



*Rothschild Canticles*  
Flanders, ca. 1300  
New Haven  
Beinecke Library, MS 404

HAA 250M  
Apophysis: The Negative Way







**M**itte agnū dñe dñatq̄m  
 tate de petra deserti ad mō  
 tem filie syon. **V**idi agnū supra  
 montē stantē & cū eo quadragi  
 ta quorū milia  
 deinde uidi tur  
 bā magnā  
 quā nemo dñi  
 merare poterat  
 & audiui uocē  
 dicentē michi  
 hi sūt qui cū  
 mulierib; nō  
 sūt conquinati uirgines enim  
 sūt & secunt agnū quocūq; ierit  
**E**xultabunt sū in glā ietabunt  
 in cubilib; suis. **V**enite ad me  
 omēs qui laboratis & onerati estis  
 et ego reficiam uos.







**T**rahe me post te currem in  
adore unguentorum tuorum



ascendā ad pal  
mā et apprehendā  
fructus ei. **T**ra  
hite ad me omnes  
qui commiserunt  
se et agnate  
domus meae ad

impleri. quia enim mihi dulcis  
est hereditas mea super mel et fa  
uilla. qui edunt me adhuc esuri  
unt et qui bibunt me adhuc si  
tiant qui credunt in me non con



fundantur et qui  
operantur in me  
non peccabunt.  
Creatura est enim qui  
cum participat de de  
o. Velle est aliter velle et velle







**B**eatus qui elegisti + amicum  
 dñi habitabit in atrijs  
 tuis. **Q**uinq; prudentes uirgines  
 accipientes oleum in uasis suis ad  
 lampadibus  
 exierunt obui  
 am sponso et  
 sponse et que  
 parate erant  
 intrauerunt  
 ad eo ad nup  
 tias. **U**nde  
 est genua  
 ueniunt et  
 relique uirgines dicentes dñe  
 dñe aperi nobis at ille ait  
 amen dico uobis nescio uos  
**Q**uale te inuenio tale te uidi  
 co. **A**lii deliquit uia recta  
 fecerunt et balaam.



**F**ons ortus aquarum viventium  
 qui fluit impetu de libano  
 Ibi beata  
 vita in suo fonte bibunt que hinc  
 hinc vite  
 quida stulticia  
 aspicitur  
 Stillato sup  
 eos unum ino  
 quietate meli  
 abunt ab ubi  
 tate domi tue  
 et torrente vo  
 luntatis tue potabis eos **Q**ui  
 apud te est fons vite et lumine  
 tuo videbimus lumen **I**n illa  
 die stillabit menses dulcedine et  
 colles fluent lac et mel **V**ir qui  
 debet velare caput cum sit ymago  
 et gloria dei. apostolus dicit.





*Comment alexandres se fist porter en l'air as oriscals q'en apie grif*



*Alexander Romance*  
Berlin, KK MS 78 C 1



*Alexandre-Queen Mary Psalter*  
London, BL Royal 2 B VII, f. 112r

**S**aluabo gregē meā ⁊ ampli  
 nō erit in rapinā. **E**dehinc  
 p̄p̄s m̄s in t̄nquillitatē pacis.  
**P**at̄ sapientie cōgregatō uultō  
 rū ⁊ natiōes  
 eorū obediētia  
**S**icut mā  
 cōsolatur fi  
 lios suos sic  
 et ego conso  
 labor uos. **D**s  
 diligentes me  
 diligo. **E**cce  
 ego ponam ierlm sup liminare  
 arripule dñz p̄p̄s in arcutu.  
**E**xstergēt d̄s om̄nē lacrimā ab  
 oculis scōz ⁊ iā nō erit ampli  
 neq; luct⁹ neq; clamor neq; ul⁹ dolor





**E**go in altissimis habitans et  
 thronus meus in columpna  
 nubis. **P**onam in syon lapidem cu-  
 mum singulare electum primum  
 et qui crediderit  
 in eum non confundetur. **F**ulge-  
 bunt iusti sicut  
 sol in conspectu  
 domini. **F**ul-  
 gebunt iusti  
 et tanquam can-  
 talle in aridi-  
 necto discurrēt indicabūt natio-  
 nes et dominabuntur populis et regnabit  
 dominus illos imperium.  
**E**go enim dominus qui non  
 mutor et uos filij iacob non estis  
 contumpti.



**E**t sic in syon firmata sum  
et in ciuitate edificata sum  
inter requiem et in ierlm pceda  
mea et radicaui in populo honori  
ficato et in ptes dei mei heredi



tas illius et in  
plenitudine scilicet  
vultu deitatis mea.

**E**legit dñs sy  
on et habitatio  
nem eius. **Q**ui  
obdurat aurem  
suam ne audi

at sanguinem  
et claudit oculos ne videat ma  
lium iste in excelsis habitat in mo  
numenta lapidum et panis eius  
datus est aqua et fideles sunt  
regem in decore suo videbit oculi eius







**V**idi mulierē amictā sole & lu-  
na sub pedib; ei; & in capite  
ei; corona duodecim stellar. In  
honore hui; uirginis frequētia



te nolis dul-  
tia cantica drag-  
matis. **S**an-  
ctificauit dñs  
tabernaculū  
suum hec est do-  
mus dei i qua  
iuocet nomē  
eius & q̄ semp

tū est erit nomē meū ubi d' dñs

**B**enedictus es i templo sancto  
gl'e tue qd' edificatū est ad lau-  
dan & gl'am nominis tui dñe

**Q**ui adheret deo unus spiritus  
erit cum illo. i oib; re q̄ q̄sunt.



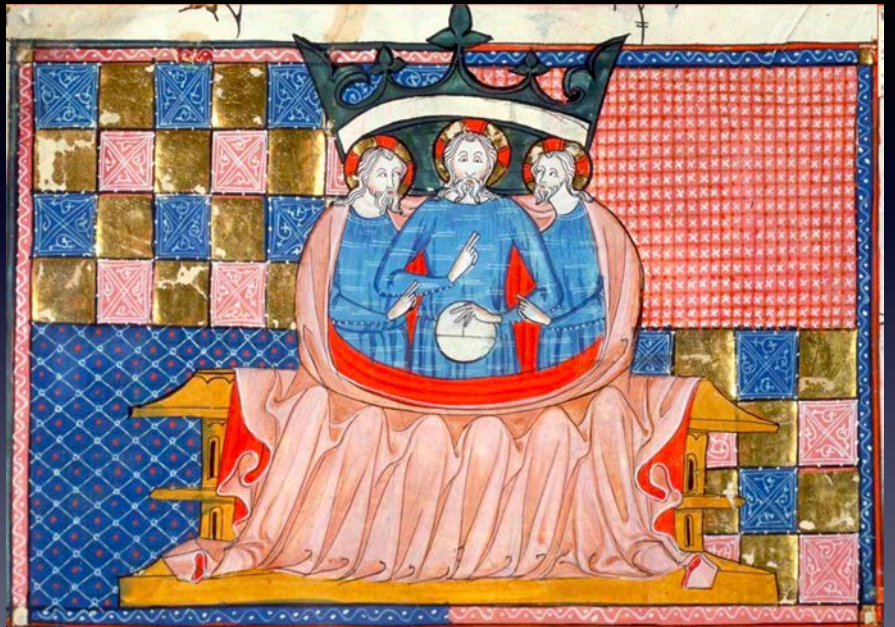
**D**eus a lybano uenit ⁊ sēs d  
 monte iū brolo ⁊ qdēdo  
 nit tēpus tuū tempus amantiū  
 ubi pascis ubi ayes nūq̃ in me  
 ridie. **I**n uocā  
 te deus mēs in  
 aīam meā q̃  
 pparas ad ca  
 piendum te.  
 ex desiderio q̃  
 ei inspiras.  
**F**uge dīcē mī  
 ex quo loquū  
 es īpeditōris līgūe fās sū. **F**u  
 ge dīcē mī dñs q̃t memōia te  
 nere n̄ possū. **E**go cōsiderabo  
 ⁊ q̃lctā in luce meridiano ⁊ in  
 nube rois mellis. **P**ia satiata  
 calcabit famē.



