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► **To cite this version:**

Monica Brinzei. A STUDENT'S NOTES ON THE PLAGUE IN CODEX WIEN, ÖSTERREICHISCHE NATIONALBIBLIOTHEK, 4497. Chôra. Revue d'études anciennes et médiévales, inPress. hal-03674740

HAL Id: hal-03674740

<https://hal.science/hal-03674740>

Submitted on 20 May 2022

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A STUDENT'S NOTES ON THE PLAGUE
IN CODEX WIEN, ÖSTERREICHISCHE NATIONALBIBLIOTHEK, 4497*

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From Boccaccio to Petrarch, from medical treatises to historical chronicles, from astrological explanations to theological speeches, the medieval plague inspired people to note their experiences. In the early fifteenth century, the University of Vienna was confronted with several outbreaks of plague of varying intensity, from the very violent, with many victims among the students and masters, to more calm episodes. The great historian of the university Joseph Aschbach listed visits of the plague in “1400, 1419, 1425, 1428, 1442, 1444, 1452 u. A.”¹ This paper will present testimony to another outbreak recorded at the University of Vienna in 1436, offering some interesting details about the impact of the medical situation on the academic calendar and on the careers of some scholars. In fact, the incident and the testimony have been mentioned on occasion in catalogues and repertories, but only fragmentarily.² The appendix to this paper offers the first full transcription, all 37 lines.

At first glance, nothing in Wien, Österreichische Nationalbibliothek, cod. 4497, indicates any obvious connection to the plague, since the manuscript contains a copy of the *Sentences* commentary of Johannes Grössel de Tittmoning (*Johannes Groessel de Tytmaning*),³ who was assigned to begin reading the *Sentences* in the Faculty of Theology during the 1435-1436 academic year, although he would not obtain his licence in theology until 1448.⁴ At the end of Book II in Wien ÖNB 4497, one finds a strikingly long colophon, an emotional account of a visit of the plague that affected the teaching schedule at the University of Vienna.

Johannes Grössel was a prominent figure at the University of Vienna, serving four times as dean of the Faculty of Arts (1432, 1438, 1444, and 1447), eight times as dean of the Faculty of Theology (1451, 1453, 1456, 1458, 1462, 1463, 1464, and 1465), and four times as rector of the university (1436, 1443, 1455, and 1465).⁵ This chronology shows that Johannes Grössel was an authoritative witness to the events at the university during various epidemics, since he was occupied with important administrative duties. In 1436, when in the middle of his *Sentences* commentary he reports what happened in the Faculty of Theology, he was not merely a young

* The research for this paper was done within the framework of the project ERC-CoG-DEBATE n° 771589, <https://debate-erc.com/>.

¹ J. Aschbach, *Geschichte der Wiener Universität im ersten Jahrhundert ihres Bestehens*, Wien 1865, p. 334.

² For example, in his description of the manuscript Michael Dennis refers to the note on the plague but rewrites the contents and reports just a portion of the information, while Friedrich Stegmüller reproduces a couple of lines, as does Aschbach: M. Denis, *Codices manuscripti theologici bibliothecae palatinae Vindobonensis Latini aliarumque occidentis linguarum*, Wien 1800, vol. II, pars 2, coll. 1231-1235; F. Stegmüller, *Repertorium Commentariorum in Sententias Petri Lombardi*, vol. 1, Würzburg 1947, p. 369; Aschbach, *Geschichte der Wiener Universität*, p. 444 and n. 2. See also *Tabulae codicum manu scriptorum praeter Graecos et orientales in Bibliotheca Palatina Vindobonensi asservatorum, Band 3: cod. 3501-cod. 5000*, Wien 1864-1899, p. 287, and the HMML website's description: *Nota de peste Viennae anno 1436 grassante, qua lecturae hae interruptae fuerint et quinam doctorum et professorum studii Viennensis infest (!) morte perierint*. (<http://18.235.151.129/detail.php?msid=18469>).

³ Stegmüller, *Repertorium Commentariorum*, pp. 219-220.

⁴ H. Göhler, *Das Wiener Kollegiat-, Nachmals Domkapitel zu Sankt Stephan in Wien 1365-1554*, Wien-Köln-Weimar 2015, pp. 368-369.

