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Sources of the *Notabilia* (1427), a medieval handwritten grammatical treatise from the Portuguese monastery of Alcobaça

Abstract: The most significant Latin-Portuguese medieval grammatical treatise, due mainly to its complexity and the great number of folios, remains unpublished. It originates from the Cistercian Monastery of Alcobaça and belongs to the Portuguese National Library, codex Alc. 79. The manuscript presents the (unfinished) incipit Hic incipiunt notabilia que fecit cunctis and is commonly known by the Latin noun Notabilia [noteworthy things]. The Alcobacensis manuscript is a quite elaborate volume, copied perhaps by two hands and it is divided into 31 chapters. The text identifies several main sources, such as Donatus (mid-4th century), Priscian (late 5th to early 6th century), Alexander of Villa Dei (c.1170–c.1250), Giovanni Balbi de Genova (fl.1286–1298), and two pre-modist or speculative grammarians, Petrus Helias (c.1100–post-1166) and Robert Kilwardby (c.1215–1279), but it might have other unnamed references, such as, hypothetically, the Catalan-Aragonese grammaticae proverbiandi (fifteenth century) and the Italian Notabilia by Giovanni da Soncino (? –c.1363).

Keywords: Notabilia, Grammaticae Proverbiandi, romanciare, medieval Latin grammar, early Portuguese grammar, Monastery of Alcobaça

1 Description of the manuscript

There is a manuscript originated from the Monastery of Alcobaça that I consider the most important grammatical treatise on Latin grammar in the Portuguese Late Middle Ages because of its complexity and the great number of folios. It has the (unfinished) incipit Hic incipiunt notabilia que fecit cunctis (henceforth Notabilia), the date September 1, 1427, and the signature of the Aragonese Cistercian friar Juan Rodríguez de Caracena (see, v.g., Fernandes 2012a: 223, Fernandes 2012b: 128, and Fernandes 2014: 185). Unfortunately, it has not been published yet, be it in a paleographic or an interpretative edition. It has never

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before been the object of a comprehensive study (but see Fernandes 2015a: 36–37; and Fernandes 2015b: 190–192 for short analyses). Manuel Saraiva Barreto (1926– c.1989) was the first who made a serious overview of the manuscript, but the researcher had only transcribed the first folio (see Barreto 1985) and his disease and premature death ended its transcription and other studies. Fortunately, there now exists an open access digital version in the Portuguese National Digital Library (purl.pt/24440).

The manuscript comprises 89 folios (5r-93v), or 178 pages in paper and in quarto (150 mm × 212 mm). It is a quite elegant volume, well written in gothic cursive handwriting by one or (more probably) two copyists (most likely a different copyist starts after folio 13 recto). It contains 31 chapters analyzing questions which we could classify nowadays as morphological, syntactic and semantic (see, e.g., Fernandes 2012b: 129.130). It does not present the usual grammatical division, such as, for example, the definition of grammar and the parts of speech, and therefore, we can classify it as a grammatical treatise and not as a proper grammar itself using the criteria of Kemmler (2007: 378).

The order of the chapters and their specific subdivisions can only be explained by invoking didactic reasons. It is a very complex treatise, intended for the most advanced students of the Monastery of Alcobaça. It seems that the main concern of its author was to explain to the students how to form correct sentences and to compare Latin constructions with the Romance languages. For instance, after an introduction about the differences between the active and the passive voice, it has two chapters on verbal nouns ending in -or and in -bilis. The next is a chapter about the gerund, followed by four sections about participles (in generic terms, the past participle, the participle of the impersonal verbs, and the future participle in the active voice). Further on, there are two chapters about two different Portuguese constructions and how to translate them in Latin: de comer of eating and de beuer of drinking, and por amar, por leer for loving, for reading). The subsequent chapter is about the absolute participle. Next, there is one chapter about the comparative, two concerning the superlative, and five on verbs: their formation, two chapters about neuter passive verbs, common verbs, and defective verbs. The following is a chapter about the government (de regimine), substantive verbs, the vocative case, the nominative absolute, and some figures. Additionally, there are two chapters concerning the notion of grammatical persons and gender and two chapters about two specific figures: prolepsis and synecdoche. Finally, there is a chapter about relative pronouns and relative clauses, another chapter concerning the participles, and the last one specifically on the deponent verb medeor to heal, to cure.

