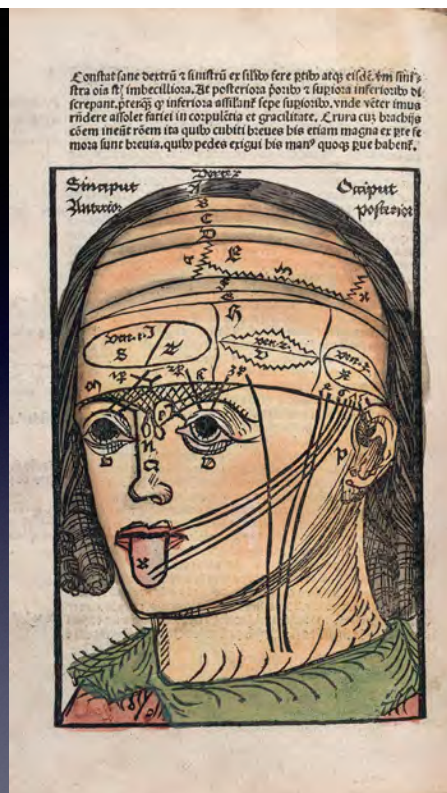




Penitence, devotion, and contemplation
La Sainte Abbaye, Paris or Maubisson, ca.1300
 London, British Library, Yates Thompson MS 11f ,29r



De capite humano. Magnus Hundt
Anthropologium de hominis dignitate, Leipzig, 1501
 London, The Wellcome Collection, 3362a



Robert Fludd, *Utriusque cosmi*
 Oppenheim: Johan-Theodori de Bry
 1617–1621, vol. 1, p. 217



IMAGINARIA VISIO.

*Dum maiora mens attingit,
Mox Deus ipse pingit
Velut in imagine.
Amor nimis tunc ardescit,
Intellectusque clarescit
Tum vero phantasmata
Autem ubi facta et rerum. Cum gratia et privilegio.*



Dutch, ca. 1500, Private Collection



IMAGINARIA VISIO.
*Dum maiora mens attingit,
 Mirat Deus ipse pingit
 Velut in imagine.
 Amor nimis tunc ardescit,
 Intellectusque clarescit
 Tunc vero phantasmate.
 Quoniam uisum fecit et audit. Cum gratia et privilegio.*



Master of the Aachen Altarpiece, ca. 1500
 Minneapolis, Walker Art Gallery, WAG 1225

Gregory the Great, *Registrum epistularum*, trans. John R. C. Martyn, Medieval Sources in Translation 40, 3 vols. (Toronto: PIMS, 2004), letters to Serenus of Marseille and Secundinus (with interpolation).

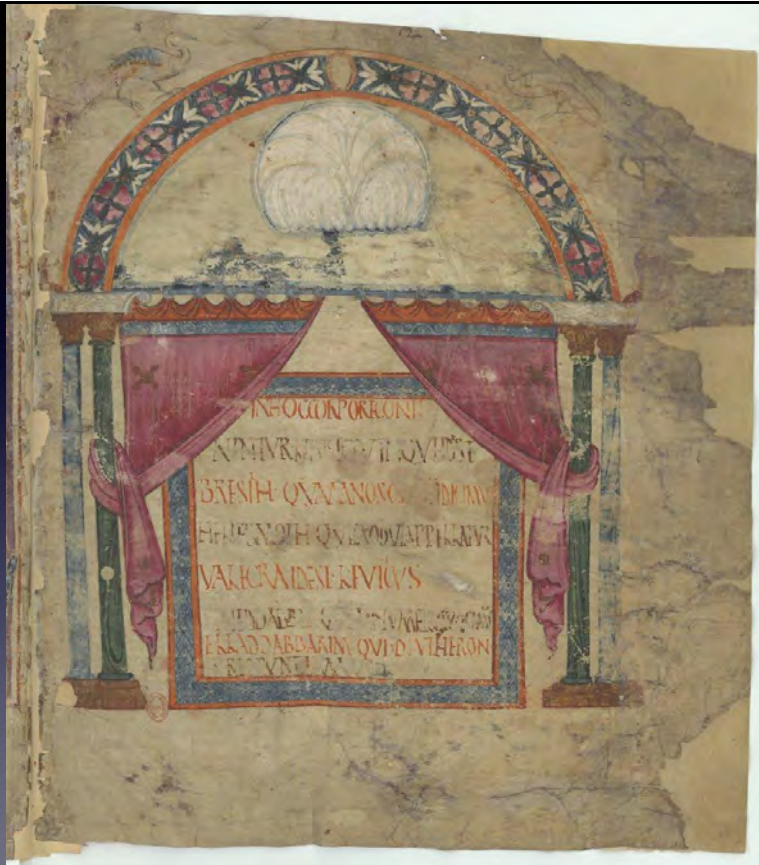


Gregory the Great (ca. 540–604)
Text to Image

Pope Gregory with Scribes, Lotharingia, 10th century
Vienna, Kunsthistorisches Museum



Master of Wauquelin's Alexander, *Mass of St. Gregory*
Hours of Philip the Bold, f. 253v
Bruges and Brussels, 1451
Cambridge, Fitzwilliam Museum (Ms. 3-1954)



The Mosaic Books, Ashburnham Pentateuch, Italy (?), ca. 600 (?)
 Paris, Bibliothèque Nationale de France, Ms. nouv. acq. lat. 2334, f. 2r



Calendar of 354



secundus Canon



Te igitur (Canon of the Mass)
Gradual, Abbey of Ottebeuren, ca.1165,
Wormsley Library, Wormsley, Oxfordshire, ff. 40v-41



Te igitur, Missal, Moulins, late twelfth century
Moulins, Bibliothèque Municipale, Ms. 14, f. 33r



Santa Maria de Mur (Catalonia), 12th century
MFA, Boston

Müstair, Engadin (Switzerland)
9th century

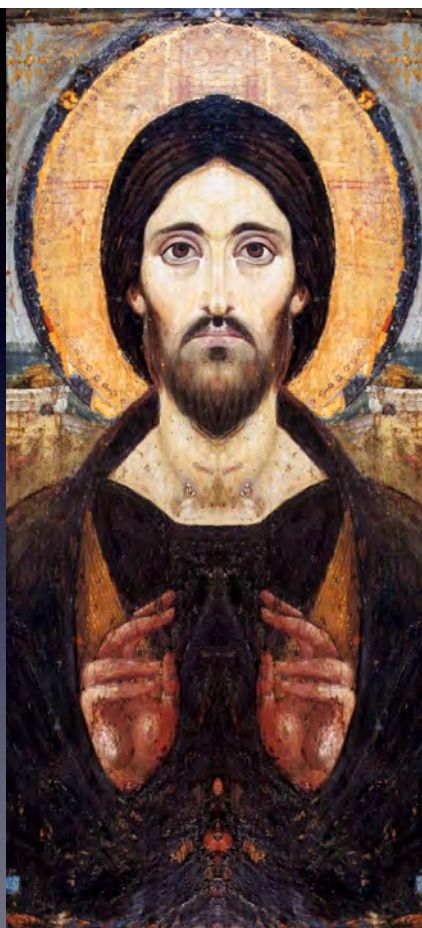


Byzantine Iconoclasm
726–787
814–842

Psalm 69.21: "they gave me poison for food
and for my thirst they gave me vinegar to drink"
Chludov Psalter
Constantinople, mid-9th century
Moscow, Hist. Mus. MS. D.129, f. 67r