⁵ See Aschbach, *Geschichte der Wiener Universität*, pp. 588-592.

scholar, but an experienced administrator who became rector in the winter semester of 1436-1437 just after the outbreak, perhaps because so many of his senior colleagues fell victim to the plague.

On folio 266r of Wien, ÖNB, 4497, the lament begins by informing us that the author of the note started to write and to lecture on Book III of the *Sentences* on the Monday immediately following the Octave of Easter in 1436, i.e., 16 April, and finished one day before the feast of St. Nicholas, namely on 5 December of the same year. The reason it took such an extraordinarily long time to complete his lecture series is because the epidemic paralyzed the university with especially dramatic intensity in August, when, before the feast of the Assumption of the Blessed Virgin, 70 members of the University of Vienna were buried in one day. Johannes lists a few of the most notable of those who perished around that time, starting from the highest position, his professors, and gradually descending to the lowest, his *socii*, or the fellows with whom he debated or was supposed to debate before the assembled faculty in the *principia* sessions before each book of the *Sentences*. Leaving aside unnamed virtuous masters, bachelors, and students, Grössel lists the following individually:

Master Petrus Reicher de Pirchenwart, professor of the Sacred Page, senior regent in the Collegium Ducale and lector in theology.

Master Conradus de Herbst of the Order of Preachers, likewise a doctor, although a new one and not of one year, buried in the house of the Preachers of Vienna.

Master Urbanus de Melk, canon of the Church of St Stephan and doctor in theology.

Master Johannes Stredler de *Langhüta*, formed bachelor in theology and *collegiatus* in the Collegium Ducale, who died in his college.

Two unnamed masters of the Collegium Ducale who died a few days later.

Facing this dramatic situation, the university assembled and decided to suspend classes and all scholastic acts, sermons, and administrative meetings from just before 15 August, when it seems it was the peak of the outbreak, until the feast of St. Coloman, on 13 October, unless it were deemed expedient to extend the suspension. After responding in the annual *aula* disputations for advanced theology students in the Collegium Ducale,⁶ with the university entering a full vacation period, Johannes Grössel de Tittmoning himself immediately returned to his native land in Bavaria on the current border with Austria, departing on Sunday 12 August, before the feast of the Assumption. Grössel remained in seclusion at home for 13 weeks and one day, he says, going back to Vienna on the Tuesday after the feast of St. Elizabeth. Presumably this was Elizabeth of Hungary, in which case he returned on 20 November, although this entails an absence of 14 weeks and one day. Arriving in Vienna, he found only four fellows of the *Collegium Ducale* who were still there, saying, “with them, I was the fifth.” Indeed, Grössel remarks that after the suspension of classes and his own departure only one of

⁶ The precise place inside the *Collegium Ducale* for debates with *socii* or lectures was *in stuba collegii* or in *aula*. For the architectural structure of this college in Vienna see K. Mühlberger, “The Old University Quarter. The Medieval University,” in J. Rüdiger, D. Schweizer, translated by N.K. Müngersdorff (eds.), *Sites of Knowledge. The University of Vienna and Its Buildings: A History 1365 – 2015*, Wien-Köln-Weimar, 2015, pp. 13-42. For a recent discussion of the *aula* and *questiones in aula* see D. Coman, “Grace Meets Free Will Ruling in a Regal Government: Master Michael Suchenschatz on Grace and Free Will,” in M. Brînzei (ed.), *The Rise of an Academic Elite: Deans, Masters, and Scribes at the University of Vienna before 1400* (Studia Sententiarum, 6), Turnhout, Brepols, 2022, forthcoming.

the masters presided in the Collegium Ducale until the feast of St. Coloman on 13 October, the normal start of classes.

Normal activities only resumed belatedly on the feast of St. Catherine on Sunday, 25 November, when the doctors and masters assembled, the new administrators were chosen, and the subjects of the lectures were assigned to the instructors in all faculties, all much later than was normal. This gap is also visible in the *Acta Facultatis Theologie*, where the records break off with the last note from 6 August 1436 and the next entry is only made on 19 December 1436 when two new fellows, Wolfgangus de Lapide and Paulus de Melk, were admitted to the Faculty of Theology. Nothing about the suspension of classes or the loss of faculty members is mentioned.⁷ In contrast to the silence of the *Acta*, the emotional testimony of Johannes Grössel offers a realistic inside view on what happened at the University of Vienna in late 1436. Let us add some details to his account.