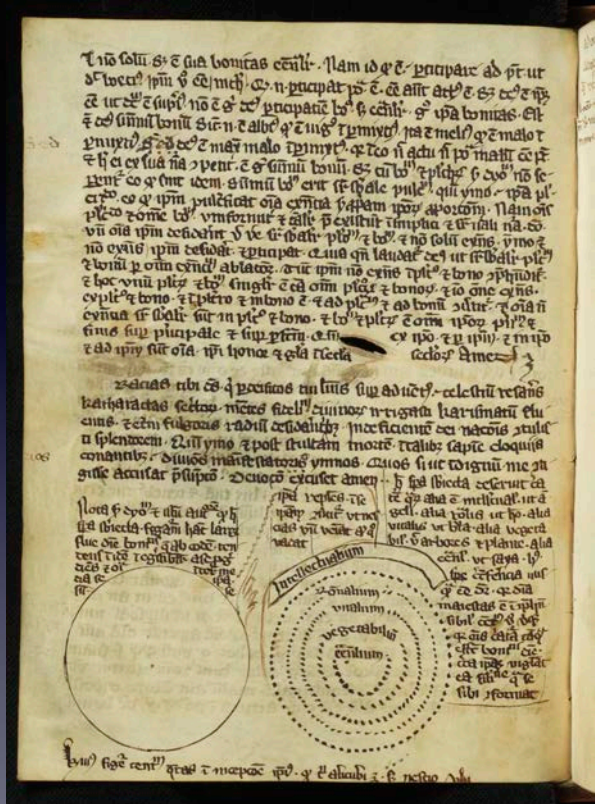




Abraham & Three Angels at Mamre  
Psalter, ca. 1270–1280  
Cambridge, MS K.26, f. 94



Missel  
Toulouse, BM, ms. 91, f. 121r



Granum sinapis  
Bern, UB, MS IX 24, f. 40v



Suso, Exemplar  
Strasburg, BNU, ms. 2929





Breviary of Jeanne de Bourbon  
Paris, BnF, ms. lat. 1288, f. 617r



Hours of Jeanne of Navarre  
Paris, BnF, ms. n.a.lat. 3145, f. 25r

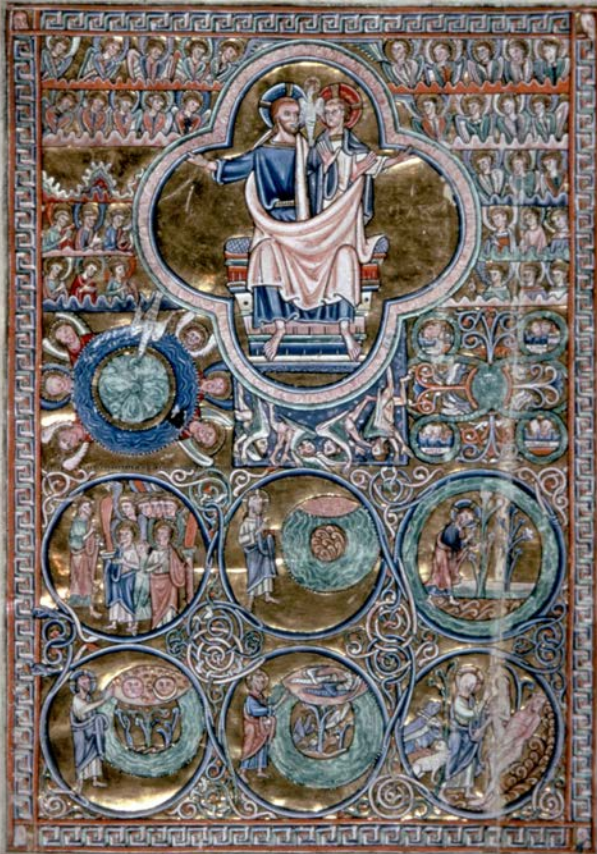


John Koklkinobaphos, Sermons  
Paris, BnF, ms. gr. 1208, f. 162r



Psalter (Use of Troyes)  
Paris, BnF, ms. lat. 238, f. 114v–115r





Lothian Bible, England, early XIII  
NY, Morgan Library, M.791, 4r



**E**go sum alpha et o primus  
et nouissimus.

eneratione ei quis enarrabit  
ene ergo ipsa difficultas loque



di cor nrm ad  
intelligentia  
trahit + p in  
firmitatem  
nrām celestis  
doctrina nos  
aduuiat ut  
qua in dei  
tate patris  
+ filij + spiri

tus sancti. nec singularitas est  
nec diuersitas coguanda uera uni  
tas + uera trinitas possit quide  
mente simul sentiri sed non pos  
sit simul ore proferri.





**P**ater complacet s in filio + fi  
lius i patre + qut scs ab ut  
ro enim pua noticie pars est  
cu de profundo isto i illam sūmūta



te respiciam  
si anteq scire  
possim qd sit  
ds possim iā  
scire quid nō  
sit nō est enī  
terre n̄ t̄ra n̄  
celū neq t̄ra  
+ celū n̄ tale

aliquē quale uideri in celo n̄ h̄cōd  
tale n̄ uideri + est fortassis i celo  
n̄ si augens ymaginaciones cogi  
tationes lucē talē q̄ potes siue quo  
sit maior siue quo sit clarioz  
miles tam aut innumerabilē  
neq hoc est deus



**E**qualis pater secundum diuinitatem  
 et minor filius secundum huma-  
 nitatem quoniam unus est deus sed ta-  
 men trinitas nec confuse accipere  
 dicitur ex quo  
 omnia per que  
 omnia in que  
 omnia nec dies  
 multis sed ip-  
 sia in secula se-  
 culorum. **Q**uod  
 queritur ad tri-  
 um quod tres ad-  
 ferunt uos ad  
 inueniendum aliquid speciale uel ge-  
 nerale nomen quo contemplamur h-  
 tam neque occurrit aliquid excedit  
 super eminentiam diuinitatis ul-  
 tati eloqui facultate. **S**i enim cogitat  
 deus quod deus est et uiuus est quod cogitat





ut ut ab illis uerteretur. Quid  
 tñ in uni reppererit qñuo qd' i  
 xpm dñi manus nō mitteret im  
 fruat' ab illis a se ipō deponit  
 est a regno affirmabat. n. heli  
 eccliaften & libul salomonis  
 penitentiā agentis. Ambrosi'  
 aū in apolloxia dd. Dauid q  
 ab omib; scs & situr san non  
 nominat. h salomone ut de  
 pñia ei dubietate nob tollat  
 Item ambrosi' de laryro fñ  
 suo scribens int cetera ait hic  
 est scs salomon q' dicam de  
 scō salomone in xpm dñi. i.  
 est in illū p que significat  
 ds q est sapia & monitori toti  
 philosophie in libro salo  
 monis -

