

***The manuscript Vat. lat. 2463: some considerations about a medieval medical volume of Galvanus de Levanto***

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*In nomine Domini Nostri Ihesu Christi Amen. Thesaurus corporalis prelatorum Ecclesiae dei et magnatum fidelium Galvani Ianuansis de Levanto umbrae medici<sup>1</sup> contra nocumento digestionis stomaci [...].* Written in red ink, these are the first words of the medical codex MS Vat. lat. 2463 preserved in the Vatican Library. Measuring 265 x 165 mm, it is a refined small manuscript of 116 vellum leaves (ff. IV [I-II paper; III-IV membr.<sup>2</sup>], 116, I' [paper])<sup>3</sup>, that dates to the first half of the 14<sup>th</sup> century (1340-1343). It has a double column of writing (171x130mm, interspace 15mm), penned by an Italian *littera textualis*, in what is probably Bolognese handwriting. The volume is comprised of four medical works of Galvanus Ianuansis de Levanto, listed according to the index on f. Ir *index* at f. Iir, which was written in a elegant formal writing at the end of 16<sup>th</sup> century<sup>4</sup>: a) *Thesaurus corporalis praelatorum ecclesiae dei et magnatum fidelium* (ff. 1r-68v); b) *Remedium solutivum contra catarrum ad eosdem praelatos et principes* (ff. 69r-78v); c) *Paleofilon curativus languoris articolorum ad Ven(erabilem) Archiep(iscopum)Ramen* (ff. 79r-110r); d) *Salutare carisma ex Sacra Scriptura* (ff. 110r-114r).

The frontespice on f. 1r contains an illuminated panel (71x121mm), with a dedicatory scene on a gold background. It shows a tonsured doctor, who offers an open volume to the pope on his throne. Kneeling with veiled hands, the donor is presented by one of the twelve seated prelates of the College of Cardinals, who rests his left hand on him as a gesture of protection. The decoration of the *Thesaurus corporalis et alii* is also completed by five vegetal historiated headletters illustrating portraits of doctors and *magistri* (ff. 1r, 4v, 69r, 78v, 110r); blue and red filigree initials characterised

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<sup>1</sup> This passage has been read as *umbr(i)ae* in the past, but this reading is not correct because Galvano's origins were in Genoa. The use of *umbrae medici* (Vat. lat. 2463 f. 1r) or *per me umbram medici* (lat. 3181, f. 28v) could be a Latin joke to emphasize his modesty and humility in the papal court; see G. LECCELERQ, *Galvano da Levanto e l'Oriente*, in *Venezia fra tardo Medioevo e Rinascimento*, curated by A. PETRUSI, Venezia 1966, pp. 403-406: 404; P. GUATIER DALCHÉ, *Levanto, Galvano da*, in *Dizionario Biografico degli Italiani* (from now referred as DBI) 64 (2005), pp. 733-736:733.

<sup>2</sup> In this bifolium (see f. III) it is recognized a fragment of the anonymous *Tractatus de conferentibus et nocentibus membris principalibus corporis humani*, previously attributed to Arnaldus de Villanova (1240-1311).

<sup>3</sup> The actual binding in green leather is not original but the product of a restauration datable at the last quarter of the XVIth century as suggested by Gregorio XIII's golden coat-of-arms (1572-1585) on the front plate.

<sup>4</sup> Probably this papery *bifolium* was added in XVIth century at the time of the restauration cited *supra*.

by floral motifs *a risparmio* at the beginning of each chapter (see for example f. 2r), and blue or red *signa paragraphi* to indicate the beginning of a new paragraph. Of particular interest is the 'Q' of *Quantumque quibus scientia* in the *praefatio* of the *Thesaurus* (f. 1r), that illustrates Galvanus himself at his desk, writing his works. The other headletters, instead, at the opening of the different books and works that compose the volume (ff. 4v, 69r, 78v, 110r), show four portraits of doctors or *magistri* teaching.

