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The Southern Version of Cursor Mundi, Vol. IV

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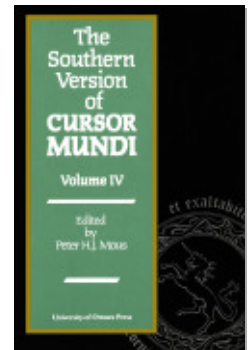
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INTRODUCTION TO THIS VOLUME

LIST OF MANUSCRIPT SIGLA

H	Arundel LVII, College of Arms, London
T	Trinity College, Cambridge, R.3.8
L	Laud Misc. 416, Bodleian Library, Oxford
B	Additional 36983, British Library, London
C	Cotton Vespasian A iii, British Library, London
F	Fairfax 14, Bodleian Library, Oxford
G	Göttingen University theol. 107 ^f
E	Edinburgh, Royal College of Physicians
Add	Additional 31042, British Library, London

STRUCTURE OF THIS SECTION

Morris' edition of this section of the *CM* shows the following textual headings:

17289–17364	Of Ioseph of Aramathi
17365–17780	The Resurrection of Christ
17781–17848	The Resurrection of Simeon's Two Sons
17849–18512	The Writing of Carius and Lenthius as to Christ's Entry into Hell

18513–18638	Pilate's Letter to Rome
18639–18660	Christ is Like a Lion
18661–18758	Our Lord's Life After He Had Risen
18759–18816	The Ascension of Christ
18817–18862	A Description of the Person of Christ
18863–18910	The Acts of the Apostles
18911–19214	The Descent of the Holy Spirit
19215–19286	The Falsehood of Ananias and Sapphira
19287–19402	The Apostles are Imprisoned, and Set Free by an Angel
19403–19476	The Stoning of Stephen
19477–19516	The Persecution of the Christians, and Saul's Hand in It
19517–19600	Simon Magus Wishes to Buy Holy Gifts
19601–19748	Of Paul and His Conversion
19749–20010	Peter Sees a Vision and Preaches to the Heathen
20011–20682	Of the Assumption of Our Lady
20683–20848	Of Our Lady's Body
20849–20994	Of the Works and Death of Each of the Apostles
20995–21008	Andrew
21009–21018	James the Greater
21019–21078	John the Evangelist
21079–21088	Philip
21089–21104	Thomas Didymus
21105–21116	Bartholomew
21117–21126	Matthew the Evangelist
21127–21146	James the Less
21147–21154	Judas the Good
21155–21164	Matthew [i. e. Matthias]
21165–21194	Simon Zelotes
21195–21216	Luke the Evangelist
21217–21236	Barnabas
21237–21262	Mark
21263–21346	[The Chariot of Christ]

SOURCES

To draw up an exhaustive list of all the *Cursor Mundi* poet's sources would be unfeasible, because of the universal character of the subject material. This is especially true for the New Testament sections, which have provided theological topics for a great deal of mediaeval writing.

There are, however, certain works which may be cited as having directly influenced the poet in the writing of ll. 17289–21346 of the poem.

Biblia Sacra

Dr. Horrall observed that the *CM* poet used the Vulgate only occasionally in the Old Testament section of the poem,¹ while Dr. Stauffenberg noted a "considerable fidelity"² to the New Testament in the segment of the poem immediately preceding the present volume. Neither statement, however, applies to ll. 17289–21346. Certain sections show significant dependence on the biblical text, while other major segments are almost exclusively based on apocryphal material, incorporated to expand and clarify the biblical narrative.

Gospel of Nicodemus

This title refers to a number of texts, several of which were edited by Tischendorf.³ The published text which is closest to that used by the *CM* poet, however, is that of H. C. Kim.⁴ This work is the source for ll. 17289–18580.

1. HORRALL, *OTSCM*, p. xxi, n. 62. A list of abbreviations is included in the Explanatory Notes. Full bibliographical details are found in the Bibliography at the end of this volume.
2. STAUFFENBERG, *SVCM*, III, p. xvii.
3. See TISCHENDORF, *Evangelia Apocrypha*

(1876; rpt. Hildesheim, 1966). HAENISCH, *CM*, pp. 39*–41*, was the first to note this source.

4. H. C. KIM, ed., *The Gospel of Nicodemus* (Toronto, 1973).

Le Chateau d'amour

This work is the source for ll. 18661–18750.⁵

Historia Scholastica

This work by Petrus Comestor is used intermittently throughout the *CM*.⁶ In this section see especially ll. 18863ff.

The Southern Assumption

This Middle English poem is the source for ll. 20065–20848.⁷

De Ortu et Obitu Patrum

The poet uses two works of this name, one by Isidore of Seville and the other an Irish text attributed to Isidore in the Middle Ages.⁸

Shorter passages are also borrowed from the following texts:

Elucidarium

This work by Honorius Augustodunensis was used extensively by the *CM* poet in other sections of the work, but appears in this section only in ll. 18605–16.⁹

The Bestiary

The description of Christ as a lion (ll. 18639–60) clearly comes from the Bestiary tradition, although the exact text used by the *CM* poet has not yet been identified.

5. *Le Chateau d'amour de Robert Grosseteste*, ed. J. MURRAY (Paris, 1918). HAENISCH, *CM*, pp. 23*–30*, did not note the debt of these lines to Grosseteste. See, however, Kari SAJAVAARA, "The Use of Robert Grosseteste's *Chateau d'amour* as a Source of the *Cursor Mundi*," *Neuphilologische Mitteilungen*, LXVIII (1967), 191–93.

6. PETRUS COMESTOR, *Historia Scholastica*, PL CXCIII. HAENISCH, *CM*, pp. 10–13, pointed out this debt.

7. George H. MCKNIGHT, re-ed., in *King Horn, Floriz and Blauncheftur, The Assumption of Our Lady*, ed. J. Rawson Lumby (London,

1901), EETS OS 14. Cf. HAENISCH, *CM*, pp. 42*–47*.

8. ISIDORE, *De Ortu et Obitu Patrum*, PL LXXXIII 129–56; PSEUDO-ISIDORE, *De Ortu et Obitu Patrum*, PL 1286–93.

HAENISCH, *CM*, pp. 47*–53*, discusses the first text, and Paul BEICHNER, "The *Cursor Mundi* and Petrus Riga," *Speculum*, XXIV (1949), 246–50, discusses the second.

9. HONORIUS AUGUSTODUNENSIS, *Elucidarium*, in Yves Lefèvre, ed., *L'Elucidarium et les lucidaires* (Paris, 1954). Cf. HORRALL, *SVCM*, I, V.

“The Letter of Lentullus”

This widely known description of the person of Christ is the source for ll. 18817–56.¹⁰

De Quattuor Evangelistarum

This short poem by Petrus Riga circulated in his *Floridus Aspectus* and is the source for ll. 21263–21346.¹¹

Legenda Aurea

This work may have furnished the *CM* poet with a few details which he did not find in his usual sources.¹²

EDITORIAL PRINCIPLES

The editorial principles for this volume are the same as those outlined in Volume I, pp. 25–27.

10. The “Letter” is printed in Ernst von DOBSCHÜTZ, *Christusbilder* (Leipzig, 1899), pp. 308*–30*.

11. Printed in Beichner, “The *CM* and Petrus Riga,” pp. 239–46.

12. JACOBUS A VORAGINE, *Legenda Aurea*, ed. Th. Graesse (Leipzig, 1850). This text is discussed by Haenisch, *CM*, pp. 54*–55*.

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