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Northwestern Italy, s. XV^{med}

Leonardo Dati, *Sermones quadragesimales de flagellis peccatorum*

1. ff. 1r-89r *Feria 4a in capite Ieiunii*. Receperunt mercedem suam. Mt. VI [Matthew 6:2]. Et est sententia Ecc. XXXVI: Da mercedem, Domine, sustinentibus se, ut prophete tui fideles inveniantur [Wisdom of Jesus son of Sirach 36:18]. Et sustinetur Deus dupliciter ab homine ... Principiat ergo divina scriptura introducere primum flagellum, propter quod Deus flagellat peccatores, quod est peccatum superbie ... [f. 86v:] *Feria 4a [post Dominicam in Ramis Palmarum]*. Aspersus est sanguis eorum super vestimenta mea, omnia vestimenta inquinavi. Ys. 42 [Isaiah 63:3]. Et est verbum psalmiste, ubi dicit: Qui redimit de interitu vitam meam [Ps. 102:4] ... et maxime hiis diebus qui sancti dicuntur, ut sanctificentur homines confessione, ubi precium et sanguinis valor est Christi. Et hoc est quod dicitur in quinta parte prophecie, etc. f. 89v blank

Leonardus de Datis Florentinus OP (Leonardo Dati, c. 1365-1425), *Sermones quadragesimales de flagellis peccatorum*. Kaeppli 2838. Ed. under the name of Leonardus de Utino Lyons, Antoine du Ry, 1518. Kaeppli provides a list of 12 manuscripts (not recording the Beinecke manuscript) containing this text. About the author, see *Dizionario biografico degli Italiani*, v. 33 (Rome, 1987), pp. 40-44. Moral sermons for Lent addressed to a Florentine audience, each dealing with a particular vice. They are numbered "1"- "47" in the upper margin of the page where each sermon begins; these numbers are repeated by a later hand in the right-hand margin at the beginning of each sermon. From sermon 44 onwards (f. 81v) the number in the right-hand margin is one unit higher than the (correct) number in the upper margin. Two sermons (not included in the numbering) are reported missing: f. 53v: "§ Hic deficit sermo de euangelio presentis Dominice quarte" (the fourth Sunday of Lent); f. 83r: "Sermo de epistola huius Dominice in Ramis Palmarum totaliter hic deficit". There are hiatuses in the text, which are sometimes extensive, e.g. 15 lines on f. 26r, in the sermon on the Epistle of the second Sunday of Lent; more than 6 lines on f. 40v, in the sermon on the Epistle of the third Sunday of Lent; and a 1-line hiatus on f. 62r, in the sermon on the Gospel of the Thursday after the Fourth Sunday of Lent. Some marginal notes s. XVI/XVII.

2. f. 90r Tabula infrascriptorum viciorum que continentur in isto libro. De superbia sermone primo. De avaricia sermone 15, f. 27. De luxuria sermone 28.233 [this last number obviously erroneous]. De invidia sermone 30, f. 54 ...

Table in three columns of the subjects of the sermons contained in art. 1, referring to the number of the sermon and, added by a later hand, the folio. The main hand has listed in columns 1 and 2 first the seven capital sins, then all the remaining vices in the order in which they are treated in the sermons; at the bottom of column 2 and in column 3 various hands of the same and of later periods (among them the earliest hand itself) have added more subjects (mostly no vices) treated in the sermons.

Paper, ff. 90, 280 x 210 mm. In-folio folding. Watermarks: mountain, var. Briquet 11663 or 11652?? The inner bifolium of the quires strengthened with stiff grey parchment stays pasted on the paper. Waterstains in the upper and in a lesser degree in the lower margins, but especially in the fold, where the text in the first part and towards the end of the codex is badly affected. The foliation is s. XVI.

I-VII¹² (ff. 1-84), VIII (ff. 85-89, structure obscured by the presence of partly pasted-on stubs; f. 90 is an additional singleton pasted to the last but one stub). Quire-marks are visible in the middle of the lower margin (on the edge) of the first page of quires VI (f. 61r: “i”) and VII (f. 73r: “k”). Three quires (a, b and c) consequently seem to be missing before quire I.

The main text (art. 1) has ruling for one column of 44 lines below top line, ruling type 13, 190 x 128 mm. The bounding lines and the horizontal through line at the top are traced in lead, the ruling for the other horizontal lines (rake ruling?) is invisible. Art. 2 is carelessly divided into three columns and has no further ruling.

The main text is copied by one hand in small and even *Gothica Hybrida Libraria* with very few abbreviations. The Biblical themes with which the sermons open are by the same hand writing a large Northern *Gothica Textualis Formata* (*Textus Rotundus*) of mediocre quality. The main hand at work in art. 2 is contemporary with the hand of the text and writes *Gothica Hybrida Currens*.

Red headings and 3-line (4-line f. 1r) plain initials at the beginning of each sermon in the same colour. (art. 1).

Contemporary binding: quarter brown leather and square-edged wooden boards, the leather secured by means of a strip of parchment (largely lost) fixed with iron nails with floral engraved head. Spine repaired in parchment, three raised bands. Remnants of two clasps attached to the front cover; one engraved brass catch preserved on the rear cover. Handwritten title in ink at the top of the rear board, very faded: “*Sermones Quadragesimales*”. (s. XVI?).

On the front pastedown, in s. XVII handwriting: “*Sermones de sanctis*” [*sic*] and various s. XIX-XX notes in French about this manuscript. In the lower margin of f. 1r, now obliterated, the s. XVII ownership inscription “*Conventus sancti Iohannis Baptiste ordinis Praedicatorum de Salutiis*”, i.e. the Dominican convent of Saluzzo, south of Turin. At the bottom of the spine a circular paper label with the shelfmark “371”. Acquired on the Edwin J. Beinecke Fund.

R 15.04.10

Albert Derolez