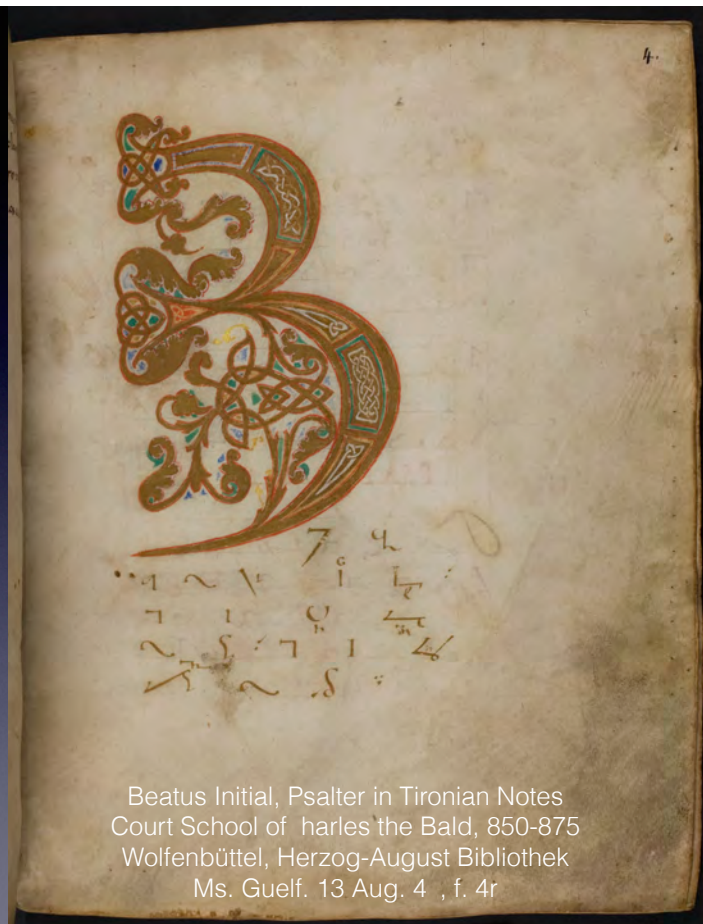






Master of the Registrum Gregorii, Pope Gregory, ca. 983-959
Trier, Stadtbibliothek, Ms 171a





Beatus Initial, Psalter in Tironian Notes
 Court School of Charles the Bald, 850-875
 Wolfenbüttel, Herzog-August Bibliothek
 Ms. Guelf. 13 Aug. 4, f. 4r

HOC QUOD GRIGORIUS PATRIS DE MORE
 S I C U T U S
 INSTAURAVIT OPUS AUXIT ITINMI LUS
 DIS YIGILI CLERUS MINTI CONAMINI SYBBAT
 ORDINIBVS PASCENS HOC SVA CORDA FAXO
 QUAM PIA SOL LICITIS SOLERTIA NISIBVS OMNI
 SCRIPTVRI CAMPO LIGIT IT EXPLICIT
 CARMINA DIVERSAS SVNTHIC CILIBRANDA PHORAS
 SOL LICITAM RECTIS MINTEM ADHIBETE SONIS
 DISCITI VIRBORV LICALIS PERGERI CALLES
 DVLCIA QUI IGRIGIUS LUNCITI DICTA MODIS
 CIRBORVNI CVRASONOSNI CVRA SONORV
 VIRBORV NORMAS NULLIFICARE QUEAT
 QVICQVLD HONORE DI STUDIS CELEBBAT HONESTIS
 HOC SUMMIS LUNCIT MITIA CORDA CHORIS



Hartker Antiphonary, 990–1000
 St. Gall, Cod. 390, ff. 12v–13r



Jerome, from a Bible, England, 1225–1250
Angers, BM, ms. 9, f. 2r



Jerome, from the Bible of Saint-Sulpice
Central or southeastern France, late 12th century
Bourges, BM, ms. 3, fol. 2v





Hugh of Saint-Victor, from Hugh of Saint-Victor
De archa Noe mystica
 Admont Abbey, 1150–1200
 Admont, Stiftsbibliothek, Cod. 672, f. 1v



Hugh of Saint-Victor, from Hugh of Saint-Victor, *De vanitate mundi*
 Saint-Sauveur Abbey, Anchin, late 12th century
 Douai, Bibliothèque Marceline Desbordes-Valmore, ms. 365, f. 3v

Jeffrey F. Hamburger, *Diagramming Devotion: Berthold of Nuremberg's Transformation of the Poems in Praise of the Cross by Hrabanus Maurus* (Chicago: University of Chicago Press, 2020), 33-51.

*Septem sigillis agnus innocent modis
Signet minis aura dessert patris.*

The innocent lamb examines the laws of the Father
Sealed with seven seals by remarkable means.

*Leges e veteris sinu novellae
Almis pectoribus liquantur ecce
Quae lucem populis dedere multi.*

Behold, new laws from the bosom of the old [pun *sinus/Sinai*?]
Are clarified by nourishing spirits,
Which have given light to many peoples.

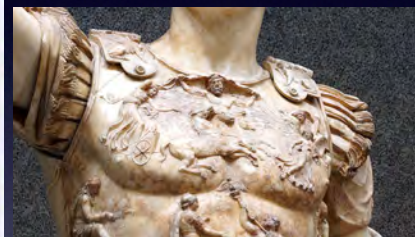
2 Cor. 3:12–18 Having therefore such hope, we use much confidence:
And not as Moses put a veil upon his face, that the children of Israel might
not steadfastly look on the face of that which is made void. But their
senses were made dull. For, until this present day, the selfsame veil, in the
reading of the old testament, remaineth not taken away (because in Christ
it is made void). But even until this day, when Moses is read, the veil is
upon their heart. But when they shall be converted to the Lord, the veil
shall be taken away. Now the Lord is a Spirit. And where the Spirit of the
Lord is, there is liberty. But we all beholding the glory of the Lord with
open face, are transformed into the same image from glory to glory, as by
the Spirit of the Lord.



Apocalypse, *Vivian Bible* (First Bible of Charles the Bald)
Tours, c.846
Paris, BnF, ms. lat. 1, fol. 415v



Bible, Reims, ca. 875, f. 328r
Rome, Monastero di San Paolo f.l.m.,



Breastplate, Prima Porta Augustus
Vatican Museums



Apocalypse, *Vivian Bible* (First Bible of Charles the Bald)
Tours, c.846
Paris, BnF, ms. lat. 1, fol. 415v



