

Collectio Diessensis

Title	Collectio Diessensis
Key	?
Alternative title	Sammlung der Handschrift von Diessen
Wikidata Item no.	Q127692083
Century	saec. VIII
European region of origin	Southern Germany
Specific region of origin	Bavaria/Salzburg?
Author	Till Stüber
Author	Christof Rolker
No. of manuscripts	one

The *Collectio Diessensis* is extant only in [München, BSB, Clm 5508](#) (fragments of which are now [München, BSB, Clm 29550/4](#)). In its present, albeit fragmentary form, the *Collectio Diessensis* consists of 66 documents in total, primarily including synodal acts (Greek, African, Roman and Gallican), papal letters (from Siricius to Hormisdas) and a couple of Symmachan documents, which originated with the Laurentian schism in Rome at the beginning of the sixth century. The *Diessensis*, as we have it today, is only preserved fragmentarily. In total, eight quires are lost, among them the first two of the manuscript. Given that the documents are numbered continually, we can see how many of them are lost (e.g. as the manuscript begins with number *VI*, the *Canones Apostolorum*, there are five documents missing in the beginning).

In the only extant manuscript, the *Collectio Diessensis* (fols. 1r-130v) is followed by a partial copy of the [Collectio Frisingensis I](#) (fols. 131r-213r). As noted by Landau p. 152, the extracts from the *Frisingensis* only draw on texts not contained in the *Collectio Diessensis*, apparently aiming to “supplement” that collection.



Contents

- [1 Contents](#)
- [2 Sources](#)
- [3 Date and place of composition](#)
- [4 Links](#)
- [5 Literature](#)

Contents

No.	Numbering	Document	fol.
Text loss: nos. I–V			
1	[VI]	<i>Canones Apostolorum</i> (Dion. I) – end	1 ^{ra} –vb
2	VII	Antioch 341 (Isid.)	1 ^{vb} –5 ^{rb}
3	VIII	Laodicaea 363/4 (Isid.)	5 ^{rb} –7 ^{rb}
4		Constantinople 381 (Isid.)	7 ^{rb} –vb
5	VIII	<i>Statuta Ecclesiae antiqua</i>	7 ^{vb} –11 ^{ra}
6	X–XI	Serdica 342	11 ^{ra} –15 ^{vb}
7	XII	Arles 314	15 ^{vb} –17 ^{rb}
8	XIII	Carthage, 25 May 419	17 ^{rb} –23 ^{ra}
9	XIII–XVI	<i>Registri ecclesiae Carthaginensis excerpta</i> – beginning	23 ^{ra} –39 ^{vb}
Text loss: nos. XVII–XXI			
10	[XXII]	Chalcedon 451 (Dion. I) – end	40 ^{ra} –va
11	XXIII	Siricius: „ <i>Directa ad decessorem</i> “ (J ³ 605)	40 ^{va} –44 ^{rb}
12	XXIII	Epao 517	44 ^{va} –46 ^{rb}
13	XXV	Innocent I: „ <i>Etsi tibi frater</i> “ (J ³ 665) – beginning	46 ^{va} –47 ^{vb}
Text loss: nos. XXVI–XXVII			
14	[XXVIII]	Innocent I: „ <i>Magna me gratulatio</i> “ (J ³ 691) – end	48 ^{ra}
15	XXVIII	Zosimus: „ <i>Exigit dilectio tua</i> “ (J ³ 745)	48 ^{ra} –49 ^{ra}
16	XXX	Boniface I: „ <i>Ecclesiae meae</i> “ (J ³ 787)	49 ^{ra} –va
17	XXXI	Rescript of Emperor Honorius „ <i>Scripta beatitudinis</i> “	49 ^{va} –50 ^{ra}
18		Celestine I: „ <i>Cuperemus quidem</i> “ (J ³ 821)	50 ^{ra} –51 ^{vb}
19	XXXII	Celestine I: „ <i>Nulli sacerdotum</i> “ (J ³ 823)	51 ^{vb} –52 ^{rb}
20	XXXIII	<i>Gesta de nomine Acacii</i>	52 ^{rb} –55 ^{ra}
21	XXXIII	Leo I: „ <i>Quam laudabiliter pro</i> “ (J ³ 919)	55 ^{ra} –60 ^{rb}
22	XXXV	Leo I: „ <i>Diuinis praeceptis</i> “ (J ³ 922)	60 ^{rb} –63 ^{ra}
23	XXXVI	Leo I: „ <i>Regressus ad nos</i> “ (J ³ 1086)	63 ^{ra} –64 ^{ra}
24	XXXVII	Leo I: „ <i>Relatione sancti fratris</i> “ (J ³ 897)	64 ^{ra} –65 ^{rb}
25	XXXVIII	Leo I: „ <i>Lectis fraternitatis</i> “ (J ³ 898)	65 ^{rb} –vb
26	XXXVIII	Leo I: „ <i>Cum de ordinationibus</i> “ (J ³ 916)	65 ^{vb} –68 ^{ra}
27	XL	Gelasius I: „ <i>Necessaria rerum</i> “ (J ³ 1270)	68 ^{ra} –73 ^{ra}
28	XLI	Gelasius I: „ <i>Probabilibus desideriis</i> “ (J ³ 1338)	73 ^{rb} –va
29	XLII	Gelasius I: „ <i>Diligenter inuestigauimus</i> “ (J ³ 1322) – beginning	73 ^{va} –vb
Text loss			
30	[XLIII]	Rome 499 – end	74 ^{ra} –75 ^{vb}
31		<i>Libellus Johannis diaconi</i>	75 ^{vb} –76 ^{ra}
32		Rome 502	76 ^{ra} –79 ^{rb}
33		Zosimus: „ <i>Ex relatione fratris</i> “ (J ³ 750)	79 ^{rb} –va
34	XLIII–XLVIII	Rome 501	79 ^{va} –85 ^{va}
35	XLVIII	Symmachus: „ <i>Hortatur nos</i> “ (J ³ 1460)	85 ^{va} –86 ^{rb}

