

*Conceptual Structures in the Works of Pelbartus of Themeswar. Elements of
Scotist Thought in the 'Rosarium'*

THE SUMMARY OF THE DOCTORAL DISSERTATION

Supervisor:

Conf. univ. dr. Alexander Baumgarten

Phd. candidate:

Alexandra Baneu

Table of Contents

Introduction	2
Chapter 1: The Life and Works of Pelbartus of Themeswar- A Critical Presentation.....	2
1.1. A Biographical Sketch.....	7
1.1.1. Pelbartus of Themeswar's Name	7
1.1.2. The Widespread Errors	10
1.1.3. A New Biography	16
1.1.4. The Cracovian Milieu	19
1.1.5. Education within the Franciscan Infrastructure	27
1.1.6. Is the Education that Pelbartus Received Reflected in His Opinion on Education? The ‚Addiscere’ Chapter of the Rosarium	37
1.1.7 Intellectual Movements in 15 th Century Buda.....	50
1.2. The Works of Pelbartus of Themeswar	54
1.2.1. Stellarium Coronae Beatae Virginis Mariae	56
1.2.2. Pomerium sermonum	60
1.2.3. Expositio Psalmorum, Canticorum Novi ac Veteris Testamenti.....	64
1.2.4. Aureum Sacrae Theologiae Rosarium.....	64
1.2.5. Some Translations in Vernacular	65
Chapter 2: Aureum Sacrae Theologiae Rosarium. The Material Description and the Study of Methods of Composition.....	66
2.1 The Description of the 4 Editions of the <i>Rosarium</i>	66
2.1.1. Hagenau, 1503-1508.....	67
2.1.2. Venice 1586.....	73
2.1.3. Venice 1589.....	79
2.1.4. Brescia 1590.....	83
2.2. A Comparison between the Index of the Venetian Editions and the List of Titles	84
2.3. Aureum Sacrae Theologiae Rosarium. A General Presentation.....	95

2.3.1. To What Means Was the <i>Rosarium</i> Written?.....	96
2.3.2. What Method Did Pelbartus Use in order to Compose the <i>Rosarium</i> ?.....	98
2.3.3. The Enciclopaedic Nature of the <i>Rosarium</i> and its Alphabetical Order	103
2.3.4. Is the <i>Rosarium</i> a Commentary on the <i>Sentences</i> of Peter Lombard?	107
Chapter 3: Aureum Sacrae Theologiae Rosarium as a Philosophical Work.....	108
3.1. The Sources of the First Volume.....	108
3.2. A Comparison between the ‚Abyssus’ and the ‚Addiscere’ Chapters	114
3.3. The Influence of the Scotist School on the Prologue of the <i>Rosarium</i>	118
3.3.1. The Doctrine of Duns Scotus	119
3.3.2. The Scotist School.....	129
3.3.3. Pelbartus of Themeswar’s Scotist Solutions	134
Chapter 4: Pelbartus of Themeswar on the Nature of Theology	143
4.1. ‚Ab auro’: A Philosophical Defense of the Act of Studying.....	143
4.1.1. The First Part of the ‚Ab auro’ Prologue	144
4.1.2. The Second Part of the ‚Ab auro’ Prologue	147
4.2. Defining Theology. The ‚Abyssus’ Prologue of the <i>Rosarium</i>	153
4.2.1. ‚Abyssus’: The Literal and Metaphoric Meaning	154
4.2.2. The Necessity of Revelation	158
4.2.3. Theology: The Most Noble of Sciences	164
4.2.4. Theology: Science or Wisdom?	166
4.2.5. Theology is the most Certain of Sciences	173
4.2.6. Natural and Supernatural Knowledge	175
4.2.7. The Causes of Theology.....	177
4.2.8. The First Subject of Theology.....	179
4.2.9. Theology as Practical Science	182
Conclusion.....	184
Bibliography	189
Annex 1.....	222

Key words

The biography of Pelbartus of Themeswar, the Arts Faculty of the University of Cracow, the Franciscan educational infrastructure, Buda, renaissance thinkers, scholastic thinkers, the works of Pelbartus of Themeswar, Oswaldus of Lasko, Aureum sacrae theologiae rosarium, the 1503-1508 Hagenau edition of the Rosarium, the 1586 Venice edition of the Rosarium, the 1589 Venice edition of the Rosarium, the 1590 Brescia edition of the Rosarium, alphabetical order, commentary on the *Book of Sentences*, theological encyclopaedia, Scotism, William of Vaurillon, Scotellus, Richard of Middleton, *exempla*, theology as the noblest of sciences, theology as practical science, God as the first subject of theology.

Summary

The hypothesis on which this paper relies on is that the conceptual discussions of the first volume of the *Aureum sacrae theologiae rosarium* follows the line of thought of the Scotist school. Pelbartus does not necessarily follow the line of thought of Duns Scotus, but rather the manner in which it was spread by the followers of Duns Scotus, especially William of Vaurillon and Petrus of Aquila (Scotellus).

The main objectives were to reconstruct the biography of Pelbartus of Themeswar from a critical point of view and to prove the importance of the Scotist school of thought for the prologue of the *Rosarium*. The first objective is justified because a contextualized biography is necessary¹. The value of the second objective lies in the fact that although others have said that the *Rosarium* is influenced by the Scotist line of thought, this fact has never actually been argued for.