The first major figure Johannes Grössel mentions is Petrus de Pirchenwart, a famous theologian and student of Petrus de Pulkau.⁸ He was also one of the first masters in Vienna to discuss the theory of transsubstantiation of Stanislaus of Znojma, the inspirational master of Jan Huss, and Pirchenwart also wrote a treatise against the Hussites.⁹ In the *Acta Facultatis Theologie* of the University of Vienna, the last note on Pirchenwart is from 1 March 1436, when he was assigned to deliver the university sermon on Pentecost, which fell on 27 May that year.¹⁰ As Grössel notes, Pirchenwart's activity ended tragically around the feast of the Assumption.

For Urban of Melk we have a detailed intellectual portrait by Martin Wagendorfer.¹¹ Urban was an important figure in the Faculty of Arts and only after two decades of teaching in Arts did he enrol as a student in the Faculty of Theology. He was licensed in 1433 and had his *aula* disputation on 2 May 1436, which is why Grössel calls him a doctor of theology. It is possible that his illness was long enough to allow him time to write his last will, since he left seven beloved books to the library of the Schottenkloster.¹² His example illustrates the circulation of books among the members of the university, revealing how books were inherited, purchased, or donated by scholars,¹³ especially during visits of the plague. Wegendorfer also comments on the episode of Urban's death, since he found a detailed note on this event in manuscript Schottenstift 363,¹⁴ which contains a report similar to that of Grössel. In the note in

⁷ See *Die Akten der Theologischen Fakultät der Universität Wien (1396-1508)*, ed. Paul Uiblein, Bd. 1, Wien 1978, pp. 76, 115-116 (henceforth *AFT*).

⁸ For recent studies about him and his relationship with Pulkau, see Monica Brînzei, "Stanislaus of Znojmo and the Arrival of Wyclif's Remanence Theory at the University of Vienna", in *Wycliffism and Hussitism: Contexts, Methods of Thinking, Writing, and Persuasion, c. 1360- c. 1460*, ed. K. Ghosh, P. Soukup, Brepols, Turnhout 2021, pp. 245-274; and Matteo Esu: "Into the Textual Workshop of a Viennese Theologian. The *principium* on the IV Book of Petrus Reicher de Pirchenwart, Vienna 1417", forthcoming.

⁹ See his *Tractatus de religione militari contra Hussitas* or his *Determinatio contra Hussitas* under investigation right now by Matteo Esu in the context of his PhD: "Un Maître en théologie face aux problèmes d'actualité, entre la pandémie médicale et la pandémie doctrinale: Petrus de Pirchenwart (Vienna, †1436).

¹⁰ *AFT*, p. 76, for 1436 March 1: *Ibidem magister Petrus de Pirichenbart recepit sermonem de festo pentecostes et magister Thomas de Haselpach de festo assumptionis virginis benedictae*.

¹¹ An excellent biography of Urban of Melk is by M. Wagendorfer, "Ein Bücherstestat an das Wiener Schottenstift aus dem Jahre 1436 und der niederösterreichische Artisten-magister und Doktor der Theologie Urbanus de Mellico," *Mitteilungen aus dem Niederösterreichischen Landesarchiv* 15 (2012), pp. 264-295. See also the entry in Aschbach, *Geschichte der Wiener Universität*, pp. 477-478.

¹² For the bequest, see Wagendorfer, "Ein Bücherstestat an das Wiener Schottenstift," p. 264; T. Gottlieb, *Mittelalterliche Bibliothekskataloge Österreichs. Bd. I: Niederösterreich*, Wien 1915; Nachdr. Aalen 1974, p. 436.

¹³ See for example the case of the volume containing Augustine's *De Civitate Dei*, today under the selfmark Schottenstifts, cod. 20, which circulated as follows: *Iste liber fuit magistri Narcissi, quem emit a magistro Urbano de Mellico 4 florenis Ungaricalibus et 5 solidis anno 1426. Defuncto magistro Narcisso emptus est a domino Iohanne de Ochsenhausen abate Scotorum pro eadem peccunia*. Wagendorfer, "Ein Bücherstestat an das Wiener Schottenstift," p. 281.