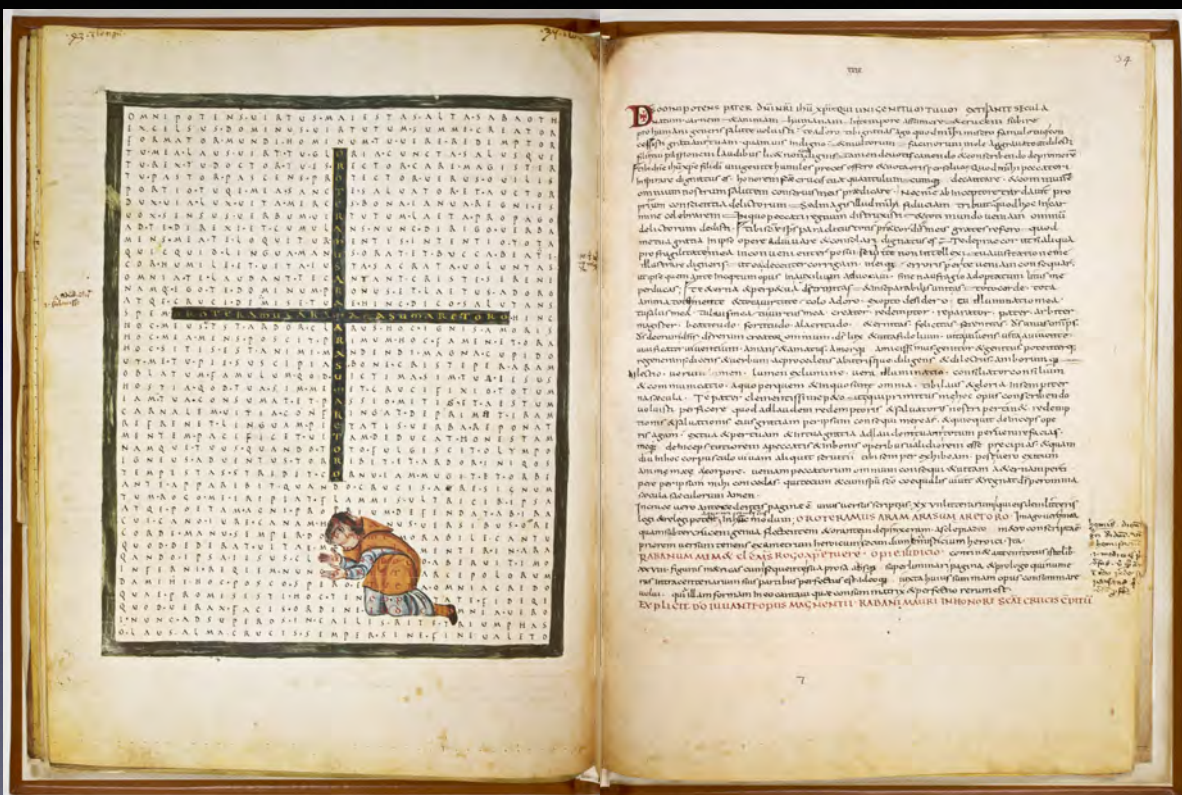
Enthroned Book with Seven Seals and the Seven Gifts of the Holy Spirit
Psalter, St-Aubin, Angers, late eleventh century
Psalter, Amiens, Bibliothèque municipale, M, L'Escalopier 2., fol. 19 bis

Hrabanus Maurus, *Carmen* 38
 Plus quia gramma valet quam vana in
 imagine forma/
 Plusque animae decoris praestat quam
 falsa colorum/ Pictura ostentans rerum
 non rite figure.

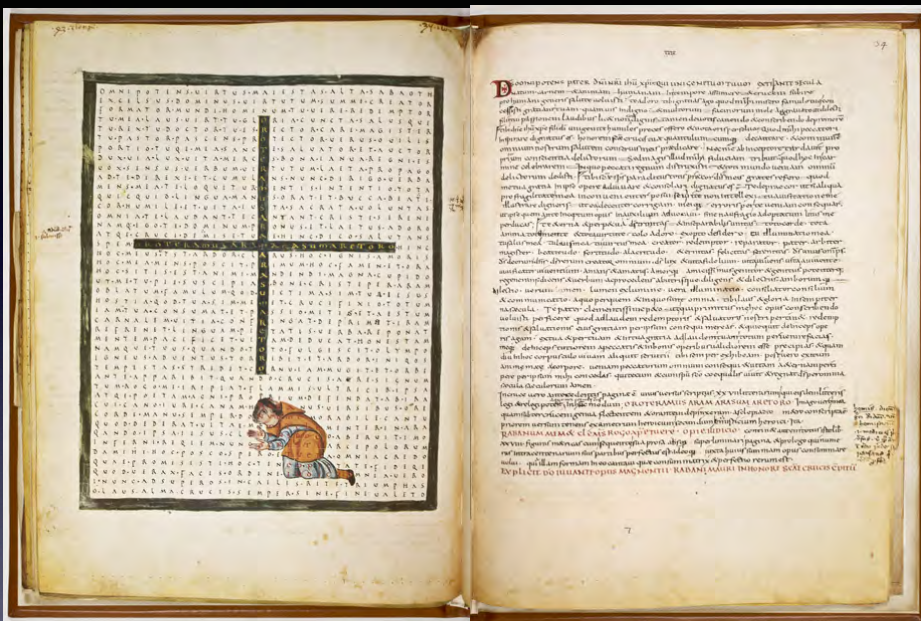


The sign of writing is worth more
 than the empty form of an image
 and offers more beauty to the soul
 than the false picture with colors,
 which does not show things
 correctly.

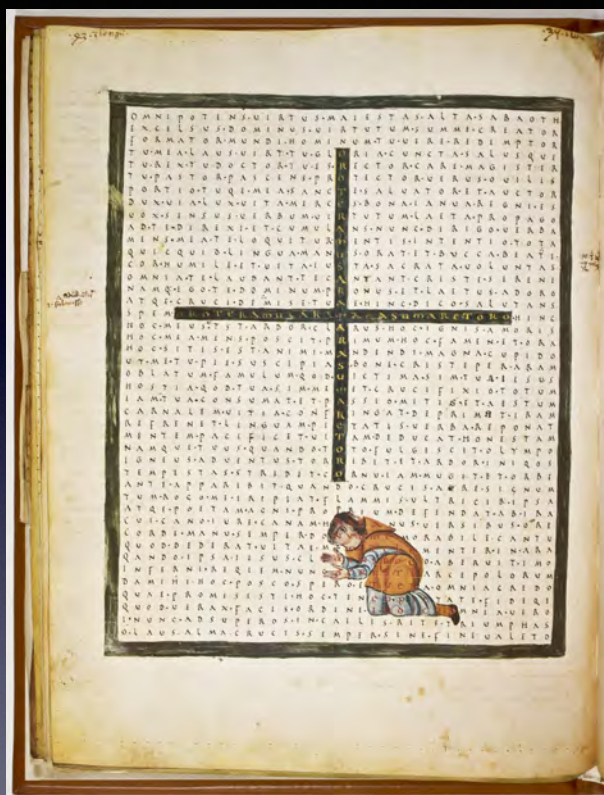
Carmen XXVIII, Hrabanus Maurus: *In honorem sanctae crucis*, Fulda, ca. 840
 Città del Vaticano, Biblioteca Apostolica Vaticana, Cod. Reg. lat. 124, f. 35v



Hrabanus Maurus, *In honorem sanctae crucis*, Fulda, ca. 840
Vienna, ÖNB, Cod. 652, ff. 33v–34r



Hrabanus Maurus, *In honorem sanctae crucis*, Fulda, ca. 840
Vienna, ÖNB, Cod. 652, ff. 33v–34r & 46v



In honorem sanctae crucis

Omnipotens virtus, majestas alta, Sabaoth,
Excelsus Dominus, virtutum summe creator,
Formator mundi: hominum tu vere Redemptor,
Tu mea laus, virtus, tu gloria cuncta, salusque,

5 Tu rex, tu doctor, tu es rector, care magister,
Tu pastor pascens, protector verus ovilis.
Portio tuque mea, sancte salvator et auctor,
Dux, via, lux, vita, merces bona, janua regni es,
Vox, sensus, verbum, virtutum farta propago.

10 Ad te direxi, et cumulans nunc dirigo verba:
Mens mea te loquitur, mentis intentio tota,
Quicquid lingua, manus orat et bucca beate
Cor humile, et vita justa, sacrata voluntas.
Omnia te laudant et cantant, Christe aetern.

15 Namque ego te Dominum pronus et laetus adoro,
Atque cruci demisse tuae hinc dico salutans:
Spem oro te ramus aram ara sumat, et oro hinc.
Hec meus est andor clarus, hoc ignis amoris,
Hec mea mens possit primum, hoc famen et ora,

20 Hec sitis est animi, mandendi magna cupido.
Ut me tu pie suscipias, bone Christe, per aram
Obstatum famulum, quod victima sim tua, Hiesus.
Hestita quod tua sim: memet crucifixus totum
Jarm tua consumat, et passio mitiget aestum

25 Carnalem, virga costringet, deprimat iarm,
Refrenet linguam, pietatis verba reponat.
Mentem pacifera, vitam deducat honestam.
Namque tuus quando toto fulgescet Olympo
Igneus adventus, torerebit et ardor iniquos.

