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Northern Italy, s. XIV
Saluzzo, 1422

Theological and moral treatises, in Latin

1. ff. 1r-2r *Capitula notularum sequentium libri primi. Quid dicatur Deus, et quid sit persona et quot sint persone divine. § Quot sint proprietates sive relationes sive notiones personarum ... § De multiplici premio iustorum in quo consistit eorum beatitudo. § De pena dampnatorum.*

Table of the chapters of art. 2.

2. ff. 2r-35v *Quid dicatur Deus et quid sit persona et quot sint persone divine. Deus est id quo melius cogitari non potest, ut ait Anselmus. Item Cicero: Deus est mens quedam soluta et libera, secreta ab omni concretione mortali ... nec demones credendi sunt futuri tortores animarum post iudicium, sicut ante fuerunt incentores malorum, quia ita a suis penis totaliter absorbebuntur, quod aliorum tormentis intendere non valebunt. *Explicit liber. Deo gratias.**

Gerardus de Prato OFM, *Breviloquium in sententias*. F. Stegmüller, *Repertorium Commentariorum in Sententias Petri Lombardi*, v. 1 (Würzburg, 1947), 254.

3. ff. 35v-52r *Incipit viridarium consolationis. Rubrica. Quoniam, ut Petrus apostolus ait, Spiritu Sancto afflati locuti sunt sancti Dei homines, oportet nos dicta imitari pariter et habere, si volumus quod dicimus esse firmum ... Ut autem compilata clarius elucescant, quinque partibus et octoginta tractatibus distinguntur. *Incipit prima pars que tractat de vitiis*. Prima pars que tractat de principalibus et capitalibus vitiis habet tractatus octo. Primus. § De superbia ... *Prima pars tractat de superbia. Rubrica. Quoniam omne peccatum a superbia trahit originem testante Scriptura ... fortitudo sine debilitate, rectitudo sine perversitate, pulcritudo sine deformitate, ad quam nos perducatur Ihesus Christus Dei filius, qui cum Patre vivit et regnat Deus in unitate Spiritus Sancti, Deus per omnia secula seculorum. Amen. *Explicit viridarium consolationis. Deo gratias. Amen.***

Iacobus de Benevento OP (s. XIII², Ps.-Bonaventura), *Viridarium consolationis*. Kaeppli 2052; Bloomfield 5058. A deviant version is printed under the name of Bonaventura in *Florilegium Casinense*, v. 4 (Monte Cassino, 1880), pp. 263-315.

4. ff. 52v-98r *Incipit tractatus scale editus a fratre Ildebrandino de Toscanella. Funiculus triplex difficile rumpitur [Eccles. 4:12]. Funiculus iste, quo a terra trahimur ad celum, est fides, spes, caritas. De quibus est predicandum. De fide quidem primo IIII querenda occurrunt, videlicet: § De eius indigentia. § De eius efficacia ... Unde etiam secundum sententias philosophorum anime, que in hac vita pietatem propter iustitiam colunt, ad sedes sydereas transferuntur. Ad quas sedes nos perducatur rex regum, Dominus Ihesus Christus. Amen.*

Aldobrandinus de Tuscanella OP (s. XIII²), *Scala fidei*, second recension. Kaeppli 133; Bloomfield 2210.

5. f. 98r Que mulier habens dragmas X. Lu. 15 [Lk. 15:8]. Decem dragme sunt X virtutes. Prima est cogitatio peccati. Secunda est odium eius ... Decima iusticia.

Note on the ten virtues.

6. f. 98r [1] An bona opera extra caritatem facta aliquid valeant. Respondeo secundum Raymundum: Quamvis non valeant directe ad vitam eternam, tamen valent ad alia quinque ... et demones non poterant ei nocere. [2] § Utrum bona extra caritatem existencium unquam valeant. Respondeo secundum Raymundum: Opera viva que fuerunt in caritate facta mortificantur per sequens peccatum mortale ... vivere vel reviviscere non possunt, quia mortua nata fuerunt. Concordat Thomas in 4, d. 23. [3] § Utrum uxor possit facere eleemosynam absque licentia viri. Respondeo secundum Raymundum: Si uxor habet res parafernales ... Nota quod paraferna dicitur a para, quod est iuxta, et ferna, quod est dos, quasi iuxta dotem.

Quodlibet questions with answers based on Raymundus de Pennaforti (d. 1275). [3] is a question which has been treated by Adenulph of Anagni (d. 1289). See P. Glorieux, *La littérature quodlibétique de 1260 à 1320*. Bibliothèque thomiste, v. 5 (Kain, 1925), p. 100.

7. f. 98r-v De assercione purgatorii. Circa assercionem purgatorii sciendum est quod fuerunt et sunt quidam heretici, et precipue Valdenses, qui negant purgatorium ... non autem erit eterna, quia non dampnabitur, ergo transitoria; ergo in alio seculo est pena purgatoria que transit et que purgat. Sic autem credit fides catholica.

