POSTER ABSTRACTS

16ᵀᴴ International Congress of Medieval Canon Law

Saint Louis University
July 17-23, 2022
Poster Session: Tuesday, July 19, 2022, 5-6:30 pm

The poster session highlights ongoing projects in the areas of text-editing and digital humanities. Please peruse the posters during the day on Monday and Tuesday, review the abstracts below, and come ask questions of these scholars about their work and its potential applicability to your own during the wine reception Tuesday evening, generously co-sponsored by the **Stephan Kuttner Institute of Medieval Canon Law**.

Thank you to **Dr. Susan L'Engle** for overseeing the design, collection, and printing of the posters.

Becker, Niels

A New Edition of Huguccio's *Summa Decretorum*

The aim of this project is to prepare a complete critical edition of Huguccio's *Summa Decretorum*. The monumental *Summa*, written 1180–1190, is not only the most comprehensive, but also one of the most influential commentaries on the *Decretum* of Gratian. Offering an impressive synthesis of all previous decretist writing, it is also noteworthy for its keen interest in questions of theology and the significance of Roman law for canon law. Huguccio's work has had a profound influence on all canonists writing after him.

The edition of the *Summa* has long been one of the central *desiderata* of canonist research. Work on the edition began as early as 1955, when the Institute of Research and Study in Medieval Canon Law was founded. In the 1960s, under the guidance of Alphons M. Stickler, a group of nuns from the monastery of Rosano transcribed and collated all known manuscripts of the *Summa*. Oldřich Přerovský, taking over from Stickler in the early 1980s, made use of this material and produced a typewritten edition of Huguccio's commentary on the *pars prima* of the *Decretum* (including *apparatus criticus*, *apparatus fontium* and indices). Thankfully, this material has been made available for further research by the library of the Pontifical University Salesiana in Rome. To this day, only one volume of the edition (D.1–20) has appeared in print [Přerovský 2006].

The greatest challenge of editing the *Summa Decretorum*, apart from the sheer length of Huguccio's work, is the large number of manuscripts (43 in total). Wolfgang P. Müller [Müller 1994] established that the witnesses of the *Summa* text can be divided into five groups. This division is based on the observation that Huguccio composed his work in five successive stages, initially leaving out certain parts and adding them to the text later (Stage I: Prologue; D.1–101; C.2–22; C.27–C.33 q.2; C.33 q.4–C.36; Stage II: Causa 1; Stage III: *De consecratione*; Stage IV: *De penitentia* (C.33 q.3); Stage V: *Cause hereticorum* (C.23–C.23 q.4 c.33)). Depending on the number of later additions, five groups of manuscripts emerge (Group I: Stage I with no later additions; Group II: one later addition; Group III: two additions; Group IV: three additions; Group V: all later additions).

The aim of the new Huguccio project at Würzburg is to produce a critical edition of the complete *Summa Decretorum*. Work on the *Distinctiones* is expected to begin this year. Within the next ten years, four volumes containing the entire *pars prima* (excluding D.1–20, already published by Přerovský) are scheduled to appear in the *Corpus Glossatorum* series of the *Monumenta Iuris Canonici*.

While making use of the wealth of material produced by previous generations of scholars, we have found it necessary to make some changes to the methodology of the edition. Most importantly, rather than indiscriminately representing all variants from all 43 manuscripts (as Přerovský did), we will focus on a small group of select manuscripts that are among the oldest witnesses and that represent the earliest stages of composition, notably Munich, BSB, lat. 10247; Calahorra, Cath. 8; Luxembourg, B.N. 144; Vatican, Arch. S. Pietro C. 114 (all saec. XIII and Group I); Fulda, Landesbibliothek D.22; Paris, B.N. lat. 3891 and Paris, B.N. lat. 15396 (all saec. XIII and Group II–III). A sample edition of (parts of) six *distinctiones* has confirmed the viability of this approach, producing a consistent text and a slim, easy-to-use *apparatus criticus*.