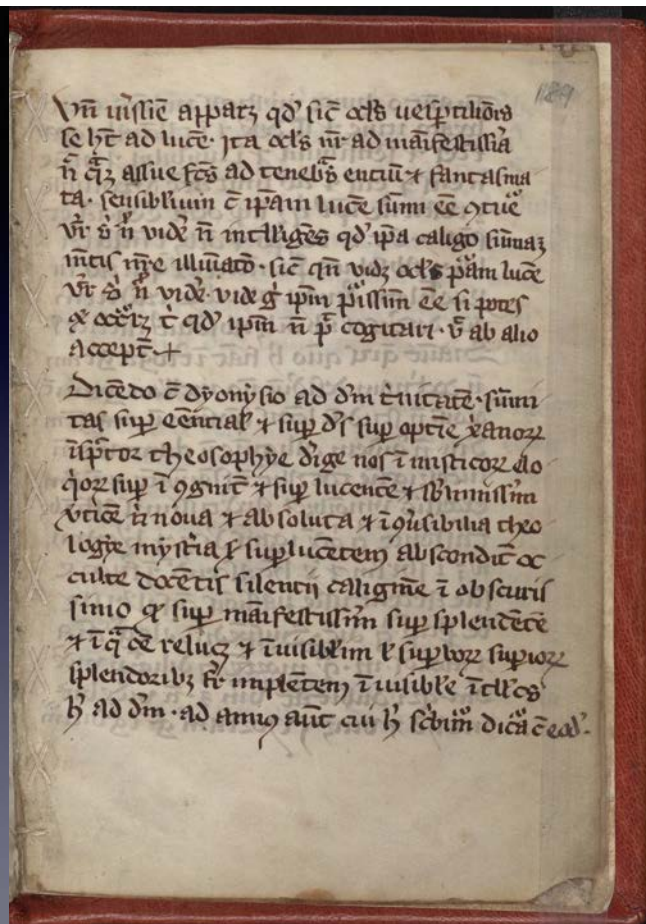
129  
 Vñ inslie apparz qd' sic act's uel pñidō  
 se hē ad lucē. ita act's nī ad māifestatīā  
 n qz assue fcs ad teneb's entū & fñc alimā  
 ta. sensibluū ē ipām lucē sūm ēe pñe  
 vñ s' n vidē n intelligēs qd' ipa caligo sūmaz  
 mēis nre illūatō. sic qñ vidz act's pām lucē  
 vñ s' n vidē. vidē q' ipm pñm ēē si pñes  
 & act's ē qd' ipm n p cogitari. ē ab alio  
 accept' +

Dicēdo ē dñm pñio ad dñm tñitātē. sūm  
 tas sup cēntal' & sup dī sup optē xānoy  
 iproz theosophye digē nos i mysticoz do  
 qoz sup i gñit' & sup lucēce & bñmālm  
 vñā n noua & absolūta & i qñlibet theo  
 logie mystia & sup lucēcem abscondit' oc  
 culte docētis silētiū caligīe i obscuris  
 simo q' sup māifestatūm sup splēdēce  
 & i q' ēe reluc' & iuisiblm l' sup loz supioz  
 splēdōib; fñ mptētem iuisiblm tēl' os  
 h ad dñm. ad amū aut au h scñm dñm ēe ad.

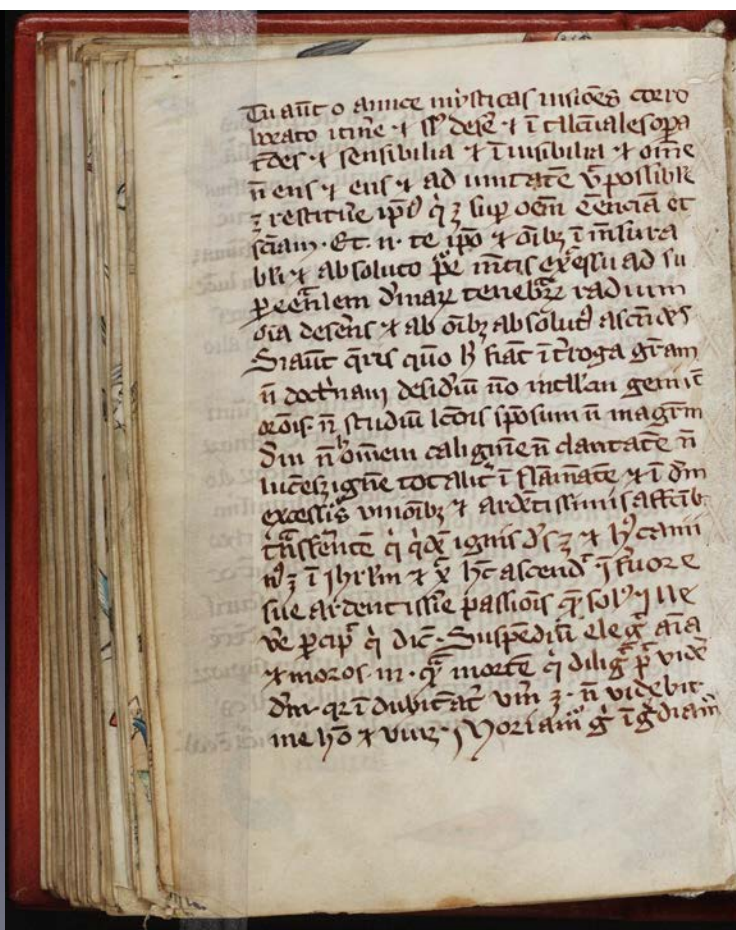
Bonaventure, *Itinerarium mentis in deum*, ch. V

4. Marvelous then is the blindness of the intellect which does not consider that which is its primary object and without which it can know nothing. But just as the eye intent upon the various differences of the colors does not see the light by which it sees the other things and, if it sees it, does not notice it, so the mind's eye, intent upon particular and universal beings, does not notice Being itself, which is beyond all genera, though that comes first before the mind and through it all other things. Wherefore it seems very true that just as the bat's eye behaves in the light, so the eye of the mind behaves before the most obvious things of nature. Because accustomed to the shadows of beings and the phantasms of the sensible world, when it looks upon the light of the highest Being, it seems to see nothing, not understanding that darkness itself is the fullest illumination of the mind, just as when the eye sees pure light it seems to itself to be seeing nothing.

5. See then purest Being itself, if you can, and you will understand that it cannot be thought of as derivative from another. And thus necessarily that must be thought of as absolutely primal which can be derivative neither from nothing nor from anything. For what exists through itself if Being does not exist through itself and of itself? You will understand that, lacking Non-Being in every respect and therefore having no beginning nor end, it is eternal. You will understand also that it contains nothing in itself save Being itself, for it is in no way composite, but is most simple. You will understand that it has no potentialities within it, since every possible has in some way something of Non-Being, but Being is the highest actuality. You will understand that it has no defect, for it is most perfect. Finally, you will understand that it has no diversity, for it is One in the highest degree. Being, therefore, which is pure Being and most simply Being and absolutely Being, is Being primary, eternal, most simple, most actual, most perfect, and one to the highest degree.