2 Explicit sources

The Notabilia[1] includes contributions from older (grammatici veteres) and more recent grammarians (grammatici juniores), not only from the scholarly tradition but also from modistae (modists or speculative grammarians). The sources are varied. Sometimes, the author quotes both old and young grammarians in the same rule. For example, concerning the degrees of the adjectives, it quotes both Priscian, Peter Helias and the Doctrinale (Alexander of Villa Dei) (Rodríguez De Caracena 1427: 23v-24r).

The author identifies Aelius Donatus (mid-fourth century), quoted twice, Priscianus Caesariensis (late fifth to early sixth century), quoted 17 times, two pre-modist grammarians from the University of Paris, the French priest Pierre Hélie or Petrus Helias (c.1100–post-1166), quoted 22 times, the English Dominican Robert Kilwardby (1215–1279), quoted 31 times, the French Alexander of Villa Dei (c.1170–c.1250), quoted 42 times, and the Italian Giovanni Balbi de Genova (fl.1286–1298), quoted only once.

This account shows, first of all, the authors studied in the Monastery of Alcobaça (and maybe in other Portuguese schools). It also confirms that the Flemish grammarian Eberhard Bethuniensis (d. c.1212) and his Graecismus was not widely known by Portuguese grammarians. This account also shows that Donatus was indeed studied in Portuguese monasteries, despite the opinion of Maur Cochéril (1914–1982), who said comme à Paris,[2] Donat est exclu [As in Paris, Donat is excluded] (Cochéril 1963: 245), in addition to the existence of a manuscript of the Ars minor from Donatus in the Portuguese National Library (Codex Alcobaça 426, ff. 252v 258r).[3]

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1 I have adopted the following criteria in the transcription of the *Notabilia*: I have changed into capital letters the graphemes at the beginning of the sentences and in proper nouns (anthroponyms and toponyms); I have separated the words that were improperly joined and combined those that are separated; I have updated the original punctuation in order better to understand the thoughts of the author; I have corrected the apparent errors of the copyist(s), but I have retained those which seemed phonetic variants of the author; I have changed the long (medial or descending) <ſ> for the short (terminal or round) < s>; I have normalized the use of the Ramist letters, not distinguishing between consonantal and vocalic "i" and "u" respectively; I have put in italics examples in Portuguese and Latin; I have changed double <rr > into single-<r > at the beginning of the words and I have also changed the other double consonants into single ones, such as the double < ss > in the word "cassus", and the double <tt > in "nominattiuus"; I have expanded all abbreviations and brevigraphs.

2 Concerning the "Donait François" [French Donatus], see, v.g., Swiggers (1985), Colombat (2013, 2014), and Barton (2014).

3 Regarding the Portuguese codex of the Donatus' Ars Minor, see Fernandes (2016).

Donatus is quoted directly only twice, when Rodríguez de Caracena explains the future tense in the active and the passive voice and some types of declensions (ff. 10r, 80r). Priscianus Caesariensis, the most commented author in the Middle Ages as shown by the Priscianus Maior ascribed to Robert Kilwardby and the Summa super Priscianum by Petrus Helias, is not the most cited author in Alcobaça's Notabilia. Nevertheless, he was quoted 17 times, beyond the other sources that have Priscian as their main source. It is curious that sometimes it seems that Priscian is quoted secondhand through Peter Helias' Summa. For example, Rodríguez de Caracena says that (.) uerbum regit nominatiuum et non eo contra, ectiam patet per Priscianum. (f. 43r.) [.the verb governs the nominative and not the other way round, which is evident in Priscian]. However, Priscian never uses the verb regere, but exigere, as we can see in the correlated quotation: (.) enim verbum accusativum exigit. (GL 1981: III 481,19) [In fact, the verb requires the accusative]. Helias uses always the verb regere as it is confirmed in the sentence: Ideo verbum regit nominativum casum, nominativus vero non regit verbum. (Helias 1993: II, 1052) [Therefore, the verb governs the nominative case, the nominative does not, in fact, govern the verb].