30 Tempestas stridet, cornu iam mugit et orbe
Ante apparebit quando crucis aere signum:
Tum rogo rite ardeat flammis ultroque tuas.
Atque poetam agni proprium defendat ab ira,
Cui cano: hinc canam Hrabanus versibus ore,

35 Corde, manu, semper donum memorabile cantu.
Quod deferat vitae memet clementer in ara.
Quando ipsa Hiesus clemens rogo ab eruit imo
Inferni requiem, nunc, o Christe, arce polorum
Da mihi, hoc posco, spero, et vera omnia credi,

40 Quae promissisti, hoc teneo pietate fideique.
Quod verax facis ordine iudicio omnia vera.
I nunc ad superos, in coelis rite triumphas.
O laus alma crucis semper sine fine valet.

45 Oro te ramus aram, ara sumat et oro.

Hrabanus memet clemens rogo, Christe tuere, o pie iudicio.

Hrabanus Maurus, *In honorem sanctae crucis*, Fulda, ca. 840
Vienna, ÖNB, Cod. 652, ff. 33v-34r

ORO TE RAMVS ARAM, ARA SVMAR ET ORO.
 O wood, I implore you, you who are an altar,
 and I beseech you to be placed on your altar.

< palindrome >

*HRABANVM MEMET CLEMENS ROGO, CHRISTE, TVERE,
 O PIE IVDICIO.*

O Christ, in your mercy and your sanctity,
 I beseech you, protect me, Hraban, on the day of judgment.

omnipotens uirtus maiestas altas abaoth
 excelsus dominus uirtutum summecreator
 formator mundi hominum tu es redemptor
 tume laus uirtutis tu gloriator cunctas alusque
 turex tu doctor tu es rector cunctis magister
 tu pastor pascens spritus aluator retractor
 portio tu gemitus asanctus bonai anuaregnies
 dux uia lux uita merces uoluntatis propago
 uox sensus uerbum uirtutum aeterna propago
 ad te direxiet cum uirtutis uirtutis uirtutis
 mens meate loquitur mentis intentio tota
 quicquid lingua uirtutis uirtutis uirtutis
 cor humile et uirtutis uirtutis uirtutis
 omnia te laudant et cunctis uirtutis uirtutis
 namque gotedominum psonu et laetis adoro
 atque cruci demiset uirtutis uirtutis uirtutis
 spem in te habeo et cunctis uirtutis uirtutis
 hoc me uirtutis uirtutis uirtutis uirtutis
 hoc me amens psonu et cunctis uirtutis uirtutis
 hoc sitis est animi uirtutis uirtutis uirtutis
 ut metupies uirtutis uirtutis uirtutis uirtutis
 oblatum famulum quod uirtutis uirtutis uirtutis
 hostia quod tua uirtutis uirtutis uirtutis uirtutis
 iam tua consumat et psonu et cunctis uirtutis uirtutis
 carnalem uirtutis uirtutis uirtutis uirtutis
 refrenet lingua uirtutis uirtutis uirtutis uirtutis
 mentem pacificet uirtutis uirtutis uirtutis uirtutis
 namque tuus quando te uirtutis uirtutis uirtutis uirtutis
 igneus aduentus tuus uirtutis uirtutis uirtutis uirtutis
 tempestas stridet tu uirtutis uirtutis uirtutis uirtutis
 ante apparebit quando crucis aeres signum
 tum rogo me eripiat flammis ultro cibis ipsa
 atque poetas magni proprium defendat ab ira
 cui cano iure canam hunc uirtutis uirtutis uirtutis uirtutis
 quod dederat uirtutis uirtutis uirtutis uirtutis
 quando ipsa uirtutis uirtutis uirtutis uirtutis
 inferni requiem nunc uirtutis uirtutis uirtutis uirtutis
 damini hoc poscosperare uirtutis uirtutis uirtutis uirtutis
 quae promissis tui hoc te uirtutis uirtutis uirtutis uirtutis
 quod uerax facis ordine uirtutis uirtutis uirtutis uirtutis
 in unca superos iocaelis ritet triumphas
 ol ausa lmacruce semper sine fine uirtutis uirtutis



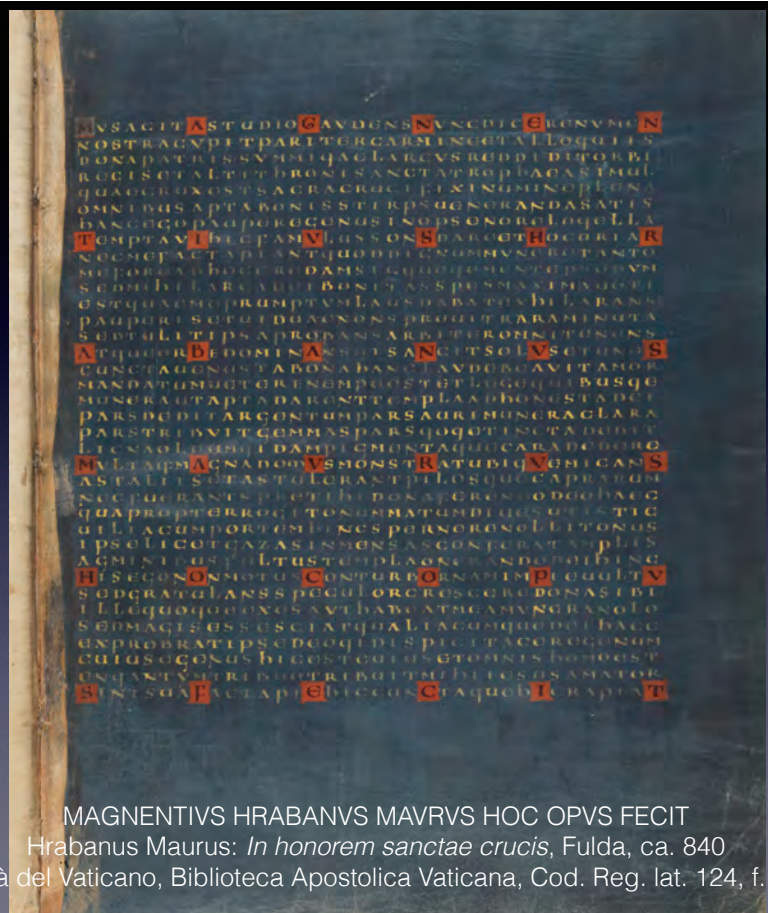
CRUX, PAX, LUX, REX, and LEX, Gospel Lectionary, Moissac, 1150–1200
London, British Library, MS. Harley 2893, f. 268v



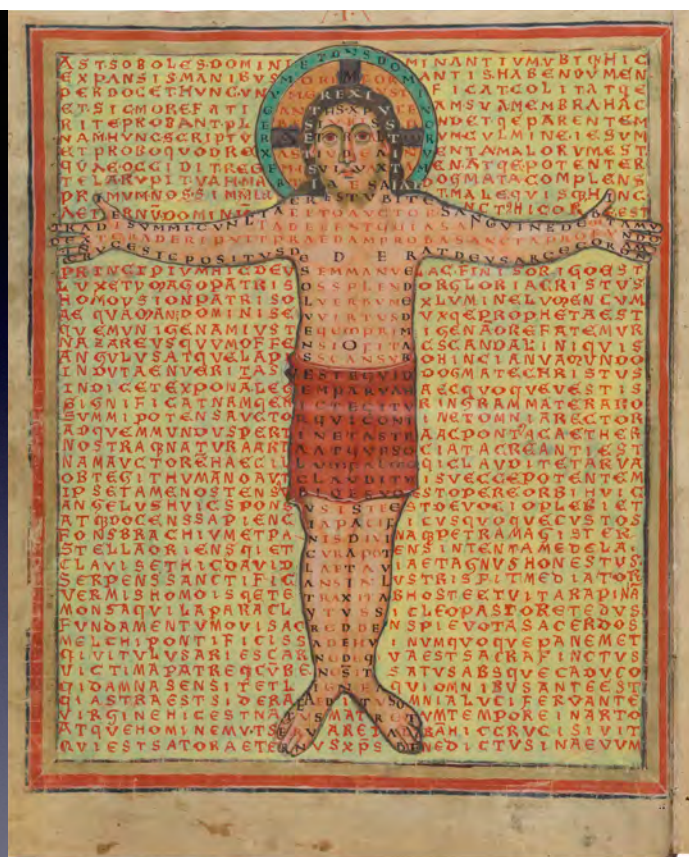
Carmen XXVI, Hrabanus Maurus: *In honorem sanctae crucis*, Fulda, ca. 840
Città del Vaticano, Biblioteca Apostolica Vaticana, Cod. Reg. lat. 124, f. 33v