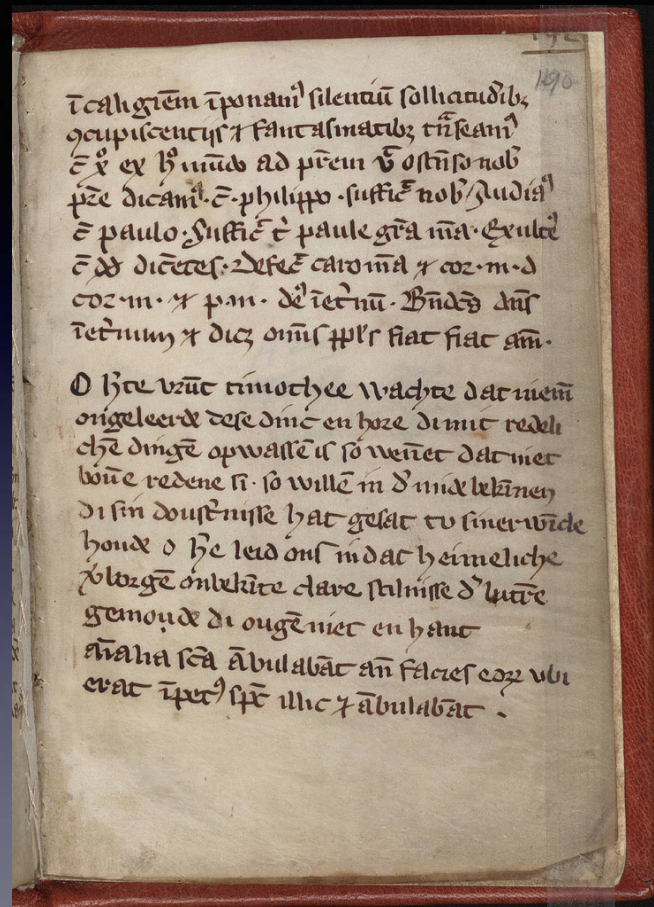


VII, 5-6: You, too, my friend, having been toughened on the journey, in considering these mystical visions, give up the senses and intellectual activity, both perceivable and invisible, everything which exists and everything which does not exist. So far as is possible, unknowingly reestablish yourself in the unity which is beyond every essence and knowledge. For, indeed, giving up all things and absolved from all things, you yourself ascend by means of that which is universally unboundable and and by an absolute disassociation of pure mind, to the ray of divine shadows which is beyond essential. But if you seek to understand how these things work, examine grace and not doctrine, desire and not intelligence, the ache of prayer and not the study of texts, the spouse and not the teacher, God and not people, darkness and not brightness, not light, but the fire which completely enflames and which transfers one into God through its completeness in anointing and its most burning affection. This fire is indeed God and His forge is in Jerusalem: Christ sets light to the fervor of his strongest passion, which only He truly perceives, and of which he says: My soul has chosen suspension and my bones have chosen death Whoever loves this death can see God, because it is true beyond doubt. No-one can look on God and live96 . So let us die and enter into the darkness, ...

... let us impose silence upon our cares, our desires and our illusions. Let us pass over with the crucified Christ, from this world to the Father. Showing us the Father, we say with Phillip, It is enough for us<sup>98</sup> , and together with Paul we hear, My grace is enough for you. And we exult with David, saying, My flesh and my heart are lacking, oh God of my heart, eternal God whom I have chosen May God be blessed forever and may all the people say, Let it be so, let it be so. Let it be so.

Cf. Pseudo-Dionysius, Mystical Theology, I.1

Or this I pray; and, Timothy, my friend, my advice to you as you look for a sight of the mysterious things, is to leave behind you everything perceived and understood, everything perceptible and understandable, all that is not and all that is and unknowingly strive upward as much as you can toward union with him who is beyond all being and knowledge. By an undivided and Absolute abandonment of yourself and everything, shedding all and freed from all freed from all, you will be uplifted to the ray of the divine shadow [darkness] which is above everything that is. But see to it that none of this comes to the hearing of the uninformed, that is to say, to those caught up with the things of the world, who imagine that there is nothing beyond instances of individual being and who think that by their own intellectual resources they can have a direct knowledge of him who has made the shadows [darkness] his hiding place. And if initiation into the divine is beyond such people, what is to be said of those others, still more uninformed, who describe the transcendent Cause of all things in terms derived from the lowest orders of being, and who claim that it is in no way superior to the godless, multiformed shapes they themselves have made? What has actually to be said about the Cause of everything is this. Since it is the Cause of all beings, we should posit and ascribe to it all the affirmations we make in regard to beings, and, more appropriately, we should negate all these affirmations, since it surpasses all being.





Ipe est q̄ facit ex  
 ut roq̄ unū.  
 Dixit enī int̄ se  
 si tetigero sūmbra  
 am uestimenti ei  
 iustit̄ ead.  
 Ergo ego p̄ hoc  
 + p̄ multa huius similia dixi me  
 superius dicta prophetarū p̄ut san̄  
 exigit sensus intellige  
 Ne interēs est credē nō q̄ que  
 nit q̄ de deo tāq̄m corporeo dicta s̄  
 ad uitā lala expone si n. q̄s ho  
 sentiat + scripture + idni p̄t gr̄i  
 erit solo ostendas q̄re quis ita  
 accipies gerat̄ sit scripture. Ad  
 quis ostendā moyses enī ad phara  
 onem locuta inq̄t op̄et oclm̄ oīs  
 terre. n̄qd̄ fia oclm̄ h̄t sensū alle  
 gorial necessariū ēē.



**S**inus psonalit & unus essen-  
 tialiter. **O**ne in uia homo q̄  
 te dute ingredim̄ intellectū ad q̄ i  
 ce i spira iūphensibilis q̄ a deū sic  
 credendū ut te  
 unū deū essenti-  
 aliter & in cōp̄  
 henlibilit̄ tri-  
 um psonarū ca-  
 piam̄ patre i  
 genitū de p̄e  
 unigenitū de  
 utroq; procedentē  
 & in utroq; pmanentē spm̄ sanctū  
**V**t in omib; scriptis meis maxie  
 q̄ i his ubi q̄ritur unitas trinitatis  
 pater & filij & sp̄s sc̄i tenere uelim  
 q̄a neq; p̄culosi alicubi errat neq;  
 taliquoti aliqd̄ q̄rit̄ nec fructuosū  
 aliq̄ inuenitur.









**D**ñs deus tuus deus unus est  
In nudulo meo moriar: sicut  
palma multiplicabo dies. **S**ed de  
lectōne instandū est ad id t in hēn



dū illi ut plen  
te perueniamur  
a quo sumus quo  
absente n̄ esse  
possim? cū enī p  
fide adhuc aliu  
lam? n̄ p spem  
nudū utiq; ui  
demus deū sicut

est aut fatie ad fatie q̄ tñ n̄ nunc  
tam diligant nūq̄m uidebim? sed  
q̄s diligit qd̄ ignorat. sciri n̄ aliq;  
t n̄ diligi p̄t diligi autē qd̄ nescit  
quo utriū possit q̄a t n̄ p̄t nemo  
diligit deū an qm̄ sciat t q̄ est deū  
tare n̄ eū mente concipere.





**B**enedicta sit scā trinitas  
 pater ⁊ filius ⁊ sps scs. **Na**  
 qñtū tres sunt plus aliqñ sē et  
 due qm̄ una res ⁊ i se infinita  
 sē ua ⁊ ligu  
 la sē in sin  
 gulis et oīa  
 in singlis ⁊  
 singula in  
 omnib; et  
 om̄ia i oīb;  
 ⁊ unū i oīa  
 q̄ uidet hec  
 ul ex pte ul p speculū ⁊ i enig  
 mate gaudeat cognosces deū ⁊  
 sic deū honoret ⁊ grās agat q̄  
 autē non uidet tendat p pietā  
 tē ad uidendū nō p cecitatem



**I**n me omnis potestas i celo &  
 in terra. **V**irg. n. erat q̄ aut  
 celū & terrā ego impleo sapientia  
 sua que p̄tendit a fine usq̄ ad fi  
 nem fortis et  
 disponit omnia  
 sua uir. Nam  
 dicit psalmista.  
**Q**uo uia a sp̄i  
 tuo & quo a fa  
 tie tua fugia  
**S**i ascendero  
 in celū tu uide  
 es si descendō  
 in infernū tu addes. **O** fortis  
 manū nimū nimūq̄ p̄ualidatō  
 potentis o pietas et̄ni regis p̄des  
 & p̄p̄tia ac clemēs ē famulatu  
 bz.