In order to reach our two objectives we have divided the work into four chapters. The first one follows Pelbartus of Themeswar's biography and makes a short presentation of his work. The second chapter describes the editions of the *Rosarium* showing the difference between the first edition of the *Rosarium* and the three later ones. This chapter also establishes the fact that the *Rosarium* is a theological encyclopaedia inspired by the commentaries on the *Sentences* of Peter Lombard, entering in a long series of texts written starting from the book of the Lombard without being commentaries of the work². The third chapter is mainly focused on the sources of the first volume of the *Rosarium*. After making a statistical analysis of the sources of the first volume and a comparison between the sources used in a descriptive chapter (*Abyssus*) and in a normative one (*Addiscere*), this chapter describes the positions held by Duns Scotus in his prologue on the *Sentences*, presents the

¹ There are other biographies, even critical ones, but we have not yet seen a both critical and contextualized one. For a good critical biography, see: ÁDÁM (2008). The 'traditional' biographies can be found, for instance, in: HORVÁTH (1889), SZILÁDY (1880).

² On this literature, see: HARKINS (2015), HOENEN (2016).

main features of the Scotist school of thought in order to end by presenting the manner in which the answers that Pelbartus gives to the questions raised in the *Rosarium* are of a Scotist origin. The fourth chapter sums up the Scotist characterization of theology that one can find in the prologue to the *Rosarium*. This time, unlike in the third chapter, our attention goes towards Pelbartus's way of proceeding and not towards his Scotist conclusions.

Chapter 1: The Life and Works of Pelbartus of Themeswar- a Critical Presentation

In this chapter we present the biography and the bibliography of Pelbartus of Themeswar. The primary historical sources are very scarce. We know that he went to the Faculty of Arts of the University of Cracow. He registered in 1458³ and became a *baccalaureus atrium* in 1463⁴. The next source mentions him as a professor in Buda, in 1483 and his death in 1504⁵. There are some testimonies in the works of Pelbartus. We find out that he works in a library in Buda⁶; he spoke Hungarian⁷ and survived the plague⁸.

We find Pelbartus in two intellectual contexts: the Faculty of Arts of the University of Cracow and the Franciscan educational infrastructure. After presenting this context, we try to show to what degree his opinion on education, as it is expressed in the 'Addiscere' chapter, is influenced by his studies at the University of Cracow and by his belonging to the observant movement within the Franciscan order. This first part of the chapter also presents the intellectual milieu of 15th century Buda, taking into consideration both the Renaissance court of the king and the scholastic thinkers. This presentation wants to show how far Pelbartus of Themeswar's writings are closer to the scholastic of the 15th century than to the humanist line of thought.

The second part of the chapter consists of a list of Pelbartus of Themeswar's works. The first of the, the *Stellarium*, is dedicated to the Virgin Mary and was written because the

³ GAŚIOROWSKI (2004), p. 272.

⁴ GAŚIOROWSKI (2000), p. 53.

⁵ TOLDY (1867), p. 250; p. 253.

⁶ PELBARTUS (1586A), 65ra.

⁷ PELBARTUS (1504), Bestia, II: Specialiter, §32: Sorex vel sorices vulgo **patkan** (s.n.) discurrunt in tectis et domibus (...).

⁸ PELBARTUS (1586A), lib. I, pars 5, art. 1, cap. 3.

Virgin saved him from the plague. His other works are the *Pomerium*, a comment on the *Psalms* and the *Rosarium*.

Chapter 2: Aureum Sacrae Theologiae Rosarium. The Material Description of the Editions and the Methods of Composition Used by the Author

In this second chapter we first describe from a material point of view the four editions of the *Rosarium*. The main purpose of this chapter was to show how the Hagenau 1503-1508 edition addresses a different public than the three later editions (Venice 1586, Venice 1589 and Brescia 1590). In order to further underline this difference we compare the index of the Venetian editions with the list of titles as composed by Pelbartus. The index does not faithfully reflect the contents of the work. The chapter also analyzes some formal aspects of the text. It argues that the *Rosarium* is a theological alphabetically organized theological encyclopaedia inspired by the literary genre of commentaries on the *Sentences* of the Lombard. This is not a commentary per se, but pertains to the literature inspired by the work of Peter Lombard which appeared especially in the non-university milieu. This formal analysis also establishes that Pelbartus uses the method of compilation. This method was considered to be one of the most respected ways to compose a work, given the respect for authority of the middle ages.

Chapter 3: Aureum Sacrae Theologiae Rosarium as a Philosophical Work

This third chapter discusses the Scotist influence on the Prologue of the *Rosarium*. The first step towards this is a statistical analysis of the sources for 10% of the first volume. This shows the importance of the Scotist school for Pelbartus's work. On the other hand, the analysis shows that Pelbartus also makes use many non-Scotist sources. This point is further underlined in the subchapter in which we compare the sources of the Prologue with those used in the 'Addiscere' chapter. The sources are very different for the two entries of this encyclopaedia.

The next step consists of showing explicitly follows the Scotist school in the prologue of the *Rosarium*. We first present the doctrine of the Suble Doctor as it is reflected in his commentary on the *Sentences*. Then we formulate a series criteria by which we can establish whether an author is a Scotist or not by just studying his prologue to the *Sentences*. We end

this chapter by showing how Pelbartus answers the questions to his prologues are in the spirit of the Scotist line of thought.

Chapter 4: Pelbartus of Themeswar on the Nature of theology

This fourth chapter analyzes Pelbartus's manner of arguing for the points of view held in the Prologue. We started by showing how the first prologue of the work, named by us the 'Ab auro' Prologue implicitly copies some *exempla* from the commentary on the *Sentences* written by William of Vaurillon. This prologue was composed as an encouragement towards study. We continued by presenting in a detailed manner his way of proceeding for each of the questions of the 'Abyssus' Prologue as well as for defining the concept of 'abis'. By doing this we test how far the Scotist influence goes in this prologue.

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