Note on the real existence of Purgatory.

8. f. 98v Questio bona et utilis. Utrum qui faciunt portari bladum, vinum vel talia huius solum ad usum suum et familie teneantur ad pedagium sive vectigal. Respondetur secundum Hostiensem: Non, si etiam consuetudo sit ... Ea vero que extra predictas causas vel negotiationis gratia portantur solite prestationis subiugamus.

A legal note on the conditions on which toll must not be paid for the transportation of goods, quoting Henricus de Segusio (Hostiensis, d. 1271). A partly identical text is printed in A.J. Stoclet, *Immunes ab omni teloneo: étude de diplomatique, de philologie et d'histoire sur l'exemption de tonlieux au haut Moyen Age et spécialement sur la Praeceptio de navibus*. Institut historique belge de Rome, v. 45 (Brussels, Rome, 1999), p. 284, n. 106.

9. f. 98v Sciendum est quod Sacra Scriptura 4 modis exponitur. Primo modo ystorice. Ystoria enim est rei geste narratio ... cum ipsum templum Ierusalem ad Dei cultum fuerit hedificatum. 1422, die 13 Augusti, frater Dominicus de Seraphinis marchionatus Saluciarum scripsit.

About the four senses of Scripture.

Artt. 5-9 are s. XV additions copied in the blank spaces on the last leaf of the codex.

Parchment (goatskin), ff. I (paper) + 98 + I (paper), 200 x 150 mm. The first page is badly soiled.

I-IX¹⁰ (ff. 1-90), X¹⁰ (-9, -10, ff. 91-98; doubtful). Only one catchword is preserved, horizontal, in the center of the lower margin of f. 90v, between four flourishes.

Pricking in the outer margin, mostly trimmed off. Ruled with brown ink for two columns of 31 lines below top line. Ruling type 41, the horizontal lines crossing the intercolumnar space, c. 160 x c. 110 mm., intercol. space 11 mm. The additional artt. 5-9 are written within the same ruling without taking into account the horizontal lines.

The main text is copied by one hand writing Southern Gothica Textualis Formata. The additional artt. 5-9 and the notes are written in extremely small Gothica Cursiva Libraria, all probably by Dominicus de Seraphinis (see art. 9).

Headings in red. Alternately red and blue paragraph marks. 2- and 3-line flourished initials alternately in red and blue with very developed penwork in the contrasting colours in the left margin or in the intercolumnar space; at both ends the penwork terminates in conspicuous corkscrew ornament. 3- and 4-line litterae duplices with a yet more elaborate execution of the same type of penwork on ff. 2r (beginning of art. 2), 35v (2, beginning of art. 3), 52v (beginning of art. 4). The additional artt. 5-9 are undecorated.

Quarter binding s. XIX (?): parchment (from a music manuscript with 4-line red staves?) and paper printed in a rose and white decorative pattern over cardboard. On the front cover, in s. XIX handwriting: "Trattato di morale e teologia"; on the spine, in s. XIX handwriting: "M.S. / 1421". Blue sprinkled edges.

The scribe who in 1422 copied the additional articles at the end wrote also running headlines and annotations; the following are noticeable. In the upper margin of f. 1r: "Iste liber est mei fratris Dominici de Chostigis de Seraphinis, ordinis Fratrum Predicatorum de conventu Saluciarum, et ipsum emi a fratre Petro de Cabalario Maiori, eiusdem ordinis, M^o CCCC^oXXI, die III^a Madii"; this note is repeated in other words on f. 35v, in the open space between artt. 3 and 4; on f. 98v, after art. 9: "Anno Domini 1429, die 5 Augusti, videlicet in festo sacratissimi patris nostri Dominici, ego frater Dominicus de Seraphinis dedi hunc librum conventui meo nativo Saluciarum sub tali conditione, quod numquam possit alienari a dicto conventu quovis modo; qui quidem ad usum concessus est michi in vita mea a dicto conventu". The manuscript was bought on 3 May 1421 by friar Dominic Costighi de Seraphinis, of the Dominican convent at Saluzzo (Piemont, south of Turin), from friar Pietro da Cavallermaggiore, of the same order (Cavallermaggiore is a place in Piemont, in the neighbourhood of Saluzzo). On 5 August 1429 friar Dominic donated it to his convent, on the condition that he would be allowed to use it during his lifetime. The manuscript remained in Saluzzo and belonged in the early nineteenth century to Carlo Mulletti (this is probably a relative of the local historian of that name, 1786-1869, who in 1803 was only 17 years old): see his bookplate, with the text "Libri di Carlo Mulletti da

Saluzzo”, and the autograph note on the front flyleaf v: “Di Carlo Mulletti Saluzzese, 1803”.
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Albert Derolez