit Huizenga 1997, 378

con This text can be used to find out during which of three positions of the moon one should or should not beleaguer or attack a castle, city, or something of the like. If the moon stands in Aries, one can beleaguer or take in a castle, city, or anything else, and it would come to profit soon. If one would be caught by the enemy at this time, one would be freed soon. If the moon is in Cancer, a beleaguered city or gate would not be freed soon. A prisoner would not be freed soon either, but help would come in the long run. If the moon is in Gemini, a prisoner would never be free again. Strangely, the other signs of the zodiac are not mentioned.

160 *Vanden geselscappe*

inc Die wille comen aen geselscappe

exp dingen geluckich sijn ende rijke (28)

loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 36, f. 40vb-41ra

typ astrology

rhy -

ms -

edi -

lit Huizenga 1997, 378

con If one wants to find company or to start anything, he should find out in what sign of the zodiac the moon rises. E.g. if the moon rises in Cancer, discord and spite shall always be in the company, if the moon rises in Libra the company will depart in wrath, if the moon rises in Pisces one shall be happy and rich in all things, et cetera.

161 *Vanden wege te gane*

inc Oftu wils ennigen wech bestaen / te gane

exp armer jn dijn weder keren (31)

loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 37, f. 41ra-b

typ astrology

rhy -

ms -

edi -

lit Huizenga 1997, 379

con If one wants to know which road to travel on, one should find out in which zodiacal sign the moon stands at that time. The signs are not mentioned by name here, but they are numbered from one to twelve. E.g. if the moon is in the first sign of one's body, one should not go anywhere in any way, because one shall come in great fear of one's life. But if the moon stands in the eleventh sign, one should go out because all sorts of luck shall follow him.

162 *Van verduernisse*

inc Die wille weten of ennich dinck / verdueren sal

exp ende scilde ende wapene ende dier gelijke (30)

loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 38, f. 41rb-va

typ astrology

rhy -

ms -

edi -

lit Huizenga 1997, 379

con He who wants to know which things will get more expensive (and which less expensive) within a year, he should find out where a planet stands or rises: if it stands in a certain point (or house) of one of the zodiacal signs, he will know the answer. E.g. if Saturn is in the east, and the planet stands in the first house or the tenth, black cloth, hides, monk's cloth, blue or azure cloth, iron, lead, and all things heavy or black will be very expensive; if Saturn stands in the seventh or fourth house, they will also be

expensive, but less so; when Saturn stands in the sixth, eighth, or twelfth house, all those things will be very cheap; when Saturn stands in the second, fifth, ninth, or eleventh house, those things will be not cheap but nog expensive either. Et cetera.

163 *Vanden 12 huysen ende vanden hoeken*

inc Die werdich steden vanden cirkel sijn

exp ende van stillekijne vianden (77)

loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 39, f. 41va-42ra

typ astrology

rhy -

ms -

edi -

lit Huizenga 1997, 379-380

con The text is about the twelve houses, their characteristics and their influence or meaning in a certain position. First, the houses are named and described in general and in relation to one another. Then all houses are treated individually. E.g. the sixth house is an evil one, because Mars stands in it. It is a house of sickness. The eleventh house is a beautiful house in which Jupiter stands in the sixth aspect: it is a house of happiness and friends and hope. The houses are thus described and in the description it is explained on which worldly aspects – such as sickness, happiness, friendship, and hope – the houses have influence.

rem Text 66 in this manuscript, rep. nr. 181, has the same subject, but is less detailed.

164 *Om te weten van enen kijnde*

inc Om te weten van enen kijnde oft sijn

exp soe en / eest nyet sijne (16)

loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 40, f. 42ra

typ astrology

rhy -

ms -

edi -

lit Huizenga 1997, 380

con One can find out whether a child is one's own or whether it has sprung forth from adultery by consulting the planets. One must know the star under which the child is born: if that star stands in the fourth sign or if it is part of that sign, the child is one's own. If Venus stands in the first or fourth sign, the child is also one's own. But if Venus and Mars stand together in a sign, the child has sprung forth from adultery. If one does not know the child's star, one must look which star is rising now. If it stands in the fifth house or is part of that house. If so, the child is one's own. If Saturn, Cancer, or Mars stand in the fifth house, the child is a bastard.

165 *Hoe die mane loept*

inc Die mane js die nederste planete

- exp jn elck teken 2 jaer ende een half (20)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 42, f. 42rb
- typ astronomy  
 rhy -  
 ms -  
 edi -  
 lit Huizenga 1997, 380
- con The text describes the course of the seven planets by stating what period of time the planets spent within the different signs. E.g. Jupiter spends one year within each sign, and he passes al signs in twelve years. Such descriptions are given for each planet.
- 166 *Vanden vrienden of vianden*  
 inc Saturnus ende Jupiter sijn vrienden  
 exp haer rijsen noch jn haer daelen (24)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 43, f. 42rb-va
- typ astrology  
 rhy -  
 ms -  
 edi -  
 lit Huizenga 1997, 380-381
- con The text describes which planets can ‘get along’ and which planets are opposed (*contrarie*) to each other – or in other words: which are enemies. Saturn and Jupiter are friends, and so are Saturn and Mercury, and Jupiter and the moon. However, the sun is Jupiter’s enemy. Et cetera. Sometimes, it is also explained why certain planets get along or not. For instance, Mercury and Venus are opposed, because Mercury rises in the Virgin and lowers in the Pisces, whereas Venus rises in the Pisces, and lowers in the Virgin. Somewhere in the middle of the text it is added that it is a good time to sell and buy when the moon stands in one of the first six signs, and a bad time to buy and sell when it is in the other signs (from Capricorn to Sagittarius).
- rem The contents of text 55 in this manuscript (rep.nr. 173) is quite similar to this one, although not all combinations of planets – enemies and friends – are the same. E.g. Venus and Mercury are friends in text 55, whereas they are opposed in this text.
- 167.1 *Om te weten [...] Waer sy sijn*  
 inc Of ghy wilt weten jn wat teken js / saturnus  
 exp elck punt he / uet 4 delen (54)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 44, f. 42va-b
- 167.2 -  
 inc Wildy weten jn wat teken dat js / saturnus  
 exp ende elck poente heft 4 delen (53)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 73, f. 73vb-74ra
- typ astronomy

rhy -  
ms -  
edi -  
lit Huizenga 1997, 381 and 393-394

con The texts describe simple formulas which can help one find out in which sign the planets are standing. If one wants to know in which sign Saturn stands, for instance, one should divide the number of years of the world (from its origin or the year zero) by the number of years the revolution of the planet takes (thirty, in Saturn's case). The numbers that remain after using this method can help one determine in what sign the planet is standing. Each time the description of one of these formulas begins, it starts with the words '(Ende) Wildy weten jn wat teken js [planet x]': '(And) If you want to know in which sign [planet x] is'. The content of the texts is almost identical, but the lay-out differs somewhat. Text 167.1 has a heading in two parts 'Om te weten' at the beginning, 'Waer sy sijn' at line 17. The first letter of the line under those 'two' headings are capitals. In text 167.2 each new formula starts with a capital.

168 *Van mars*  
inc Mars is cleyn ende roet ende ontsien / lick  
exp claer soe dat schijnt dat sy sachten / maect (9)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 45, f. 42vb-43ra

typ astrology  
rhy -  
ms -  
edi -  
lit Huizenga 1997, 381

con The text gives very short descriptions of the planets Mars, Jupiter, Mercury, and Venus: Mars is small, red, and fearsome; Jupiter is big and clear of colour; Mercury is even bigger than the aforementioned planets, shady, and clear; Venus is the biggest, very shady, and very clear.

169 -  
inc Het sijn ennige crachten jn die te / kenen  
exp recht tegen haer staende dat bediet / contrarie (26)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 47, f. 44ra

typ astrology  
rhy -  
ms -  
edi -  
lit Huizenga 1997, 382

con About several powers that are at play around the planets, which are called the 'huysen', 'exaltacien', 'triplicijen', 'termine', 'facien'. Their strength is also mentioned: 'huysen' (the planet's house) is the strongest in the aforementioned sequence, 'facien' (the countenance of a planet) the weakest. To explain what exactly

the strength of these powers is, for each power a comparison is made with the strength of a man in a specific worldly situation. E.g. the ‘huys’ is as strong as a man is in his own house and within his domain, and the ‘termine’ is as strong as a man who is amongst his kin.

170 *Vanden verheffene*

inc Dit is genomen vten boecken vanden / ascendente

exp schijn / nen valt vander eenre op die ander (200)

loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 49, f. 44rb-45va

typ astrology

rhy -

ms -

edi -

lit Huizenga 1997, 382

con The text is about the position of the planets. In each case, two planets are taken and their relative position to each other and the consequences for all sorts of dealings on earth of that position is described. The description of the position is given by explaining which planets stand above which (if x is above x then...). E.g. if Venus is above the moon, people will be healthy and happy, but if Venus is above Saturn then people will be unlucky. These kinds of descriptions are also given for Jupiter, Mars, the sun, the moon, Mercury, the head of the dragon (the ascending moon node), the tail of the dragon (the descending moon node), and Saturn.

171 *Hier beghynnet tcapittel vander apli / cacie der planeten dat is van here / opposicie ende opposicie dats te seg / ghen recht teghen ouer dander sijde / vanden hemele staende ende vander / coniunctien*

inc Als venus js geouget met mars

exp ge / stalt hebben tegen haer mans (483)

loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 50, f. 45vb-49ra

typ astrology

rhy -

ms -

edi -

lit Huizenga 1997, 383

con The text describes in which ways the relative position of a planet opposed to or in conversion with another planet influences life on earth. Even the number of degrees in which planets relate to one another is sometimes taken into account. Descriptions are given for several of the relative positions of Jupiter and Saturn, Saturn and Mars, the sun and Saturn, Venus and Saturn, Mercury and Saturn, the moon and Saturn, Mars and Jupiter, the sun and Jupiter, Venus and Jupiter, Mercury and Jupiter, the moon and Jupiter, the sun and Mars, Venus and Mars, Mercury and Mars, the moon and Mars, and Venus and the sun. One example of the kind of influence these positions can have on dealings on earth is the following: if Venus is in conversion with the sun, this will mean that evil and harm will come to pregnant women, and if Venus is in conjunct

with Jupiter women will keep their purity and will have the same good results as men in the works they undertake, et cetera.

- 172 *Vanden aspecten*  
inc Het sijn vier aspecten diemen / aenschijnen heyt  
exp een quade planete eenre goede nyet / en derdt of en ledt (28)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 54, f. 50va
- typ astronomy  
rhy -  
ms Den Haag, KB, KA XVI, f. 30rb-va; Den Haag, KB, 76 E 4, f. 27rb-va  
edi -  
lit Huizenga 1991  
Huizenga 1997, 106-112 and 384  
Panthaleon van Eck-Kampstra 1963-1964 (both Den Haag-manuscripts)  
Jansen-Sieben 1968 (166-131 and 247-252 about 76 E 4; 119-125 and 247-252 about KA XVI)
- con There are four aspects of radiation or ‘shining upon’ (*aenschijnen*): the first is called ‘trinus’ because it shines upon the third part of the heavens, which exists of four signs. This aspect is good, since it means friendship. The second is called ‘quartus’, for it shines the fourth part, in which are three signs. It means evil, but not too evil, for it means small enmity. The third is ‘sextilus’, which shines upon the sixth part: it is the best of all because it means true friendship and good in all things. The fourth, ‘septimus’ or ‘oppositus’, shines upon one half of the heavens: it is evil, for it means enmity and confusion.
- rem This text is also the first part of nr. 4 of this manuscript (f. 1va-2rb), which has not been included in the repertory (Huizenga 2001, 80).
- 173 *Vander vriendscappe*  
inp Men siet oeck dat somme die pla / neten  
exp sijn die zone ende die mane ende mars (26)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 55, f. 50va-b
- typ astrology  
rhy -  
ms Den Haag, KB, KA XVI, f. 30va-b; Den Haag, KB, 76 E 4, f. 27va-b  
edi -  
lit Huizenga 1991  
Huizenga 1997, 106-112 and 385  
Panthaleon van Eck-Kampstra 1963-1964 (both Den Haag-manuscripts)  
Jansen-Sieben 1968 (126-131 and 247-252 about 76 E 4; 119-125 and 247-252 about KA XVI)
- con According to the text some planets are friends and some are enemies, according to their nature. The moon and Venus are both cold and humid, and therefore they are friends. Then a list of the planets and their friends and enemies is given: all planets are Jupiter’s friends, except for Mars; Venus loves al planets, except for Saturn; Saturn’s

- friends are Jupiter and the moon, his enemies are Mars and Venus; all planets hate Mars, except for Venus; the sun's friends are Jupiter and Venus, her enemies are Mercury and the moon; Mercury's friends are Jupiter, Venus, and Saturn; Saturn's friends are the sun, the moon, and Mars.
- rem This text is also the second part of nr. 4 o this manuscript (f. 1va-2rb), which has not been included in the repertory (Huizenga 2001, 80).
- 174 *Vander heren der huysen*  
 inc Die planeten hebben oeck tekenen jn / den hemel  
 exp I werf meerre macht dan of sy daer / wt ware (27)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 56, f. 50vb-51ra
- typ astrology  
 rhy -  
 ms Den Haag, KB, KA XVI, f. 30vb; Den Haag, KB, 76 E 4, f. 27vb  
 edi -  
 lit Huizenga 1991  
 Huizenga 1997, 106-112 and 386  
 Panthaleon van Eck-Kampstra 1963-1964 (both Den Haag-manuscripts)  
 Jansen-Sieben 1968 (126-131 and 247-252 about 76 E 4; 119-125 and 247-252 about KA XVI)
- con The text describes in which positions the several planets have more power. It is also described how much more power they have. There are several positions possible: a planet can stand in its house. That is the sign (of the zodiac) which is the same as its nature. A planet can also stand in its honour (*hare heren*), in which they have somewhat less power. Also, a planet can stand it its 'trypliciteit' (triple-ness). In its house, a planet has five times more power than outside of it, in its honour four times more, in its 'triplicie' three times more. Then two more options, a planet standing in its 'termine' or in its 'facie', are named. In the former it has two times more power than outside it, once in the latter.
- rem This text can also be found as a part of text nr. 5 of the manuscript (f. 2va-b), which is included in the repertory under rep. nr. 137. There, it forms the first part of the text, but here it functions individually (Huizenga 2001, 73 and 80).
- 175 *Van saturnus husen*  
 inc Saturnus heuet 2 husen dat js  
 exp na scriuen hier jnt jerste boeck vander / gewoenten der planeten (31)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 57, f. 51ra-b
- typ astrology  
 rhy -  
 ms Den Haag, KB, KA XVI, f. 31ra; Den Haag, KB, 76 E 4, f. 27vb-28ra  
 edi -  
 lit Huizenga 1991  
 Huizenga 1997, 106-112 and 386  
 Panthaleon van Eck-Kampstra 1963-1964 (both Den Haag-manuscripts)