The volume contains a collection of medical treatises by the Genoese doctor Galvanus de Levanto, originally dedicated to pope Boniface VIII (1294-1303), and not pope Benedict XI (1303-1304), as was proposed some years ago<sup>5</sup>. The Vatican miscellaneous collection is one of four surviving copies related to the fifteen scientific and medical, didactic, moral, and political treatises by Galvanus, which had a limited diffusion in medieval Europe. The other three manuscripts are held in Paris in the Bibliothèque nationale de France, MS Par. lat. 3181 (see *infra*); and MS Par. Nouv. Acq. Lat. 669 (15<sup>th</sup> century) and in the Staatsbibliothek in Berlin, MS lat. Qu. 773 (15<sup>th</sup> century)<sup>6</sup>

Although we know very little about Galvano's life, the Levanto family, whose name derived from the homonymous town of Levanto in the Ligurian Riviera, had an influential position in the Genoese cultural environment of the 13<sup>th</sup> century. One of its members, Obertus (1250-1280) was a *spetiarius*, with a chemist's shop near the cathedral. Two other family members, Federico and Ranuccio, are recorded as doctors in Pisa in documents dated 1267, 1280 and 1281<sup>7</sup>. Galvanus himself is mentioned as a *magister* in the inventory of a Genoese Franciscan monastery – but even if he could be considered a *medicus devotus amicus et fidelis*<sup>8</sup>, he can only have been an associate of the

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<sup>5</sup> G. MARINI, *Degli architri pontifici*, Roma 1784, pp. 60-61; L. THORNDIKE, *Vatican Latin Manuscripts in History of Science and Medicine*, in *Isis* 13 (1929), pp. 53-102: p.72; ID, *Notes, upon Ones Medieval Latin Astronomical Astrological and Mathematical Manuscripts, Part I*, in *Traditio* 44 (1956), pp. 391-404: pp. 391-392, P. MICHELONI, *La medicina nei prima tremila manoscritti vaticani latini*, Città del Vaticano 1950, p.70; A. ESPOSITO, *La biblioteca di Guglielmo d'Estouteville*, in *Scrittura e biblioteche a Roma nel quattrocento. Aspetti e problemi*, Atti del seminario (Città del Vaticano, Biblioteca Apostolica Vaticana, 1-2 giugno 1979), ed. C. BIANCA, M. MIGLIO, A. MODIGLIANI, Città del Vaticano 1980, pp. 309-342: pp. 333-334; A. PARAVICINI BAGLIANI, *Bonifacio VIII*, Torino 2003, pp. 259-270 and cited bibliography; ID, *Le dediche alla corte dei papi nel Duecento e l'autocoscienza intellettuale*, in *Filologia mediolatina* 17 (2010), pp. 69-85: p. 82

<sup>6</sup> Galvano's mss are recognized in the inventories of papal libraries yet, see *recensio Bonifaciana* (1311), item nn° 53-54; *recensio Benedictina* (1339), item n° 253; see F. Ehrle, *Historia bibliothecae romanorum pontificum tum Bonifatianae tum Avenionensis*, I, Città del Vaticano 1890, pp. 53-54; A. Pelzer, *Addenda et emendanda ad Francisci Ehrle Historia romanorum pontificum tum Bonifatianae tum Avenionensis*, Città del Vaticano 1947, pp.16, 53, 62.

<sup>7</sup> G. PETTI BALBI, *Arte di governo e crociata: il Liber sancti passagii di Galvano da Levanto*, in *Università degli studi di Genova, facoltà di magistero. Istituto di civiltà classica cristiana medievale. Studi e ricerche*, VII (1986), pp. 131-168: 133, 138, 149ss.