The lack of a critical edition of Huguccio's *Summa* has long hindered the detailed study of its contents and the precise evaluation of its impact on canon law and legal history. It has also discouraged scholars working in other disciplines, such as theology, philology and history, from including the *Summa* in their research. Therefore, by increasing its visibility and accessibility, the new edition of Huguccio's work will not only be of great value to scholars of canon law, but will provide a powerful research tool to anyone interested in the way in which, throughout the Middle Ages, legal thought and writing influenced and interacted with all aspects of social, political and intellectual life.

*Reference*s:

[Müller 1994] Müller, Wolfgang P.: Huguccio: The Life, Works, and Thought of a Twelfth-Century Jurist, Washington 1994.

[Přerovský 2006]   Přerovský, Oldřich: Huguccio Pisanus: Summa decretorum, tom. 1: Distinctiones I–XX, Città del Vaticano 2006.

Corran, Emily

QUESTIONS ON RAYMOND OF PENYAFORT'S *SUMMA DE CASIBUS*: AN EDITION OF TWO 13TH-CENTURY CASUISTICAL COLLECTIONS

I will discuss my plans for an edition of two Dominican confessors' manuals. The proposed volume will present two texts from the thirteenth century that were produced for Dominican brothers who would be engaged in preaching and hearing confessions. The first is William of Rennes's book of casuistical questions, which was written in the in Orléans during the 1240s. The second is a summary of Raymond of Penafort's *Summa de Casibus* and a list of moral dilemmas produced by a lector in Yorkshire in the 1260s. Both texts are the result of a series of lectures on Raymond of Penafort's *Summa de Casibus*. These collections are presented as a series of case-of-conscience questions pertaining to aspects of the everyday life of humble priests, Dominican confessors and lay people. I will explain the significance of these texts as rare examples of teaching for humble brothers. I will also give a summary on my work on the texts thus far, and my preliminary conclusions regarding the date and circumstances of composition and the subsequent manuscript tradition.

De Concilio, David

THE 'PERPENDICULUM': A PROPOSED CRITICAL EDITION

In the twelfth-century, the collection of canonical brocards known as 'Perpendiculum' represents for many aspects a turning point in learned law, being one of the earliest examples of brocards as a literary genre, foundational for the theory of legal presumptions and innovative for its use of rhetoric and dialectic. Therefore, it is not surprising that scholars have turned their attention to the 'Perpendiculum' since its discovery, investigating its origin and content.

Nevertheless, scholarship so far did not focus on the textual reconstruction of this work and on its tradition, and still there is not an edited version of the 'Perpendiculum' available. For this reason, the studies on this work need a reconsideration.

The aim of my research project is therefore to prepare the much-needed critical edition of the 'Perpendiculum'. This task means dealing with different difficulties, starting from the impossibility to find a unitary (or at least comparable) textual basis for the second part of the work, because of the high level of discrepancy between the variants. On this point, my research aims also at being a starting point of reflection about the use of digital humanities to overcome the traditional limits of the editions dealing with complex and stratified texts.

Moreover, the textual reconstruction of the 'Perpendiculum' – and the analysis of its relationship with the other twelfth-century legal works related to it – is the necessary ground for a

reconsideration of the work, its origin, its content and the scope of its influence on twelfth-century European legal culture.

Dorin, Rowan

CORPUS SYNODALIUM: AN ONLINE DATABASE OF SYNODAL STATUTES AND PROVINCIAL CANONS, 1200-1500

This poster serves as the public launch for Corpus Synodalium, an online database of synodal statutes, provincial canons, and other local ecclesiastical legislation issued during the later Middle Ages. At present, the corpus contains more than 1300 fully searchable texts, many of them transcribed directly from manuscripts or rare early printed editions. The innovative web interface allows users to explore and analyze these texts using a variety of approaches, including semantic frequency, chronological distribution, and geographical breakdown. In addition, users can export search results to the first-ever digital atlas of medieval European dioceses and provinces, in order to look for spatial patterns within the text corpus.

