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## **Abstract**

Francis of Meyronnes' *Tractatus de passione Domini*:

Critical edition and analysis

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## Abstract

Francis of Meyronnes (1288 – 1328) was a theologian and a sermonist, disciple of John Duns Scotus. He studied at the University of Paris and taught in several provincial *studia* in France and in Italy. He became master of theology in 1323 and he was named Provincial Minister of Provence in 1324; later, he moved to Avignon, where he worked as a preacher and a counselor. Francis of Meyronnes wrote an impressive number of works that can be classified as philosophical, political, and devotional.

Meyronnes' *Tractatus de Passione Domini*, the subject of this dissertation, could be dated between 1318 and 1320, when Francis was *Baccalarius Biblicus* in Paris. It was probably written for his brothers in order to provide them with a biblical commentary which could have been an instrument for helping them in the composition of their own sermons and works. As Tobias Kemper claims, the authors from the Late Middle Ages used to tell the Passion mainly in two ways: in form of “meditations” or in form of “narrative representations”. Meyronnes' treatise belongs to this second type, which allows the author to invent dialogues or to describe characters' emotions and thoughts, offering sometimes also his own point of view to the reader. Furthermore, this work seems to be the oldest known example of this textual type (i.e. *Historia Passionis*).

The present dissertation firstly provides a chapter on life and works of the author, then it focuses on his treatise on the Passion. Its main theological and literary features are discussed and the text is compared with other works belonging to the same textual type. Its definition of “Passion” is highlighted and, finally, the main authorial inputs present in the treatise are identified. This study also presents and analyzes also the main sources used by Francis of Meyronnes and it offers a contextualization for each of them: namely, the Bible, the Ordinary Gloss, the *Historia Scholastica* of Peter Comestor, the *Meditationes Vitae Christi* and a particular case of usage of the vernacular tradition (i.e. the presence of an Italian proverb). A detailed table of the structure and contents of the edited work is provided.

The critical edition of the text is based on the only manuscript which hands down this work: a copy made hundred and fifty years after the author's death, which was bound in the Augustinian monastery in Munich and today it is kept in the State Library of the same city as Cod. *clm* 8393. The edition of the text follows the main guidelines of the *Corpus Christianorum Continuatio Mediaevalis*. The edition is followed by indices and other subsidies.