¹⁴ This note is also mentioned in Gottlieb's history of Austrian libraries, but it can be read in its extension

Schottenstift 363, we are informed that the epidemic effectively began on the feast of St. Margaret on 10 June and lasted until 15 August 1436. During this period, 11,000 persons died in Vienna, so it is easy to believe that, in only one day, the university buried 70 scholars. It is here that we have the precise indication of Urban's death, which occurred on 9 August, one day before the feast of St. Laurence (*in vigilia sancti Laurentii obit magister Urbanus de Melico*).¹⁵

If the plague arrived on 10 June 1436, it came just after the promotion of the Dominican Conrad of Herbest, who is also mentioned by Grössel in his testimony. Conrad started his theological education in Cologne, where he was *biblicus* in 1431 and where he probably also read the *Sentences*.¹⁶ He then transferred to Vienna, where he completed his theological studies with his last two exercises, his *vesperies*¹⁷ on 4 June 1436 and, on his first day as master, his *aula*¹⁸ disputation on 5 June 1436.¹⁹ Thus Grössel refers to Conrad as a recent master when he died, with his final resting place in the Dominican convent of Vienna.

Another victim of the plague in 1436 was Johannes Stedler de *Langhüta*, who was a formed bachelor in Vienna at the time. He should not be confused with the Dominican Johannes Streler de Frankfurt, although they were contemporaries in the Faculty of Theology.²⁰ Not much is known about Stedler, apparently from Landshut, northeast of Munich, but textual traces survive from his activities in the Faculty of Arts, where he was dean in 1433-1434, for example some disputed questions on *De generatione et corruptione*,²¹ and his questions on *Physics* once

in Wagendorfer, "Ein Bücherstestat an das Wiener Schottenstift," p. 274. For Gottlieb, *Mittelalterliche Bibliothekskataloge Österreichs*, p. 436, l. 26-29: *Item quidam egregius Sacre Theologie doctor et magister, Urbanus de Melico nomine, legavit nobis ex singulari devocione septem bona volumina, que sibi erant cariora. Obiit autem prenominatus doctor quinta Ydus Augusti.*

¹⁵ See Wagendorfer, "Ein Bücherstestat an das Wiener Schottenstift," p. 274. This date is also confirmed by the *Liber Oblationum et anniversariorum (1442-ca. 1480): Obiit autem prenominatus doctor quinto Ydus Augusti sepultusque est in ecclesia sancti Stephani, cuius canonicus erat et sacerdos.* Wagendorfer, "Ein Bücherstestat an das Wiener Schottenstift," pp. 264-265.

¹⁶ For a note on his life see I.W. Frank OP, *Hausstudium und Universitätsstudium der Wiener Dominikaner bis 1500 (Archiv für Österreichische Geschichte 127)*, Graz 1968, pp. 217-218.

¹⁷ For the history of vesperies in medieval faculties of theology, see the forthcoming PhD dissertation of Luciana Cioca of Babes-Bolyai University: "The History of Vespertial Disputations in the 13th and 14th Centuries."

¹⁸ The history of the *aula* as part of the inception procedure in medieval universities is the subject of Nadège Corbiere's on-going PhD at EPHE: "Devenir maître en théologie au Moyen Âge : histoire de la cérémonie in *aula*."

¹⁹ The *Acta Facultatis Theologie*, p. 115, mentioned his *aula* under dean Iohannes Nider, for 5 June 1436: *Item postea, feria 3 ante festum Corporis Christi, magister Cunradus Herbst habuit aulam suam et presentavit facultati II flor. ung.* Frank, *Hausstudium und Universitätsstudium der Wiener Dominikaner*, p. 218, n. 16, also refers to these two academic exercises that are ending the process to obtain the title of doctor in theology in the former manuscript from the Dominikanerkloster from Basel, known today under the shelf mark: Basel, UB, UBH O III 45. This information is already vehiculed by G. Löhr, OP, *Die Teutonia im 15. Jahrhundert. Studien und Texte vornehmlich zur Geschichte ihrer Reform (Quellen und Forschungen zur Geschichte des Dominikanerordens in Deutschland 19)*, Leipzig 1924, pp. 168-171. A detailed unpublished description of this manuscript by Gustav Binz, Basel 15. April 1937. See: <https://swisscollections.ch/Record/991170499601505501>.

