DOMINICAN QUODLIBETAL LITERATURE, CA. 1260–1330

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In the years following Thomas Aquinas’ impressive quodlibetal production in the middle of the thirteenth century, up to Robert Holcot’s large collection of quodlibetal questions from the second quarter of the fourteenth, Dominican masters of theology held a great number of quodlibetal disputations and published a significant number of texts based on them. One of the purposes of this chapter is to describe the major sets of Dominican quodlibetal questions that are extant, giving the status quaestionis of research on them, as well as showing wherever...
possible what light they shed on the nature and function of quodlibetal
disputations and questions more generally. When the title of this chapter
is “Dominican Quodlibetal Literature,” however, it is in acknowledgment
of the fact that some Dominican intellectuals used the quodlibetal for-
mat in a way having nothing to do with the quodlibetal disputation,
and hence the works they produced in this manner cannot properly be
labeled “quodlibetal questions” or “quodlibeta.” I refer to a substantial
“anti-Quodlibet” literature from the late thirteenth and early fourteenth
centuries, paralleling the Dominican Correctoria corruptorii written in
response to William de la Mare’s Correctorium as well as the Dominican
anti-Sentences-commentary literature, all of which were tightly bound up
with the spread of Thomism as the predominant intellectual framework
in the Dominican Order. Although this anti-Quodlibet literature is just
one part of the Dominican response to perceived attacks on Aquinas’
thought, it is nonetheless a noteworthy aspect of specifically Domini-
can quodlibetal production from these years and as such will be dealt
with in some detail below. Although in what follows I will mention in
roughly chronological order all of the some twenty Dominican masters
who have left us examples of quodlibetal literature, I will necessarily
be uneven in my presentation, concentrating on the figures who have
significant surviving quodlibetal material and passing over more briefly
those with smaller productions. One of the points that I hope becomes
clear in the course of the chapter is how the dynamic, evolving nature
of early Thomism is reflected in the Dominican quodlibetal literature
of these years.

Early Dominican Quodlibeta, ca. 1264–1280

As Kevin White’s chapter in the first volume of the present book makes
clear, Thomas Aquinas’ twelve Quodlibeta form one of the most remark-
able examples of the genre for the scholastic period as a whole, and
taken together they dwarf the quodlibetal production of Aquinas’ early
Dominican successors at Paris. In fact, from the period before around
1280, we have only four relatively brief sets of quodlibetal questions that
survive from Dominican masters: those of Hannibaldus of Hannibaldi,
Ferrarius Catalanus, William Hothum, and Peter of Tarentaise.¹

¹ The very early Dominican Quodlibeta in Guerric of Saint-Quentin, Quodl. I–VII
(1233–42), which has recently been published in a critical edition, should be mentioned