There is also a very curious excerpt of a sentence of the Epistle to the Galatians (3:16), when Rodríguez de Caracena analyzes the concord between the relative pronoun and its antecedent: (.) et semini tuo qui est Christus (Rodríguez De Caracena 1427: 74 r.) [and to your seed, who is Christ]. Without presenting any explicit quotation, it seems that Rodríguez de Caracena does not quote directly the Bible but, instead, Peter Helias' Summa. In fact, Helias gave the same example and explained, as the author of the Notabilia, that the relative pronoun come before the noun it replaced: (.) et semini tuo qui est Christus. Per qui enim fit ibi relatio ad subsequens, is est, ad Christus. (Helias 1993: II,910) [.to your seed, who is Christ. By means of qui, there is, in fact, a relation to the following, that is, to Christus .] (see Fernandes 2017).

On five occasions, Petrus Helias and Robert Kilwardby[4] are quoted together, as in the following example:

> (.) ulterius notabis quod si detur tale romancium, pedro amador, eu corro, per modum ablatiui absoluti. quod secundum Petrum Helie et Rubertum debet perferri per ablatiuum. (Rodríguez De Caracena 1427: 6v-7r)

> [Furthermore, you will note that, if you take a Romance sentence like Pedro amador, eu corro -Peter who loves, I run- ablative absolute is used. According to Petrus Helias and Robert (Kilwardby) the ablative must be preferred.]

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4 Concerning the grammatical concepts by Robert Kilwardby and his primary sources, see, e.g. Kneepkens (2013).

It is not clear why Rodríguez de Caracena sometimes quoted them together and other times individually. For instance, in the Spanish manuscript 8950 (Anonymous 1427) from the National Library of Madrid edited by Calvo Fernández (1995), they are always quoted separately. Nevertheless, the use of this method of quotation can mean that the author wanted to summarize a specific rule or theory in order to obtain an abridged explanation, as is explicit in the Spanish Grammatica Proverbiandi: ( ) ut patet in Doctrinali et Catholicone et aliis gramaticis, quos non curo hic explicare causa breuitatis. (Anonymous 1427: 117v, ed. by Calvo Fernández 1995: 288) [as it is in the Doctrinale and the Catholicon and in other grammars, which I will not explain for the sake of brevity].

Interestingly, Villa Dei (the most quoted) and Balbi (the least quoted) are never referred to by their names but by the titles of their books, i.e. the Doctrinale[5] and the Catholicon, as in: ( ) hoc confirmatur per Dotrinalle ( ) (f. 22v) [this is confirmed by the Doctrinale] and ( ) secundum Catholicum. (f. 6v) [according to the Catholicon]. I could not find an explicit reason for the absence of their names. At first glance, it seems unlikely that Rodríguez de Caracena did not know their names if he knew their works. Nevertheless, there may be two reasons for the omission of the names of the authors.

Firstly, the majority of the copies may have circulated anonymously in Portugal, as we do not have any reliable information that those manuscripts circulated in Portugal with the name of their authors. As far as I am aware, there is just one surviving manuscript in Portuguese libraries that explicitly mentions the Villa Dei s name. This is the manuscript Alc. 52 whose incipit states incipit Doctrinale Magistri Alexandri de Villa Dei (Villa Dei, fourteenth century 1893: 4r) [Here starts the Doctrinale by the Master Alexander of Villa Dei]. However, it seems that it has a different handwriting and it is possible that this incipit has been added at a later time.

Secondly, this may have been the influence of the Spanish Grammaticae Proverbiandi. The Grammatica Prouerbiandi of the Madrilenian Ms. 8950, also quotes both authors by the title of their works and, never, by their names. There are some interesting references where the author mentions simultaneously the name of the grammarians Donatus and Priscian and the titles Catholicon and Doctrinale, such as:

> Nota, secundum Donatum, Catholiconem et Doctrinalem, quod uicia annexa barbarismo et solloecismo, sunt decem ( ) (Anonymous 1427: 116v, ed. by Calvo Fernández 1995: 286) [Note that, according to Donatus, the Catholicon and the Doctrinale, the vices of the language related to the Barbarism and Solecism are ten]

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5 See the critical edition by Dietrich Reichling (Villa Dei 1893).