- Jansen-Sieben 1968 (126-131 and 247-252 about 76 E 4; 119-125 and 247-252 about KA XVI)
- con The text describes which house belongs to which planet. Saturn, for instance, has two houses: Capricorn and Aquarius. His honour is in the twelfth degree of Libra and his dishonour is in the twelfth degree of Aries. A description of the house, honour, and dishonour is given for Saturn, Jupiter, Mars, the sun, Venus, Mercury, and the moon.
- rem The text functions individually here, but also forms the second part of text 5 in this manuscript (rep. nr. 137). See: Huizenga 2001, 73 and 80.
- 176 *Vander natueren vanden 7 planeten*
- inc Saturnus js een planete cout ende / droge
- exp ende vanden donderdage tsnachs oeck / dierste wijle (453)
- loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 58, f. 51rb-54va
- typ astrology
- rhy -
- ms -
- edi -
- lit Huizenga 1997, 109 and 387
- con The text describes the characteristics of each of the seven planets. The place, appearance, nature, and influence of the planets are described. E.g. the sun stands in the fourth circle of the planets; she is the middle of the planets and is therefore called the queen. She burns more than any other planet and is therefore called evil, although she is not as evil as Mars or Saturn. She has a bad influence on starting things, et cetera. Also, the sun is a fire of light, because all light comes from it. Then it is described in which position the sun has most and in which she has least power, and what influence she has in that position.
- 177 *Hier begynnen die 100 capittelen / van astronomijen*
- inc In gods namen Amen wil jck begyn / nen
- exp begynnen te / vriesen seget albumasar / Explicit (501)
- loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 59, f. 54va-57vb
- typ astrology
- rhy -
- ms Den Haag, KB, KA XVI, f. 31ra-33vb; Den Haag, KB, 76 E 4, f. 28ra-30vb
- edi Huizenga 1990, 42-55
- lit Huizenga 1990, 29-42  
Huizenga 1991  
Huizenga 1992  
Huizenga 1997, 106-112 and 386-387  
Panthaleon van Eck-Kampstra 1963-1964 (both Den Haag-manuscripts)  
Jansen-Sieben 1968 (126-131 and 247-252 about 76 E 4; 119-125 and 247-252 about KA XVI)

con The text consists of hundred chapters (*capittelen*) about astronomy. It deals with the characteristics of the planets and the influence of the planets on dealings on earth. It is said this information can also be found in Abraham's book and in many other books. The chapters are basically ground rules for astrology. Some examples are: if a planet stands between two good planets, that planet is like a man in a good place, in which he does not fear another man. If the moon departs from Mercury, it is a good moment to start with sophisticated things. If the moon and Mars are in the third aspect together, it is a good time to drink, hunt, share a deer, buy animals and sent messages wherever one wants. If one wants to sail on water, one should wait until Saturn and the moon are not together anymore, because if they are together one will have to go through great fears or one will drown. If the moon is in an evil aspect, it will take a long time for women to heal from childbirth. Et cetera. Each new subject starts with the word 'Capittel' and the number of that 'chapter', and each subject starts with the position of a specific planet, often in relation with another planet.

178 *Vander schijnten*

inc Omdat wy geseit hebben / vander schijnten

exp jet jugeren wille sal haer dinck jet / doghen (40)

loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 60, f. 57vb-58ra

typ astronomy

rhy -

ms -

edi -

lit Huizenga 1997, 387

con From the text the reader can learn how far every planet shines, and how the light of a planet shines exactly. This knowledge could help one with determining when planets would convert. E.g. Mars' rays shine in eight degrees, whereas those of Mercury shine in seven degrees. The text then closes with an epilogue that an almanac helps to determine the shining and conversion of the planets.

179 *Die planeten te kennen*

inc Nv sal ic v leren hoe ghy die / planeten kennen sult

exp der planeten ende den loep die tussen / beyde js (38)

loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 64, f. 67va-b

typ astronomy

rhy -

ms -

edi -

lit Huizenga 1994, 22

Huizenga 1997, 122 and 390

con The text intends to teach the reader how to recognise the planets – the sun, the moon, Saturn, Jupiter, Mars, Venus, and Mercury – by describing their speed and some characteristics of their appearance. E.g. Venus travels past one sign within thirty days. It looks quite like Jupiter, and it is white and green like copper.

- 180 *Vanden facien*  
 inc Nv suldy weten dat elck van / den 12 tekenen  
 exp den anderen veruolgende (11)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 65, f. 67vb-68ra
- typ astronomy  
 rhy -  
 ms -  
 edi -  
 lit Huizenga 1994, 22-23  
 Huizenga 1997, 122 and 391
- con The text explains what the ‘facien’ are, the countenances. Every one of the twelve signs is divided in three countenances. The first countenance of Aries belongs to Mars, the second to the sun, and the third to Venus. The first countenance of Taurus belongs to Mercury, the second to the moon, the third to Saturn. The first countenance of Gemini belongs to Jupiter, the second to Mars, and so forth (‘and so forth’ is literally stated in the text).
- 181 *Vanden husen der planeten*  
 inc Saturnus heeft 2 husen dierste ca / pricornus  
 exp velle minnen / ende vreden jn die werelt (27)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 66, f. 68ra
- typ astrology  
 rhy -  
 ms -  
 edi -  
 lit Huizenga 1994, 23  
 Huizenga 1997, 122 and 391
- con The text describes the houses of the several planets – Saturn, Jupiter, Mars, the sun, Venus, the moon, and Mercury – in the first eight lines. Then it continues to explain which positions of which planets influence dealings on earth and what that influence is. E.g. if the moon and Saturn stand together, much evil will befall earth; but if Jupiter and the moon stand together, much good will happen.
- 182 -  
 inc Dierste huys is geheiten thuys / des leuens  
 exp ascendent jnt 3 aspect ende jn die vrage (39)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 76, f. 76va-b
- typ astrology  
 rhy -  
 ms -  
 edi -

- lit Huizenga 1997, 395
- con A description of the ten houses and their characteristics. E.g. the third house is a good house, it is the house of the fathers, mothers, maidens, friends, and of change and roads. The moon is happy there. The eighth house is evil and means dying, transitory goods, and it is the house of death and fear and necromancy. Each house is started with a capital and an ordinal number.
- 183 -
- inc Aries maect enen mensche met vele / haers
- exp hy js gerne met vrouwen ende spoelt gerne (59)
- loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 78, f. 90vb-91rb
- typ astrology
- rhy -
- ms -
- edi -
- lit Huizenga 1997, 396
- con The text names the twelve signs of the zodiac and states the characteristics of the people who are born under that sign. For instance, the Gemini has a broad chest, a long neck, a round countenance, a small mouth, much space between the shoulders. His soul is hot, he has a great beard, and he is sanguine.
- 184 -
- inc Aries heet ende droge colorijn heeft oest
- exp Pisces cout ende wack flematicus / heeft noert (21)
- loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 79, f. 91rb-va
- typ astrology
- rhy -
- ms -
- edi -
- lit Huizenga 1997, 396
- con For each sign of the zodiac a short description is given of the humors and the quarters that are connected to it. E.g. Cancer: phlegmatic, cold, humid, north. Virgo: cold, dry, melancholic, south.
- 185 -
- inc Sangwijn / Die sangwijn js heet ende wack daer / om
- exp gerne gewonnen omtrent der middernacht (37)
- loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 80, f. 91va-b
- typ medical
- rhy -
- ms -

- edi -  
lit Huizenga 1997, 396
- con The four humors – sanguine, choleric, melancholic, phlegmatic – are described, according to the theory of humorism. Some of the key characteristics are given, e.g. the sanguine is hot and humid whereas the phlegmatic is cold and wet. Also the appearance and personalities of people ‘belonging to’ one of the four humors is described. For instance, the melancholic is – in addition to being cold and dry – short and thin. Also, he has an ashy colour and is often sad, which causes him to worry often. The west, spring and evening time suit him.
- 186 -  
inc Item Mars ende sol sijn heet ende droge  
exp Item Mercurius deilt haer met allen / die planeten (10)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 81, f. 91vb
- typ astrology  
rhy -  
ms -  
edi -  
lit Huizenga 1997, 396
- con The text describes, very shortly, some basic characteristics of each planet. E.g. Mars and the sun are hot and dry, the moon and Venus are cold and humid, Saturn is cold and dry, Jupiter is hot and humid, and Mercury is a bit of everything.
- 187 -  
inc Vanden leuende water alzoe mijn / raed seyt  
exp men tot allen vier veren vernyet / Quitam essenciam (90)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 85, f. 131ra-v
- typ medical  
rhy -  
ms Brussel, KB II, 10.774 A.L.P. (incunabel), f. a4r-a5r  
edi -  
lit Huizenga 1997, 142 and 399  
Wittop Koning 1976
- con The text describes the medical functions of ‘living water’: brandy (Huizenga 2004, 40). In the text the water is seen as a medicine against all kinds of ailments. Every new function of the water starts with the word ‘Item’; there are thirty-four of these functions in total, although one use (against heavy menstrual bleedings) is written down twice. Quite often the brandy needs to be mixed with another ingredient to work properly. For instance, brandy can help against foul smells from the mouth or stomach, if it is mixed with musket or clove. Other uses of the brandy are: it helps against being sick (in general, apparently) if mixed with camphor; it is good against swellings in the intestines if mixed with seedless raisins; it makes good wine good; et cetera.

- 188 *Om seer borsten te heilen*  
 inc Item siedt wortelen van witten heems / te  
 exp een purgacie van benedictte laxatijf (45)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 89, f. 214ra-b
- typ medical  
 rhy -  
 ms -  
 edi -  
 lit Huizenga 1997, 402
- con The text enlists eight recipes for medicines or remedies for several ailments. Every new remedy starts with the word ‘item’. Some of the remedies help against painful or swollen breasts, one is a medicine for leg wounds, and others are to cleanse the body or seem to help remaining healthy in general. The cures are medicinal baths, letting blood, medicinal herb mixtures, and laxatives.
- 189 *Dit sijn namen vanden dinghen / daer men die siecken mede hanteert etcetera*  
 inc Colerium js datmen jn die ogen  
 exp Als carulli melionis Cucu / meris circubite (181)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 94, f. 250rb-251va
- typ medical  
 rhy -  
 ms Brussel, KB, 4260-63, f. 49r-50r; London, BL, Sloane 345, f. 35v-37r; London, BL, Sloane 764, f. 215v  
 edi Jansen-Sieben and Keil 1971, 129-146 (from the Brussel-manuscript)  
 lit Huizenga 1996  
 Huizenga 1997, 405
- con The text provides a list of all kinds of medical terms. They are mainly ordered alphabetically, although there are some irregularities in that order. Forty-five terms are explained in a very consise manner. The last ‘term’, fennel roots, is a description in the form of another list of plants and roots that are supposed to fall under the term fennel roots (*vencol wortelen*). Some examples of other terms are: corruption (*corrumperen*) is if something becomes infected or decays; humors (*humoren*) are what people are made of; pills (*pillen*) are round things like peas which purge the humors, of which sometimes powders are made; ulcher (*vlcus*) is a surface or hole deep in the skin, which is full and likes to attack the bone, and which is also called ulcher cancer.
- 190 *Hier beghinnen alle die euele hoe / mense noemt in latijnen metten / duytsche*  
 inc Effremer dat is een rede van byn / nen ongetempert  
 exp ende is een vellekijn daer die dar / men jn keren (133)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 97, f. 262ra-263ra
- typ medical  
 rhy -

- ms Amsterdam, UB, 1 G 74, f. 166v-169v; Den Haag, KB, 71 G 60; Paris, Bibliothèque de l' Arsenal, 8216, f. 51r-52r and 58r-v; Tongerlo, AA, hs. 395, f. 60r-V; Utrecht, UB, 1328, f. 99v-101r.
- edi Daems 1967, nr. 96, 152-162 (from the Utrecht-manuscript)
- lit Daems 1967, 44-46  
Huizenga 1996  
Huizenga 1997, 82 and 407-408
- con A list of the Latin names for all kinds of diseases and disorders and a short explanation or definition of those diseases and disorders in Middle Dutch. The list is not in alphabetical order. Examples are: 'Squinancia' is a growth in the throat; 'Emothorica' is a disease where people spit blood; 'Yttericia' is jaundice; 'Dyampne' is if one pees oneself in his sleep; 'Abolcamia' is a growth on the eye; et cetera. Fifty-three terms are enlisted.
- rem This text is also part of the work which is known as the *Boec van medicine in dietsche* (Huizenga 2001, 87). This is the case for more of the texts in the repertory, such as rep. nrs. 194 and 195 (Huizenga 2001, 88).
- 191 *Hier beghint een boeck van meester / scap des latens*
- inc Soe wie wil weten van gerecht / ter
- exp Item des saterdags voer midmorgen / ende te vesper tijt (185)
- loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 99, f. 263vb-265ra
- typ medical
- rhy -
- ms Aachen, SB, 59, f. 41r-48r
- edi Huizenga 1998, 32-57
- lit Huizenga 1997, 83 and 408  
Huizenga 1998
- con The text teaches the reader how to become a master in bloodletting. If one is going to let someone's blood, one should take four things (*punten*) into account: the time, the habit of those who are to be let, the position of the planets, and the strength of the patient. The text then sets out to describe for each of these four things what exactly should be taken into account. Things that should be taken into account with regarding to time are for instance: it should not be too hot or too cold, the moon should not be too old, one should not let blood on certain Saint's days, et cetera. Things to take into account regarding the patient's habits are for example the idea that young people are hot, old people are cold, and that some people have thick blood. Also stated under this point is that some ailments ask for specific veins to be let: the vein in the forehead should be let to stop a head-growth, for instance. The position of the planets and the strength of the patient are also treated in this manner.
- rem This text is the first of a series of texts concerning bloodletting.
- 192 -
- inc Nv mercket van groue bloede ondersceyt
- exp rute ende oliuarum siede te gader ende legt / op die ader (81)
- loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 100, f. 265ra-vb

typ medical  
rhy -  
ms Aachen, SB, 59, f. 41r-48r; Amsterdam, UB, I G 74, f. 160v-162v  
edi Huizenga 1998, 55-57  
lit Huizenga 1997, 83 and 409  
Huizenga 1998

con Several ‘categories’ or conditions of blood are described. From the characteristics/condition of the blood, one can gain information concerning the health of the patient. Blood can for instance be foamy, which points to something being wrong in the chest of the patient; if blood smells sweet and good, it is healthy; blood can be yellow, which points to something being wrong with liver; watery blood points to something being wrong with the humors; et cetera. In conclusion some remarks are made about which veins should be let when, why bloodletting is good, that one whose blood has been let should not sleep too much during the following four days after, and something about the treatment of the wound.

