

Collectio Weingartensis

Title	Collectio Weingartensis
Key	?
Wikidata Item no.	Q127692628
Century	saec. VI
European region of origin	Central Italy
Author	Christof Rolker
Author	Till Stüber
Structure	chronological
No. of manuscripts	one

The collection is dated to the late sixth century; it is extant in only one manuscript ([Stuttgart, WLB, HB.VI.113](#); from Rhetia). Kéry describes it as a "chronologically arranged collection of conciliar canons and decretals (only very few decretals); influenced by or even directly relying on the [Collectio Quesnelliana](#)" (KÉRY, Collections p. [42](#)). Hubert Mordek (MORDEK, Bischofsliste p. 144) argued, by contrast, that the Weingartensis more likely drew upon the same source material as the Quesnelliana. The Weingartensis also exhibits connections to the [Corpus canonum Africano-Romanum](#) and, more closely still, to the [Collectio Tuberiensis](#). The collection derives its name from the Benedictine monastery of Weingarten, which formerly housed the Codex unicus in its library.



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The manuscript

See [Category:Manuscript of Collectio Weingartensis](#) (1 entry)

- [Stuttgart, WLB, HB.VI.113](#)

Contents

The collection itself consists exclusively of legal documents dating from the fourth and fifth centuries. In addition to Greek councils (Nicaea, Ancyra, Neocaesarea, Gangra, Antioch,

Laodicea, Chalcedon, and Serdica - notably lacking Constantinople I and Ephesus) and papal decretals (Siricius, Innocent I, Damasus, Gelasius), it also includes (fols. 40v–43r) a small dossier of African canons, which is likewise preserved within the [Collectio Sancti Mauri](#).

Munier edited this dossier under the title „Sylloge rerum Africanarum collectionis Fossatensis“, but did not take into account its transmission within the Collectio Weingartensis. The dossier comprises conciliar canons concerning ecclesiastical prosecution and judicial procedure, as well as the protection of church property.

Contents	Folios
Nicaea 325 – Capitulatio	1v
Nicene Creed	2r–v
Praefatio brevis „Cum conuenisset“	2v
Nicaea 325 – canons (Isidoriana)	2v–9r
Nicaea 325 – subscriptions	9r–11r
Ancyra 314 (Isidoriana antiqua)	11r–16v
Neocaesarea 314/5 (Isidoriana antiqua)	16v–19r
Gangra 340/1 (Isidoriana antiqua)	19r–24r
Antioch 328 (Isidoriana)	24r–33v
Laodicea 325/82 (Isidoriana)	33v–40v
Sylloge rerum Africanarum collectionis Fossatensis	40v–43r
Siricius “Directa” (J ³ 605)	43r–52r
<i>blank page</i>	52v
Innocent I „Etsi tibi“ (J ³ 665)	53r–58v
Innocent I „Consulenti tibi“ (J ³ 675)	58v–63r
Chalcedon 451 (Dionysiana I)	63r–66v, 68r–70v
Serdica 342 – epitome	71r–72r
Serdica 342 – canons	72r–79r
Damasus I „Dominus inter“ (J ³ 586)	79r–81r
[Marian sequence – 12th century]	81v
Tome of Damasus	82r–84r
Gelasius I “Necessaria rerum” (J ³ 1270)	84r–89v, 97r–98v, 90r–91v
Note of Secundus of Trient ca. 580	92r

Links to the Collectio Tuberiensis

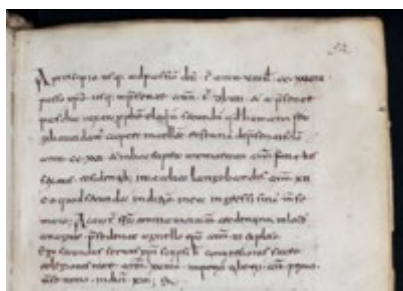
According to MORDEK, Spätantikes Kirchenrecht (1993), the Collectio Weingartensis is closely related to another collection preserved only in fragments, which he named the Collectio Tuberiensis. Mordek attributed the similarities between the two collections to a common source, which he designated the Versio Raetica antiqua. Based on his reconstruction, the contents of the Collectio Tuberiensis largely corresponded to the opening portion of the Collectio Weingartensis – specifically, the documents preserved in Stuttgart, WLB, HB.VI.113, fols. 1v–81r – although arranged in a somewhat different order. The only certain exception is a unidentified text fragment that follows Damasus I „Dominus inter“ (J³ 586) in