<sup>8</sup> See V. PROMIS, *Libro degli anniversari del convento di san Francesco in Castelletto in Genova*, in *Atti della Società Ligure di Storia Patria* 10 (1874), pp. 388-453: 395: [...] *In isto libello sive kalendario continentur anniversaria personarum notabilium pro quarum animabus conventus janue recepit magna beneficia vel que fuerunt devote magis ordinis et conventus predicti [...] Die VIII. Anniversarium Magistri Galvani phisichi. devotissimi amici ordinis et*

order, and not a full member of Franciscan order<sup>9</sup>. Indeed, at the bottom of f. 24v of the MS Par. lat. 3181, *magister Galvanus* is portrayed as a layman with his wife and two sons as described in the accompanying inscription: *uxor, filius et filius*. This fact is also confirmed by documented dated April 1312 in which a woman, Iacopina, is named as *vidua magistri Galvani*<sup>10</sup>. However, such a lay status appears to be contradicted by the depictions present in f. 1r MS Vat. lat. 2463. In the Vatican copy the exact original status of Galvano seems confused: the author is twice portrayed as a member of an ecclesiastical order<sup>11</sup>, and not simply as belonging to Third Franciscan Order.

The Ligurian *magister*, coming from the Ligurian coast, was a *protégé* of two important members of the powerful Fieschi family: the cardinals Albertino Fieschi (1280-1336), Luca Fieschi († 1336)<sup>12</sup>. In addition to the cardinal nephews of Ottobono Fieschi Pope Adrian V (1276)<sup>13</sup>, Galvanus also enjoyed the support of the cardinal Pietro Valeriano Duraguerra de Piperno (†17 December 1302)<sup>14</sup>, as it is shown by the illuminated picture at f. 1r of Vatican manuscript. This is clearly demonstrated by the incipit of *Paleofilon curativus languris* (f. 79r), which is dedicated to *Archiepiscopo Ramensi domino Alberto de Flisco*<sup>15</sup>. The mention of Fieschi as archbishop of Reims (1280 - January 1307) and the dedication to pope Boniface VIII provide important *termini ante quem* for the archetype of the medical collection and Galvano's presence in the Roman curia between the end of XIII<sup>th</sup> century and the first years of the 14<sup>th</sup><sup>16</sup>.

In the prefatory letter of *Paleofilon* Paleofilon's prefatory letter Galvano mentioned another medical work, about kidney or bladder stones, (f. 79r): [...] *ut disci latius in Libro manu* (sic) *Dei contra calcolosum languorem sanctissimo papae Bonifatio VIII intitulato*, dedicated by the title to the pope himself<sup>17</sup>. Unfortunately, the essay is not inserted in the MS Vat. lat. 2463, and no copy of it survives in any of the existing medical collections by Galvanus today. It does, however, as do others of the same genre, dedicated to Boniface VIII, mirror the health problems of the pontiff and the regular

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*conventus nostri* [...]. It is the first edition of a XIV<sup>th</sup> century manuscript (mm 183x263, ff. 61), without title, conserved in the Royal Library in Turin, concerning the benefactors' anniversaries of S. Francesco in Castelletto monastery.

<sup>9</sup> GAUTIER-DALCHÉ, *Levanto* cit., p. 734.

<sup>10</sup> PETTI BALBI, *Arte di governo* cit., pp. 160.

<sup>11</sup> Galvano is properly depicted not as monk, but as a secular doctor in the portrait at f. 1r of *Par. lat.* 3181.

<sup>12</sup> C. EUBEL - G. VAN GULIK, *Hierarchia Catholica Medii Aevi*, I (1198-1431), München 1913, pp. 13, 44, 49, 52; about this figure see also lastly G. AMERI - C. DI FABIO, *Luca Fieschi cardinale, collezionista, mecenate (1300-1336)*, Milano 2011.

<sup>13</sup> TH. BOESPLUG, *La curie au temps de Boniface VIII. Étude prosopographique*, Istituto Storico per il Medioevo Italiano Roma 2005 (Bonifaciana 1), p. 61.

<sup>14</sup> EUBEL - VAN GULIK, *Hierarchia Catholica* cit., I, pp. 12, 51.