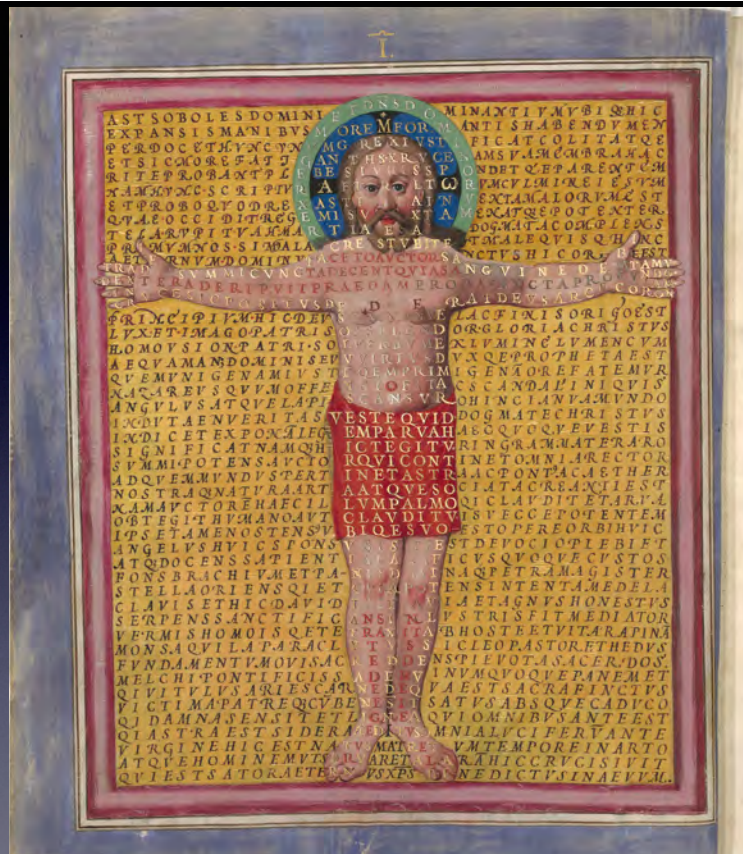
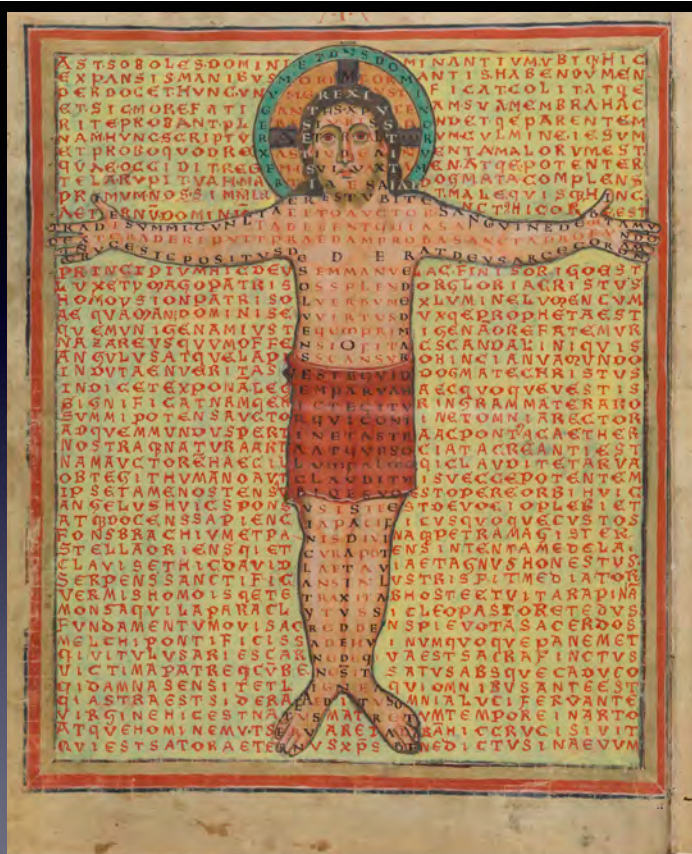
Publilius Optantianus Porphyrius
Carmen VIII (Chi Rho and IESUS), ca. 315–325,
 Miscellany, Mainz, Cathedral Shool, first third of ninth century
 Burgerbibliothek Bern, Cod. 212, f. 113v.



MAGENTIVS HRABANVS MAVRVS HOC OPVS FECIT
 Hrabanus Maurus: *In honorem sanctae crucis*, Fulda, ca. 840
 Città del Vaticano, Biblioteca Apostolica Vaticana, Cod. Reg. lat. 124, f. 7r



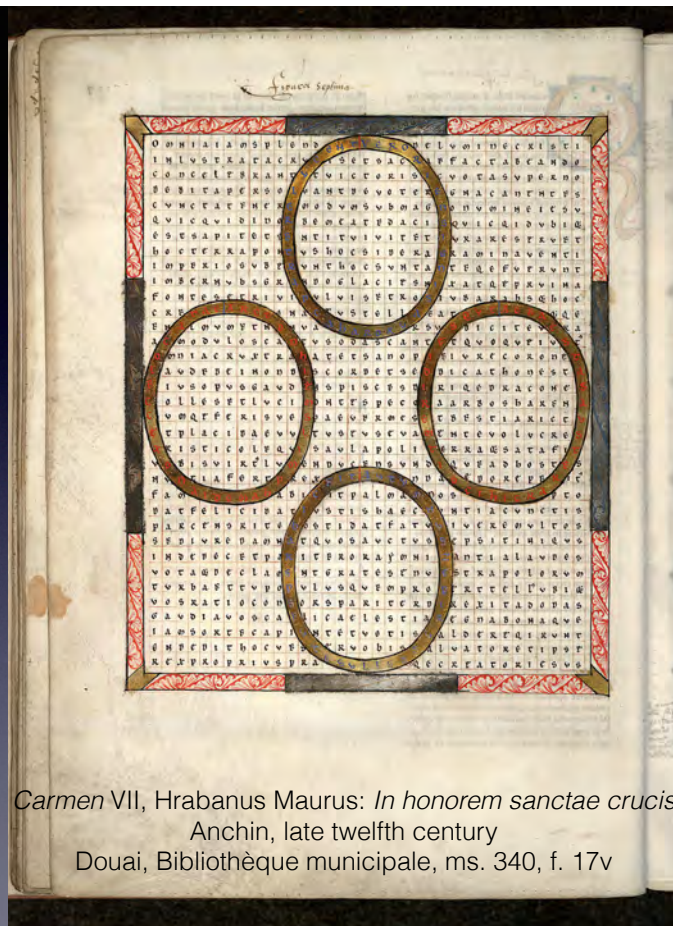
Carmen I, Hrabanus Maurus: *In honorem sanctae crucis*, Fulda, ca. 840
 Città del Vaticano, Biblioteca Apostolica Vaticana, Cod. Reg. lat. 124, f. 8v