²⁰ See recently as a ERC Thesis project output P. Blazek, "Due commenti di Johannes Streler, O.P. (1459) alle Sentenze di Pietro Lombardo. Edizione dei prologhi e tabula quaestionum," *Angelicum* 91 (2014), pp. 669-726.

²¹ This texts are transmitted in ms. Melk, StB 802 as it is indicated on the entry of C.H. Lohr, "Medieval Latin Aristotle commentaries. Authors: Johannes de Kanthi-Myngodus," *Traditio* 27 (1971), pp. 251-351, here p. 283.

existed.²² Before starting his *Sentences* lectures he was already licensed in canon law.²³ From his efforts as *cursor biblicus* in the Faculty of Theology we have a commentary on Apocalypse from the New Testament and some *Quaestiones in librum Iosuae* from the Old Testament in manuscript Wien, Schottenstift, cod. 377 (Hübl 377), dated 1431, perhaps just after the completion of the lectures.²⁴

Stedler was admitted to read the *Sentences* in the fall of 1431 at the same time as Nicholaus de Grecz.²⁵ Testimony to Stedler's participation in the *principia* debates surfaces in manuscript Lilienfeld, Zisterzienserstift 85, described at length by Lackner²⁶ and discussed recently by Ueli Zahnd.²⁷ I can now add to their analyses by identifying the author of the anonymous set of four *principia* on ff. 450r-481v of the manuscript with Nicholas de Grecz, who read the *Sentences* in Vienna in 1431-1433. This attribution is based on the references that the author makes to his *socius*, Johannes Stedler. For example, at the beginning of the second *principium* on the second book of the *Sentences*, Nicholas introduces his *socius* as follows: *Tertio conferam cum magistro meo reverendo magistro Johanne Stredler in theologia baccalario cum quo licet immeritus in lecturam Sententiarum concurro.*²⁸ In addition, the biblical *thema* of the four *principia* sermons is Luke 21, 15: *Ego enim dabo vobis os et sapientiam.* At the time, the *thema* of the *principia* sermons was usually inspired by the first biblical book that the author was assigned to read as *cursor*, and in the case of Nicholas we

²² Gottlieb, *Mittelalterliche Bibliothekskataloge Österreichs*, p. 481, reproduces an interesting note on this treatise still existing in 1467: *Item magister Iodocus de Ravenspurg et dominus Georgius sacerdos, testamentarii olim magistri Iohannis de Kupferberg, presentaverunt decano facultatis pro tempore quosdam libros facultati arcium legatos pro debito duorum talentorum ex parte census, quem obligabatur predictus magister facultati. Tituli vero librorum sunt isti: Questiones super libris metaphisice. Disputata Stedler in libris phisicorum. Questiones magistri Petri de Walse super libris Ethicorum. Item quosdam sermons inconcilio pronunciatos et primi thema 'Erat signa in sole et luna'. Item liber continens tractatum per modum dyalogi exprimens, verum Messiam venisse, contra stulticiam Iudeorum exspectantium eundem et rationale divinorum. Et recepti sunt isti libri cum graciaram accione.* Thus his text on the *Physics* circulated in the same collection with the *Ethics* of Petrus de Walse, also lost today. On Walse, see L. Grijac, A. Baumgarten, "Quelibet creatura est creative. Traces of Peter Schad of Walse's Theological Debates in Vienna at the End of the 14th Century," in M. Brinzei (ed.), *The Rise of an Academic Elite: Deans, Masters, and Scribes at the University of Vienna before 1400*, (Studia Sententiarum, 6), Turnhout, Brepols, 2022, pp. 461-508.