<sup>15</sup> Galvano himself claims to *vivere sub alua sanctae Matris Ecclesiae* at the incipit of *Liber neophytus spiritualis thesauri indulgentiarum sanctissimi papae B. VIII*; see *Par. lat.* 3181, ff. 9r-11r: 9r.

<sup>16</sup> For Marini *magister* Galvano may have served as *archiatrus papae* under Boniface VIII, see MARINI, *Degli archiatri* cit. p. 64, however now we have no evidence in support of this hypothesis.

<sup>17</sup> *Ibid*, p. 66.

presence of physicians at the papal court.

In drawing an overview of the situation, it is also useful to remember the following scientists. In 1301 Arnaldus de Villanova, who wrote *De regimine sanitatis* in the summer of that same year, was able to cure mal di pietra (ie. Kidney or bladder stones) using a prescription originating from the Montpellier Jewish medical milieu. The remedy was based on Picatrix (chapter 4.1), or according to recent research, *De duodecim imaginibus Hermetis*, which included the creation of a gold seal in the shape of a lion. Accursinus de Pistoia translated the Galenic *De alimentis* at the pontifical court between 1296 and 1302 (now enclosed in MS Par. lat. 6865, ff. 194v-198r). The text was so greatly appreciated by the pope that it was deposited in the medical section of the papal library. Lastly, we should also recall the presence of Simon of Genoa, who wrote the important glossary of medical terms the *Clavis sanationis* completed after thirty years in 1296<sup>18</sup>.

Items in the papal libraries reveal that there were twenty-five scientific scholars at the court of Pope Boniface VIII. They dedicated several original works, as well as translations from Arabic into Latin, to the pope. Moreover, the pope himself was considered well-versed in the arts of magic and medicine<sup>19</sup>. The Caetani pope was not only source of inspiration for the scientific and secular medicine research, that aimed at preserving the health of the vicar of Christ. He like the Swabian sovereign Frederick II, *climata ligabat et elementa coniungebat* [ruled over the (climatic) regions and

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<sup>18</sup> *Catalogus bibliothecae regiae codicorum manuscriptorum*, III.4, Paris 1774, p. 286; L. THORNDIKE, P. KIBRE, *Incipits of Mediaeval Scientific Writings in Latin*, London 1963, c. 266; A. PARAVICINI BAGLIANI, *La scienza araba nella Roma del '200. Prospettive di una ricerca*, in *La diffusione delle scienze islamiche nel Medioevo Europeo*, Atti del congresso, Roma 2-4 ottobre 1984, ed. by ID, Roma 1987, pp. 103-166: pp. 124-125; ID, *Medicina e scienze della natura, alla corte dei Papi nel Duecento*, Spoleto 1991, pp. 198-199, 257; M. McVAUGH, *Medicine before the Plague: practitioners and their patients in the Crown of Aragon (1285-1345)*, Cambridge 1993, pp. 162-163; D. SCHAWARTZ, *La magie astrale dans le pensée juive rationaliste en Provence au XIV siècle*, in *Archives d'histoire doctrinale et Littéraire du moyen âge* 61 (1994), pp. 31-55; N. WEILL-PARROT, *Les images astrologiques au moyen âge à la Renaissance. Spéculation intellectuelles et pratiques magiques*, Paris 2002, with particular attention to pp. 457-458; ID, *Astrologie, médecine et art talismanique à Montpellier: les sceaux astrologiques pseudo-arnaldiens*, in *L'université de médecine de Montpellier et son rayonnement XII-XIV siècle*, Actes du colloque international de Montpellier organisé par le Centre historique de recherches et d'études médiévales sur la Méditerranée occidentale (Université Paul Valéry - Montpellier III), Montpellier 17-19 mai 2001, curated by D. LE BLEVAC, Turnhout 2004, pp. 157-174; ID, *Magie solaire et lunaire*, in *Micrologus. Il sole e la luna* 12 (2004), pp. 164-185: pp. 177-184; D. JACQUART, *Calculus et pierre*, in *Alchimia e medicina nel medioevo*, curated by C. CRISIANI, A. PARAVICINI BAGLIANI, Firenze 2003 (Micrologus Library, 9), pp.247-263; G. FEDERICI VESCOVINI, *I sigilli arnaldiani*, in *Traditio* 60 (2005), pp. 201-242. See also *Simon of Genoa's Medical Lexicon*, ed. by B. ZIPSER, London 2013, with particular attention to V. Nutton, *Simon of Genoa and Medieval Medicine*; pp. 9-14; P. HORDEN, *Medicine at the Papal Court in the Later Middle Ages: a Context for Simon of Genoa*, pp.15-30; P. BOURAS-VALLIANATOS, *Simon of Genoa's Clavis sanationis: a Study of Thirteenth-Century Latin Pharmacological Lexicography*, pp. 31-48.