**M**onestes ueritatem et unum ad  
rauit. **Q**uoniam huius terra ierusalem  
ciuitas dei nostri et aggregatio celesti-  
um angelorum est. **Q**uia si dei yma-



gine aut si  
multitudine  
ulla habere di-  
camus multis  
phetarum aut  
corumque co-  
trahimus mo-  
des enim dicit  
filiis israel au-  
stodire soli-



**C**erte alius uisus. **Q**uod uidistis  
similitudinem aliquam in die qua  
locutus est dominus uobis in ore  
de medio ignis non forte de-  
cepti faciat uobis sculpam si  
multitudine.



**S**apientia autem gyrum celi circum  
 sola separavit a se parte  
 In omni loco oculi domini contemplatur  
 bonos et malos. Iheremias. Si oc-  
 cultabitur iustus in absconditis et non  
 videbo eum dicit dominus.  
 Hic locum  
 necesse est  
 nos  
 allegorice in-  
 telligere eo  
 quod ad litteram  
 expositus non  
 possit stare. Ut quod dicitur uerum pa-  
 teat esse  
 moyses  
 enim ad pharaonem locusta inquit  
 quiescit ordinem omnis terre. Nihil  
 anima oculum habet. Iste de filiis chore  
 aprensus inquit anima os suum de-  
 morabitur illos. Nihil quid anima os habet.







**E**go qui nō mutor; s; mouēs  
oīa. **Q**uando; etne lucis +  
speculū sine macula apud quē nō  
est tñsmutatio; neq; uicissitudis



obumbratō  
**I**n uisione  
dei uidi + ecce  
uentus turba  
nis ueniebat  
ab aquilone  
nubes q; mag  
na + ignis in  
uolūcēs splen

do; q; i arcuatu ei.  
**S**apientia dñi  
euāgēliū erupit abissi + ami  
cantes fecundati uoce celesti  
mūdo intonat. **E**xultent dño  
regi sūmo qui suū sctificauit ia  
bñauitū.



**E**x ore altissimi nō egredi-  
 ent' bona neq' mala. **E**go  
 sum qui sū & oculū meū nō est  
 cum impijs. **I**n circuitu tuo do-  
 mine lūm est  
 & in eternū nō  
 deficiet uice  
 quiescunt sed  
 rē aīe. **S**an-  
 ctus est uerū lūm  
 et admirabi-  
 le ministrās  
 lucem hys q̄  
 p̄māserūt ī  
 agone certaminis accipiūt ab  
 ip̄o splendorē sempitēnā in quo  
 assidue felices letant'. **Q**uā ab-  
 stondes eos ī abscondito faciei tue  
 a graditūde hōm. **I**os dē ī  
 sanctis suis.







Rota i medio rote  
Optime + ple loquit qui  
de deo tacet. **O**bscura et pphaz  
dicta nec oibz satis apta ab hie  
etia cu in p  
phetis talia  
inuenimus q  
scdm littera  
accipientes  
aionis fru  
te exoribem  
ea allegorice  
interpretam  
ut ad rectitudis semita reduca  
mur. Persemitas eni cogit nos  
age eo qd alit no po lutere ia  
tio stare. Vt autē doctores n  
cognouerit ut oportet deū id  
dicta pphetaze rēficiēti exp  
nēres errauerūt



ent: ai meū ubiq; locor tu  
 cūferentia autem nūsqm  
 Gloriam et terribile nomē tuū  
 dñe edificanti domū in uniuersa



terra magis  
 dominū nū quia  
 exaltatū est  
 nomē eius so  
 lus uerū qui  
 habitant i dō  
 mo tua dñe  
 i secula seclor  
 laudabunt te.

Quod dē est scimus q̄ sit si scire  
 uelim. ultimū + p̄mū quod lat  
 sumus + ymus. dē fuit dēp + erit  
 sine fine ubi semp fuit ubi nūc  
 est. Et ū nūc est ubi fuit tunc.





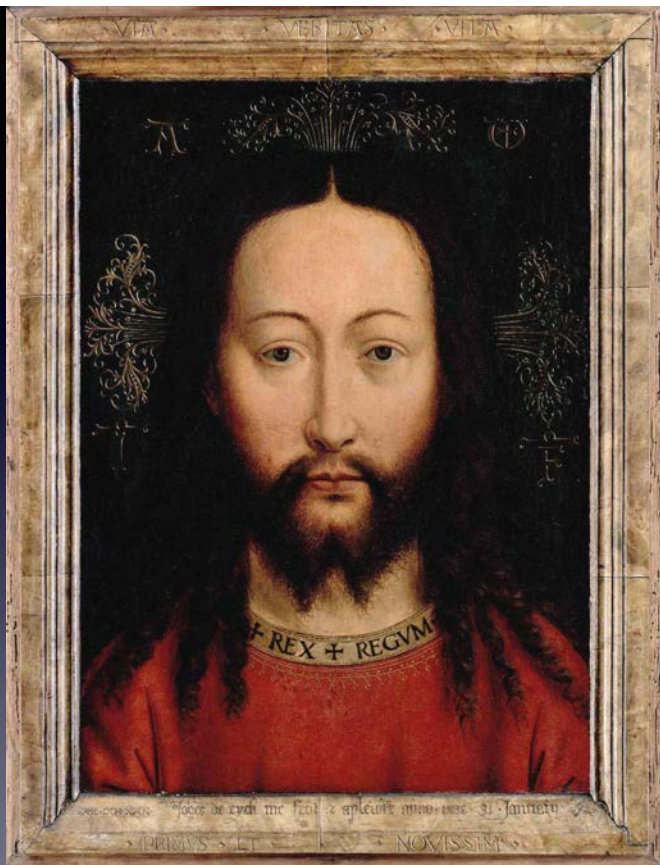


**E**go fili qui sum  
dei nemo uidit  
unq. Sicut exaltati est celum  
sup terra. ita exaltate st uie mee

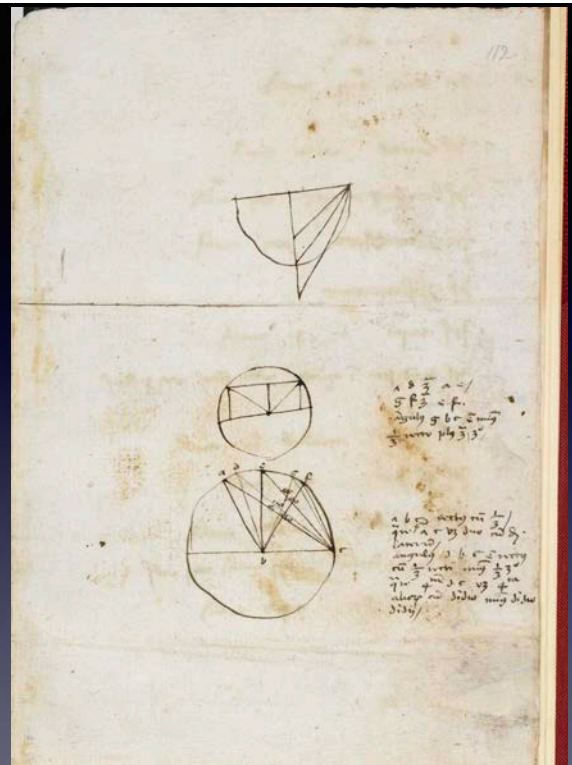
ab uis uis  
+ cogitationes  
mee a cogita  
tionibz uis.  
**D**ne duc me  
in desertu tue  
deitatis + te  
nebrositate  
tui luminis

+ duc me u tu no es. **M**ea nox  
obscuri no ht sz lux grē mee qd  
lucet. **B**ernard' orauit dne duc  
me u es dixit ei barnard' n factu  
qm si ducere te u sum annuisti  
laveris michi et tibi.