the Tuberiensis, but is absent from the Weingartensis. Whether the epitome of the canons of Serdica contained in the Weingartensis, was originally included in the Tuberiensis, cannot be determined with certainty. That the epitome was very likely part of their common source, however, is suggested by its occurrence in the Corpus canonum Africano-Romanum, where it is linked to both the unabridged canons of Serdica and the Interpretatio Isidori antiqua. The absence of the Tome of Damasus and Gelasius's decretal "Necessaria rerum" (Stuttgart, WLB, HB.VI.113, fols. 82r–98v; partially misbound) in the Tuberiensis may indicate that these texts were never part of the shared source. This hypothesis is further supported by the presence of a blank page in the Stuttgart manuscript (fol. 81v), separating these texts from the rest of the collection.

Links to the Corpus canonum Africano-Romanum

The Collectio Weingartensis – and by extension, the closely related Tuberiensis – also exhibits a clear relationship to the Corpus canonum Africano-Romanum. Both collections share the synods of Nicaea, Ancyra, Neocaesarea, Gangra, Antioch, and Laodicea according to the rare Interpretatio Isidoriana (antiqua), as well as the Synod of Serdica in two versions (Epitome and Canons). While SCHWARTZ, Kanonessammlungen (1936), p. 60 n. 1 regarded the Collectio Weingartensis as dependent on the Corpus canonum Africano-Romanum, MORDEK, Ungedruckte Bischofsliste (1996), p. 143 attributed the similarities between the Weingartensis and the Corpus canonum to a common source. In comparison with the Corpus canonum Africano-Romanum, however, the text preserved in the Weingartensis (and fragmentarily in the Tuberiensis) appears closer to the archetype. The manuscripts of the Corpus canonum Africano-Romanum contain several later additions and interpolations emphasizing the primacy of the Roman see. These additions that are absent from the Weingartensis.

Place and date of origin



Note of Secundus of Trient in Stuttgart WLB HB.VI.113, at fol. 92r - © Württembergische Landesbibliothek Stuttgart

The Weingartensis concludes with a brief note in which a cleric named Secundus left his name to posterity. According to his own statement, the note was written in Trento around the year 580. Secundus has been identified in modern scholarship as the baptizer of Adaloald, a Lombard prince, mentioned by Paulus Diaconus (*Historia Langobardorum* IV, 27). On this basis, TURNER (EOMIA 1.2.3, p. X) dates the collection to the late sixth century. Still according to Turner, it is, however, more likely to have originated in Rome than in northern Italy. ZECHIEL-ECKES, following up on this, refers to a "auf das römische Ambiente des 6. Jhs.weisender Überlieferungsstrang" (see his review of Y.-M. Duval, *La décrétale "Ad Gallos episcopos"*, in *Francia Recensio* 3 [2008]). The sources on which the collection drew are, of course, considerably older, as evidenced by the fact that the anonymous compiler of the Corpus canonum Africano-Romanum, active in the fifth century, also made use of them.

Literature

MAASSEN, Geschichte [484](#); KÉRY, Collections pp. [42](#)-43; Rita LIZZI TESTA, La Collectio Avellana e le collezioni canoniche romane e italiche del V–VI secolo. Un progetto di ricerca, in: *Cristianesimo nella storia* 35.1 (2014), pp. 77-236, at 219-221; Hubert MORDEK, Eine ungedruckte Bischofsliste des 1. ökumenischen Konzils von Nicäa (325). (Cod. Stuttgart HB VI 113 der Collectio Weingartensis)', in: *Zeitschrift für katholische Theologie* 118.2 (1996), pp. 138-150; Hubert MORDEK, Spätantikes Kirchenrecht in Rätien. Zur Verwandtschaft von Tuberiensis und Weingartensis als Tradenten des ältesten lateinischen Corpus canonum, in: *ZRG KA* 79 (1993), pp. 16-33; Johann Friedrich VON SCHULTE, Vier Weingartner jetzt Stuttgarter Handschriften (Sitzungsberichte der kaiserlichen Akademie der Wissenschaften in Wien. Philosophisch-historische Classe 117, 1889) pp. 1-30, at 1-15; Joseph VAN DER SPEETEN OSB, Quelques remarques sur la collection canonique de Weingarten, in: *Sacris Erudiri* 29 (1986), pp. 25-118; Klaus ZECHIEL-ECKES, Die erste Dekretale. Der Brief Papst Siricius' an Bischof Himerius von Tarragona vom Jahr 385 (JK 255). Aus dem Nachlass mit Ergänzungen hg. von D. Jasper (2013), pp. 31-32.