Eckert, Raphaël and Corinne Leveleux-Teixeira

THE THéODDISéS PROJECT: LAW AND THEOLOGY IN THE 12TH CENTURY

Funded by the RnMSH (France) since the end of 2020, ThéoDDISés ("Theology and Law in the 12th Century. Differentiations, Interactions, Singularities") is the first step of a vast investigation aiming to reassess the relationship between law and theology in the twelfth century, upstream of the process of institutional singularization of the disciplines in the framework of the medieval university. The aim of the project is to highlight the processes of circulation between learned works that deal with common matters, whether they are classified today as "rather" theological or legal. TheoDDISés thus intends to shed light on contemporary debates on the construction and separation of disciplines in the 12th century. This will be achieved by analyzing, for specific themes, the occurrences, transfers and shifts of interpretations and references.

TheoDDISés relies, for this purpose, on an innovative methodology, refined throughout the project. It consists in creating and exploiting a database of texts associated with theological, canonical and romanist learned traditions of the twelfth century, mostly in manuscript.

The first step was to list and locate the exploitable sources, both in canon law, Roman law and theology (a list of more than 300 interesting manuscripts was drawn up). Several reproductions of unpublished medieval manuscripts have been commissioned (Admont 7 and 35, Antwerp Plantin M13, Leipzig 958, 1012, Haenel 17, Bamberg Can. 42, Napoli VII C 43, etc.). Three themes – running through the whole corpus – have been chosen in order to measure the circulation of ideas and references: baptism (in particular paedobaptism), sacrilege, and lies (in particular through two Old Testament quotes). The sources were collected, both in manuscripts (with the help of Master's students) and in edited OCRized texts.

The choice was made to create a locally accessible XML database – operated by a textometry software (TXM) – whose content is enriched as the analysis progresses.

The database will be tested at the end of 2022 and presented during a workshop in France.

Eichbauer, Melodie H.

"THE MUSEUM OF LOST LAWS": A GALLERY OF ANNOTATED LEGAL TEXTS

The digital project, "The Museum of Lost Laws" provides a gallery of images of legal manuscripts of different types and eras, annotated to help visitors understand both the technical features of legal manuscripts (abbreviations, conventions in the mise-en-page) and how scholars situate manuscript research in their larger analyses. This poster will introduce the features of the gallery and how it can be used in the classroom. The exhibit is interactive: visitors can select varying combinations of images to peruse, using filters to sort by date, region, and type of material, and can also search all the texts of the exhibit's commentaries. Story maps constructed in Esri offer contextualizing explanations of the larger contexts of the manuscript images. The first of these, for example, on the spread of legal knowledge in the Paris basin, has a sequence of dynamic maps that show some of the sites that illuminate the dynamics in the production and dissemination of legal knowledge, and the changing distribution of those sites over time. The digital project conforms to all standards for best practices and is hosted on the University of Kentucky Servers.

Firey, Abigail

SCRIPTORUM: A DIGITAL ENVIRONMENT FOR COLLABORATIVE MANUSCRIPT RESEARCH

Scriptorium is a digital environment for collaborative research on manuscripts, of any era or language. Scriptorium offers a powerful and flexible viewer for studying manuscript images: it is possible to zoom, pan, compare multiple images from different manuscripts and from different repositories on a single screen, annotate the images to draw attention to specific features in script, layout, illumination, etc. Scriptorium also allows collaborators to work together in real time on documents relating to their project, and to display to each other their discoveries in real time, as well as asynchronously. Scholarly resources related to the project can be uploaded, stored, shared, and opened for viewing alongside manuscript images. Images can be displayed in the Scriptorium interface from any repository that publishes online its images using iiiF protocols. Individuals may have multiple projects in Scriptorium, each with different collaborators.