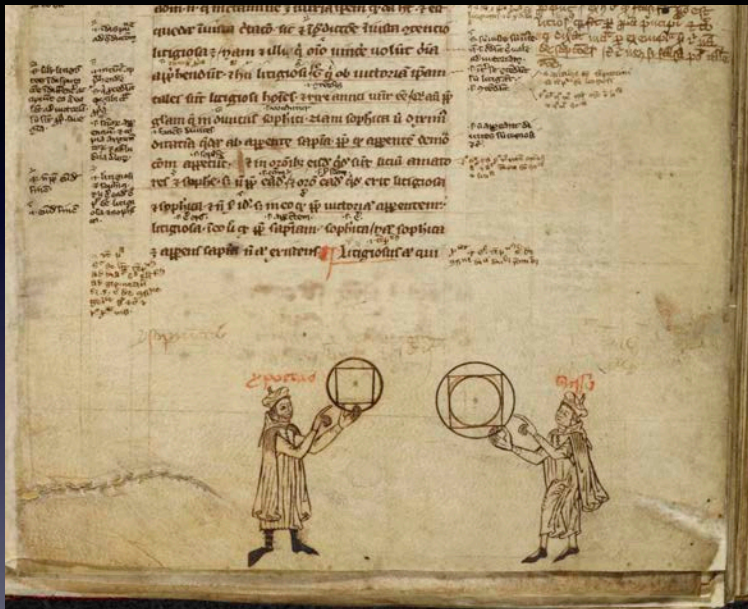


Jan van Eyck (workshop): Salvator mundi  
Original Bruges, 1438. Berlin, Gemäldegalerie, inv. no. 528

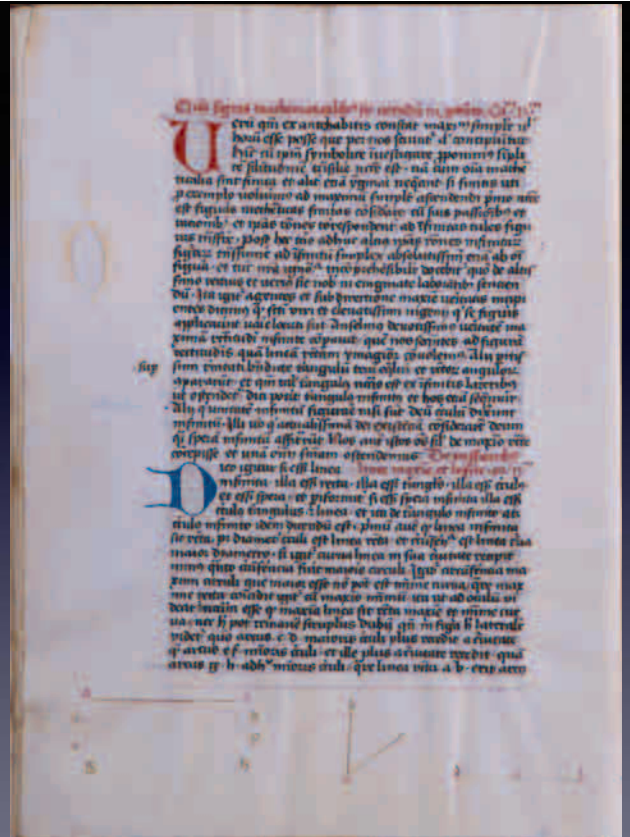


Nicholas of Cusa, Diagram on Calculation of Chords  
added to Albumasar (Abu Ma'shar Ja'far)  
works on astronomy in the  
translations of John of Seville, Italy, 117  
London, British Library, Harley MS 3631, f. 112r.

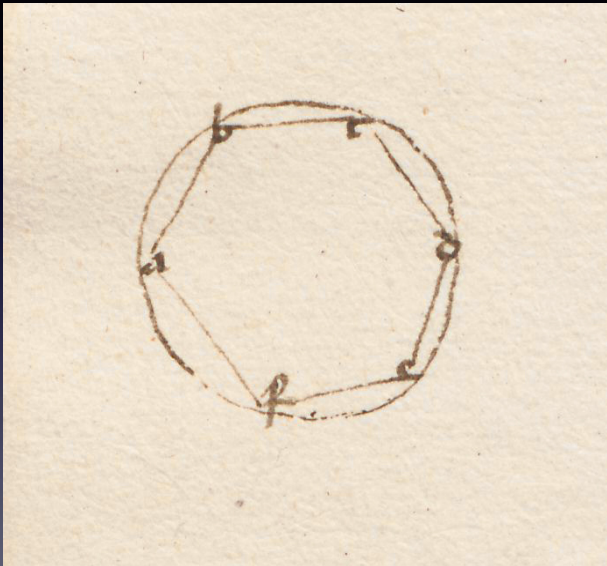




Hippocrates of Chios and Bryson of Heraclea  
debating the Quadrature of the Circle  
Aristotle: Logica nova, England, ca. 1225  
London, British Library, MS. Royal 12 D II, f. 10r



Diagrams accompanying De docta ignorantia  
Nicholas of Cusa: Opera. Kues, before August 1464  
Bernkastel-Kues, St.-Nikolaus-Hospital, Cod. Cus. 218, f. 7r



Exitus-reditus Diagram

Nicholas of Cusa: *De coniecturis*, Trier, before November, 1449  
Trier, Stadtbibliothek, Hs. 1927/1426 4o, f. 104v (detail)



Reditus-exitus-reditus Diagram

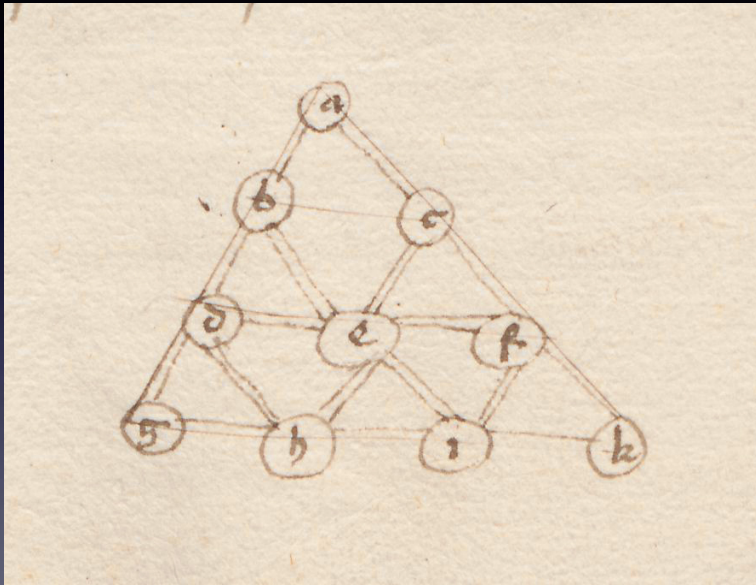
Nicholas of Cusa: *De coniecturis*, Trier, before November, 1449  
Trier, Stadtbibliothek, Hs. 1927/1426 4o, f. 104v



*Summae trianguli p[er] se* 717

|  |   |   |   |    |    |    |     |     |     |      |
|--|---|---|---|----|----|----|-----|-----|-----|------|
|  | 1 | 2 | 3 | 4  | 5  | 6  | 7   | 8   | 9   | 10   |
|  | 1 |   |   | 10 |    |    | 100 |     |     | 1000 |
|  | 1 | 2 | 3 | 4  | 20 | 30 | 40  | 200 | 300 | 400  |

Pythagorean Number Sequences. Nicholas of Cusa: *De coniecturis*  
 Trier, before November, 1449  
 Trier, Stadtbibliothek, Hs. 1927/1426 4o, f. 87v (detail)