36	<i>L</i>	Hormisda: „ <i>Benedicta Trinitas</i> “ (J ³ 1530)	86 ^{rb} –87 ^{vb}
37	<i>LI</i>	Edict of Emperor Glycerius „ <i>Supernae maiestatis</i> “	87 ^{vb} –88 ^{vb}
38	<i>LII</i>	Order of publication by the PPO Italiae „ <i>Quemadmodum</i> “	88 ^{vb} –88a ^{ra}
39	<i>LIII</i>	Leo I: „ <i>Epistolae fraternitatis</i> “ (J ³ 1098)	88a ^{ra} –91 ^{ra}
40	<i>LIII–LV</i>	Valence 374	91 ^{ra} –92 ^{rb}
41	<i>LVI</i>	Turin 398 – beginning	92 ^{rb} –vb
Text loss: no. <i>LVII</i>			
42	[<i>LVIII</i>]	Orange 441 – end	93 ^{ra}
43	<i>LVIII</i>	Vaison 442	93 ^{ra} –94 ^{rb}
44	<i>LX</i>	Vaison 529 – beginning	94 ^{rb} –vb
Text loss: nos. <i>LXI–LXVIII</i>			
45	[<i>LXX</i>]	Ps.-Hieronymus: <i>De septem gradibus Ecclesiae</i> – end	94a ^{ra} –96 ^{vb}
46b	<i>LXXI</i>	Agde 506 (cc. 9b–49)	96 ^{vb} –100 ^{vb}
47	<i>LXXII</i>	Vannes 461/91	100 ^{vb} –102 ^{rb}
48	<i>LXXIII</i>	Letter of the Amoritan bishops „ <i>Dominis beatissimis</i> “	102 ^{rb} –vb
49	<i>LXXIII</i>	Éauze 551	102 ^{vb} –103 ^{vb}
50	<i>LXXV</i>	Paris 614	103 ^{vb} –106 ^{ra}
51	<i>LXXVI</i>	Clichy 627	106 ^{rb} –107a ^{vb}
46a	<i>LXXVII</i>	Agde 506 (cc. 1–9a)	107a ^{vb} – 108 ^{vb}
52	<i>LXXVIII</i>	Letter of Lupus and Euphronius „ <i>Domino sancto</i> “	108 ^{vb} –109 ^{rb}
53	<i>LXXVIII</i>	Ps.-Vigilius of Thapsus: <i>De Trinitate</i> , book VI	109 ^{rb} –112 ^{ra}
54	<i>LXXX</i>	<i>Constitutum Silvestri</i>	112 ^{ra} –114 ^{vb}
55	<i>LXXXI</i>	<i>Gesta Liberii</i>	114 ^{vb} –117 ^{ra}
56	<i>LXXXII</i>	<i>Gesta de Syxti purgatione</i>	117 ^{ra} –118 ^{rb}
57	<i>LXXXIII</i>	<i>Gesta de Polychronii Ierosolymitani</i>	118 ^{rb} –120 ^{rb}
58	<i>LXXXIII</i>	<i>Gesta synodi Sinuessanae de Marcellino</i>	120 ^{rb} –123 ^{va}
59	<i>LXXXV</i>	Ps.-Clement: „ <i>Quoniam sicut a</i> “ (J ³ †27)	123 ^{va} –124 ^{vb}
60	<i>LXXXVI</i>	<i>Dicta s. Ambrosii de die prima</i>	124 ^{vb} –125 ^{vb}
61	<i>LXXXVII</i>	Synodal letter from Serdica	125 ^{vb} –126 ^{vb}
62	<i>LXXXVIII</i>	<i>Definitio fidei</i> from Chalcedon	127 ^{ra} –128 ^{va}
63	<i>LXXXVIII</i>	<i>Symbolum Nicaenum</i> (including the <i>Tomus Damasi</i>)	128 ^{va} –129 ^{vb}
64	<i>XC</i>	<i>Expositio fidei</i>	129 ^{vb} –130 ^{ra}
65	<i>XCI</i>	<i>Sermo. Credimus Iesum Christum</i>	130 ^{ra} –rb
66	<i>XCII</i>	<i>De fide catholica. Nos patrem</i>	130 ^{rb} –va
67		Colophon	130 ^{va} –vb