Scriptorium addresses several problems in online collaborative research:

- "Where Is Our Stuff?" (Different collaborators have different habits for naming and storing files; materials accumulate without protocols for organization and naming; folder trees are hard to explore)

- "I don't work like you do." (Collaborators need flexible and personal spaces for conducting research and preparing documents, and arranging their spaces according to personal preference)
- "I would really like to see what you have discovered!" (Collaborators need real-time, easy exchanges – both verbal and visual – of their work. They need to be able to share ideas, problems, evidence, and they need to do so both synchronically and asynchronously)

"Where is our stuff?" In the Scriptorium file system, uploaded pdf files can be annotated with a description explaining their content and relevance to the research. Those descriptions are searchable; they are also displayed in the "file cabinet". It is also possible to set up a "bookshelf" of useful online resources, which can be organized according to preference for easy access.

"I don't work like you do." In Scriptorium, each collaborator has an individual "desk", where images and documents can be selected and displayed according to personal preference. Materials can be positioned using drag-and-drop. The "desk" includes an embedded document editor for creating notes or transcriptions. Multiple documents can be open at any given time, just as multiple images of manuscripts can be open at any given time. Documents and images can be reduced to a label to open viewing space for other materials.

"I would really like to see what you have discovered!" When a collaborator wants to show another collaborator the "desk", it can be transferred with a quick click and given a useful name for reference. These saved configurations can be re-opened by any collaborator, at any time.

Scriptorium also has a chat-stream, which can be used either in real time or asynchronously, for short notes and communications. In addition, for longer or more complex discussions, there is a discussion forum for the project, which is searchable.

Scriptorium has been used for teaching paleography, as it is possible to have selected images readily available to all the students at the same time, and to have them use the integrated document editor for transcription. The instructor can open a student's project at any time to grade transcriptions and communicate with the student. The image-annotation feature is especially useful for indicating points of difficulty.

Scriptorium also supports the preparation of online exhibits of annotated manuscript images. This feature does require arrangements with the Scriptorium team of developers for server location, URL designation, and so forth.

Scriptorium is free, open-source, open access software. Registration is required for security, as approved users can upload files to their projects. No personal information is shared with anyone. Scriptorium is hosted on University of Kentucky servers, where it is given nightly back-ups and institutional support and security.

Larson, Atria A.

DIGITAL HUMANITIES TOOLS FOR CAPTURING GLOSSES ON AUTHORITATIVE TEXTS

This poster presents the results of a digital humanities project on glosses on authoritative texts. Although initially designed to accommodate biblical glosses, both interlinear and marginal, the project was intended from the start to have wider applicability to glosses on any authoritative text, including texts of Roman and canon law. The transcription tool and data management system could easily be adapted to capture and organize unique and standardized glosses from any number of manuscript copies of texts ranging from Gratian's *Decretum* to the *Digestum*.

The initial project utilized twelfth-century glosses on the Gospel of Matthew, focusing on the glosses on Matthew 5 from the Sermon on the Mount as a test case, from seventeen manuscripts. TPEN (http://t-pen.org/TPEN/) is the transcription tool that is used to transcribe the glosses. Users can upload images files for manuscripts (whether digitized microfilm images or high-resolution images) or import images available on the web in IIIF. Users can then draw lines on each manuscript page and transcribe the text, line by line. Other functionality allows the user to utilize XML tags to mark out certain text as belonging, for instance, to a scriptural citation (which would apply equally to *allegationes*) or as being a comment on a particular "target text" (i.e., as constituting a gloss *s.v.*, or *super uerbum*, X).