<sup>19</sup> For this aspect see L. SALVATELLI, *Codici scientifici miniati alla corte dei papi. Analisi storico artistica e culturale della produzione libraria tra XIII e XIV secolo*, Berlin 2014, pp. 70-74 and cited bibliography, for the scientific and medical volumes in the papal libraries (*Recensio bonifaciana* 1295; *Recensio perusina* 1311), *Ibid*, pp. 219-221, 222-223.

joined the elements] based on knowledge of natural phenomena<sup>20</sup>. Moreover, recent examinations of alchemical and therapeutical themes, concerning potable gold and senescence, has revealed several contact points with Taoist philosophy. This work opens up new perspectives on the acceptance of oriental philosophies in the West and the role of the papal curia in their transmission<sup>21</sup>.

Ms Vat. lat. 2463, it is characterized by a strong narrative vitality, seen most clearly in the lively physiognomic details of its figures. These are close in style to 14<sup>th</sup>-century developments in Bolognese painting and the work of the manuscript painter known as the Illustratore<sup>22</sup>. These specific features suggest that the manuscript was decorated and illustrated by the Italian manuscript painter known as the 'Master of 1346', active in Bologna between 1343 and 1345, perhaps with the assistance of Pseudo-Niccolo<sup>23</sup>. Thus the volume must have been painted after the *Digestum vetus cum glossa Accursiana* (Roermond Gemeentemuseum, MS 1855) and before his later manuscript illustration, seen in Apuleius' *Metamorphoseon libri* (MS Vat. lat. 2194); Luca Manelli's *Compendium moralis philosophiae* (Paris, BnF, MS Par. lat. 6467); the *Statuti della Società dei Drappieri del 1346* (Bologna, Archivio di Stato, MS Cod. Min. 12) and Johannes Andrea's *Hieronianum* (Bologna, Collegio di Spagna, MS 273).

The illuminated apparatus and the dedication image of MS Vat. lat. 2463 has also important similarities with three other Magister 1346's volumes: the *Digestum Vetus* (MS Vat. lat. 1411, see in particular f. 3r); the *Decretum gratiani* (MS Urb. lat. 161, in particular see f. 1r) and in the *Missal* composed for Cardinal Bertrand de Deux (MS Vat. Capp. B 63)<sup>24</sup>. From a stylistic and compositive

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<sup>20</sup>A. PARAVICINI BAGLIANI, *Scienza della natura e cura del corpo alla corte di Bonifacio VIII, in Bonifacio VIII e il suo tempo. Anno 1300 il primo giubileo*, ed. by M. RIGHETTI TOSTI CROCE, Milano 2000, pp. 61-64; P. MORPURGO, *Oro potabile e prolongatio vitae: fonti ed influssi della cultura scientifica alla corte di Bonifacio VIII*, atti del 39° convegno storico internazionale (Todi 13-16 ottobre 2002), a cura del Centro Italiano di Studi sull'Alto Medioevo, Spoleto 2003, pp. 445-472: 455. For the scientific and cultural exchanges between the Swabian court and the papal one PARAVICINI BAGLIANI, *Medicina e scienze cit.*, pp. 53-84.