193 *Van coppen te laten*  
inc Die ventosen purgeren cleyne / bloet  
exp te ventosene voer dat drie leden heeft etcetera (93)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 101, f. 265vb-266rb

typ medical  
rhy -  
ms -  
edi Huizenga 1998, 55-57  
lit Huizenga 1997, 83 and 409  
Huizenga 1998

con The text describes several ways to use a ‘ventose’. This is a medical tool with a glass or metal half sphere at the end – a cup (*coppen*) which was used for letting blood. The cup was placed on as small cut in the skin, were it created a vacuum which sucked the patient’s blood to the cut (Huizenga 1997, 83 and 447). First the text describes the places on the patient’s body where the tool could be used. Each placement worked against specific ailments. E.g. placing it under the chin cleanses the teeth, the mouth, the neck, and the head. Twelve of these placements are enlisted. Then the text describes six reasons to use the tool without actually letting blood, e.g. for pulling out the bad humors.

194 *Dit is der kijnder passie inder / wieghen*  
inc Van desen wil ick cortelic tracteren  
exp draget hoert den mannen die bleeck / den vrouwen (70)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 103, f. 268va-269ra

typ medical  
rhy -  
ms Den Haag, KB, 71 G 60; Utrecht, UB, 1328, f. 116v-117v

edi Sudhoff 1919, 218-220 (fragment)  
 Daems 1967, nrs. 179-180, 193-195 (from the Utrecht-manuscript)

lit Daems 1967, 56  
 Huizenga 1997, 86 and 410-411  
 Sudhoff 1919

con The text describes which medicines can be used for ailments and diseases caught by children who are still in their crib; babies. The text starts by describing that the milk the baby drinks should be good. It also describes shortly how one can recognize good milk. After this, thirteen ailments and their cures are described. For instance, if the lips of the child are chapped, an ointment made of plantain, fresh butter, and fresh hen's fat should be smeared on the lips with a soft plume. These kinds of treatments are also described for the other ailments, e.g. dreaming, having gum- or toothache, having worms, et cetera.

195 *Vanden ammen*

inc Vanden voetstersse ofte amen die / sullen wesen jonck  
 exp beste ter borst dat wesen mach (55)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 104, f. 269ra-b

typ medical

rhy -

ms Den Haag, KB, 71 G 60; Utrecht, UB 1328, f. 117v-118r

edi Sudhoff 1919, 220 (fragment)

Daems 1967, nr. 181-182, 195 (from the Utrecht-manuscript)

lit Daems 1967, 56

Huizenga 1997, 86 and 411

Sudhoff 1919

con This text focusses on wet-nurses. First several qualities that a suitable wet-nurse should have are described. These include characteristics concerning appearance – she should have the right colour, large breasts, no freckles, et cetera – and the right feeding pattern. A wet nurse should for instance not eat onion, pepper, food that is too hot, too strong, too sour, et cetera. After this description several milk- and breast related ailments which a wet nurse might get down with are enlisted, along with possible cures for these ailments. For example, if the milk hardens in the breast, one should grind mint and bind this on the breast.

196 *Incipit liber 9 aquarum*

inc Hier wil ic leren te genesen / dat grote euel

exp Nv hebby die IX wateren god heb / des danck / Explicit de aqua (306)

loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 106, f. 275va-277vb

typ medicinal

rhy -

ms Amsterdam, UB, II F 8, f. 62v-63r; Brussel, KB, 4260-63, f. 31r-33v; Brussel, KB, 4260-63, f. 81v-84r; Brussel, KB, IV 958, f. 28r-30r; Brussel, KB, IV 1238, f. 112v-116r; Gent, UB, 1272, f. 136v-155r; Gotha, Landesbibliothek, Cod. chart. 2° nr. 980, f.

- 125r-127r; Den Haag, KB, 76 E 4, f. 25v-26v; Den Haag, KB, KA XVI, f. 28r-29v; Hattem, SM, C 5, 392 and 519-28; London, BL, Sloane 345, f. 62r-65v; Mainz, SB, hs. I 514, f. 172r-v
- edi Braekman and Devolder 1969 (from the Brussel 4260-63-manuscript)  
 Braekman 1970, 179-186, nrs. 347-394 (from the Gent-manuscript)  
 Braekman 1970, 351-356, nrs. 347-377 (from the Den Haag 76 E 4-manuscript)  
 Braekman 1975, 213-241, nrs. 669-782 (from the London-manuscript) and nr. 755-756 (from the Mainz-manuscript)  
 Lindgren 1979, 49-54 (from the Gotha-manuscript)
- lit Huizenga 1997, 85-88 and 412-413  
 Jansen-Sieben 1968, 126-163 and 247-252 (about the Den Haag 76 E 4-manuscript) and 119-125 and 247-252 (about the Den Haag KA XVI-manuscript)  
 Lindgren 1979 (about the Gotha-manuscript)  
 Panthaleon van Eck-Kampstra 1963-1964 (both Den Haag-manuscripts)
- con Nine sorts of water, specifically waters brewed for medical purposes, are described. The text opens with a short prologue, in which it is said that Egidius has written this book in the desert. Also the nine waters were listed: *Aqua philosophorum*, *Aqua dulcedinis oculorum*, *Aqua petralis*, *Aqua jrundinea*, *Aqua lacyda*, *Aqua dealbatum*, *Aqua consummatum*, *Aqua duplicatum*, and *Aqua salnea*. After this prologue the recipe and medicinal use of each type of water is described. Spices, herbs, and plants are usually the ingredients. Apparently it is quite strong stuff, since it works against all kinds of serious ailments. *Aqua consummatum* for instance, can help quiet down all evil humors. Every time new water is described, a paraph is used, followed by the (Latin) name of the specific 'form' of water and the word 'Recipe'.
- 197 *Autumpnus dat is den herfst*  
 inc Als sol gaet jn ariete op sunte gheer / truden dach  
 exp elementen des vuers (43)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 108, f. 280vb-281ra
- typ astrology  
 rhy -  
 ms Den Haag, KA XXVIII, f. 100v-102r; Brussel, KB, IV 1243, f. 200r-v  
 edi Dijk 1993, 110-112 (from the Brussels-manuscript)  
 Jansen-Sieben 1980, 60-61 (from the Den Haag-manuscript)
- lit Dijk 1993 (about the Brussels-manuscript)  
 Huizenga 1997, 91-92 and 414  
 Jansen-Sieben 1980, 58-61 (about the Den Haag-manuscript)
- con The text names the four seasons and their Latin name. For each season, a formula is given to calculate what the weather will be during that period. The calculation is based on the weather on specific Saint's days taking place months before the treated season will begin, and the weather during specific positions of the sun in the zodiacal. The weather on that moment will be the weather of the season that is dealt with. Also, under each season the months and element of that season is given. E.g. March, April, and May are the spring-months, and air the accompanying element.

198 -  
inc Nv hoert wat seget aristoteles  
exp Te comen tot enen goeden eynde Amen (290)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 111, f. 314ra-316ra

typ astrology  
rhy paired  
ms -  
edi -  
lit Huizenga 1997, 417

con The text opens with a prologue. People ask themselves why people are so different, even though they are all made by God. The answer is that everybody is born under a different planet, which influences the nature of each person. Then the seven planets are enlisted: the sun, who makes everything happy; the moon, the lady of the night; Mars, who causes spite; Mercury, who has great power; Jupiter, who has a lot of power; Venus, who is moderate and cold; Saturn, who is bright and brave. After this a list is given of seven 'categories' of people. Every time a new category is described, the sentence is started with 'Men vijnt': one finds. Then the seven planets are connected to those seven categories of people.

199 -  
inc Nv comen hier vier elementen  
exp Soe soude hy gaen jn een hater / Explicit per jo T (97)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 112, f. 316ra-vb

typ medical  
rhy paired  
edi -  
ms -  
lit Huizenga 1997, 418

con The four temperaments are described, in connection to their corresponding elements and the planets. The element belonging with the sanguine is air. The sanguine is wild, likes to commit adultery, et cetera. Moreover, he is born under the sun. Therefore the sanguine is lucky, rich, and blessed. The choleric is made of fire. He also likes to commit adultery and is short-tempered, but he makes friends easily, et cetera. His hair is red. He is freckled, lucky, and born under Jupiter. The phlegmatic is made of water. Therefore he has a pale complexion. He is sick often, wise, et cetera. He is born under the moon. The fourth temperament, the melancholic, is made of earth. He is very sensual, vain, et cetera. He is born under Saturn. Every new complexion/temperament has been given a paragraph sign, followed by an ordinal number.

### ***The Wiesbaden-manuscript***

Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10

Hans Kienhorst and Kees Schepers et al. (eds.), *Het Wiesbadense handschrift. Hs. Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10* (Hilversum: Verloren, 2009).

- 200 *Dits vanden heiligen III coningen*  
inc Jaspar/ O heilich kint vol heylicheden  
exp als god in die heilige drievuldicheden. (27)  
loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. H, f. 25r (text in relation to a miniature of the three biblical kings or magi)
- typ religious  
rhy -  
ms -  
edi -  
lit -
- con The three kings – or magi, or wise men – are named. Under their names their words to the baby Jesus are written, in a short monologue form. In these they also present their gifts to Jesus.
- 201 -  
inc Lesen ende beden ende contem[p]leren  
exp dese III doghen niet sonder verstaen (2)  
loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, 13.1, f. 58rb
- typ didactic, edifying  
rhy -  
ms -  
edi -  
lit -
- con Reading, praying and contemplating are three things that do not bring forth any virtue without understanding.
- rem These text and the following three form a cluster within the manuscript. They are given the same text number by the editors; the texts are numbered 13.1, 13.2, 13.3, and 13.4 (rep. nr. 201-204). All these texts are two-lined proverbs, and all speak of three things which share a characteristic. Texts 14-16 are also proverbs, but 16 is written in Latin, and texts 14 and 15 are four lines long. Moreover text 15 is not a list. Text 14 (rep. nr. 80.2) also describes a number of things which share a characteristics: four.
- 202 -  
inc Scoenheit ende rijcheit ende cracht  
exp sonder wijsheit (3)  
loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. 13.2, f.58rb
- typ moralistic, didactic  
rhy aab  
ms -

- edi -  
lit -
- con Beauty, wisdom and strength are three things that do not have any power without wisdom.
- 203 -  
inc Oetmoet, miltheit ende mate  
exp dese III en doghe niet zonder caritate (2)  
loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. 13.3, f. 58rb
- typ moralistic, didactic  
rhy monorhyme  
ms -  
edi -  
lit -
- con Modesty, mildness and moderation are three things that do not bring forth any virtue without *caritas*.
- 204 -  
inc Ghierijcheit, nijdecheit ende verradenysse  
exp dese III sijn der zielen verdoemenysse (3)  
loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. 13.4, f. 58rb
- typ moralistic, edifying  
rhy paired  
ms -  
edi -  
lit -
- con Avarice, spite, and treacherousness are the three damnations of the soul.
- 205 -  
inc Oetmoedicheit is al vol wijsheden  
exp ende en oerdeel niemende (8)  
loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. 18, f. 59rb
- typ moralistic, didactic  
rhy -  
ms -  
edi -  
lit -
- con Modesty is full of wisdom, patience is full of happiness. Complete trust will never be cheated, complete belief will never be overcome, and complete love requires no recompense. Be clement, know yourself, and judge nobody.

- 206 *Dits die beswaringhe des lidens ons liefs heeren Jhesu Cristi*  
 inc Dierste es dat onse heere van beghinnen sijns levens bekende die bitter/heit sijnre doot  
 exp arme mensche, te stade comen / moete. Amen. (20)  
 loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. 21, f. 59va-b
- typ edifying, religious  
 rhy -  
 ms - (same title but different content: Gent, UB, 1353, f. 74-75; Brussel, KB 20105, f. 61r-62v)  
 edi -  
 lit -
- con The text describes nine points that aggravated the suffering of Christ: all his life Christ knew about the bitterness of his death, Christ's noble and tender nature, the scornful way in which he died, he was killed by those he trusted most, he was killed out of great spite and they twisted all the truths they heard from him, he had no hope of any protection or shelter, he knew his mother and pupils were also in great sadness, he was betrayed and sold by one of his pupils, and lastly he knew that many people who would call themselves Christians would take no notice of his death. Each new point begins with an ordinal number.
- 207 -  
 inc Vier dinghen sijn die god en gheenen mensche openbaert om IIII / poynte wille  
 exp die mensche bliven sal in godliken vreesen etc. (12)  
 loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. 24, f. 60rb
- typ edifying  
 rhy -  
 ms -  
 edi -  
 lit -
- con The text is about four things (*poynte*) that God keeps hidden from all people. The first is whether one is or is not in God's grace or whether he has God's friendship or not: therefore people should always be modest. The second is that no one ever knows another's conscience: therefore one should not ever judge another but oneself. The third is the time of one's death: therefore one should be always ready for it. The fourth is the time of the last Day of Judgement: therefore one should always live in fear of God. Every new point starts with an ordinal, on a new line, after a small stretch of blank space after within the text field (like a modern tab).
- 208 *Van IIII lichten*  
 inc Onse heere seget: Wandelt inden lichte, op dat ghi kindre blijft des / lichts  
 exp daer omme soeken si/ dat licht der deemsterheden. (103)  
 loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. 44, f. 117ra-118ra

typ edifying  
rhy -  
ms -  
edi -  
lit -

con The text opens with a quotation – somewhat altered – from John 12:36. It can be translated as follows: walk in the light, so that thou can remain children of the light. The text then lists four lights: the light of nature, the light of grace, the light of belief and the light of glory. Then those four lights are described and/or explained. E.g. in the light of nature all knowledge of scholarship, craft, writing, and trade can be understood. And with this light one can bring forth one of these ‘arts’ greatly, if one has the right intentions. If one gets proud because of it, he will be damned by these arts, just like Lucifer. The light of glory is described most extensively. The description of each of the four lights starts with a ‘tab’ again, and an ordinal number.

209 -  
inc Die mensche die onsen heere ontfaet met sonderlingher begherten  
exp Des helpe ons die goede Jhesus. Amen, amen (9)  
loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr.53, f. 123vb

typ edifying  
rhy -  
ms -  
edi -  
lit -

con The text names the Seven Beatitudes, which those who receive Christ with exceptional eagerness will be given by Christ: they will be given sweet cooling of the heat of their flesh, they will not long for worldly pleasures, they will know of sin, they will be made drunk of love (*minne*), their souls will be strengthened, their souls will be made in the likeness of Christ’s soul, they want to take in everything they bring or find.