The initial project also benefited from an open digital platform specifically designed for this and similar projects by staff members of the Walter J. Ong, SJ Center for Digital Humanities at Saint Louis University. Our site for the Matthew glosses is available at http://glossing.rerum.io/. The platform first enables the documenting of metadata pertaining to manuscripts and links the transcription data from TPEN to the relevant manuscript. Information about the manuscript's origin, provenance, and date is recorded, but other fields could be added. The platform also allows scholars to identify Glosses, that is, a sequence of text identified by the user as a Gloss that appears in the same or very similar form in particular glosses in individual manuscripts. Some Glosses are standard and are widespread in literally hundreds of manuscripts; other Glosses are preserved in a handful of manuscripts or are unique to one particular manuscripts. Sometimes different glosses in different manuscripts present the same Gloss just with minor textual variations; at other times, the scholar must discern and decide whether different glosses represent different Glosses or widely variable versions of the same Gloss. The individual instantiations of a Gloss are identified as constituting an instance of the relevant Gloss in order to organize the data across numerous manuscripts. Such organization includes the association of various glosses with a specific portion of the authoritative text (e.g. Matthew 5:13, *Decretum* C.23 q.1 c.2, *Cod.* 10.12.2). The open digital platform also allows the user to identify the folio location of any given transcribed gloss text; this helps users identify the actual gloss on the manuscript image more quickly.

This data can then be publicly presented on a website, where the glosses can be browsed or searched. Maps could be developed to show the origin and/or provenance of particular manuscripts, whereby it might be possible to trace the spread of certain Glosses and identify the location of origin of unique glosses. With these digital humanities tools, we could preserve, make accessible, and study the glosses of many jurists, including ones that did not make it into the *Glossa ordinaria* on any one text, and we can trace the rate and paths of transmission of certain legal ideas and interpretations. Instead of relying exclusively on early printed editions or one or

more glossed manuscripts, over time the scholarly community could possess a repository of thousands of glosses and be able to gauge how widespread and common each Gloss was, even those not included in the *Glossa ordinaria*. The potential here is great for a broader understanding of legal and book culture of the Middle Ages and the more localized v. more universal reception of legal texts and ideas.

Mocchi, Pietro

THE *LIBER DE PREEMINENTIA SPIRITUALIS IMPERII* BY OPICINUS DE CANISTRIS (1329): TOWARDS A NEW CRITICAL EDITION

Opicinus de Canistris (1297 – c. 1352) was a Lombard priest, writer, cartographer and artist. He is mostly known for his description of his hometown Pavia (*Liber de Laudibus Civitatis Ticinensis*) and for his drawings and maps deeply imbued with intricate symbolism and mystic themes.

Opicinus' Guelph allegiance in the context of Ludwig the Bavarian's military campaign in Italy forced the priest to undergo a voluntary exile in 1328, finding refuge at the curia of John XXII in Avignon. In order to make a name for himself, and to gain the pope's favor, he composed the *Liber de Preeminentia Spiritualis Imperii*, a political and ecclesiological treatise in line with Opicinus' support of the party of the Church. Through this work, he tackled the contemporary publicistic debate which, in simple terms, set papal supporters in opposition to those in favor of the Emperor.

This treatise has so far been overlooked by historians. They have approached it from the old-fashioned angle of its originality in the grand history of political thought. They fail to engage with the text, and overlook some of its most notable features, namely some peculiar linguistic and thematical choices, as well as its potential for the study of its author, and the undeniable interest of its manuscript tradition. At the moment there is virtually no study that focuses on this treatise.

Such lack of interest towards the *De Preeminentia* could be at least partially attributed to the limits of its only existing edition, published, alongside a short introduction to the text, by Richard Scholz in the two volumes of the *Unbekannte kirchenpolitische Streitschriften* (1911, 1914). Indeed, the historian omitted large portions of the original text, only occasionally providing a short compendium, in German, to cover for the missing excerpts. Moreover, this edition is built on questionable philological foundations as the transcriptions of the manuscript witnesses are often inaccurate, and the critical apparatus almost systematically fails to correctly account for the actual *lectiones* of the manuscripts.