Carmen I, Hrabanus Maurus: *In honorem sanctae crucis*, Prague, 1600
Paris, Bibliothèque de l'Arsenal, ms. 472, f. 9v

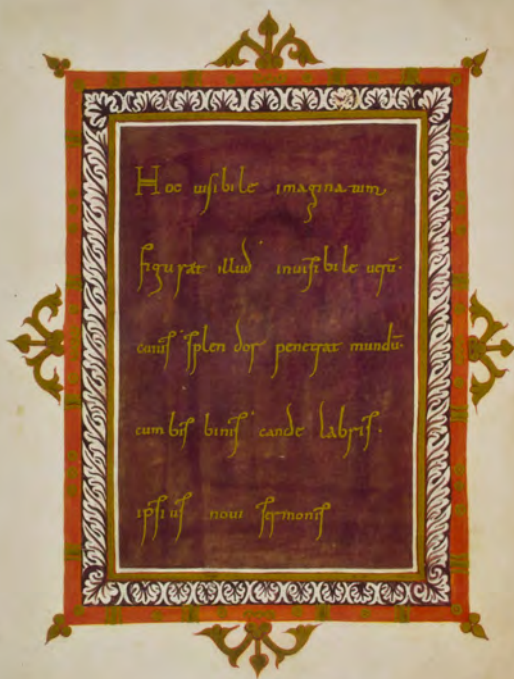


Carmen I, Hrabanus Maurus: *In honorem sanctae crucis*, St. Mary and St. Nicholas, Arnstein, ca. 1175
 London, British Library, Harley MS. 3405, ff. 6v & 49v



Carmen VII, Hrabanus Maurus: *In honorem sanctae crucis*
 Anchin, late twelfth century
 Douai, Bibliothèque municipale, ms. 340, f. 17v

Herbert L. Kessler, "'Hoc visibile imaginatum figurat illud invisibile verum': Imagining God in Pictures of Christ," in *Seeing the Invisible in Late Antiquity and the Early Middle Ages*, ed. Giselle de Nie, Karl F. Morrison, and Marco Mostert (Turnhout: Brepols, 2005), pp. 291–235.



Darmstadt, Landes- und Hochschule Bibliothek, Cod. 1640, ff. 6v–7r.

"This visible visualization gives form to that invisible truth, whose brilliance penetrates the world with the twice-two lamps of this new word"





Benedictional of St. Aethelwold, Winchester, 963–984
London, British Library, Add. MS. 49598, f. 70r





Intersection of the Movable and Fixed Stars.
 Chalcidius. Cologne, Dombibliothek, Cod. 192, f. 43v





The Trinity Gospels, Canterbury early 11th century. Cambridge, Trinity College, MS B. 10. 4, f. 16v



Aachen Gospels, ca. 973. Aachen, Domkapitel, f. 14v



Harley Gospels, Aachen (?), ca. 800–825. London, British Library, Harley MS 2788, f. 13v



Saint-Médard Gospels. Paris, BnF, ms. lat. 8850, f. 1v



Majestas, Vivian Bible (First Bible of Charles the Bald), Tours, 845. Paris, BnF, ms. lat. 1, f. 329v





London, British Library, Add. MS. 49598, f. 5v

Gundohinus Gospels
Luxeuil (?), 754–755
Autun. Bibliothèque de la Ville, 3, f. 12r



Cynthia Hahn, "Visio Dei: Changes in Medieval Visuality," in *Visuality Before and Beyond the Renaissance*, ed. Robert S. Nelson (Cambridge: Cambridge University Press, 2000), 169–196.

Barbara Newman, "What Did It Mean To Say 'I Saw: The Clash between Theory and Practice in Medieval Visionary Culture,'" *Speculum* 80 (2005), pp. 1–43.

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**ORATIO ANTE
CRUCEM DICENDA
REDEMPTOR MUNDI. ET
ILLUMINATOR UENIENTIUM IN**
hunc mundum. dñe ihu xpe respice me
prostratum coram te. & exaudime
uocantem te. Tu igitur me luce inpec
catis conceptum uiuendo inspirasti ut uice
spiraculo. tunc in huius defecabilis
praesentium lucis educum p sacris bap
tismatis lacrimis diabolici pompis ab
renuntiare fecisti. & originalia pec
cata p aquam uine misericorditer
doluisti. sed fructus & miserabilis
corporis mei status in omnium pecc
minum genera post baptismatone
rantes corrui. In gulam scilicet
& concupiscentiam. Aueritiam atq;
superbiam. & mandata tua praeu
riando. & delectationes meas sequen
do omnigenis uiciorum contagio pol
lutus sum & uulneratus. qui propter
dñe summo medico pfectualem cor
poris & animae expolio medicinam.
Tu enim uenisti non iustos sed peccatores
uocare ad penitentiam. dñe non finis
indigerem medico. sed male habentes.



Psalter of Louis the German (843–876), St. Bertin, late 9th century
Berlin, Staatsbibliothek Preussischer Kulturbesitz, Ms. Theol. Lat. Fol. 58, 119r & 120r

HYDOWICO REGI VITA SALVS FELICITAS
PER PES





Prayer Book of Otto III, Mainz, 980-1000
Munich, Bayerische Staatsbibliothek, Clm 30111, ff. 20v-21



QVAM QVADIT SUPER IVDAM

ET IERUSALEM IN DIEBUS
OZIE IOATHAM ACHAZ EZE
CHIE REGUM IV DA
AUDITE Celi et auribus per
cite terra quoniam dominus
locutus est Filios in
terris exaltavi iesu aut
springerunt me cognoviti
bos possessorem suum et
asinus presens domini sui is
rahel non cognovit popu
lus meus non intellexit
Ve genti peccatrici popu
lo gravi iniquitate semi
ni nequam filius scelera
tis Dereliquerunt domini
blasphemaverunt sanctu
israhel abalienati sunt
retorsim in quo per
cipiam vos ultra ad
duntis preparationem
Omne caput languidum
et omne cor mortuus

a planta pedis usque ad uer
ticem non est in eo sanitas
Uolui et in uer et plaga in
mens non circūdata nec
curata medicamine neq
fusa oleo Terra uera deserta
et ciuitates uere igne suc
cense Ratione ueram in
spectu uero alieni dano
rant et desolabitur sic in
uastitate hostili Dere
linquet filia syon sic um
braculum in uinea et sic
tuguriū in encumbratio
Nisi dominus exercituum redi
quisset nobis semen quasi
sodoma fuisset et quasi
gomorra similes erant Au
dite uerbu domini principes
sodomorum perpite aurib
lege domini populi gomorre
Quo in multitudine uic
tamaru uiroru dicit dominus
Pleni sunt holocausta ar
ctu et adipe pingui et
sanguine utulos et ag
nos et hircos nolui Qui



Frontispiece, Commentary on the Song of Songs, Reichenau, ca. 1000
Bamberg, Staatsbibliothek, Msc.Bibl.22, 4v-5r



Philosophi arborum
in lingua hebrea
ipsam esse caldaicam
q. abraha de caldei
fuerit. quod si recipi
mus. querenda est
quomodo nunc he
brei pueri linguam
qua nouerant docere
iubeantur. nisi
forte in uera quesi
da opinione dicit ab
raha linguas esse hebre
as. et caldaicas scisse di
camus.