210 *Dit zijn de VII gaven vanden heleghe gheest*  
inc Die eerste es die vreesse gods [...]  
exp Dat / sevende es saechede. Deo gracias. (3)  
loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. 54, f. 124ra

typ edifying  
rhy -  
ms -  
edi -  
lit -

con A list of the Seven Gifts of the Holy Spirit: the first is fear of god, the second is prudence (*raed*: practical knowledge), the third is knowledge (*const*), the fourth is wisdom, the fifth is gentleness, the sixth is mildness, and the seventh is

permissiveness (*saechede*). The ordinal number as translated here are also part of the text, and after each gift a full stop-mark is written.

- 211 -  
inc Onse heere spreect in der ewangelie: Die sondecht inden heleghen / gheest  
exp sinen besten / niet en ontblive. Segt amen alle de ghene diet horen. Amen, amen. (186)  
loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. 55, f. 124ra-125vb
- typ religious, edifying  
rhy -  
ms -  
edi -  
lit -
- con The text deals with sins against the Holy Ghost, which are connected with the Seven Gifts of the Holy Ghost. In a short introduction it is said that the Lords says in the Gospel that sins against the Holy Ghost cannot be forgiven. Then these sins are described quite extensively. Each new sin starts with an ordinal number (the first sin, the second, et cetera) and on a new line. The sins are: sinning in providence; being envious of grace; killing good will, words or work; sinning in God's mercy; being ungrateful; being impatient (*onverduldichede*); and despairing. In explaining what these sins are, and why they are sins against the Holy Ghost, subdivisions in points are made. For instance, despair is a sin against the Holy Ghost, which is proved with three arguments (*dit prouve wi met III redene*): and then the three points are explained. Each sin is thus explained with three subdivisions; only the sixth sin – impatience – is explained with two things (*dinghen*). Then it is stated that although these sins are unforgivable, there is a medicine against them: the Seven Gifts of the Holy Ghost. These are then described, less extensively than the sins, and no subdivisions are made (except for the third gift, compassion, which is said to be a virtue for oneself and for one's fellow-Christian). These descriptions also all start with an ordinal number and on a new line. The text then closes with a sort of epilogue in which it is stated that the seven sins against the Holy Ghost can be forgiven, even if the Lord said they could not, and an explanation for this is given.
- 212 *Van IIII punten van oetmoedicheden*  
inc Om dies wille dat die doghet van oemoedicheden so nootdorstich es  
exp Die moet ons verleenen god ee / welijc ghebenedijt. Amen, amen. (79)  
loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. 59, f. 135rb- vb
- typ edifying  
rhy -  
ms -  
edi -  
lit -
- con Because the virtue of modesty (*die doghet van oemoedicheden*) is absolutely needed for anyone to gain a spot in heaven, four things (*pointen*) are described that will make someone a good, true person. Firstly, one should acknowledge God as the creator and

beginning of all things. From him all good in us comes, and thus we should exclude pride and arrogance from ourselves. Secondly, one should always commemorate Christ and his death: he humbly suffered a horrible death in order to save our souls and to give us an example. Thirdly, one should know oneself clearly. One should know what he can and cannot do, and blood is the beginning, middle and end of one's life. Fourthly, one should honour and his fellow Christian and accept him as he is. To every description one or more citations from the Bible are added.

213 *Dit sijn IIII poenten daer die mensche in doolt*

inc Dat yerste point es hope van langhe te levne.

exp Dat vierde es niet te vreesene / tfonnesse ons heeren (5)

loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. 63, f. 140vb

typ edifying

rhy -

ms -

edi -

lit -

con The text describes four digressions people make. The first is that they hope to live long. The second error is the thought that God will easily forgive their sins. Thirdly, people do not weigh their sins nor do they overthink how and why those sins occurred. The fourth error is that people do not fear the God's judgement.

214 *Dits sente Pauwels leere*

inc Sente Pauwels seget: Sijt dat ghi scint ofte scijnt dat ghi sijt.

exp Legt / die af, dats ons raet. (48)

loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. 67, f. 141va-142rb

typ edifying

rhy -

ms -

edi -

lit -

con A description of Saint Paul's teachings, based on seven 'tests' that one can do in order to find out whether he is a godly person or whether he only seems to be such a person. Firstly a person should know himself, secondly his words and works should be received from or given to God's spirit, thirdly he should speak clearly (*sine woerde vallen ja ende neen*), fourthly he should confess about spiritual matters – because all matters of flesh can be traced back to spiritual once. The fifth point is that one should be able to distinguish the spirit of the human, the enemy, the angels, and God. The sixth point is that one should focus on the inner/ spiritual self, not the outside world. The seventh and last point is that people should be able to distinguish between knowledge (*verstannesse*) and understanding (*bekennesse*). To these seven points it is added that one should know if one is a natural (someone who has put away all anger) or unnatural person (someone who still is full of anger); one should strive to be a natural person. Each new point starts with an ordinal and on a new line.

215 *Dit sijn de zevene woerde die onse lieve heere Jhesus sprac aen den / heileghen cruyce*  
 inc Also die vroetscap van den vader gherecht was aen den cruyce ende in  
 exp pater noster bidden voer den ghenen die dit voers / cine brochte. Amen, amen (84)  
 loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. 68 , f. 142rb- 137va (during  
 the binding process some quires have been interchanged, hence the deviating folio-  
 numbers)

typ edifying  
 rhy -  
 ms -  
 edi -  
 lit -

con The Seven Words from the Cross are described and explained in this text. The first  
 words, ‘Father, forgive those who pain me, for they do not know what they are doing,  
 are said to be the reason the opening words of the *pater noster* are what they are. Then  
 the second word, ‘Woman, see here your child’ to Mary and ‘John, see here your  
 mother’ to John, are described and explained. These words and the third one – spoken  
 to the thief – are needed for everyone who wants to go to heaven. So the other four  
 words are also mentioned and explained, and sometimes advice is given about how  
 one can live accordingly to Christ’s words.

rem The following text in the manuscript (rep. nr. 216) is also a description of the Seven  
 Words from the Cross, only much shorter; it is much more a bare list.

216 -  
 inc Ons heere Jhesus sprac VII woerde aen den helegghen cruce.  
 exp Dat verbiet ons onsuy / verhede (11)  
 loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr.69, f. 137vb

typ edifying  
 rhy -  
 ms -  
 edi -  
 lit -

con A list of the Seven Words from the Cross, connected with a lesson that can be learned  
 from those words. Firstly, Father, forgive those who hurt me, for they do not know  
 what they are doing: this means modesty. Secondly, today you shall be with me in  
 paradise: this forbids us crossness. Thirdly, woman, see here your child: this means we  
 have to keep peace with our fellow-Christians. Fourthly, I am thirsty: this means we  
 should wish for the salvation of our fellow-Christians. Fifthly, father, why have you  
 left me; this forbids us slackness (*traechede*). Sixthly, it is done: this forbids us  
 gluttony. Lastly, father I command you my spirit: this forbids us impurity.

217 -  
 inc Dit es de leeringhe dien Jhesus Christus, onse lieve heere god, leerde si / nen apostelen

exp Die dese leeringhe wel hilde, hi ware seker hemelrichs. (58)  
loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr.70, f. 137vb-138vb

typ edifying  
rhy -  
ms -  
edi -  
lit -

con The Eight Beatitudes of Christ are described in the text: blessed are those who are poor in spirit, for paradise is theirs; blessed are the kind-hearted, for all of earth is theirs; blessed are those who mourn for Christ, for they will be comforted; blessed are those who hunger and thirst after justice, for they will be satisfied by it; blessed are the compassionate, for God will have mercy on them; blessed are the pure-hearted, for they will see God; blessed are the peaceful, for they will be called God's children; blessed are those who suffer for the sake of justice, for they will receive justice in heaven. Each of the beatitudes is explained and a group of people which function as examples of the said virtue are mentioned. E.g. the last beatitude: those who suffer for the sake of justice. This beatitude is linked with the martyrs. They are so full of love that neither life nor death can separate them from God. This virtue springs from the seven other beatitudes. Each beatitude starts with an ordinal number and on a new line.

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# Register: manuscripts

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- 1.1 -  
inc Die een stat wel willen regeren  
exp Dit es den gheminen wech tot gode (23)  
loc Amsterdam, Universiteitsbibliotheek (UvA), I A 24 I, p. 20, nr. 3

## *The Jan Phillipsz.-manuscript*

- 2 -  
inc Mensch wes op dijn hoede Altoes  
exp O edel mensch dese leere wel vest (26)  
loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 50, f. 21v
- 3 *Nota*  
inc Op dat gy sijt Int eynd verblijt  
exp Soe hoert ende lijt Swijcht ende strijt (2)  
loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 52, f. 22r
- 4 -  
inc Doet wel die wile dat ghi leeft  
exp Want sich die doot coemt al onuerhoet (24)  
loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 53, f. 22v
- 5 -  
inc Abel was die vrouwe mijn  
exp Est wonder dat icse mynne mit trouwen (30)  
loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr.54, f. 23r-v
- 6 N  
inc Vrient van trouwen . Troest van vrouwen  
exp Die mach wel scriuen / Van sorghen vry (3)  
loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr.55, f. 23v
- 7 -  
inc Een wijf die ghift die biet haer eer  
exp Die en sal nemen noch geuen (4)  
loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 66, f. 26v-27r
- 8 -  
inc Sunt adam ons eerste vader  
exp Wie sel dan onbedroghen bliuen (4)  
loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 67, f. 27r
- 9 -  
inc Ionghe luyde worden riue bedroghen

- exp Die hem scoen pelliert toghen (4)  
loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 71, f. 27r
- 10 -
- inc Die gherne dobbelt ende drinct  
exp Cruus noch munt en sel hy behouwen (4)  
loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 72, f. 27v
- 11 -
- inc Die niet en wint noch niet en heeft  
exp Mi heeft wonder waer hijt haelt (4)  
loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 74, f. 27v
- 12 -
- inc Alre wijsheyt fundament  
exp Ende dicwijl ydel glorie soeken (4)  
loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 79, f. 28r
- 13 -
- inc Al is een machtich ende hoge gedaen  
exp Want ouerdaet en was nie goed (4)  
loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 83, f. 28r
- 14 -
- inc Een scoen man hoghe geboren  
exp Het is scade dat hij leuet (4)  
loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 84, f. 28v
- 15 -
- inc Een lants heere sonder genaden  
exp Dit sijn drie duuels op aertrijc (4)  
loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 85, f. 28v
- 16 -
- inc Tymor dei gheen quaet en doet  
exp Die werelt . ende altois op gode rust (8)  
loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 109, f. 54r
- 17 -
- inc Van lusten heb ik een weynich gedicht  
exp Die scheyn jc jv wt grondiger mynnen (54)  
loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 115, f. 66r-v
- 18 -
- inc Almogende god wair es nv tleuen  
exp Verleen ons enen saligen vrede (40)  
loc Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 117, f. 69r-v

### *The Song-manuscript Berlin*

- 19 -  
inc Wat doech gheloeff sonder werc,  
exp Dits al verloren arbeit. (13)  
loc Berlin, Staatsbibliothek zu Berlin – Preußischer Kulturbesitz, germ. oct. 190, nr. 110, f. 82v
- 20.1 -  
inc Biecht sonder rouwe,  
exp dits al verloren arbeit (4)  
loc Berlin, Staatsbibliothek zu Berlin – Preußischer Kulturbesitz, germ. oct. 190, nr. 111, f. 82v.
- 21 -  
inc Swijch ende lijt ende houti cleyn ende reyn,  
exp Dit int zwighen is ghemeyn. (3)  
loc Berlin, Staatsbibliothek zu Berlin – Preußischer Kulturbesitz, germ. oct. 190, nr. 225.2, f. 174r
- 22 -  
inc Veycheblaeden. Hontston. Dusent blaeden. Keeskebluyt. Anys. Wortelen.  
exp (1)  
loc Berlin, Staatsbibliothek zu Berlin – Preußischer Kulturbesitz, germ. oct. 190, nr. 237, f. 184v

### *The Geraardsbergen-manuscript*

- 1.2 *Te scriuene vp der stadt huus*  
inc Die eene stadt willen regieren  
exp Want hi emmer steruen moet (20)  
loc Brussel, KB, 837-845, nr. 23, f. 112v-113r
- 23.1 *Vele wijsheden*  
inc Scoene seden sonder ouermoet  
exp mach wel heeten een wijs man (12)  
loc Brussel, KB, 837-845, nr. 8, f. 105r
- 23.2 *Van goeden zeden*  
inc Schoene seden sonder ouermoet  
exp Mach wel heeten een wijs man (12)  
loc Brussel, KB, 837-845, nr. 24, f. 113r
- 24 *Vele daesheden*  
inc Grote houerde ende oeghen moet  
exp Brinct den meneghen jnden jndre (12)  
loc Brussel, KB, 837-845, nr. 9, f. 105r-105v
- 25 *Virtuut van wine*  
inc Den besten dranc die ic kinne

- exp De liede spotten vp de strate (8)  
loc Brussel, KB, 837-845, nr. 10, f. 105v
- 26 *De duecht vanden wine*  
inc Ic segghe dat goeden wijn zekerlike  
exp Daerne dinglen met sanghe louen (18)  
loc Brussel, KB, 837-845, nr. 11, f. 105v-106r
- 27 *Van eener dosinen verkeertheden*  
inc Prelate die gode niet en ontsien  
exp Dats een dossine die selden bediden (14)  
loc Brussel, KB, 837-845, nr. 12, f. 106r
- 28 *De properheden vanden steden van vlaendren*  
inc Heeren van ghendt  
exp Dus hebben wij vlaendren jnt ronde (59)  
loc Brussel, KB, 837-845, nr. 24, f. 106r-107v
- 29.1 *Van dinghen die selden gheschien*  
inc Ic beghinne mijn ghedicht aldus  
exp Maer al te selden sijn si ghesien (90)  
loc Brussel, KB, 837-845, nr. 14, f.107v-109r
- 30 *Regement rual*  
inc Twee werf – tsiaers laten  
exp Twee werf – sdaechs heten (4)  
loc Brussel, KB, 837-845, nr. 18, f. 110v
- 31 *De properheden van perden*  
inc Schoene van borste – ghelijc den vrouwen  
exp Cort – steert niet van hare maer van beene ende vleessche (24)  
loc Brussel, KB, 837-845, nr. 19, f. 111r-v
- 32 *Van v ghenouchten*  
inc Ghenouchte van – neuen baerde – duert eenen dach  
exp Ghenouchte van – schoenen house – duert altoes (5)  
loc Brussel, KB, 837-845, nr.21, f. 111v
- 33 *Vers vanden vier winden*  
inc Suut nothus oest eurus zepirus west  
exp flat boreas noert (2)  
loc Brussel, KB, 837-845, nr. 27, f. 113v.
- 34 *Vander messen*  
inc Augustinus ait missa septem tibi confert. panem  
exp Dat hi ons dinc ten besten keere (25)  
loc Brussel, KB, 837-845, nr. 47, 116r-116
- 35 *Noch vander messen*  
inc Sente gregorius seit dat alsmen messe doet so werder