As part of my PhD in Medieval and Early Modern Studies at the University of Canterbury, I am working on a new, scientific, edition of the *De preeminentia*, which aims at overcoming the shortcomings of Scholz's publication. First, it will consider the whole, unabridged treatise, thus allowing exhaustive examinations and analyses of the *De Preeminentia* in its entirety. Second, it will entail the first ever comprehensive examination of the four surviving manuscripts (BnF Latin 4046; Vat. Lat. 4115; Ott. Lat. 3064; KBR 14053-68), which also encompasses later additions and corrections to the text that might account for now-lost witnesses. A philological

examination of errors and variants will attempt, where possible, to show the mutual relationships between the texts and to connect such information with the material history of the manuscripts. Third, it will faithfully account for the manuscripts, through precise transcriptions and a rigorous critical apparatus.

Such a new edition is of fundamental importance, not only to act as a cornerstone for further research on the treatise, thus contributing to the rich strand of scholarship on its author, but also, perhaps even more importantly, for new investigations into its manuscript tradition and into wider phenomena of cultural history. The manuscripts containing the *De Preeminentia* present very different geographical origins, from Iberia to the Southern Low Countries, and at least two of them (BnF Latin 4046 and Vat. Lat. 4115) were composed between the last decades of the fourteenth and the first half of the fifteenth century, and feature other legal and political texts alongisde Opicinus' tract. Manuscript and library evidence points to them being owned by prominent political actors, and suggests that they represented political dossiers which provided arguments in the contemporary political and ecclesiological controversies, namely the attempts at reconciling the Western Schism and the debates around the role and power of ecumenical councils.

New attention to the *De preeminentia* and its manuscript tradition promises to bring original insights to the cultural history of the late Middle Ages, unearthing European-wide patterns of circulation for such works of political relevance, and to provide new evidence on so far overlooked intellectual connections between the cultural and political lives of the fourteenth and fifteenth centuries.

Schoenig, SJ, Steven A.

THE MYSTERY OF THE *BRITANNICA*'S LAST, LOST CANON

The *Collectio Britannica* (preserved in one witness, BL Add. MS 8873) is important: it may shed light on the mentality and goals of the reformers who compiled it, and it contains a number of papal letters that survive nowhere else, many claimed to have been taken from papal registers now lost. With frustrated curiosity, therefore, scholars have noted a mystery at the end of the book. On the *verso* of the final written folio, covering nearly half the page, are the faint remains of a canonical text that has been erased: three lines of a marginal inscription and eight lines of a canon, extending to the bottom of the folio. Sadly, the eraser did a thorough job, and even worse, a past librarian imprinted the middle of the area with a *Museum Britannicum* stamp.

In the course of preparing my critical edition of the *Britannica* (in progress), I visited the British Library and examined the erased text on fol. 210v. As Robert Somerville had previously discovered, ultraviolet light was of no avail. However, examination under raking light produced better results: varying the intensity of the light and the angle at which it was cast onto the page increased the legibility of some areas, and shining the light along the surface of the parchment highlighted slight indentations left by the pen and minute traces of remaining ink. Letters could be made out here and there, and very occasionally a word or part of a word.

Two clues were the most helpful. At the beginning of the fourth line seemed to be a gerundive, beginning with *dist-* or *dest-* and ending with *-endorum*, followed by the beginning of a word, *negotio-*. And in the middle of the seventh line appeared the infinitive *fuisse*, followed by a word that began *cal-* and ended *-um*. Like a picture in a jigsaw puzzle with only a few pieces present, a text that possessed those phrases in precisely the right places would be instantly recognizable as the solution. Dozens of searches inputting multiple variants of the fragmentary clues into the *Patrologia Latina* database finally yielded the answer.