²³ *AFT*, for 5 December 1431: *Item anno Domini 1431 in vigilia sancti Nicolai post licenciam habitam in iure canonico magister Iohannes Staydler collegiatus in collegio domini ducis in presencia magistri Iohannis Angrer Mueldorff et prioris conventus ordinis Predicatorum acceptavit sermonem pro festo omnium sanctorum pro anno Domini 1432.*

²⁴ Cf. F. Stegmüller, *Repertorium Biblicum Medii Aevi*, t. III, Madrid 1951, p. 431, n° 4970-4972; F. Unterkircher, H. Horninger, F. Lackner, *Die datierten Handschriften in Wien außerhalb der Österreichischen Nationalbibliothek bis zum Jahre 1600. Katalogbeschreibungen von Heideinde Horninger und Franz Lackner. 1, Teil: Text. 2. Teil: Tafeln (Katalog der datierten Handschriften in lateinischer Schrift in Österreich 5)*, Wien 1981, p. 155. C. R. Rapf, "Die Bibliothek der Benediktinerabtei Unserer Lieben Frau zu den Schotten in Wien," in J. G. Plante (ed.), *Translatio studii. Manuscript an Library Studies Honoring Oliver L. Kapsner*, Colledgeville, MN, 1973, pp. 4-35, here p. 7.

²⁵ *AFT*, p. 69, for 21 October 1431: *Magister Iohannes Straidler collegiatus fuit admissus ad legendum Sentencias, sed nichil ulterius pro tunc fuit actum propter absenciam unius doctoris.* And p. 107, for 17 November 1431: *Item anno eodem sabbato infra octavas sancti Martini et episcopi et confessoris recepi a magistro Iohanne Staydler collegiate 1 flor. pro Sentenciis.* Aschbach, *Geschichte der Wiener Universität*, pp. 467-469; Göhler, *Das Wiener Collegiat-, Nachmals Domkapitel zu Sankt Stephan*, p. 296.

²⁶ A. Haidinger, F. Lackner, "The Handschriften des Stiftes Lilienfeld. Anmerkungen und Ergänzungen zu Schimeks Katalog," *Codices Manuscripti* 18/19 (1997), pp. 49-80, here 76-78 and on *principia* p. 77.

²⁷ U. Zahnd, "Plagiats individualisés et stratégies de singularisation. L'évolution du livre IV du commentaire commun des *Sentences* de Vienne," in M. Brinzei (ed.), *Nicholas of Dinkelsbühl and the Sentences at Vienna in the Early Fifteenth century* (Studia Sententiarum, 1), Brepols, Turnhout, 2015, pp. 85-265, here 143-145.

²⁸ Ms. Lilienfeld, Zisterzienserstift 85, f. 456r.

know that this was the *ewangelium beati Luce*.²⁹ According to Grössel, in 1436 Stedler was a formed bachelor at the *Collegium Ducale*, meaning that he had read at least two books of the *Sentences* and performed his third *principium* – although we know from Nicholas that Stedler completed all four books and *principia* – but that he had not yet been licensed in theology, let alone promoted to master.³⁰

Finally, Grössel praises the memory of two other members of the *Collegium Ducale* who died of the plague. No indication of their identity is given and it is difficult to make any conjecture about them. One possible candidate is Master Jodocus Singer, who also died in 1436, perhaps by plague, as Aschbach suggests,³¹ but about whom little else is known.

Grössel's insertion of this note at the end of his questions on Book III of the *Sentences* in an autograph manuscript illustrates the violence of this visit of the plague and the depth of its impact on the dynamics of the university: classes were suspended, scholars sent home, and colleagues, professors and friends lost for eternity. Testimonies on the plague overlap with the documentary history of the University of Vienna. Scholars, whether bachelors or doctors, beginners (*indocti*) or fully established in their profession, were equal before the medical emergency. Faced with the tremendous loss of as many 70 scholar in one day, the university decided to cancel all activities. Once a sort of normality returned, all disciplines resumed lecturing on the same day.