- exp jn dit leuen ende bliscap in toecommende leuen (26)  
loc Brussel, KB, 837-845, nr. 48, f. 116v-117r
- 36 *Sente gregoris seit dat elc wijs mensche es schul / dich te merckene de vier dinghen hier naer volghende*  
inc Waer hi es jn keytiuicheden  
exp Waer hi sijn sal jn tvonnesse (4)  
loc Brussel, KB, 837-845, nr. 49, f. 117r
- 37 *Vander messen*  
inc Sente augustijn jnden bouc der stad gods verclaert  
exp sterft vp dien dach es wel weert datmen graue vp / tghewijde (12)  
loc Brussel, KB, 837-845, nr. 50, f. 117v
- 38 *Hier naer volghen v vterlike dinghen/ ende teekene der rechter minnen.*  
inc Eerst datmen scuwet in alle ghewercken menscheliken / lof  
exp sy in de beieghentheden naer den exemple van job (6)  
loc Brussel, KB, 837-845, nr. 51, f. 117v
- 39 *Vanden IIII principalen duechden gheheeten / cardinale*  
inc Voorsienicheit – doet – wedersegghen tgeent dat deert  
exp De – juuste – verwaert – hem schuldig es (16)  
loc Brussel, KB, 837-845, nr. 53, f. 118r
- 40 *Vanden VII wercken van ontfaermicheden*  
inc Eerst de weerelike datmen spise de hongherege dander es  
exp ziele ghi die gode ghenouchelic sijn (84)  
loc Brussel, KB, 837-845, nr. 55, f. 118v-120r
- 41 *Dit mach elc mensche seggen van hem seluen*  
inc Ic wille leuen maer ic moe steruen  
exp Doe ic wel so mac hic leuen (4)  
loc Brussel, KB, 837-845, nr. 56, f. 120r
- 42 *Gheestelike operatien ende vertroeste vulmaect confort*  
inc Noyt en deerde my ontrouwe van mensche  
exp le / uene niet gheraken en can (21)  
loc Brussel, KB, 837-845, nr. 59, f. 124v-125r
- 43 -  
inc Ware wolf ratte mus duel d – oet  
exp So en ware hont pape noch catte n – oet (2)  
loc Brussel, KB, 837-845, nr. 60, f. 125r.
- 44 -  
inc Lantloepers scriuers machmen gheloeuen  
exp Dat beuint men jnden fijn (8)  
loc Brussel, KB, 837-845, nr. 62, f. 125r

- 45 -  
 inc By drien – jaren – duert – den thuun  
 exp By drien – kemels – duert – den weerelt (10)  
 loc Brussel, KB, 837-845, nr. 65, f. 125v
- 46 *Hier naer volghen de properheden vanden / viere complexien ghedicht bi pieteren den  
 brant / jnt jaer XIII<sup>e</sup> ende XXXIII*  
 inc De fleurnatique hi es eerst cout  
 exp Dits sijn natuere wie daer na vraecht (100)  
 loc Brussel, KB, 837-845, nr. 83, f. 159r-160v

### *The Van Hulthem-manuscript*

- 1.3 -  
 inc Die ene stat wilt regeren  
 exp Daer soe steet die stat in vresen (18)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.24, f. 137va-b
- 1.4 *Hoemen ene stat sal regeren*  
 inc Die ene stat willen regeren  
 exp Want hi emmer steruen moet (20)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 189, f. 188rb-va
- 20.2 -  
 inc Minne sonder trouwe  
 exp Dats al verloren arbeit (4)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr.148.16, f. 137rb
- 23.3 *Dit sijn notabelen*  
 inc Een scoen wesen sonder ouermoet  
 exp Die men selden bedien (30)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 47.1, f. 51ra-b
- 29.2 *Van dinghen die selden gheschien*  
 inc Ic beghinne mijn ghedichte al dus  
 exp Maer selden soe sijn sie ghesien (79)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 70, f. 64va-65ra
- 47 *Onsen sonden*  
 inc Ic sondich mensche ic come te ghe / naden  
 exp vader ende den sone ende den heileghen / gheest Amen (30)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 10, f. 24va-vb
- 48 *Die VII ghetiden van onsen here*  
 inc O here doer dat bitter liden  
 exp Wilt mijn ziele ten oerdeel behouwen / Amen (65)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 22, f. 32vb-33ra
- 49 *De VII ghetiden noch*

- inc Te mettentide / Ic hore die metten ane slaen  
exp Die god in hoger minnen suerde (60)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 33, f. 41vb-42rb
- 50 *Die drie coninghen*  
inc Den jersten coninc / Salich kint vol heilicheden  
exp Here dat ghi god ende mensche sijt (24)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 37, f. 43vb-44ra
- 51 -  
inc Gherechtich lans here ende goet  
exp Den lande . ende oec den omme saten (10)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 47.2, f. 51rb
- 52 *Ene tafelronde*  
inc Wat manne die sijns liues es goet  
exp Oec mach hi hopen goeder minnen (64)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 54, f. 55rb-va
- 53 *XX poente dat een mensche / onfeet metten sakermene*  
inc Dit sijn XX poente die tsakerment  
exp vander zielen scheden moet (63)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 60, f. 58va-b
- 54 *Die heileghe X ghebode*  
inc Tien gheboden sijn die god onse / here moysesse gaf  
exp eens anders onredelike te begherne (82)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 61, f. 59ra-b
- 55 *Die VII hoeft sonden*  
inc Seuene sonden sijn daer alle de / sonden ave comen  
exp sal hi gods hulde vercrighen (56)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 62, f. 59va-b
- 56 *Dese poente moet een here al / hebben die sijn lant regeren sal / ende daer na werken  
vroech ende spade / oche hi verliest die goeds / ghenade*  
inc Here te sine en es gheen spel  
exp Gode hulpe ons allen tenen goeden liue (205)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 92, f. 76rb-77rb
- 57 *Dit sijn die VII waerde die / ons here ane den cruce sprac*  
inc Here jhesus cristus alsoe waerlike  
exp Die nv noch nemmermeer en mach vergaen / Amen Amen Amen (125)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 104, f. 85va-86rb
- 58 *Noch de VII ghetiden / van onsen here*  
inc God om uwe ghenadicheit  
exp Ende in mijn herte gheduere / Amen (65)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 105, f. 86va-b

- 59 -  
inc Vele suchten  
exp Van minnen al (6)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.37, f. 88rb
- 60 -  
inc Een man mechtech  
exp Dats een duuel op ertrijc (4)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.40, f. 88va
- 61 -  
inc Wat doech een here al sonder ere  
exp Die de werelt scanden maken (8)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.50, f. 88vb
- 62 -  
inc Die een pert heeft dat qualijc gheet  
exp Die man die leeft selden sonder doghen (4)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.51, f. 88vb
- 63 -  
inc Ontfermech gherechttech wettech ende milde  
exp Ende hi souder hemelrike Ane winnen (4)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.87, f. 89va
- 64 -  
inc Wintersche nachte  
exp Verkeren dicke ende menech fulde (4)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.126, f. 90va
- 65 -  
inc Quist water O. quist water  
exp Al abelheit mach men aen v merken (8)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.132, f. 90vb
- 66 -  
inc Daer twee hanen sijn in een huus  
exp Dat huus steet selden sonder kijf (4)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.134, f. 90vb
- 67 -  
inc Grote welde plompt den sin  
exp Daer die welde niet op en ghijst (4)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.140, f. 91ra
- 68 -  
inc Het comt gherne al  
exp Dat wetic wale (6)  
loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.177, f. 92rb

- 69 -  
 inc In noet in anxte in pine  
 exp Ende maectse van al vri (6)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.189, f. 92vb
- 70 -  
 inc Lijf eer minnen  
 exp Een man sonderlinghen (6)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.208, f. 93va
- 71 -  
 inc Ghelijc dat trect  
 exp Als hi dit kint (6)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.209, f. 93va
- 72 -  
 inc Doer grote vroude  
 exp Dicke eerment weet (6)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.212, f. 93va
- 73 -  
 inc Een siet dicke ghescien  
 exp An meneghe voer sijn doet (6)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.214, f. 93vb
- 74 -  
 inc Dat prisc sere  
 exp Altoes doen . den vroeden (6)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.216, f. 93vb
- 75 -  
 inc Heren cnapen  
 exp Waer ment hem doet (6)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.220, f. 93vb-94ra
- 76 -  
 inc Van papen van bien ende van scapen  
 exp Daer af soudemen altoes rapen (2)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.231, f. 94rb
- 77 -  
 inc Nonnen minne beghinen tonghe  
 exp Besciten meneghen op eertrike (4)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 108.233, f. 94rb
- 78 -  
 inc Vier grote loene daelmoesen heeft  
 exp Hi heeft dese IIII sekerlike (6)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.3, f. 136vb

- 79 -  
 inc Wetli hoe de werelt staet  
 exp Trect mi vore ic sette v achter (4)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.13, f. 137rb
- 80.1 -  
 inc Nijt vrese minne ende miede  
 exp Daer si hen seluen met onteren (4)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.18, f. 137rb-va
- 81 -  
 inc Visscheren weueren tolnaren mede  
 exp Nochtan werden si selden rike (6)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.22, f. 137va
- 82 -  
 inc Die niet en can ende niet en wilt leren  
 exp Wijst desen daer men sotte vraecht (4)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.31, f. 138ra
- 83 -  
 inc Die scalken knechten licht gheloeft  
 exp Sijn rike en mach niet sijn ghestede (9)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.39, f. 138va
- 84 -  
 inc Die hem verlaet op joncheit  
 exp Als die doot comt diet al versleet (9)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.41, f. 138va
- 85 -  
 inc Die wille wachtem voer den wijn  
 exp Dit brinct drunkenscap al in (9)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.43, f. 138vb
- 86 -  
 inc Dobbelsteene ende vrouwen minne  
 exp Die wille hi sijs op sine hoede (9)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.44, f. 138vb
- 87 -  
 inc Lisemuschs seit al oppenbaer  
 exp Want si comt vte soe quaden gronde (6)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.45, f. 138vb
- 88 -  
 inc Het drincken si C hen seluen doot  
 exp Ende bode der doot wildijt bekinnen (8)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.46, f. 138vb

- 89 -  
 inc Vier dinghen sijn op ertrike  
 exp Na ene wonderlijc maniere (10)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.50, f. 139ra
- 90 -  
 inc Drie dinghen sijn dat wet wel  
 exp Van selker macht else elc heuet (6)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.51, f. 139ra
- 91 -  
 inc Vondic enen yseren [h]oet  
 exp Ic soudse hueren dat verstaet (8)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.55, f. 139rb
- 92 -  
 inc Die doot lieue van lieue sceedt  
 exp Ghelijc een die scaex speelt (4)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.94, f. 140rb
- 93 -  
 inc Coenheit edelheit houescheit joecht  
 exp Wine moeten daer wi verdienen varen (4)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr.148.96, f. 140va
- 94 -  
 inc Wijn reine versch ende goet  
 exp Die maect saen de liede out (4)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr.148.99, f. 140va
- 95 -  
 inc Ghenade ende ontfermecheit  
 exp Ons allen wel in staden staet (4)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.101, f. 140va
- 96 -  
 inc Tfi den melden fi den goeden  
 exp Sonder die ghelt moghen gheuen (4)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.120, f. 141ra
- 97 -  
 inc Die niet en can noch en weet  
 exp Dat hem es nakende ermoede zware (4)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.129, f. 141rb
- 98 -  
 inc Vrouwen die scaerlakn draghen  
 exp Hier sta ic op ende gape (4)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.133, f. 141rb

- 99 -  
 inc Men gheeft nv niement tsine  
 exp Ten heeft in dinde enen nepe (4)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.136, f. 141va
- 100 -  
 inc Alse mi een nonne biedt den mont  
 exp Noch ghewonnen noch verloren (8)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.138, f. 141va
- 101 -  
 inc Orsse speren scilt helm ende sweert  
 exp Hem ane dese v geleit (4)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.150, f. 141vb
- 102 -  
 inc Die vroede man zorghet sere  
 exp Entie ghierегhe om ghewinne (4)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.151, f. 141vb
- 103 *Nisius*  
 inc Int hoeren leit wijsheit groet  
 exp Siet ment selden effen staen (8)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.172, f. 142vb
- 104 *Placencius*  
 inc Ghierecheit heuet haer beroemt  
 exp Verloes wijsheit haren ganc (8)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.192, f. 144ra
- 105 *Appina*  
 inc Een ghetrouwe raet ende een drechtech  
 exp Benemt wel doen ende minne (12)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.201, f. 144va-b
- 106 *Galienus*  
 inc Hets sotheit dat men verre gaet  
 exp En sal nemen noch weder gheuen (8)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.213, f. 145rb-va
- 107 *Purdentius*  
 inc Die niet en can no leren beghint  
 exp Enen anderen doetise nemmermere (8)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.217, f. 145va-b
- 108 *Aristoteles*  
 inc Een mensche die wel can verdraghen  
 exp Leeft in eren eest wijf of man (6)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 148.223, f. 146ra

- 109 *Dit sijn voghel sproexkene*  
 inc Den aer / Here gheeft eren riken gauge  
 exp Die es tallen dinghen quaet / Nota (29)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 157, f. 152va-153rb
- 110 *Van wel connen te helene*  
 inc Helen es ene edel doecht  
 exp God gheeft hem goet in alre stont (32)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 177, f. 182ra
- 111 *Vanden onderschede tusschen der / nature ende der gratien*  
 inc Dat segghen ons die lerer der / heileger kerken  
 exp es dat onder scheid der natueren / ende der gratien (71)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 178, f. 182rb-va
- 112 *Hoe miede valscheit ende nijt / die werelt verkeren*  
 inc Wat hulpen vele nuwer woert  
 exp Dat hi bouen nature beclijft (80)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 181, f. 183vb-184ra
- 113 *Van tien poenten van minnen*  
 inc In tien poenten machmen bekinnen  
 exp Openbaer lude ende stille (28)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 182, f. 184rb
- 114 *Dbedieden vanden / VII euwen*  
 inc Ghelijc die dach sijts ghewes  
 exp Ende in die helle dier ghelike (56)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr.183, f. 184va-b
- 115 *Alderande prouerbien vanden / wisen salomone*  
 inc Die beste vroetscap die ic vinde  
 exp Die liede bespottenen achter straten (168)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 188, f. 187rb-188rb
- 116 *Aghangalanra vicesimus octavus*  
 inc Rike seldi seker sijn dat belouen di die planeten  
 exp Beghere godlike dinghen god salse di onnen / Nota (31)  
 loc Brussel, Koninklijke Bibliotheek van België, 15.589-623, nr. 200, f. 196r