<sup>21</sup>J. NEEDHAM, *The Elixir Concept and Chemical Medicine in East and West*, in *Organon* 11 (1975), pp. 167-192; ID, *Science and Civilization in China*, V, Cambridge 1975-1980. For the West appear attractive the conclusions in C. CRISCIANI, *Labirinti d'oro. Specificità e mimesi dell'alchimia latina*, in *Aut aut* 184-184 (1981), pp. 127-151; EAD, *Aspetti della trasmissione del sapere nell'alchimia latina*, in *La crisi dell'alchimia. Micrologus* 5 (1995), pp. 149-183; see also EAD, *Il papa e l'alchimia. Felice V Guglielmo Fabri e l'elixir*, Roma 2002 (La corte dei papi, 10), particularly pp.7-55.

<sup>22</sup>L. MOROZZI, *Illustratore*, in *Enciclopedia dell'arte medievale*, VII, Roma 1996, pp. 326-328.

<sup>23</sup>L. CIACCO, *Appunti intorno alla miniatura bolognese*, in *L'Arte* 1907, p. 105; A. ERBACH, *La miniatura bolognese del Trecento*, in *L'arte*, pp. 1-107; P. D'ANCONA, *Niccolò da Bologna miniaturista del XIV secolo*, in *Arte Lombarda* 14.2 (1966), pp. 1-22, in particolare, 12, 22; E. CASSE, *Pseudo Niccolò and cod. Cap. 63b in the Vatican Library*, in *Mededelingen van het Nederlands Historisch Instituut te Rome* 39 (1977), pp.128-141: p. 132; A. CONTI, *La miniatura bolognese. Scuole e botteghe, 1270-1340*, Bologna 1981, p. 95; M. MEDICA, *Maestro del 1346*, in *Dizionario biografico dei miniatori italiani* a cura di M. BOLLATI, Milano 2004, pp. 475-476:475.

<sup>24</sup>J. DER VEER-LANGEZAAL, *A Cutting Illuminated by Illustratore (Ms 13) and Bolognese Miniature Painting in the Middle of the XIVth Century*, in *The Paul Getty Museum Journal* 20 (1992), pp. 121-138.

point of view, the previously mentioned illustration on f. 1r of *Thesaurus corporalis* is also similar to f. 1r of Galvanus Januensis de Levanto, *Tractatibus diversarum scientiarum complectens* (MS Par. lat. 3181)<sup>25</sup>. Among the ten treatises of Levanto's in this codex, the *Contemplatio de gratia dei neophyta gradiens super corpus humanum et eius regimen conservativum et curativum* and the *Tyriaca mortis spiritualis gradiens super tyriacam medicorum* are equally significant. In these essays medical and theological knowledge are linked through several metaphors and allegories on human destiny, so providing us with one of the earliest examples of *ars moriendi*<sup>26</sup>.

MS Par. lat. 3181 is an Italian product for the papal curia, probably an autograph copy of de Levanto himself. This fact is suggested by the *rasurae*, and his several corrections and annotations to the texts, which are not just orthographic or syntactic adjustments, but are also related to the content exposed<sup>27</sup> (see for example ff. 1r-v, 2r-v, 5r-v, 8r-v, 10v, 11r-v). The codex was written and decorated at the end of XIII<sup>th</sup> century and the beginning of the XIV<sup>th</sup>, as evidenced by the mixture of Italian and transalpine elements (see for example the five inlaid and filigreed initial letters in red and blue inks on ff. 1r, 21r, 25r, 39r, 45r, 56v). It was then donated to Galvanus de Levanto's protectors Luca Fieschi and Valeriano Duraguerra (see f. 9r). Its similarity to MS Vat. lat. 2463 (see in particular f. 1r) suggests it was used as the original archetype for the illustrations in the medical manuscript. Although the Vatican copy cannot be considered the actual manuscript gifted to Pope Boniface VIII, it gives a clear idea of what the original dedicatory volume must have looked like<sup>28</sup>.