In the first half of the fifteen century the university was often confronted with this situation. Given our present circumstances and our recent experience with Covid-19, we are in now a better position to be sympathetic with Grössel's emotions. Seventeen years after the event recorded by Grössel, one of his fellows, the famous professor Thomas Ebendorfer, added a marginal note on 8 October 1453 signed on the last folio of manuscript Wien, ÖNB, 3369 informing the reader that he was checking texts of Petrarch and Boccaccio contained in the codex, since classes were suspended because of the plague: *Revisus per Thomam de Haselpach tempore suspensionis lectionum ob sementem pestem. Anno etc. 1453, 8 Octobris.*

Appendix

This appendix contains a transcription of the colophon in Wien, ÖNB, 4497, f. 266r.³² The material condition of the codex is fragile, some words are difficult to be deciphered, and at the bottom of the folio a few words are illegible, so I indicate these words with xxx. The transcription follows the orthography of the codex and reproduces the names as they are written.

Explicit scribendo pariter et legendo in profesto sancti Nicolai scriptum huiusmodi et lectum in 3° libro *Sententiarum* anno Domini M°CCCC36, cuius libri prefati inchoavi leccionem feria secunda immediate post octavas Pasce Anno 36. Attamen invalescente pestilentia anno predicto, videlicet 36, adeo quod de certo die una sepeliebantur 70 funera ante Assumptionis

²⁹ Nicholaus de Grecz was admitted as a biblical cursor in October 1428, as we read in the *AFTh*, p. 63: *Item petiverunt magistri Stephanus de Esslinga et Nicolaus de Grecz admitti ad legendum cursus, et fuerunt exauditi, et primo, scilicet magistro Stephano, fuit assignatus liber Sapientie, secundo vero ewangelium beati Luce.*

³⁰ On the significance of *baccalareus formatus* see R. Kink, *Geschichte der kaiserlichen Universität zu Wien*, vol. 2, Wien 1854, p. 110, discussed by W. J. Courtenay, "Theological Disputations at Vienna in the Early Fifteenth Century. Harvard, ms. lat. 162," *Bulletin de philosophie médiévale* 53 (2011), pp. 385-401, here 386.

³¹ Aschbach, *Geschichte der Wiener Universität*, p. 476: "Der Magister Jodocus Singer dagegen stirbt schon 1436, wahrscheinlich und der Pest."

³² The manuscript is described in various catalogues; see *supra* n. 00.

Beate Virginis, me tunc Wyenne constituo, pluribusque notabilibus suppositis universitatis pro tunc et paulo ante defunctis, videlicet professore Sacre pagine Magistro Petro Pirchenbart in collegio Ducis seniore regente ac lectore in theologia; preterea Magistro Chünrado Herinbst similiter doctore, licet novo et non unius anni, in theologia, ordinis Predicatorum, sepulto in domo Predicatorum Wyenne. Ceterum Magister Urbanus de Mellico ecclesie sancti Stephani canonicus et in theologia doctore, peste violentante vita fungi desiit. Aliis omissis tam magistris, baccalariis quam scholaribus, viris moralissimis ac virtuosissimis, quorum felices cineres requiescant in summo. Postremo preceptis nature obtemperans debitumque eius persolvens Magister Johannes Strädlare de Langhüta baccalareus formatus in theologia ac collegiatus in Collegio Ducis epidimia tactus expiravit in loco prescripto, puta collegio. Duobus etiam scholaribus magistrorum ibidem paucis intervenientibus diebus xxx ex post turbulentum mare presentis seculi exierunt. Quibus attentis universitas solemniter congregata indoctis et magistris conclusit ut decetero, videlicet a tempore paulo ante Assumptionis Marie, omnes actus scolastici, orationes pariter et consistoria universitatis penitus non fierent usque ad festum Cholomanni, aut si expediret et videretur per amplius huiusmodi actus suspenderentur. Quo concluso et habita plena universitatis vacatione, recessi post responsionem meam in aula statim ad partes nativas, die videlicet dominica immediate ante Assumptionis absentando me tredecim integris septimanis et die una. Postremo Wyennam redii feria tertia post Elizabeth inveniens tantum quatuor collegiatis presentes adhuc, cum quibus ego quintus. Toto enim tempore a suspensione lectionum et post recessum meum dumtaxat unus magistrorum collegio preerat, omnibus aliis absentibus, usque ad Cholomanni. In festo autem Katherine congregabatur universitas in suppositis ac doctoribus ac magistris, et pro tunc eligebantur primo omnes universitatis officiales et eadem die xxx xxx assignabantur lectiones in omnibus facultatibus.