### *Manuscript-Heraut Beyereren*

- 117 -  
 inc Uan dier tijt dat was Adam.  
 exp Wast XXXIII iair min noch me (20)  
 loc Den Haag, Koninklijke Bibliotheek 131 G 37, nr. 10, f. 25va-b
- 118 -  
 inc Die soonste van buten dit scrijft dares

exp Ende Pertocluse sijn gheselle (4)  
loc Den Haag, Koninklijke Bibliotheek 131 G 37, nr. 19, f. 30va

119 -  
inc Aetchilles was scoon ende wel gedaen  
exp Ende zere begheerde hi den zeghe (18)  
loc Den Haag, Koninklijke Bibliotheek 131 G 37, nr. 21, f. 30va-b

### *The Hartebok-manuscript*

/

### *The Gaesdonck treatise-manuscript*

- 120 *Een vrijnt gods*  
inc Item soe wie wille wesen / een wtuercaren gods vrijnt  
exp Hi verlaet alle synnen ende volgde der mynnen Amen (40)  
loc Olim hs. Gaesdonck, Collegium Augustinianum, ms. 16, nr. 8, f. 76r-v
- 121 *Van / drie eygenschappen der schouwender / zielen. di wt enen leuende gront coe / men daer wij gode mede geenicht sijn / bauen reden ende oeffeninge van doech / den*  
inc Een puer / insien. zuyuer / van geest.  
exp hoe / ge trappe in onsen hemelschen grade. (83)  
loc Olim hs. Gaesdonck, Collegium Augustinianum, ms. 16, nr. 10, f. 105r-107r
- 122 *Van drie punten daer dat vol / maecte schouwende leuen in / geoeffent wort in drien wijzen. / Wt Ruysbroeck Nota bene.*  
inc Dat volmaecte / schouwende leuen / wort geoeffent  
exp die god voer / sien heft in ewicheit Amen (126)  
loc Olim hs. Gaesdonck, Collegium Augustinianum, ms. 16, nr. 12, f. 114v -118r
- 123 *Hoe / wij enen voertganck doen sullen / Doer vier sunderlinge eygenschappen / diemen god toeleyt. Wt Tauleri*  
inc Hoe wael god een / lutter wesen is  
exp ons god helpen ende / brengen moet Amen Nota bene. (107)  
loc Olim hs. Gaesdonck, Collegium Augustinianum, ms. 16, nr. 14, f. 121v-124r
- 124 -  
inc O mensche gedenckt dijns doots  
exp dat / is van allen boecken het slot. (6)  
loc Olim hs. Gaesdonck, Collegium Augustinianum, ms. 16, nr. 28, f. 195r-v

### *The Comburg-manuscript*

- 125 *Dit sijn die VIII salicheden*  
inc Achte zalicheden sijn die onse  
exp bedi hemel/riike es hare (30)

- loc Stuttgart, Württembergische Landesbibliothek, Cod. poet. et phil. 2°22, nr. III.3, f. 176ra
- 126 *Dit zijn VI punten van onzen heere*  
 inc Dit zijn VI punten van onsen/ heere  
 exp mi mesdaen heeft om / die minne gods (20)  
 loc Stuttgart, Württembergische Landesbibliothek, Cod. poet. et phil. 2°22, nr. III.4, f. 176ra-b
- 127 *Die VI banden*  
 inc Dit zijn VI banden van pe / nitencien  
 exp so mach hijs van gode loen ontfaen (31)  
 loc Stuttgart, Württembergische Landesbibliothek, Cod. poet. et phil. 2°22, nr. III. 5, f. 176rb
- 128 *Dit zijn die VII woorden*  
 inc Dit zijn die VII woorden / die ihesus kerst sprac inden / cruce  
 exp heere in dinen / handen beuelic minen gheest. Amen (42)  
 loc Stuttgart, Württembergische Landesbibliothek, Cod. poet. et phil. 2°22, nr. III.7, f. 176vb- 177ra
- 129 *Aldus suldi leuen ende te gode / hebt hu aldus*  
 inc Gheloeft van gode al dat / die heilighe kerke  
 exp Daer omme penset nacht ende dach (49)  
 loc Stuttgart, Württembergische Landesbibliothek, Cod. poet. et phil. 2°22, nr. III.9, f. 177va- b
- 130 *Tote hu seluen hebt hu aldus*  
 inc Nemet die noot van hu/ wen lichame  
 exp Peinst waer ghi / sijt ende waer ghi behoert (17)  
 loc Stuttgart, Württembergische Landesbibliothek, Cod. poet. et phil. 2°22, nr. III.10, f. 177vb-178ra
- 131 *Tote anderen lieden hebt hu aldus*  
 inc Doet goet die noot hebben  
 exp Want ghi hebt / altoes hu ende voer hu (18)  
 loc Stuttgart, Württembergische Landesbibliothek, Cod. poet. et phil. 2°22, nr. III.11, f. 178ra
- 132 -  
 inc Een goet mensche begheer / de te wetene  
 exp hebben ja bouen alle dinghen / life Amen (72)  
 loc Stuttgart, Württembergische Landesbibliothek, Cod. poet. et phil. 2°22, nr. III.12, f. 178rb-va
- 133 -  
 inc O mensche ghedinct in alre tijt  
 exp Ende dat die doot comt onuerhoet (6)  
 loc Stuttgart, Württembergische Landesbibliothek, Cod. poet. et phil. 2°22, nr. III.13, f. 178va

134 *Van den XII wel dienenden cnapen*  
inc Men seghet van boden die wel dienen  
exp Die weldoet dat gheenen wisch hute steken / nota (179)  
loc Stuttgart, Württembergische Landesbibliothek, Cod. poet. et phil. 2°22, nr. IV.9, f. 231rb-232rb

### *The Saint Gertrude-manuscript Tübingen*

135 *Hier nae volghet een oefeninghe mede tot / waerachtige vrede te comen*  
inc Twaer haest ghenoech ghelesen  
exp Dit ist daert al an leit (52)  
loc Tübingen, Universitätsbibliothek, Me.IV.3, nr. 4, f. 60r-61r

136 *Hoe men vercreghen vreed houden mach*  
inc In desen staet ghepresen  
exp Om god mit sijn ghebeed (52)  
loc Tübingen, Universitätsbibliothek, Me.IV.3, nr. 5, f. 61r-62r

### *The Viennese Artes-manuscript*

137 *De maiestate planetarum et / eius domorum*  
inc Die planeten hebben oeck teke / nen  
exp jn figueren lichtelijken (53)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 5, f. 2rb-vb

138 *Van aspecten ende ghewoenten der manen*  
inc Nv wil jc seggen van aspecten / ende vander gewoenten die  
exp die vre van mars of saturnij (420)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 6, f. 2vb-5va

139 -  
inc Dat ierste huys is thuys des / leuens  
exp bonden stocken ende verdroeuende (51)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 7, f. 5va-b

140 -  
inc Saturnus jn ariete onder den raey  
exp mees / ter die dit maecten heyt presatius (254)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 10, f. 10va-12ra

141 *Vanden XII teikenen des hemels*  
inc Wi sullen weten dat aen den he / mel sijn seker teikenen  
exp doot wt comen (42)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 12, f. 12va-13ra

142 *Van wesen der XII teikenen*  
inc Sommyge teyken sijn man / lick

- exp wi seggen dat nyet lang / ge en left (62)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 13, f. 13ra-b
- 143 *Vanden seuen planeten*  
inc Het sijn VI planeten Saturnus  
exp Luna js cout ende nat (14)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 14, f. 13va
- 144 *Vanden planeten wat si werken / in elcke maent in kijnderen / gheboerten*  
inc Die een maent van ontfangene  
exp Luna verpor / ret ende ontdoet den mont (47)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 16, f. 13vb-14ra
- 145 *Vanden wesen der planeten*  
inc Nv merket dat som plane / ten  
exp mande / lick ende metten wijuen wijflick (13)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 17, f. 14ra
- 146 *Van merkinge der medecinen*  
inc Ny sullen wy merken jn wat / wilen goet is  
exp hoere wijle eest quaet purgeren / die herssene (29)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 18, f. 14rb
- 147 *Van antwoerde te gheuen*  
inc Alsmen wil weten antwoerde te / gheuen  
exp sal sijn jn allen dat hy soect (23)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 19, f. 14rb-va
- 148 -  
inc Nv merket soe wie wille profi / ceren  
exp wi / le sal hy beiagen werdicheit ende eer (66)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 20, f. 14va-15ra
- 149.1 *Van siecten te wetene wolck si is*  
inc Wie wil weten van enen siecken  
exp vrientscap die / wile daer af (42)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 21, f. 15ra-b
- 149.2 *Als jemont wil weten van enen sie / ke die waerheit der siechede*  
inc Die wille weten van enen siecken  
exp sonder jn die wijle van mars vrients / scappe (37)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 32, f. 40ra-b
- 150 *Vander kijnder ontfangenisse*  
inc Vander naturen der kijnderen  
exp een teiken jn die voet ende jn empla (97)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 22, f. 15rb-16ra
- 151.1 *His incipiunt artes planetarum* - *om te weten wat / ambocht elck doen sal*  
inc Saturnus const is zwaer als te ar / beiden

- exp des gelijcx datmen vercoept (38)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 23, f. 16ra-b
- 151.2 *Vanden arten der planeten*  
inc Hier heb jc geseit vanden dagen  
exp geboerten machmen weten byden / tafelen (23)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 68, f. 68va-68vb
- 152 *Vanden teikenen*  
inc Aries heeft vele haers enen crom / men lichaem  
exp heeft ronde ogen (52)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 24, f. 16rb-va
- 153 *Vanden vier complexien ende / graden der menschen*  
inc Soe wie wil weten die manie / ren  
exp moetmen elcken hauwen na sijnre / complexien (386)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 26, f. 20ra-22va
- 154 *In desen boeck sijn bescreuen die 12 / tekenen vanden hemele ende haer na / men ende haer proprieteiten ende haer / natueren ende sy heyten aldus Aries / Taurus Gemini Cancer Leo Vir / go Libra Scorpius Sagittarius / Capricornus Aquarius Pisces*  
inc Item van desen 12 tekenen sijn  
exp geboren wort sal genoec wynnen (383)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 29, f. 36ra-38vb
- 155 *Dits die cracht die die mane heeft / in die tekene*  
inc Als die mane js jn ariete dan eest  
exp het is dan gerne doncker weder ende / waterlick (153)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 30, f. 38vb-39vb
- 156 *Die wil weten wolck tijt dat best / is alle dinck te beghynnen*  
inc Die wil weten wolck tijt  
exp men ende lachtert als Cancer js jnden / ascendent (23)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 31, f. 39vb-40ra
- 157 *Om bericht van dieuen*  
inc Alsmen dy vragen van dieften  
exp Ende hy licht altoes (50)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 33, f. 40rb-va
- 159 *Van steden of castelen*  
inc Als die mane js jn ariete js dan / een stede  
exp hy en queme nummermeer vte (15)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 35, r. 40va
- 160 *Vanden geselscappe*  
inc Die wille comen aen geselscappe  
exp dingen geluckich sijn ende rijke (28)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 36, f. 40vb-41ra

- 161 *Vanden wege te gane*  
 inc Oftu wils ennigen wech bestaen / te gane  
 exp armer jn dijn weder keren (31)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 37, f. 41ra-b
- 162 *Van verduernisse*  
 inc Die wille weten of ennich dinck / verdueren sal  
 exp ende scilde ende wapene ende dier gelijke (30)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 38, f. 41rb-va
- 163 *Vanden 12 huysen ende vanden hoeken*  
 inc Die werdich steden vanden cirkel sijn  
 exp ende van stillekijne vianden (77)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 39, f. 41va-42ra
- 164 *Om te weten van enen kijnde*  
 inc Om te weten van enen kijnde oft sijn  
 exp soe en / eest nyet sijne (16)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 40, f. 42ra
- 165 *Hoe die mane loept*  
 inc Die mane js die nederste planete  
 exp jn elck teken 2 jaer ende een half (20)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 42, f. 42rb
- 166 *Vanden vrienden of vianden*  
 inc Saturnus ende Jupiter sijn vrienden  
 exp haer rijsen noch jn haer daelen (24)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 43, f. 42rb-va
- 167.1 *Om te weten [...] Waer sy sijn*  
 inc Of ghy wilt weten jn wat teken js / saturnus  
 exp elck punt he / uet 4 delen (54)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 44, f. 42va-b
- 167.2 -  
 inc Wildy weten jn wat teken dat js / saturnus  
 exp ende elck poente heft 4 delen (53)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 73, f. 73vb-74ra
- 168 *Van mars*  
 inc Mars is cleyn ende roet ende ontsien / lick  
 exp claer soe dat schijnt dat sy sachten / maect (9)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 45, f. 42vb-43ra
- 169 -  
 inc Het sijn ennige crachten jn die te / kenen  
 exp recht tegen haer staende dat bediet / contrarie (26)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 47, f. 44ra

- 170 *Vanden verheffene*  
 inc Dit is genomen vten boecken vanden / ascendente  
 exp schijn / nen valt vander eenre op die ander (200)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 49, f. 44rb-45va
- 171 *Hier beghynnet tcapittel vander apli / cacie der planeten dat is van here / opposicie ende opposicie dats te seg / ghen recht teghen ouer dander sijde / vanden hemele staende ende vander / coniunctien*  
 inc Als venus js geouget met mars  
 exp ge / stalt hebben tegen haer mans (483)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 50, f. 45vb-49ra
- 172 *Vanden aspecten*  
 inc Het sijn vier aspecten diemen / aenschijnen heyt  
 exp een quade planete eenre goede nyet / en derdt of en ledt (28)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 54, f. 50va
- 173 *Vander vriendscappe*  
 inp Men siet oeck dat somme die pla / neten  
 exp sijn die zone ende die mane ende mars (26)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 55, f. 50va-b
- 174 *Vander heren der huysen*  
 inc Die planeten hebben oeck tekenen jn / den hemel  
 exp I werf meerre macht dan of sy daer / wt ware (27)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 56, f. 50vb-51ra
- 175 *Van saturnus husen*  
 inc Saturnus heuet 2 husen dat js  
 exp na scriuen hier jnt jerste boeck vander / gewoenten der planeten (31)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 57, f. 51ra-b
- 176 *Vander natueren vanden 7 planeten*  
 inc Saturnus js een planete cout ende / droge  
 exp ende vanden donderdage tsnachs oeck / dierste wijle (453)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 58, f. 51rb-54va
- 177 *Hier begynnen die 100 capittelen / van astronomijen*  
 inc In gods namen Amen wil jck begyn / nen  
 exp begynnen te / vriesen seget albumasar / Explicit (501)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 59, f. 54va-57vb
- 178 *Vander schijnten*  
 inc Omdat wy geseit hebben / vander schijnten  
 exp jet jugeren wille sal haer dinck jet / doghen (40)  
 loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 60, f. 57vb-58ra
- 179 *Die planeten te kennen*  
 inc Nv sal ic v leren hoe ghy die / planeten kennen sult