TERTIO RENGI IOACHIM RI
GISTIDA VENIT NABUCHODONO
REX BABYLONIS IE 60

rufalem . et obsedit eam . & tradidit
dn̄s in manus eius iochim regem iu
dae . et partem uasorum domus dī . &
asportauit ea in terram feniciae . in
domum dei sui . & uasa intulit in
domum thesauri dei sui . Et ait rex
assanath praeposito eunuchorum .
ut introduceret de filiis israhel . et de
femine regio . & tyrannorum pueros .
in quibus nulla esset macula . deco
ros forma . et eruditio omni sapien
tia . cautos scientia . et doctos disci
plina . & qui possent stare in pala
tio regis . ut doceret eos literas . et lin
guam chaldeorum . Et constituit
eis rex annonam per singulos dies

[illegible][illegible]

de cibis suis. et de uino unde bibebat
ipse. ut essent ei tribus annis. postea
flarent in conspectu regis. Fuerunt
ergo inter eos filius iuda. daniel.
anania. misahel. et aharas. Et im
posuit eis prepositus eunuchorum
nomina. danieli. baldasar. & ana
nia. sidrac. misaheli. misac. & aha
rac. abdenago. Proposuit autem
daniel in corde suo. ne pollueretur
de mensa regis. neq. de uino potus
eius. Et rogauit eunuchorum prae
positum. ne polluerentur. Dedit
autem dñs gratiam et misericordiam
danieli. in conspectu principis eu
nuchorum. Et ait princeps eun
uchorum addanielum. Timeo ego
dominum meum regem. qui consti
tuit uobis cibum et potum. qui si

Quid enim si regis-
ci de uine pot' eus
non uult comedere
ne polluetur: utiq'
si facer' ipsam sapi-
entiam: atq' doceri
habilem uis' ut pre-
catur: namq' adqui-
sitor: discere quod
non habet: discant
autem ut discantur:
sic ut inducantur: non
uincant.

Qui pp̄ peccata maior
ducentis inasperant
pp̄ uicem suorum
magnitudine boni
mercedem recipi-
ent quia intelligunt sp̄s
cessare rerū sūp̄
diliguntur s̄i ab
fidelibus di cōmū-
non benivoli homi-
num p̄uocantur

Jacob's Ladder
Lambeth Bible
England, ca. 1140
Lambeth Palace, MS 3, f. 6







Isaiah & Tree of Jesse, Siegburg Lectionary, Abbey of Siegburg, 2nd quarter of twelfth century
London, British Library, Harley Ms. 2889, ff. 3v-4

11 n̄ alle hende gem̄ sin̄ hant
 2 n̄er sner bröder hant
 3 f̄romder er. vñ sin̄ gezelt
 4 s̄leht er vñ f̄romder lōre velt



Aldiu geslechte vñ diu kint
 d iu wun menschin kōne sint
 w onen vf allen erden
 d iu soln gesequit wden
 h nach in dem salum din
 S nur du verst da wil ich sin



D in hütet mit stetig pfleg
V si wil dich v disen wege
A it frove wider bringen
A n allz nusselungen
Ii n wil niem dich v lan
E d. ich wollebaht han

[illegible]



W id sinem willen gar
 E v baten da vil gar die sehar
 V namun vol daz zein gebot
 D u sin do lere selte got
 I se got d ist selte die
 Sinu zein gebot beschnit
 I si in daz lere w gestuach
 D u sin nati da vagen sach
 D u sin gar wunden sin verlorn
 I si d der hostu gotu zorn
 Sin vderu wolte hie
 E anoysele spachin sie
 S puch du zornu d gotu wirt
 V n spuch zorn vnter rede daz



E r sol uns sagen iur me
 S elte sin selbun lere
 D u wir nu wirtlicher no
 I he wir nu sinu selbun
 E r ist so wirtlicher h omu
 D u wir selbun h omu

I si sinu gebot lere
 M yne faren i nre mere
 I or k am me solt wirt
 D u nre andir ynd d er
 D er geu w geruine
 D u er w vol veruine

God appearing to Moses on Sinai (Ex 19)

S o zeige mir de ist min gie
 V endu sendu wirt mir
 S or spach d anoysele min
 S ol wir die wirt v nre sin
 I ch hant ercham d nati daz
 D u hant genade vnter mich

S edienir d d wirt ercham
 D o spach der gotu wirt
 D bich genade daz daz
 F vnden hant so zeige mir
 S edienir d anoysele daz
 D o spach got der nati sin



Moses sees God's Back Parts (Ex 33.18-23; 34.29-35)



Beatus of Liébana (c.730-800), *Commentarius in Apocalysin*, Silos, 1091-1109 London, British Library, Add. Ms. 11695, ff. 147v-148



Moissac tympanum, ca. 1125: Christ and the 24 Elders of the Apocalypse



Douce Apocalypse, ca. 1265–70. Oxford, Boolean Library, Douce MS 180



et signum magnum appa-
ruit in celo mulier amica
sole et luna sub pedibus eius. et in
capite eius corona stellarum du-
odecim. et in uetro habens clama-
bat in doloribus. et cruciabat ut
pariret.

De muliere ecclesiam designat.
Consequens quippe erat ut post
redemptionem xpi eius forma relaxaretur. quam
suo loco hunc mundum intelligere. per signum
magnum salutem magnam quam a diuinitus
redemptio xpi mundo conuenit. Per solem no-
minat. sicut dicit apostolus. Omnes qui in
uetro eius. Multa itaque amica erat sol-
tates ex quibus ecclesia consistit in lapidum
aduunt sicut dicit apostolus. Omnes qui in
uetro eius xpm induit. Per lunam uero
sub pedibus habuisse uisa est que gentes

in uentre ut per lunam faciem signum in
gamus. sine cuius lumine in nocte uisus foret
per uide retinendum in nocte uisus foret
lumine plenitudo dicitur. L. uero in pedibus mens
dum tuum et in uentre sanctus mos. Multa ergo in
gestus mens habuisse uisa est. quia ecclesia
natura singens ad ecclesia conditio noua. sicut
que iam in capite suo economiam stellarum duo-
decim habuisse uisa est. Caput ecclesie xpi est. Duo-
decim uero stelle duodecim sunt apostoli. Postmodum
nichilominus per caput mortis futurum intelli-
gitur. Multa ergo in capite economiam stellarum
duodecim habuisse uisa est. quia mens futurum
doctrina et actus apostolorum cum eos in uentre sa-
uagium exordium.

In uetro habens
clamabat in doloribus et cruci-
abatur ut pariret.

Quomodo i-
fuit in uentre
coagulatione humanamque formam accepit
spiritum sanctum. simul et etiam in uentre
in in uentre gestat. dum eo prelatum in uentre



et uisum est aliud signum
in celo. Et ecce draco mag-
nus et rubens habens capita sep-
tem et cornua decem. et in capiti-
bus suis septem diademata. Et
cauda eius trahebat terram par-
tem stellarum celi et misit eas in
aquam et draco stetit ante mulie-
rem que erat paritura. ut cum pe-
perisset filium eius deuoraret. Et
perperit filium masculinum qui re-
turus erat omnes gentes in iur-
ga ferrea. Et raptus est filius ei
ad deum et ad thronum eius. et

ter locum paratum. a deo ubi pa-
cant illam diebus mille ducentis
sexaginta.