It is a letter (incipit *Tantam saeculi*) by Bishops Leo of Bourges, Victurius of Le Mans, and Eustochius of Tours to the bishops and priests of the province of Tours, c. 453, probably in the wake of a council held at Angers. It forbade clerics who were pursuing legal action from bypassing the judgment of their bishops and seeking the judgment of secular officials instead. In the course of time, through the works of Pseudo-Isidore and Hincmar, the origin of this text became confused (deliberately or not), attributed to Pope Leo the Great at a Roman synod; later corruption even altered the addressees to the clergy of Thrace. The oldest, apparently most authentic version is found in the *Collectio Pithouensis*, witnessed in BnF lat. 1564 (c. 785–810), which partially preserves a collection from central Gaul (s. vi ex.–s. vii in.).

Why was this text erased? Some regret or reassessment caused the scribe or the corrector to eradicate *Tantam saeculi* from the collection being produced (an examination of the manuscript reveals no grounds for supposing that this act was done much later). The erasure was prompted, it may be presumed, by factors either material or formal: relating either to the canon's content or to its placement in the book. In light of many other texts present in the *Britannica* related to the place and function of secular law, including numerous texts praising and using Roman law, neither the content of *Tantam saeculi* nor its overt reliance on Roman law would have raised hesitations.

Therefore, the erasure must have occurred for formal or logistical reasons. The last erased word is *transierunt*, only a third of the way into the full text of the letter—certainly before its legal core. It thus seems probable that the scribe's work was interrupted and reconsidered, and either he or the corrector then decided to delete the incomplete text. Perhaps the scribe had run out of time or resources to finish the task before him, or perhaps he decided that it was not worth beginning a new quire for the material that remained. After fol. 210v comes the final quire, a *bifolium* whose second folio is a flyleaf, but whose first folio is missing; possibly the first was blank, cut off in the production of the flyleaf, but it is tantalizing to imagine that it contained the end of *Tantam saeculi*—and maybe more.

Viejo Ximénez , José Miguel

EDITION OF THE *SUMMA QUONIAM IN OMNIBUS* (SQO) ATTRIBUTED TO *PAUCAPALEA*

The only available edition of the SQO (J. F. von Schulte, 1890) is not a critical edition. Schulte's aims were ambitious: to learn about the development of canon law from Gratian onwards, to establish the text of the *Decretum Gratiani* and, finally, to contribute to the history of the science of law. However, principles 2, 4 - 6 and 8 of his edition implied the renunciation of providing

the original text of the work. Schulte did not follow principles 7 and 9: his *apparatus fontium* do not record the sources used for the composition of the work, nor do his *apparatus criticus* record the variant readings from the basic manuscript. The inadequacies of the 1890 edition have not always been taken into account when cataloguing the SQO and assessing its position in the origins of canonistics. Schulte's editing criteria and the appearance of new manuscripts make it advisable to revise the text that has hitherto been taken for reliable. The poster sets out the 17 principles guiding the selection of the manuscript(s) on which the future critical edition will be based:

1. Preliminary editor's decisions rely on textual criticism and other internal evidences.
2. The basic manuscript could not be one of the fragmentary copies, i. e.: Ca Ch D K Sb T. Otherwise, Sb contains some *Excerpta ex suma Paucapalea*.
3. Corrected copies —i. e.: C D L M Mb P Sa Wa Wb— are provisionally left out of the candidate selection.
4. Candidates to be the basic manuscript: A G Ma
5. The *stemma codicum* has not yet been done. The editor works to complete preliminary comparisons on D.1 c.10, D.7 c.1 D.8, D.11 c.4, D.22 c.3, D.23 d.p.c.20, D.54 d.p.c.8, D.30 c.7, D.35, D.63, D.97, C.1 pr., C.30 q.1.
6. The edition of the prologue *Quoniam in omnibus* (QO) is based on the manuscripts that transmit the comments traditionally attributed to *Paucapalea*.
7. Parallelisms between QO, *Summa Alenconensis*' prologue, *Gratianus opus egregium*, *Sicut Vetus Testamentum* and *Sicut Vetus Testamentum in Tria* will be explained in the *Prolegomena*.
8. The *apparatus fontium* indicates the paragraphs of QO taken from *Inter ceteras theologia disciplinae*.
9. As far as the gloss *Volens Gratianus* does not belong to the tradition of SQO, it won't be edited.
10. The main text, the *apparatus criticus* and the *apparatus fontium* will follow the rules given in *Traditio* 11 (1955) 435–39, 15 (1959) 452–64, and 26 (1970) 432–33.
11. Manuscripts agree on the selection of the sections of the *Decretum* to be commented. The edition won't comprise:
    a) comments written on the margins;
    b) the marginal comments in Wa taken from the *Stroma Rolandi*;
    c) the supplementary texts.
12. The marginal *summaria* won't be edited.
13. The *apparatus criticus* registers the singular readings of the manuscripts: It does not compare the comments of the SQO with their formal – material sources.
14. The *apparatus fontium* indicates the material and formal sources of the comments, but not the sources of the commented *capitula* of the *Decretum*.
15. The *apparatus fontium* does not register the parallelisms between SQO and the glosses of the *erste Glossencomposition*.
16. The *apparatus fontium* does not register the parallelisms of the *continuationes / transitiones* of SQO with the marginal glosses of Cambridge, Corpus Christi College, 10, and Cambridge, Pembroke College, 162.

17. The *apparatus fontium* does not register the parallelisms between the SQO and the glosses attributed to *Paucapalea*.

COMPLETE MANUSCRIPTS

[1] Admont, Stiftsbibliothek, 389 = A
[2] Berlin, Staatsbibliothek, lat. 462, fol. 91ra–130vb = B
[3]* Carpentras, Bibliothèque Municipale, 170 (172), fol. 1–36^v^ = C
[4] Grenoble, Bibliothèque Municipale, 627 (391), fol. 98ra–130vb = G
[5] London, Brithis Library, Royal, 11 B. ii, fol. 1–46 = L
[6]* Metz, Bibliothèque Municipale, 250 = M
[7]* München, Bayerische Staatsbibliothek, lat. 15819, fol. 72ra–109va = Ma
[8]* München, Bayerische Staatsbibliothek, lat. 18467, fol. 70ra–119va = Mb
[9] Paris, Bibliotheque de l'Arsenal, 93, fol. 161–202 = P
[10]* Stuttgart, Landesbibliothek, HB VI 62, fol. 72ra–119rb = Sa
[11]* Wien, Österreichische Nationalbiliothek, 570, fol. 1ra – 35^r^ = Wa
[12]* Wien, Österreichische Nationalbiliothek, 2220, fol. 1^r^–58^v^ = Wb
[13] Worcester, Cathedral Library, Q. 70, fol. 97ra–173rb = Wc

FRAGMENTARY MANUSCRIPTS

[14] Cambridge, University Library, Addit. 3321.2, fol. 1^r^–14^r^ = Ca
[15] Chartres, Bibliothèque Municipale, 169 (160), fol. 69^v^–75 = Ch
[16]* Darmstadt, Universitäts- und Landesbibliothek, 1416, fol. 1^r^ – fol. 104^r^ = D
[17] Köln, Historisches Archiv der Stadt, 7020 39 (W* 39), fol. 9^r^ – fol. 32^v^ = K
[18]* Stuttgart, Landesbibliothek, HB VI 63, fol. 35ra – 42vb = Sb
[19]* Troyes, Bibliothèque Municipale, 695, fol. 1–24^v^ = T

Winroth, Anders

EDITING GRATIAN'S *DECRETUM*

The poster will illustrate and explain details of the textual work of editing Gratian's *Decretum*. With some 600 medieval manuscripts preserved, the challenges for an editor are enormous, but I will present some conclusions that allow us to navigate among the oldest manuscripts, and also to come up with a practicable plan for editions of not only the first recension, but also the second.