An important piece of information on the history of the MS Vat. lat. 2463, is a 15<sup>th</sup> century emblem at the bottom of the first page (f. 1r): a red shield crowned by an angel, and with the crossed keys of Saint Peter. Although the heraldry was first identified as the heraldry arm of pope Niccolò V Parentucelli (1447-1455) the fact that Galvanus' volume does not appear in Parentucelli's library inventory or in that of Eugenius IV (1431-1447)<sup>29</sup>, suggests that this emblem may have belonged to an unidentified *Michelangelus Mutus Dux R*, for similarities with the arms found in the *Missal* MS Vat. lat. 8700, f. 2r<sup>30</sup>. Moreover, the decoration at the incipits of the manuscript Vat. lat. 2463, looks very

<sup>25</sup> E. PELLEGRIN, *La biblioteca Visconti Sforza*, Paris 1955, pp. 17, 299; *Catalogue général des manuscrits latin de la Bibliothèque nationale de France*, Paris 1958, p. 290-291; M.-Th. GOUSSET - C. RABEL, *Manuscrits enluminés d'origine italienne*, 2, *Le XIII<sup>ème</sup>*, Paris 1984, p. 52.

<sup>26</sup> GAUTIER-DALCHÉ, *Levanto* cit., p. 735; PARAVICINI BAGLIANI, *Scienza della natura e cura del corpo* cit., 64.

<sup>27</sup> GAUTIER-DALCHÉ, *Levanto* cit., p. 735.

<sup>28</sup> PARAVICINI BAGLIANI, *Medicina e scienza* cit., p. 44; GAUTIER-DALCHÉ, *Levanto* cit., p. 734: «Il manoscritto vaticano è senz'altro l'esemplare stesso di presentazione».

<sup>29</sup> P.O. KRISTELLER, *Iter italicum: A Finding List of Uncatalogued or Incompletely Catalogued Humanistic Manuscripts of the Renaissance in Italian and Other Libraries*, II, *Italy: Orvieto to Volterra [and] Vatican City*, London 1967; A. MANFREDI, *I codici latini di Niccolò V*, Città del Vaticano 1994 (Studi e testi, 369).

<sup>30</sup> P. SALMON, *Les manuscrits liturgiques latins de la Bibliothèque Vaticane*, II, Città del Vaticano, 1968-1972, p. 169, n°

similar to that in *De baculo Jacob* MS Par. lat. 7923<sup>31</sup> a codex written and decorated in the south of France at the court of Clement VI (1346-1356) and dated at the second quarter of 14<sup>th</sup> century. This close stylistic connection indicates links between artists, models, models, experiences and tastes in the different areas of Medieval Europe, but also testifies to the existence of an artistic and cultural melting pot at papal Curia in Rome and Avignon.

The medium format and quality of parchment, the absence of annotations or corrections, the elegant layout, and the presence of decorative and illustrative elements in MS Vat. lat. 2463 suggest it was never considered a simple study codex, but rather a medical volume of equal status to the liturgical books written and decorated for and in the curia for its members as part of their ceremonial officia. Although his personality remains elusive, examination of the *Thesaurus corporalis*, such as the *Tractatibus diversarum scientiarum complectens*, allows us to discover new information about Ianuensis umbrae medicus Galvanus; his biography, medical career, cultural background, and book production. A similar consideration could be applied to Simon of Genoa and his *Clavis sanationis*. We know very little about the personalities of these authors of medical research working within the sphere of papal scientific patronage. Patronage motivated in its turn by a fascination and interest in philosophical medicine and by topics such as *prolongatio vitae*, *retardatio accidentum senectutis*, or *aurus potabilis*, but also by new therapeutic developments, products of the translation activity related to classical and oriental learning.

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434; A. MARUCCHI, *Stemmi di possessori di manoscritti conservati nella Biblioteca Vaticana*, in *Mélanges Tisserant VII* (Studi e Testi 237), Città del Vaticano 1964, pp. 28-95.

<sup>31</sup> SALVATELLI, *Codici scientifici* cit., pp. 208-212.