Sources

The *Collectio Diessensis* closes with a colophon (fol. 130v) by the scribe, stating that the collection was composed by drawing on “three books” (*ex tribus libris*):

EXPLICIVNT CANONES EX TRIBVS LIBRIS EDITAE, QVOD INCHOAVI KL APR
ET CONSVMMAVI IDVS SEPT̄B, IDEST DIEBV CLXVI EBDOMATIB(VS) XXIII.
LEGE LETANTER, INTELLEGE PRVDENT(ER), COMPLE EFFICACIT(ER).
LEGENTI VITA, POSSIDENTI PAX P(ER)PETVA, SCRIPTORI PRAEMIA
AETERNA. AMEN.

Given striking similarities to other collections, Maassen suggested that these three books had to be copies of the *Dionysiana*, the *Collectio Teatina* and the *Sanblasiana*. While one of the “three books” might indeed have been a copy of the *Sanblasiana*, recent studies by Stüber, following up on findings by Wurm, have shown that the materials from the *Dionysiana* (canons from Chalcedon, Carthage and *Canones Apostolorum*) and the *Teatina* (mainly papal letters) reached the *Diessensis* via an intermediary source, namely an early version of the *Collectio Remensis* (having taken shape about 550 in South Eastern France; an eighth-century version of the *Collectio Remensis* is extant in Berlin, Phill. 1743). The primitive version of the *Collectio Remensis* did not only draw on the *Dionysiana I/II* and the *Teatina*, but it also contained forth-century Greek councils following the so-called *Interpretatio Isidoriana (antiqua)*, alongside a number of Gallican church councils. As the *Diessensis* also includes a number of documents that are neither present in the *Remensis* nor the *Sanblasiana* (among them are the synods of Agde, Vannes, Éauze, Paris 614 and Clichy), these documents are probably taken from another source. Given that these texts include a letter by three bishops from the ecclesiastical province of Tours, alongside a letter to the bishop of Angers (likewise in the province of Tours), there is some likelihood that this exemplar took shape in that area. The three exemplars used by the compiler of the *Diessensis* were then probably the following:

1. A copy of the *Collectio Sanblasiana*
2. A copy of an early version of the *Collectio Remensis*
3. A “chronologically” ordered collection from Gaul (perhaps from the area of Tours), no longer extant

Date and place of composition

The most recent material are canons from Clichy 626 (MAASSEN, p. 631). Most scholars date the formation of the *Collectio Diessensis* shortly after its youngest component, the collection would then have been assembled in the first half of the seventh century (Gaudemet, p. 148 and Landau, p. 152). However, as some documents seem to have been collated with a *Dionysio-Hadriana*, the collection is probably much younger than the documents contained therein. Given that the scribe of the colophon claims to have assembled the collection and written the manuscript all by himself, there is good reason to suppose that the *codex unicus München, BSB, Clm 5508* is in fact the archetype of the *Collectio Diessensis*. This is supported by the observation of Bernhard Bischoff, who showed that the part of Munich 5508 containing the *Collectio Diessensis* was indeed written by a single scribe. If this hypothesis is correct, the *Collectio Diessensis* took shape in Salzburg at the end of the eighth century, during the pontificate of Arn, who, being likewise abbot of Saint-Amand in Northern France, had access to a fairly large number of canon law books.

Links

- Mirabile <https://www.mirabileweb.it/title/collectio-diessensis-title/172990>

Literature

MAASSEN, Geschichte pp. [624](#)-636; KERY, Collections pp. [3](#)-4; HOSKIN, Manuscripts p. 106.

Jean GAUDEMET, Les sources du droit de l'Église en occident du II^e au VII^e siècle (Initiations au christianisme ancien, 1985), p. 148.

Peter LANDAU, Kanonessammlungen in Bayern in der Zeit Tassilos III. und Karls des Großen, in: Regensburg, Bayern und Europa. Festschrift für Kurt Reindel zum 70. Geburtstag, ed. Lothar Kolmer and Peter Segl (1995), pp. 137-160.

Till STÜBER, Die sogenannte Collectio canonum Remensis. Die Entstehung eines kirchlichen Rechtsbuchs und seine Rezeption (in preparation).

Eckhard WIRBELAUER, Zwei Päpste in Rom. Der Konflikt zwischen Laurentius und Symmachus (498-514). Studien und Texte (Quellen und Forschungen zur antiken Welt 16, 1993), pp. 186-187.

Hubert WURM, Studien und Texte zur Dekretalensammlung des Dionysius Exiguus (Kanonistische Studien und Texte 16, 1939), pp. 99-101 and 165.

Klaus ZECHIEL-ECKES, Die erste Dekretale. Der Brief Papst Siricius' an Bischof Himerius von Tarragona vom Jahr 385 (JK 255) (MGH Studien und Texte 55, 2013) pp. 48-49.