- exp der planeten ende den loep die tussen / beyde js (38)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 64, f. 67va-b
- 180 *Vanden facien*  
inc Nv suldy weten dat elck van / den 12 tekenen  
exp den anderen veruolgende (11)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 65, f. 67vb-68ra
- 181 *Vanden husen der planeten*  
inc Saturnus heeft 2 husen dierste ca / pricornus  
exp velle minnen / ende vreden jn die werelt (27)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 66, f. 68ra
- 182 -  
inc Dierste huys is geheiten thuys / des leuens  
exp ascendent jnt 3 aspect ende jn die vrage (39)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 76, f. 76va-b
- 183 -  
inc Aries maect enen mensche met vele / haers  
exp hy js gerne met vrouwen ende spoelt gerne (59)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 78, f. 90vb-91rb
- 184 -  
inc Aries heet ende droge colorijn heeft oest  
exp Pisces cout ende wack flematicus / heeft noert (21)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 79, f. 91rb-va
- 185 -  
inc Sangwijn / Die sangwijn js heet ende wack daer / om  
exp gerne gewonnen omtrent der middernacht (37)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 80, f. 91va-b
- 186 -  
inc Item Mars ende sol sijn heet ende droge  
exp Item Mercurius deilt haer met allen / die planeten (10)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 81, f. 91vb
- 187 -  
inc Vanden leuende water alzoemijn / raed seyt  
exp men tot allen vier veren vernyet / Quitam essenciam (90)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 85, f. 131ra-v
- 188 *Om seer borsten te heilen*  
inc Item siedt wortelen van witten heems / te  
exp een purgacie van benedecte laxatijf (45)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 89, f. 214ra-b
- 189 *Dit sijn namen vanden dinghen / daer men die siecken mede hanteert etcetera*  
inc Colerium js datmen jn die ogen

- exp Als carulli melionis Cucu / meris circubite (181)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 94, f. 250rb-251va
- 190 *Hier beghinnen alle die euele hoe / mense noemt in latijnen metten / duytsche*  
inc Effremer dat is een rede van byn / nen ongetempert  
exp ende is een vellekijn daer die dar / men jn keren (133)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 97, f. 262ra-263ra
- 191 *Hier beghint een boeck van meester / scap des latens*  
inc Soe wie wil weten van gerecht / ter  
exp Item des saterdags voer midmorgen / ende te vesper tijt (185)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 99, f. 263vb-265ra
- 192 -  
inc Nv mercket van groue bloede ondersceyt  
exp rute ende oliuarum siede te gader ende legt / op die ader (81)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 100, f. 265ra-vb
- 193 *Van coppen te laten*  
inc Die ventosen purgeren cleyne / bloet  
exp te ventosene voer dat drie leden heeft etcetera (93)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 101, f. 265vb-266rb
- 194 *Dit is der kijnder passie inder / wieghen*  
inc Van desen wil ick cortelic tracteren  
exp draget hoert den mannen die bleeck / den vrouwen (70)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 103, f. 268va-269ra
- 195 *Vanden ammen*  
inc Vanden voetstersse ofte amen die / sullen wesen jonck  
exp beste ter borst dat wesen mach (55)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 104, f. 269ra-b
- 196 *Incipit liber 9 aquarum*  
inc Hier wil ic leren te genesen / dat grote euel  
exp Nv hebby die IX wateren god heb / des danck / Explicit de aqua (306)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 106, f. 275va-277vb
- 197 *Autumpnus dat is den herfst*  
inc Als sol gaet jn ariete op sunte gheer / truden dach  
exp elementen des vuers (43)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 108, f. 280vb-281ra
- 198 -  
inc Nv hoert wat seget aristoteles  
exp Te comen tot enen goeden eynde Amen (290)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 111, f. 314ra-316ra
- 199 -  
inc Nv comen hier vier elementen

exp Soe soude hy gaen jn een hater / Explicit per jo T (97)  
loc Vienna, Österreichische Nationalbibliothek, 2818, nr. 112, f. 316ra-vb

### *The Wiesbaden-manuscript*

20.3 -  
inc Biechte sonder rouwe  
exp als die scriftuere seit (5).  
loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. 50, f. 120vb

80.2 -  
inc Nijt, vrese, minne ende miede  
exp daer si hem selven bi onteren (4)  
loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. 14, f. 58rb

200 *Dits vanden heiligen III coningen*  
inc Jaspar/ O heilich kint vol heylicheden  
exp als god in die heilige drievuldicheden. (27)  
loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. H, f. 25r (text in relation to a miniature of the three biblical kings or magi)

201 -  
inc Lesen ende beden ende contem[p]leren  
exp dese III doghen niet sonder verstaen (2)  
loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, 13.1, f. 58rb

202 -  
inc Scoenheit ende rijcheit ende cracht  
exp sonder wijsheit (3)  
loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. 13.2, f. 58rb

203 -  
inc Oetmoet, miltheit ende mate  
exp dese III en doghe niet zonder caritate (2)  
loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. 13.3, f. 58rb

204 -  
inc Ghierijcheit, nijdecheit ende verradenysse  
exp dese III sijn der zielen verdoemenysse (3)  
loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. 13.4, f. 58rb

205 -  
inc Oetmoedicheit is al vol wijsheden  
exp ende en oerdeel niemende (8)  
loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. 18, f. 59rb

206 *Dits die beswaringhe des lidens ons liefs heeren Jhesu Cristi*  
inc Dierste es dat onse heere van beghinnen sijns levens bekende die bitter/heit sijnre doot  
exp arme mensche, te stade comen / moete. Amen. (20)

- loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. 21, f. 59va-b
- 207 -
- inc Vier dinghen sijn die god en gheenen mensche openbaert om IIII / poynte wille  
exp die mensche bliven sal in godliken vreesen etc. (12)  
loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. 24, f. 60rb
- 208 *Van IIII lichten*
- inc Onse heere seget: Wandelt inden lichte, op dat ghi kindre blijft des / lichts  
exp daer omme soeken si/ dat licht der deemsterheden. (103)  
loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. 44, f. 117ra-118ra
- 209 -
- inc Die mensche die onsen heere ontfaet met sonderlingher begherten  
exp Des helpe ons die goede Jhesus. Amen, amen (9)  
loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr.53, f. 123vb
- 210 *Dit sijn de VII gaven vanden helegghen gheest*
- inc Die eerste es die vreesse gods [...]  
exp Dat / sevende es saechede. Deo gracias. (3)  
loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. 54, f. 124ra
- 211 -
- inc Onse heere spreect in der ewangelie: Die sondecht inden helegghen / gheest  
exp sinen besten / niet en ontblive. Segt amen alle de ghene diet horen. Amen, amen. (186)  
loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. 55, f. 124ra-125vb
- 212 *Van IIII punten van oetmoedicheden*
- inc Om dies wille dat die doghet van oetmoedicheden so nootdorstich es  
exp Die moet ons verleenen god ee / welijc ghebenedijt. Amen, amen. (79)  
loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. 59, f. 135rb- vb
- 213 *Dit sijn IIII poenten daer die mensche in doolt*
- inc Dat yerste point es hope van langhe te levne.  
exp Dat vierde es niet te vreesene / tfonnesse ons heeren (5)  
loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. 63, f. 140vb
- 214 *Dits sente Pauwels leere*
- inc Sente Pauwels seget: Sijt dat ghi scint ofte scijnt dat ghi sijt.  
exp Legt / die af, dats ons raet. (48)  
loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. 67, f. 141va-142rb
- 215 *Dit sijn de zevene woerde die onse lieve heere Jhesus sprac aen den / heileghen cruyce*
- inc Also die vroetscap van den vader gherecht was aen den cruyce ende in  
exp pater noster bidden voer den ghenen die dit voers / cine brochte. Amen, amen (84)  
loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr. 68 , f. 142rb- 137va
- 216 -
- inc Ons heere Jhesus sprac VII woerde aen den helegghen cruce.  
exp Dat verbiet ons onsuy / verhede (11)

loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr.69, f. 137vb

217 -

inc Dit es de leeringhe dien Jhesus Christus, onse lieve heere god, leerde si / nen apostelen

exp Die dese leeringhe wel hilde, hi ware seker hemelrichs. (58)

loc Wiesbaden, Hessisches Hauptstaatsarchiv, 3004 B 10, nr.70, f. 137vb-138vb

## Registers: headings or incipits

Here the headings (or titles) or, in case a text has not been given such a heading in the manuscript, the incipits of the repertory-texts are listed in alphabetical order. Roman numerals are treated as letters. After the heading or the incipit the repertory number is given. The headings and incipits are spelled in the same manner as in the repertory: the spelling and punctuation of the editions has been copied, except for the slash: the / is only used to indicate the end of a line in the manuscript. If this symbol was used by the medieval scribe, it has not been copied into the repertory or to this register. Also, abbreviations as solved by the *MVN*-editors are followed, but not indicated here. Lastly, double capitals (for instance if an initial is followed by a capital in the manuscript) are not indicated. Merely the first one is copied into the repertory and register.

- Abel was die vrouwe mijn – 5  
Aetchilles was soon ende wel gedaen – 119  
*Aghangalanra vicesimus octavus* – 116  
Al is een machtich ende hoge gedaen – 13  
*Alderande prouerbien vanden / wisen salomone* – 115  
*Aldus suldi leuen ende te gode / hebt hu aldus* – 129  
Almogende god wair es nv tleuen – 18  
Alre wijsheyt fundament – 12  
*Als jemont wil weten van enen sie / ke die waerheit der siechede* – 149.2  
Else mi een nonne biedt den mont – 100  
*Appina* – 105  
Aries heet ende droge colorijn heeft oest – 184  
Aries maect enen mensche met vele / haers – 183  
*Aristoteles* – 108  
*Autumpnus dat is den herfst* – 197
- Biecht sonder rouwe – 20.1  
Biechte sonder rouwe – 20.2  
By drien – jaren – duert – den thuun – 45
- Coenheit edelheit houescheit joecht – 93
- Daer twee hanen sijn in een huus – 66  
Dat ierste huys is thuy des / leuens – 139  
Dat prisc sere – 74  
*Dbedieden vanden / VII euwen* – 114  
*De duecht vanden wine* – 26  
*De maiestate planetarum et / eius domorum* – 137  
*De properheden van perden* – 31  
*De properheden vanden steden van vlaendren* – 28  
*De VII ghetiden noch* – 49  
*Dese poente moet een here al / hebben die sijn lant regeren sal / ende daer na werken vroech ende spade / oche hi verliest die goeds / ghenade* – 56  
Die doot lieue van lieue sceedt – 92  
*Die drie coninghen* – 50  
Die een pert heeft dat qualijc gheet – 62

Die een stat wel willen regeren – 1.1  
 Die ene stat wilt regeren – 1.3  
 Die gherne dobbelt ende drinct – 10  
*Die heileghe X ghebode* – 54  
 Die hem verlaet op joncheit – 84  
 Die mensche die onsen heere ontfaet met sonderlingher begherten – 209  
 Die niet en can ende niet en wilt leren – 82  
 Die niet en can noch en weet – 97  
 Die niet en wint noch niet en heeft – 11  
*Die planeten te kennen* – 179  
 Die scalken knechten licht gheloeft – 83  
 Die scoonste van buten dit scrijft dares – 118  
*Die VI banden* – 127  
*Die VII ghetiden van onsen here* – 48  
*Die VII hoeft sonden* – 55  
 Die vroede man zorghet sere – 102  
*Die wil weten wolck tijt dat best / is alle dinck te beghynnen* – 156  
 Die wille wachtem voer den wijn – 85  
 Dierste huys is geheiten thuys / des leuens – 182  
 Dit es de leeringhe dien Jhesus Christus, onse lieve heere god, leerde si / nen apostelen – 217  
*Dit is der kijnder passie inder / wieghen* – 194  
*Dit mach elc mensche seggen van hem seluen* – 41  
*Dit sijn III poenten daer die mensche in dolt* – 213  
*Dit sijn namen vanden dinghen / daer men die siecken mede hanteert etcetera* – 189  
*Dit sijn die VII waerde die / ons here ane den cruce sprac* – 57  
*Dit sijn die VIII salicheden* – 125  
*Dit sijn de zevene woerde die onse lieve heere Jhesus sprac aen den / heileghen cruyce* – 215  
*Dit sijn notabelen* – 23.3  
*Dit sijn voghel sproexkene* – 109  
*Dit sijn de VII gaven vanden helegghen gheest* – 210  
*Dit sijn die VII woorden* – 128  
*Dit sijn VI pointen van onzen heere* – 126  
*Dits die beswaringhe des lidens ons liefs heeren Jhesu Cristi* – 206  
*Dits die cracht die die mane heeft / in die tekene* – 155  
*Dits sente Pauwels leere* – 214  
*Dits vanden heiligen III coningen* – 200  
 Dobbelseene ende vrouwen minne – 86  
 Doer grote vroude – 72  
 Doet wel die wile dat ghi left – 4  
 Drie dinghen sijn dat wet wel – 90

Een goet mensche begheer / de te wetene – 132  
 Een lants heere sonder genaden – 15  
 Een man mechtech – 60  
 Een scoen man hoghe geboren – 14  
 Een siet dicke ghescien – 73  
*Een vrijnt gods* – 120  
 Een wijf die ghift die biet haer eer – 7  
*Ene tafelronde* – 52

*Galienus* – 106

*Gheestelike operatien ende vertroeste vulmaect confort* – 42

Ghelijc dat trect – 71

Ghenade ende ontfermecheit – 95

Gherechtich lans here ende goet – 51

Ghierijcheit, nijdecheit ende verradenysse – 204

Grote welde plompt den sin – 67

Heren cnapen – 75

Het drincken si C hen seluen doot – 88

Het comt gherne al – 68

Het sijn ennige crachten jn die te / kenen – 169

*Hier beghinnen alle die euele hoe / mense noemt in latijnen metten / duytsche* – 190