Dato ite diabolum signum
fuit. Rubens autem color in
his et ahi cetero color sanguinem admiscens.
Concordat uero pallidus color. i. coccus. cum sa-
guineo. quia sanguis dum effunditur more
adducit. pilius autem totum corpus molentia
aperit. Ecce ergo draco habere dicitur colorem
mortis. qui illius in uentre mors inuocatur in or-
tem terrarum. Per septem uero capita respicitur
diabolus ad temptandum genus humanum uisa
est designatur. Diademata autem septem om-
nia. sicut enim est rex sicut dicit scriptura sup om-
nes filios superbie. Nam sicut per septem cornua
in omnes elem designatur quos in septem par-
tibus diuisus est et per septem capita designatur
ibi qui es in uentre aduersus sunt designatur
Primum namque caput draconis fuerunt re-
di qui ante saluatum fuerunt quos superbie
nos hominum uocat qui es qui filii dei uoc-
tur in laqueum fuerunt. Per caudam
fuit et corporis ante designatur terram
stellarum celi causa draconis trahere uisa
ante multos ex his qui ad hominibus e-



In uisum est aliud signi
in celo: et ecce draco inuag
nus fulvis habent equos
sequebat: et coacta decem et
septem milia speciem draconum et
quadam eius inuestit terram: quem fil
lii dei et multi ei meruerunt: et draco
steterat ante mulieres: que erant parituri.
Et cum peperisset filium et denotaret.
Et peperisset filium masculinum: qui reu
tularet gentes in uisum ferret: et rap
turi esset filium et eo uenit: et eo thronum
ei: et mulier fugauit in solitudinem ubi ha
bitauit: et cum paritum: et non uti: ubi
parit: filium ei: et in illo dixerunt ser
uato de drachonibus filii. **Genita**
est: et filius: et in celo erat ei.

[illegible]

 Et unum est aliud signum
in celo. Et ecce draco imagi-
nis rutilus habens capita
septem et cornua decem et
in capitulis suis septem diademata. Et

ac si crocei color sanguinis admiscetur. Et
coarctat si pallidus color: id cretens in sang-
neo quia sanguis dei effundit mortem
addunt. pallor aut totum corp' mortalis
corp'it. Petre & diabolus huc de colore mor-
tis: quia al' uniusda' mort' intravit i' ede



Alban spies Amphiboles Praying Before the Cross
Matthew Paris, *Life of St. Alban*, St. Alban's, England, ca. 1250
Dublin, Trinity College, MS 177, f. 31r

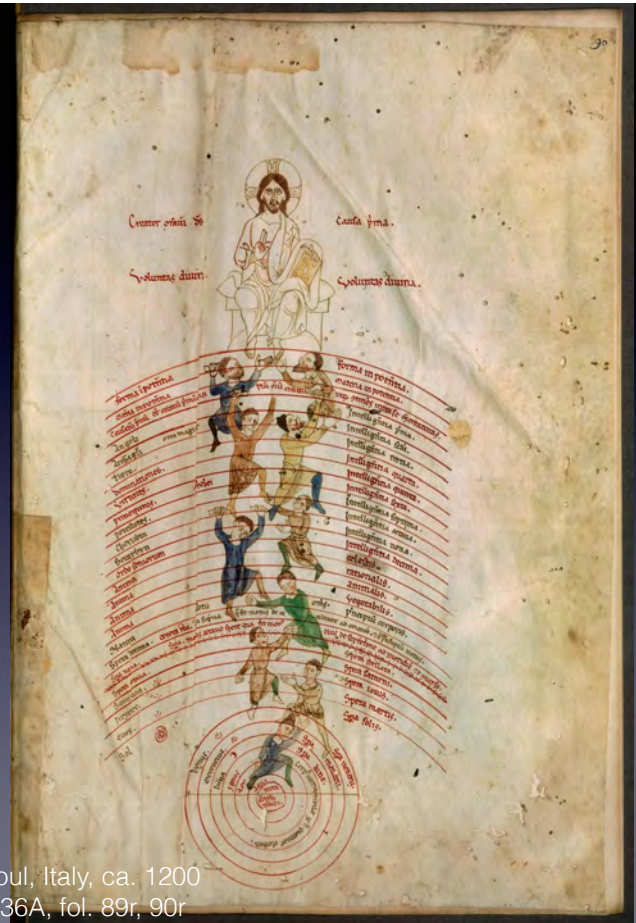


Lady Philosophy visiting Boethius in prison
Boethius, *Consolatio philosophiae*
Aldersbach, ca. 1200

Munich, Bayerische Staatsbibliothek, clm 2599, f. 106v



Macrobius, *Commentum Macrobianum in somnium Scipionis*, 1469
Houghton Library, Typ 7



Treatise on destiny of soul, Italy, ca. 1200
Paris, BnF, ms. lat. 3236A, fol. 89r, 90r



Vie de Saint-Denis, Paris, 1317
 Paris, BnF, fr. 2090, ff. 12v & 107v



Praxapostolos, Constantinople, mid-twelfth century
 Vienna, Österreichische Nationalbibliothek, Ms. Suppl. Gr. 52, f. 1v-2



Ara coeli
Venice, ca. 1400
Stuttgart, Staatsgalerie



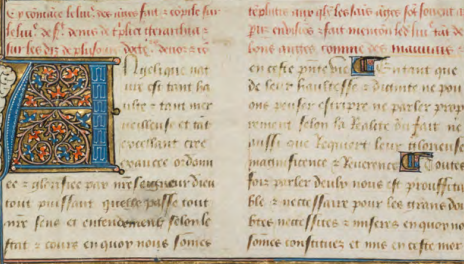
Santa Francesca Romana (1384–1440), Tor de' Specchi. Rome, late 15th century

Albrecht Dürer
Christ appearing to a Woman, ca. 1495
Paris, Louvre





Simon Marmion, *Visions of Tundal*, Ghent, 1475
Getty Museum, Ms. 30 (87.MN.141.13), ff. 13v & 17r





Jacques Bauchant, *Des visions Madame sainte Elizabeth des voies et du mont de Dieu*
Paris, BnF ms. fr. 1792, ff. 1r & 5r Elisabeth of Schönau (ca. 1129–1164)



Prose adaption *Pèlerinage de vie humaine* de Guillaume de Deguileville II. Pierre Michault, *La danse aux aveugles Hainaut* - Maître d'Antoine Rolin ca. 1500 Genève, Bibliothèque de Genève, Ms. fr. 182, ff. 4v:-5r

Le premier chapitre de ce present livre fait mention de la vision advenue en dormant a l'acteur de ce livre de la cyté de Iherusalem quil apperceut comme en ung myrouer moult grande et de merueilleux edifice et aussi de ceulx qui en elle habitoient.



Philip the Good, Duke of Burgundy, and His Son at Prayer
 Prayer Book of Philip the Good (1396-1467), 1430-1445
 Vienna, Österreichische Nationalbibliothek, Cod. 1800

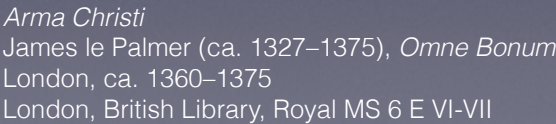


Jan van Eyck (c.1390-1441)
Virgin and Child with Chancellor Rolin
oil on wood, 66 x 62 cm
Paris, Musée du Louvre, INV 1271



Quentin Metsys (c.1466-1530)
The Money Lender (Banker) and his Wife, 1514
Paris, Louvre





Arma Christi
James le Palmer (ca. 1327–1375), *Omne Bonum*
London, ca. 1360–1375
London, British Library, Royal MS 6 E VI-VII



15v: Saint Benedict pointing to the soul of Bishop Germanus being carried up to Heaven (above), the conversion of Saint Paul (below)
 16r: Vision of God

Miscellany of Roger
Waltham (d. 1332–1341)



"All creating I beg, as I hope, have mercy on Roger"
"May all things created by God be my medicine."



Pope Benedict XII (r. 1334–1342)
Benedictus Deus
Jan. 29, 1336

contra Pope John XXII (r. 1316–1334)



Omne Bonum
16v



Death of the Righteous and Death of the Sinner
San Pietro, Spoleto, 1275–1300

Maso di Banco, *Individual Judgment*
detail of the Tomb monument of the Bardi di Mangona, 1332–5 or 1336–8
Basilica of Santa Croce, north transept, Bardi di Mangona Chapel