> Nota, secundum Priscianum el Petrum Heliam el Catholiconem, quod (_) (Anonymous 1427:
> 75r, ed. by Calvo Fernández 1995: 190)
> [Note that, according to Priscian, Petrus Helias and the Catholicon, _]

In summary, the authors identified by Rodríguez de Caracena in the Alcobaças
Notabilia are the grammatici veteres Aelius Donatus and Priscianus Caesariensis,
and the grammatici juniores Petrus Helias, Robert Kilwardby, Alexander of Villa
Dei and Giovanni Balbi de Genova. Nevertheless, it is likely that Petrus Helias was
his main source, despite the fact that he is quoted explicitly only 22 times.

3 Unidentified sources

3.1 The Spanish *grammaticae proverbiandi*

In addition to the authors mentioned explicitly, there were probably two other
sources that were not identified. The first of these is the Catalan-Aragonese
grammaticae proverbiandi, widely studied by Calvo Fernández (1992, 1995, 2000)
and Esparza Torres (1994, 1999, 2008, 2002a), which had a long tradition in the
Spanish Golden Age grammars, as shown by Esparza Torres (2002b). The
designation of grammatica or ars proverbiandi comes from the exercise of
proverbiare to make proverbs (school exercises), i.e. the study of contrasts or
correspondences between Latin and the Romance languages, as it was defined by
the manuscript 179 Ripoll (from the Benedictine monastery of Santa María de Ripoll
at Girona) of the Archivo de la Corona de Aragón [Archive of the Crown of Aragon]
in Barcelona (for more details, see Esparza Torres and Calvo Fernández 2008):

> Quantum ad primum est primo sciendum pro proverbiare: est latinum cum romancio
> concordare, sic dicendo: lo masestra lig, magister legit. Sed proverbium est oratio in
> romancio alicui dato vel in latino, alicuius perfecte sententie denotativa, ut patet exemplum
> iam po[si]tum. Quid est ars prouerbiandi? Est ars qui [sic] scit latinum cum romancio
> concordare. (quoted by Calvo Fernández 2000: 48)

> [As for the first, this is the first thing one should know about proverbiare: Latin corresponds
> with Romance, so that we say: lo masestra lig, magister legit the teacher reads. However, a
> proverbium proverb is an expression in a given Romance language or in Latin, in the form of
> a complete declarative sentence, as the example already provided clarifies. What is ars
> proverbiandi? It is the art of identifying correspondences between Latin and Romance]

However, Rodríguez de Caracena never used the noun proverbium, nor the verb
proverbiare or the gerund proverbiandi, he only used (on one occasion) the verb
romanciare to translate into Romance:

Nota quod si forte defficiat debes reuerti ad actiuam et suplere ut uidisti in actiua reuertendo ablatiuum in accusatiuum a parte ante: studarsse de mim de manhãã boa cousa he, dicatur factum ire uel facturum esse cras a me studium bonum esse, secundum quosdam sic romanciatur infinitiuus uerbi inpersonalis, exemplum: amatum iri, seer ỹdo asseer amado, sed alios seer ỹdo aamar. Ectiam poteris dicere amatum iri seer amado. (Rodríguez De Caracena 1427: 10v)

[Note that, in case this might fail, you will have to revert to the active and convert the ablative into the accusative from the preceding part, as you have seen in [the section on] the active voice: Romance studarsse de mjm de manhãã boa cousa he 'to study by me in the morning is a good thing' is rendered as factum ire uel facturum esse cras a me studium bonum esse 'it is a good thing that the study by me is going to be done or will be done tomorrow'. According to some, the infinitive of the impersonal verb is written in Romance like this: Latin amatum iri 'to be going to be loved' becomes: seer ỹdo asseer amado 'to be gone to be loved'. You also can say amatum iri, seer amado 'to be loved'].

In Spain, too, various grammars used the verb romanciare as a synonym of proverbiare, when referring to translations from Latin into the Romance languages (see, e.g., Calvo Fernández 2000: 49; for the concept of romanciare see also Koll 1947.1948; Kramer 1998; Müller 1963; Müller 1996). However, I found that the Notabilia uses the noun romancium [Romance] 191 times (romancium 89 times; romancio 98 times; and the plural romancia 4 times). For example, in the first sentence following the incipit, Rodríguez de Caracena writes:

Debes notare quod quocienscunque in oracione venerit persona agens et paciens, et agens venerit sine Romancio de, scilicet, tale romancium est actiue uocis, uerbi gracia, Pedro ama as moças, composita sic, Petrus amat puellas, et persona agens per actiuam est nominatiuus, et paciens accusatiuus, et hoc tenet uerum in quatuor modis finitis, scilicet, Indicatiuo, et Imperatiuo, et optatiuo, et coniunctiuo. Jtem dabis aliam noticiam,[6] quando uenerit agens sine voce de, scilicet, et non paciens, ad idem tale romancium est actiue uocis, verbi gracia, o mestre lee, componitur sic, Magister legit. (Rodríguez De Caracena 1427: 5r)

[You should note that, whenever an expression features an agent or patient, the agent is expressed without the Romance [preposition] de 'of', that is, the Romance way is to use the active voice. For example, Pedro ama as moças, is rendered as Petrus amat puellas 'Peter loves the girls', and the agent in the active voice is nominative and the patient is accusative. This is true for four finite modes, which are the Indicative, the Imperative, the Optative and the Subjunctive. You should also note that, when the agent is used without the word de 'of', and there is no patient, Romance similarly uses the active voice. For example, o mestre lee is rendered as magister legit 'the teacher/the master reads'.

There is no doubt that both works had the same purpose: their authors wanted to compare Latin with the Romance language(s). The strategies are essentially

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6 According to Esparza Torres (2002a: 98–99), the term notitia comes from the grammatica proverbiandi and it is synonym of romancium and proverbium.

the same: sometimes the sentence in the Romance language follows the Latin sentence, in other cases, the sentence in the Romance language precedes the Latin example, as in the following quotes:

> O mestre amador das moças corre, dicatur magister amator puellarum currit (Rodríguez De Caracena 1427: 5v)
> [For O mestre amador das moças corre one says [in Latin]: magister amator puellarum currit 'The teacher, the lover of the girls, runs'];
>
> Pere es amador de Maria, componitur: Petrus est amandus Maria (Anonymous 1427: 90v, ed. by Calvo Fernández 1995: 226)
> [Pere es amador de Maria 'Peter is a lover of Mary' is composed [in Latin] as: Petrus est amandus Maria 'Peter is loving Mary'];
>
> (…) Exemplum de omnibus Pedro se anoja de Martinho, Petrum tedet Martini, eu hei uergonça de ti, me pudet tui (Rodríguez De Caracena 1427: 92r)
> [Example for all of these: Pedro se anoja de Martinho becomes: Petrum tedet Martini 'Peter is disgusted with Martin' and eu hei vergonça de ti becomes: me pudet tui 'I am ashamed of you'];
>
> (…) lo enujador del envergonyidor de Marti ve, componitur: ille cuius tedet illum cuius pudet Martinum uenit (Anonymous 1427: 133v, ed. by Calvo Fernández 1995: 331)
> [lo enujador del envergonyidor de Marti ve 'the envious of the ashamer of Martin comes' is composed [in Latin] as: ille cuius tedet illum cuius pudet Martinum uenit 'He who is disgusted with the one who is ashamed of Martin, comes']

The influence of the Spanish language is also clearly evident in Rodríguez de Caracena's Notabilia, for example in the following passages (estudiador 'who studies' and es 'is'):

> (…) exemplum Pedro estudiador das lições corre, dicatur Petrus qui studet uel qui studebat uel studens lectiones currit. (Rodríguez De Caracena 1427: 6r)
> [The example: Pedro estudiador das lições corre 'Peter, studier of lessons, runs' is rendered [in Latin] as: Petrus qui studet uel qui studebat uel studens lectiones currit 'Peter, who studies or who studied or who is studying the lessons, runs']
>
> (…) uerbi gratia pedro es branco dos pees petrus est albus pedibus (…) (Rodríguez De Caracena 1427: 69v)
> [for example: Pedro es branco dos pees becomes: Petrus est albus pedibus 'Peter has white feet (literally: is white of feet)']

In the last sentence before the signature (excipit), Juan Rodríguez de Caracena (1427: 93v) writes that he was born in Caracena, in the Diocese of Sigüenza, which belonged to the kingdom of Castile although, in his opinion, it should belong to the Kingdom of Aragon (see Fernandes 2014: 185). In fact, Caracena and Sigüenza are nowadays part of the Castilla La Mancha autonomous community. They are located a little over 100 km from Calatayud, which belongs to the province of Zaragoza in the Aragonese autonomous community. Calatayud is

referred to in various Spanish Grammaticae Proverbiandi with notes in Aragonese (see, v.g., Esparza Torres and Calvo Fernández 2008: 47). Thus, Rodríguez de Caracena might have been educated in the tradition of the grammaticae proverbiandi or grammaticae romanciandi (as we may call them).