*Hier beghint een boeck van meester / scap des latens* – 191

*Hier beghynnet tcapittel vander apli / cacie der planeten dat is van here / opposicie ende opposicie dats te seg / ghen recht teghen ouer dander sijde / vanden hemele staende ende vander / coniunctien* – 171

*Hier begynnen die 100 capittelen / van astronomijen* – 177

*Hier nae volghet een oefeninghe mede tot / waerachtige vrede te comen* – 135

*Hier naer volghen de properheden vanden / viere complexien ghedicht bi pieteren den brant / jnt jaer XIII<sup>c</sup> ende XXXIII* – 46

*Hier naer volghen v vterlike dinghen/ ende teekene der rechter minnen* – 38

*His incipiunt artes planetarum – om te weten wat / ambocht elck doen sal* – 151.1

*Hoe die mane loept* – 165

*Hoe men vercreghen vreed houden mach* – 136

*Hoe miede valscheit ende nijt / die werelt verkeren* – 112

*Hoe / wij enen voertganck doen sullen / Doer vier sunderlinge eygenschappen / diemen god toeleyt. Wt Tauleri* – 123

*Hoemen ene stat sal regeren* – 1.4

*Incipit liber 9 aquarum* – 196

*In desen boeck sijn bescreuen die 12 / tekenen vanden hemele ende haer na / men ende haer proprieteiten ende haer / natueren ende sy heyten aldus Aries / Taurus Gemini Cancer Leo Vir / go Libra Scorpius Sagittarius / Capricornus Aquarius Pisces* – 154

In noet in anxte in pine – 69

Ionghe luyde worden riue bedroghen – 9

Item Mars ende sol sijn heet ende droge – 186

Lantloepers scriuers machmen gheloeuen – 44

Lesen ende beden ende contem[p]leren – 201

Lijf eer minnen – 79

Lisemuschs seit al oppenbaer – 87

Men gheeft nv niement tsine – 99

Mensch wes op dijn hoede Altoes – 2

Minne sonder trouwe – 20.2

*N* – 6

Nijt vrese minne ende miede – 80.1

Nijt, vrese, minne ende miede – 80.2

*Nisius* – 103

*Noch de VII ghetiden / van onsen here* – 58

*Noch vander messen* – 35

Nonnen minne beghinen tonghe – 77

*Nota* – 3

Nv comen hier vier elementen – 199

Nv hoert wat seget aristoteles – 198

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O mensche gedenckt dijns doots – 124

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Oetmoedicheit is al vol wijsheden – 205

Oetmoet, miltheit ende mate – 203

*Om bericht van dieuen* – 157

*Om seer borsten te heilen* – 188

*Om te weten van enen kijnde* – 164

*Om te weten [...] Waer sy sijn* – 167.1

Ons heere Jhesus sprac VII woerde aen den helegghen cruce – 216

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Orsse speren scilt helm ende sweert – 101

*Placencius* – 104

*Purdentius* – 107

Quist water O. quist water – 65

*Regement rual* – 30

Sangwijn / Die sangwijn js heet ende wack daer / om – 185

Saturnus jn ariete onder den raey – 140

Scoenheit ende rijcheit ende cracht – 202

*Sente gregoris seit dat elc wijs mensche es schul / dich te merckene de vier dinghen hier near volghende* – 36

Sunt adam ons eerste vader – 8

Swijch ende lijt ende houti cleyn ende reyn – 21

*Te scriuene vp der stadt huus* – 1.2

Tfi den melden fi den goeden – 96

*Tote anderen lieden hebt hu aldus* – 131

*Tote hu seluen hebt hu aldus* – 130

Tymor dei gheen quaet en doet – 16

Uan dier tijt dat was Adam – 117

*Van antwoerde te gheuen* – 147

*Van aspecten ende ghewoenten der manen* – 138

*Van coppen te laten* – 193

*Van den XII wel dienenden cnapen – 134*  
*Van / drie eygenschappen der schouwender / zielen. di wt enen leuende gront coe / men daer wij gode mede geenicht sijn / bauen reden ende oeffeninge van doech / den – 121*  
*Van drie punten daer dat vol / maecte schouwende leuen in / geoeffent wort in drien wijsen. / Wt Ruysbroeck Nota bene. – 122*  
*Van eener dosinen verkeertheden – 27*  
*Van goeden zeden – 23.2*  
*Van IIII lichten – 208*  
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*Van papen van bien ende van scapen – 76*  
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*Van wel connen te helene – 110*  
*Van wesen der XII teikenen – 142*  
*Vanden 12 huysen ende vanden hoeken – 163*  
*Vanden ammen – 195*  
*Vanden arten der planeten – 151.2*  
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*Vanden facien – 180*  
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*Vanden IIII principalen duechden gheheeten / cardinal – 39*  
*Vanden leuende water alzo mijn / raed seyt – 187*  
*Vanden onderschede tusschen der / nature ende der gratien – 111*  
*Vanden planeten wat si werken / in elcke maent in kijnderen / gheboerten – 144*  
*Vanden seuen planeten – 143*  
*Vanden teikenen – 152*  
*Vanden verheffene – 170*  
*Vanden vier complexien ende / graden der menschen – 153*  
*Vanden VII wercken van ontfaermicheden – 40*  
*Vanden vrienden of vianden – 166*  
*Vanden wege te gane – 161*  
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*Vander heren der huysen – 174*  
*Vander kijnder ontfangenisse – 150*  
*Vander messen – 34*  
*Vander messen – 37*  
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*Vele daesheden – 24*  
*Vele suchten – 59*

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Vier dinghen sijn die god en gheenen mensche openbaert om IIII / poynte wille – 207  
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Vier grote loene daelmoesen heeft – 78  
*Virtuut van wine* – 25  
Visscheren weueren tolnaren mede – 81  
Vondic enen yseren [h]oet – 91  
Vrouwen die scaerlakn draghen – 98

Ware wolf ratte mus duel d – oet – 43  
Wat doech een here al sonder ere – 61  
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Wetti hoe de werelt staet – 79  
Wijn reine versch ende goet – 94  
Wildy weten jn wat teken dat js / saturnus – 167.2  
Wintersche nachte – 64

*XX poente dat een mensche / onfeet metten sakermene* – 53

## Register: typology

In this register, the repertory-numbers are sorted per type. Some repertory-texts have been given two types, e.g. moralistic and didactic, or moralistic and profane. Therefore, quite some numbers are placed under two types. Once more it needs to be stressed that the typification of the texts is a mere aid for the user of the repertory, and that it is quite subjective. Moreover, the types are very simple. Professional terms and categories, which could be used quite often (especially for the texts from the artes-manuscript), are not used. Moreover, the distinction between astronomy and medical is sometimes vague, because the two areas were connected closely in the late medieval period. Sometimes a text has been given both ‘astrology’ and ‘medical’, but quite often these texts are categorized as ‘astrology’.

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aaba	9
aababaab	25
ababb	46
aabaab	59
aab	202

## Register: (known) excerpts

In this register, the texts which are known to be excerpts from other texts are listed. If known, the work from which the excerpt comes is given. In some cases, only the author of the ‘original text’ from which the excerpt stems is given. Interestingly, three out of the five texts that the Gaesdonck treatise-manuscript has added to the repertory are excerpts (rep. nrs. 121-123). It might be that more of the texts in the repertory are excerpts from longer texts, but of these texts it was stated in the texts themselves or in the *MVN*-editions that they were excerpts. In some cases, I have found out a text is an excerpt through the online database of the *Bibliotheca Neerlandica Manuscripta*. But again, this subject has not been looked into extensively.

### *Boec van medicine in dietsche*

Jan van Boendale – <i>Der leken spiegel</i>	23.1, 23.2, 23.3, 56, 114
Jacob van Maerlant – <i>Historie van Troyen</i>	118, 119
Ruusbroec (letter)	122
Ruusbroec – <i>Van seven trappen</i>	121
Tauler	123
<i>Boec van medicine in dietsche</i>	190, 194, 195

## Register: five or more known versions

Here the repertory-texts of which four or more parallel-texts have been found are listed, and the signatures of all the versions are given. This includes the signatures of the *MVN*-versions which have been included in the repertory. It must be noted that searching for parallel-texts and -versions was not the main goal in the repertory or thesis, and thus it is possible that quite some of the lists hereunder are incomplete, and that some of the repertory-texts are not listed here because I have not found four or more parallels during my quick search, even though those parallels might exist.

- Rep. nr. 1 Amsterdam, Universiteitsbibliotheek (UvA), I A 24 I, p. 20, nr. 3; Brussel, KB, 837-845, nr. 23, f. 112v-113r; Brussel, KB, 15.589-623, nr. 148.24, f. 137va-b; Brussel, KB, 15.589-623, nr. 189, f. 188rb-va; Brussel, KB, 15658; Brussel, KB, 15659-61, f. 69rb-70va; Gent, RA: Fonds Gent nr. 5, f.47v; Berlin, SBB-PK: Phillipps 1978, f. 120v; Darmstadt, HLHB: 2775, f. 39r
- Rep. nr. 2 Arnhem, Bervoets, f. 190r; Berlin, Staatsbibliothek Preußischer Kulturbesitz, Germ. Qu. 557, nr. 50, f. 21v; Brussel, KB, 2559-2562, f. 100v; Brussel, KB, 4407-08, f. 117r; Brussel, KB, 18.270, f. 104v-105r; Brussel, KB, 19.563, f. 26v-27r; Brussel, KB, II 2252, f. 137r; Brussel, KB, olim 1365.a, 'Am Ende' (Mone 1838); Den Haag, KB, 70 E 16, between f. 116 en 140; Den Haag, KB 73 G 29, f. 76r; Leiden, UB, BPL 2473 (more extensive version) , f. 4r; Leiden, UB, LTK 2290, f. 189v-190v; London, BL, Egerton 677, f. 81v-82v; Prague, NUK, XXIII H 10, f. 176r-v; Vienna, ÖNB, 4556, f. 179v-180r; Würzburg, UB, Ms. ch.qu.144, f. 142v
- Rep. nr. 4 Berlin, SPK, Germ. Qu. 557, nr. 53, f. 22v; Berlin, SPK, germ.fol. 1027, f. 107v; Brussel, KB, II 116, f. 17v-18r; Brussel, KB, IV 421 f. 195v-196r and again on f.213v; Den Haag, KB, 71 H 57, f. 160r; Den Haag, KB, 73 G 29, f. 75v-76r; Douai, BM, 1110, f. 40v; Leiden, UB, LTK 225, f. 188v; Louvain, UB, G 82, f. 23v; Nijmegen, GA, Archief Weeshuizen 953, f. 159v-160r; Paris, BN, Néerl. 106, f. 326v; Oxford, BL, Cod.Can.Misc. 278, f.101r; Stuttgart, WLB, Cod. poet. et philol. fol. 22, f. 178v; Vienna, ONB, 4556, f. 179r-v; Würzburg, UB, Ms. ch.qu.145, f. 155r
- Rep. nr. 12 Berlin, SPK, Germ. Qu. 557, nr. 79, f. 28r; Brugge, SB, 436, f. 13v; Brussel, KB, 2559-2562, f. 95v; Brussel, KB, 15.589-623, f. 55r and f. 142r; Brussel, KB, II 116, f. 14v-15r and f. 17r; Oxfröd, BL, Cod.Can.Misc. 278, f. 104v; Den Haag, RMW, 10 F 41, f. 192v
- Rep. nr. 20 Antwerpen, Museum Plantijn Moretus, M 387 (olim 220) f. 1b; Berlin, SPK, germ. oct. 190, nr. 111, f. 82v; Brussel, KB, 19563, f. 45b, Brussel, KB, 15.589-623, nr.148.16, f. 137rb; Den Haag, KB, 71 E 57, f. 63b; Gent, UB, 1339, f. 118v (part of a longer text); Wiesbaden, HH, 3004 B 10, nr. 50, f. 120vb
- Rep. nr. 23 Berlin, SBB-PK: Phillips 1978, f. 120r; Brussel, KB, II 116, f. 18v-19r; Brussel, KB, 837-845, nr. 8, f. 105r; Brussel, KB, 837-845, nr. 24, f. 113r; Brussel, KB, 15.589-623, nr. 47.1, f. 51ra-b; Brussel, KB, 19546, f. 109r

- Rep. nr. 27 Brussel, KB, 837-845, nr. 12, f. 106r; Brussel, KB, 19546, f. 109r; Brussel, KB, II 144, f. 1r; Leiden, UB, LTK 223, f. 24r; Dresden, SL: M 33a, f. 6a; Atrecht, Bibliothèque Municipale, s.o
- Rep. nr. 111 Brussel, KB, 15.589-623, nr. 178, f. 182rb-va; Brussel, KB, II 112, f. 19r-22v; Den Haag, KB, 73 H 16, f. 157v-163r; Gent, UB, 1330, f. 149r-149v; Maastricht, RHCL, 22.001 hss. GAM 479, f. 265r-266r; Würzburg, UB, M. ch. q. 144, f. 166v.
- Rep. nr. 153 Brussel, KB, 15.624-41, f. 46r-47r; Den Haag, KB, KA XVI, f. 34r-35r; Den Haag, KB, 76 E 4, f. 31r-32v; Den Haag, KB, KA XXVIII, f. 57r-62v; Den Haag, MMW, 10 D 45, f. 307r-310r; Vienna, ON, 2818, nr. 26, f. 20ra-22va
- Rep. nr. 190 Amsterdam, UB, 1 G 74, f. 166v-169v; Den Haag, KB, 71 G 60; Paris, Bibliothèque de l'Arsenal, 8216, f. 51r-52r and 58r-v; Tongerlo, AA, hs. 395, f. 60r-V; Utrecht, UB, 1328, f. 99v-101r; Vienna, ON, 2818, nr. 97, f. 262ra-263ra
- Rep. nr. 196 Amsterdam, UB, II F 8, f. 62v-63r; Brussel, KB, 4260-63, f. 31r-33v; Brussel, KB, 4260-63, f. 81v-84r; Brussel, KB, IV 958, f. 28r-30r; Brussel, KB, IV 1238, f. 112v-116r; Gent, UB, 1272, f. 136v-155r; Gotha, Landesbibliothek, Cod. chart. 2° nr. 980, f. 125r-127r; Den Haag, KB, 76 E 4, f. 25v-26v; Den Haag, KB, KA XVI, f. 28r-29v; Hattem, SM, C 5, 392 and 519-28; London, BL, Sloane 345, f. 62r-65v; Mainz, SB, hs. I 514, f. 172r-v; Vienna, ON, 2818, nr. 106, f. 275va-277vb