Pythagorean Tetractys. Nicholas of Cusa: *De coniecturis*  
Trier, before November, 1449  
Trier, Stadtbibliothek, Hs. 1927/1426 4o, f. 95v (detail)



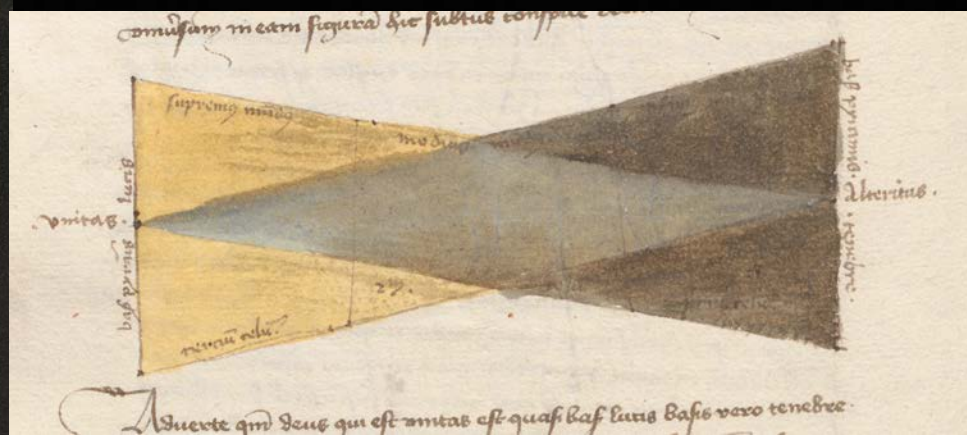
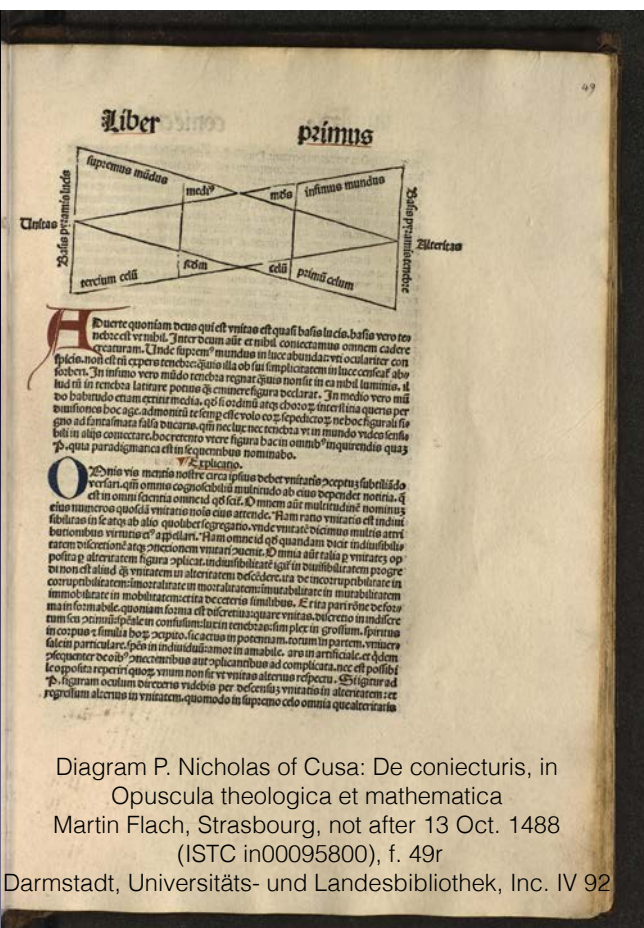


Diagram P. Nicholas of Cusa: Opera. Kues, before August 146  
Bernkastel-Kues, St. Nikolaus-Hospital, Cod. Cus. 218, f. 58r

Diagram P. Nicholas of Cusa: De coniecturis, in  
Opuscula theologica et mathematica  
Martin Flach, Strasbourg, not after 13 Oct. 1488  
(ISTC in00095800), f. 49r

Darmstadt, Universitäts- und Landesbibliothek, Inc. IV 92



Diagram P. Nicholas of Cusa: De coniecturis  
Rhineland, before 1448  
Nuremberg, Stadtbibliothek, Cent. II 9, f. 142v (detail)



Diagram P. Nicholas of Cusa: De coniecturis  
Bavaria, after 1454  
Munich, Bayerische Staatsbibliothek, Clm 14213, f. 44v



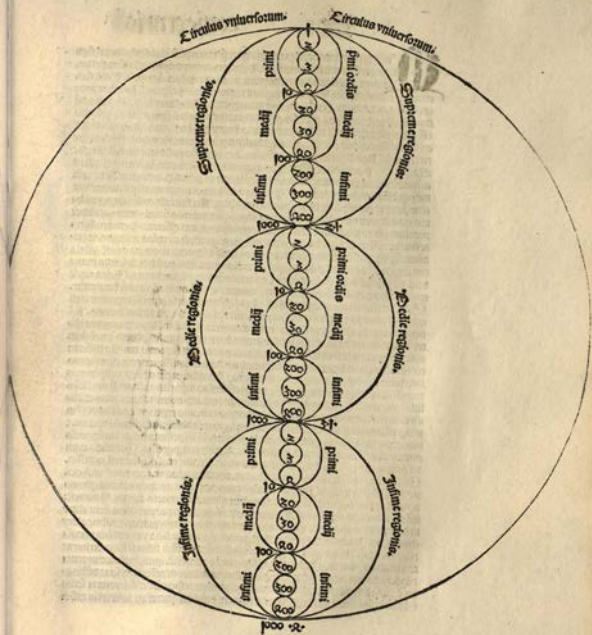


Diagram U. Nicholas of Cusa: De coniecturis, in  
Opuscula theologica et mathematica  
Martin Flach, Strasbourg, not after 13 Oct. 1488  
(ISTC in00095800), f. 52r.  
Darmstadt, Universitäts- und  
Landesbibliothek, Inc. IV 92

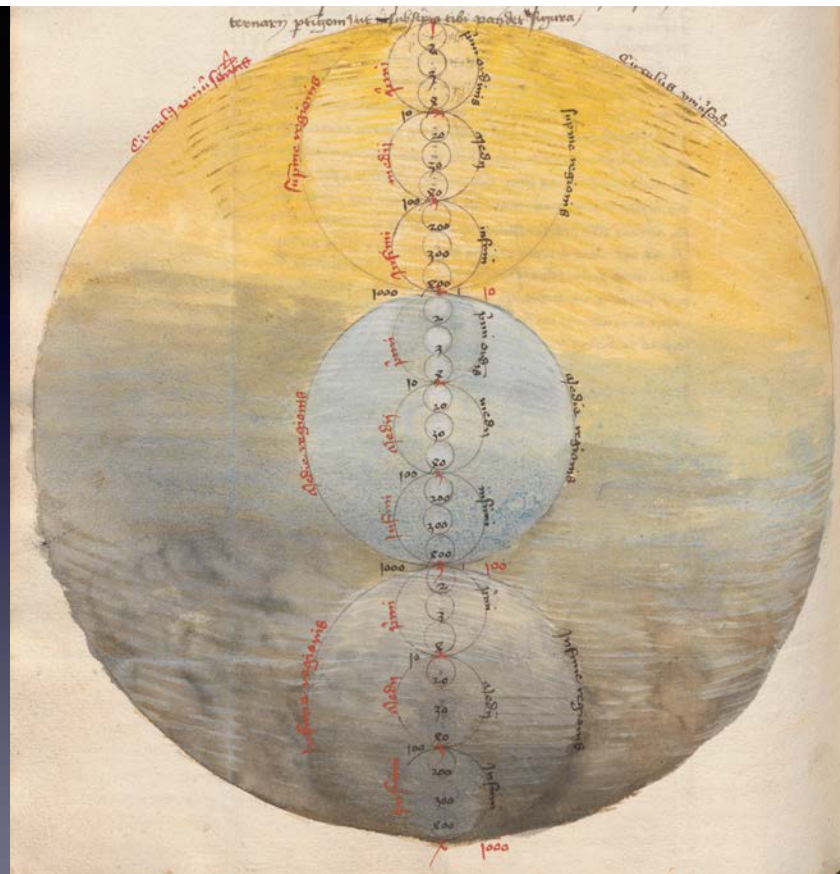


Diagram U. Nicholas of Cusa: De coniecturis  
Trier, before November, 1449. Trier, Stadtbibliothek, Hs. 1927/1426 4o, f. 96v