I have compared the Alcobaças Notabilia with the above-mentioned ms. 8950 (Anonymous 1427). They were written at the same year, 1427, and although they have similar objectives they are very different. Nevertheless, they use the same example to illustrate use of a relative pronoun without its antecedent (meditative relation for the Notabilia and construction without an expressed antecedent for the Madrilenian grammatica proverbiandi). In an example taken from John's Gospel 20:15,[7] both authors consider the noun hortulanus gardener to represent Christ and the pronoun is to refer to Christus, although this antecendent is not expressed:

> (.) sic ait (?) Maria Magdalena de Christo Ihesus enim Christus primo aparuit beate Marie in figura ortelani et ipsum non cognovit et dixit ortelano: situ substulisti eum dicito mihi. Eum utique (?) Christum (Rodríguez De Caracena 1427: 74v)
>
> [Mary Magdalen spoke of Jesus Christ like this, because Christ appeared first to blessed Mary in the shape of a gardener and she did not recognize him and said to the gardener: if you carried him away tell me. Eum he undoubtedly [refers to] Christum Christ]
>
> (.) sicut dixit Maria Magdalena ortolano: si substulisti illum, dicito mihi et ego eum tollam, quod intelligebat dicere de Christo seu de corpore Christi sepulto (Anonymous 1427: 18r, ed. by Calvo Fernández 1995: 47)
>
> [Thus Mary Magdalen spoke to the gardener: if you have carried him away, tell me and I will get him. By this she meant to say Christ or the dead body of Christ.]

I did not find this example in any other grammatical treatise, and it seems that the Madrilenian Ms. 8950 is much clearer than the manuscript of the Notabilia. One cannot say that it the Madrilenian manuscript influenced the Portuguese one, but it seems certain that they had similar sources.

3.2 The Italian Giovanni da Soncino

The second potential source of Alcobaças treatise is the Notabilia in arte grammatice (see DeSantis 1997: 42, ff. 24) or De re grammatica Notabilia (Coxe

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7 John's Gospel 20:15: Dicit ei Jesus: Mulier, quid ploras? quem quæris? Illa existimans quia hortulanus esset, dicit ei: Domine, situ sustulisti eum, dicito mihi ubi posuisti eum, et ego eum tollam. (BS 2005: 1365) [Jesus said to her: Woman, why are you crying? Who is it you are looking for? Thinking he was the gardener, she said, Sir, if you have carried him away, tell me where you have put him, and I will get him.]

1854: 460) by the Italian Giovanni da Soncino (?–c.1363). Even though Rodríguez de Caracena's text does not offer any expression or explicit reference to this work, the expression 'Notabilia' was not so common in the grammar of the Middle Ages (see, v.g., Thurot 1869). This could mean that Rodríguez de Caracena had some knowledge of this Italian work, although he used the expression Notabilia only twice – in the incipit and in the explicit:

> Hic incipiunt Notabilia que fecit cunctis. (Rodríguez De Caracena 1427: 5r)
> [Here the Notabilia [noteworthy things] begin, which he made for all]

> Et ista notabilia sunt Johannis Roderici de Caracena filius Melendi Rodrici diocis Ciguncie hoc est in Regno Castelle proprie Aragoniam. (Rodríguez De Caracena 1427: 93v)
> [And these Notabilia are from John Rodriguez of Caracena, son of Menendez Rodrigues from the Diocese of Sigüenza, which is in the Kingdom of Castile (or more properly: Aragon)].

Unfortunately, Soncino's Notabilia is not very well known, and it has not been studied properly. I analyzed the manuscript Canonici Miscellaneous 563 from the Bodleian Library in Oxford, whose incipit has Notandum est quod scientia potest accipi duobus modis [It should be noted that science can be understood in two ways]. However, this codex is not complete, and it was copied 16 years later (in 1443) than Rodríguez de Caracena's Notabilia (see Coxe 1854: 460). There are other, earlier transcriptions. For example, the manuscript Misc. XV from the Biblioteca Nazionale di Napoli 'Vittorio Emanuele III', contains two (anonymous) fragments of Soncino's Notabilia between folios 87r–105r and 110r–150r. It ends with the date 1407 (see Kristeller 1977: 413). DeSantis (1997: 42) and Percival (1986: 61) have convincingly dated Soncino's Notabilia to the fourteenth century.

In spite of the evident differences between both texts, I found some similarities as well, which are not present in the Madrilenian grammatica proverbiandi. For example, the presentation of the themes starts many times with the gerundive of the verb notare 'to note', notably in the expression notandum est quod 'it should be noted that', as in:

> Notandum est quod scientia potest accipi duobus modis, uno modo proprie, pro habitu ex oratione intellectuali (.) (Soncino 1443: 1r)
> [It should be noted that science can be understood in two ways, in one way in particular, because of the intellectual state of the expression .]

> Primo notandum est quod augeo, auges, auxi, auctum stat per crescere (.) (quoted by Bursill-Hall 1981: 269, 367)
> [Firstly, it should be noted that augeo, auges, auxi, auctum 'I increase, you increase, I have increased and [it has been] increased' is synonymous with crescere 'to grow'.]

Secundo notandum est quod verba spectantia ad iter, ut vado et incedo, et spectantia ad permanendum, ut sto maneo iaceo, possunt coppullare (sic) similes casus tam substantivorum quam adiectivorum (quoted by Thurot 1869: 65)

[Secondly, it should be noted that the relevant verbs for expressing a journey, like vado I go and incedo I walk, and those relevant for expressing staying in one place, like sto I stand, maneo I remain and jaceo I stay long, can be construed with the same cases of nouns as well as of adjectives cases]

Sequitur de nominibus uerbalibus terminatis in bilis. Vnde notandum est quod nomina uerbalia terminata in bilis formantur a secundam persona presentis indicatiui modi in prima coniungacione ut amo. as ( ). (Rodríguez De Caracena 1427: 7r)

[Now follow the verbal nouns ending in bilis. Here it should be noted that verbal nouns ending in -bilis are formed on the basis of the second person present indicative of the first conjugation, such as amo, amas I love, you love]

It is noteworthy that almost all paragraphs of Soncinos Notabilia start with this gerundive expression. In the Bodleian copy only one paragraph starts differently. It is also relevant to note that the Spanish Grammatica Proverbiandi (Ms. 8950) never uses the gerundive expression, but the imperative, such as nota note or nota quod note that (see Anonymous 1427; Calvo Fernández 1995), as do other Portuguese Medieval grammatical texts (see, v.g., Nascimento 1989).

4 Conclusions

The manuscript Alc. 79 titled Hic incipiunt notabilia que fecit cunctis, of Portuguese origin and written in 1427, in gothic cursive script, by the Spanish Cistercian friar Juan Rodríguez de Caracena from the Monastery of Alcobaça, has many identified sources, not only grammatici veteres, but also grammatici juniores. Judging from the number of explicit references, it is evident that the main sources are Alexander of Villa Dei, Robert Kilwardby, Petrus Helias, and Priscian. The less important sources that can be identified are Giovanni Balbi de Genova, quoted only once, and Aelius Donatus, quoted twice. This implies that Alexander of Villa Dei was undoubtedly the best-known author among Portuguese students in the late Middle Ages, whereas Petrus Helias and Robert Kilwardby were also widely known. The present study also shows that Donatus was indeed studied in Portuguese schools, and that the Flemish grammarian Ebrardus Bethuniensis was unknown to Portuguese students. Furthermore, Petrus Helias Summa was used more times than it was explicitly referred to, which means that its importance is higher than the number of references suggests.

The main purpose of Alcobaças Notabilia was to compare Latin with the Romance languages, for which the author used the verb romanciare. Alcobaças Notabilia clearly serves a pedagogical purpose, as reflected, for instance, by the use of the gerundive expression notandum est quod. In its methodology, Alcobaças Notabilia bears some resemblance to the Spanish Grammaticae Proverbiandi and the Notabilia in Grammatica, or Notabilia Grammatica, by the Italian Giovanni da Soncino. However, these similarities do not suffice to assume that the Portuguese treatise was directly influenced by either of these works. Moreover, the text of Alcobaças Notabilia does not offer any explicit reference to either of these two works, even though Rodríguez de Caracena was probably educated in the Grammaticae Proverbiandi system.

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