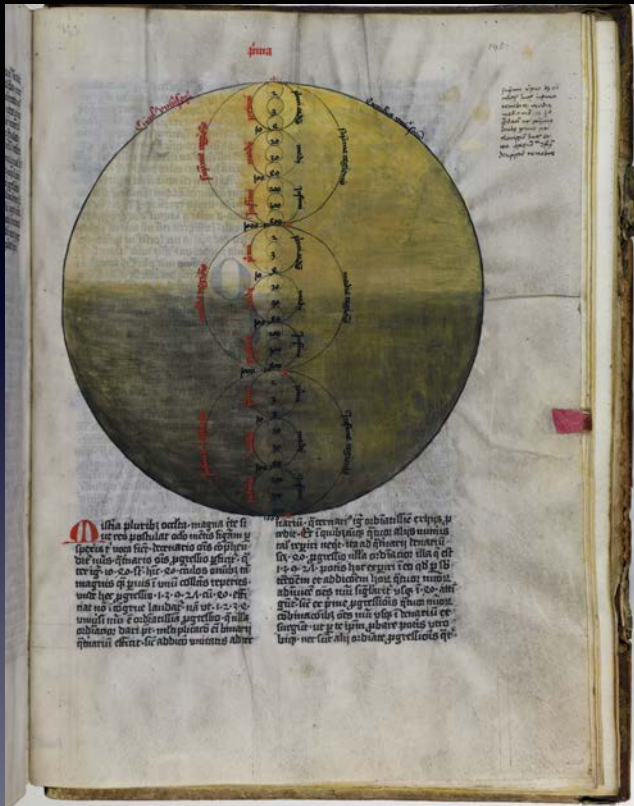


Diagram U. Nicholas of Cusa: *De coniecturis*  
Rhineland, before 1448  
Nuremberg, Stadtbibliothek, Cent. II 9, f. 145r

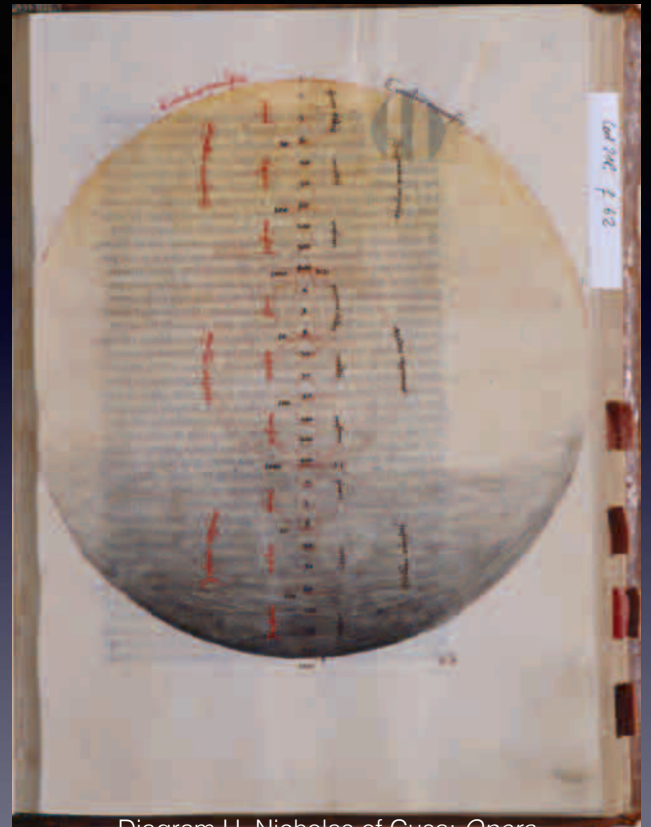


Diagram U. Nicholas of Cusa: *Opera*  
Kues, before Aug. 1464  
Bernkastel-Kues, St.-Nikolaus-Hospital, Cod. Cus. 218, f. 62r



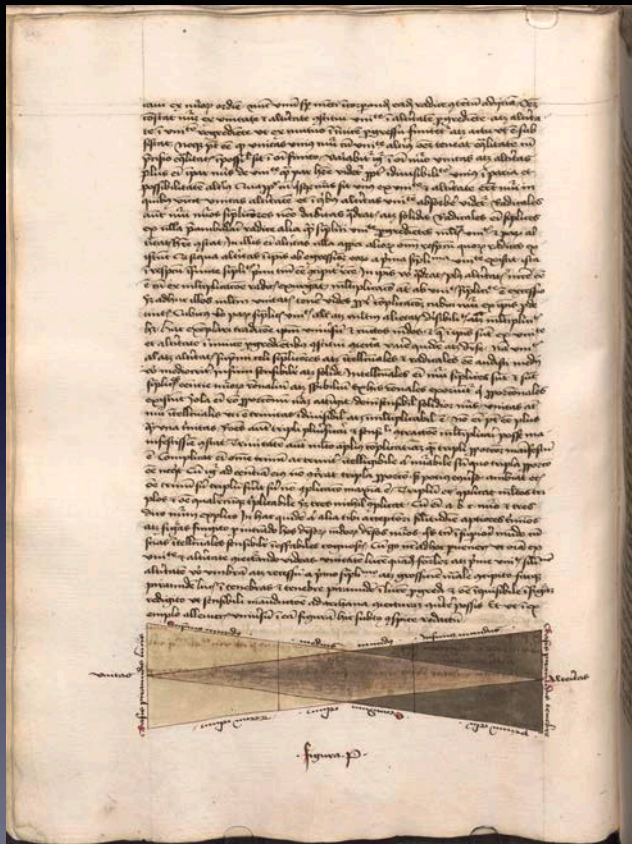


Diagram P & U. Nicholas of Cusa: De coniecturis, Bavaria, after 1454.  
Munich, Bayerische Staatsbibliothek, Clm 14213, f. 47v (copied from Trier, Hs. 1927/1426 40)



Rogier van der Weyden: Braque Triptych, Christ as Salvator mundi (central panel: detail), Brussels, ca. 1452. Paris, Musée du Louvre, RF2063





Konrad Witz (associate): Doubting Thomas  
and Double Intercession  
Basel, ca. 1445–1450.  
Basel, Kunstmuseum, inv. no. 1590



Master of the Darmstadt Altar: Salvator mundi  
Upper Rhine, ca. 1460  
Frankfurt, Städel-Institut, inv. no. 2060





Master of the Darmstadt Altar: Adoration of the Magi  
 Left wing of the Bad Orb Altarpiece, ca. 1450 (detail).  
 Berlin, Gemäldegalerie, Inv. 1205



Jan Provoost, *Last Judgment*  
 Southern Netherlands (Bruges or Antwerp), ca. 1505.  
 Cambridge, MA, Harvard University Art Museums, 1997.2