

**Two manuscripts of Buridan on the Metaphysics:
Paris, BN, lat. 16131 and Darmstadt, Hessische Lu&HB, Hs 516**

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The following detailed descriptions of two Buridan manuscripts supplement my article 'From Oral Lecture to Written Commentaries', forthcoming in S. Ebbesen & R. Friedman (eds.), *Acts of the Symposium "The Copenhagen School of Medieval Philosophy"* (Det Kongelige Danske Videnskabernes Selskab, Copenhagen). Below, 'From Oral ...' is referred to as "the article".

Paris, Bibliothèque nationale, lat. 16131

Sorbonne 962 ♦ paper ♦ I + 214 ff. + I ♦ 29 x 20,5 ♦ University of Paris, c1340

**John Buridan, Questiones reportate et Expositio textus reportata supra libros
Metaphysice.**

Cover: cardboard covered with vellum.

The following fascicles can be distinguished: front-folio (parchment); part I (2-123): VI(13) + IV(21) + VI(33) + VII(47) + 3VI(83) + VI-2(93) + VI(105) + VIII-1(120) + 3 ff. (121-123); part II (124-214): 7VI(207) + VII-7(214); end-folio (parchment). The numeration of the fascicles is usually found at the bottom of the first folio, catchwords at the end of the fascicles. The first numbering of the fascicles starts at the beginning of the first part (f. 2) and ends after the seventh fasc. The second numbering starts at the beginning of the second part and runs continuously through all seven fascicles, with the exception of the last one.

Numeration: continuous numbering with black ink by a recent hand (numbering probably effectuated in 1869, cf. adhesive paper on the front-paper); layout: 22 x 16cm, 2 columns, 43-50 lines.

Watermarks: 'clock' (part I: fasc. 1, 6, 7, mixed 2 and 10; part II: fasc. 1, 6, mixed 5) similar to Briquet 3923 (Bologna, 1336); 'cercles' (part I: fasc. 3-5, 8, mixed 2, 10; part II: fasc. 2-5, mixed 5) similar to Briquet 3167 (Bologna, 1342); 'flower' (?) (part I: fasc. 9; part II: fasc. 7); 'clock' (f. 123, 213, 214), similar to Briquet 4028 (Rodez, 1340). The watermarks refer to the period 1336-1342.

Handwriting: Copied by a single scribe in hasty handwriting.

History: Copied in Paris by the reportator (see article); owned by Henricus Pistor de Lewis,

"socius" of the Sorbonne († after 1349); part of Henricus' legacy bequeathed to the Sorbonne:

(inner side of the back cover): *"Iste liber est pauperum Sclolarium"* (the last two words on erasure)

de sorbona ex legato magistri henrici de lewis in brabancia, canonici Leodyensis magistri in sacra theologia quondam socij de sorbona". It is likely that Henry acquired the codex for "Pretium 1 florini" (f. 214v: maybe written by the reportator). Former catalogue numbers: "777" (f. 2r bottom), "1219" front-paper verso. In 1796, the manuscript passed from the Library of the Sorbonne to the Bibliothèque Nationale (olim: Sorb. 962).

Literature.: L. Delisle, *Inventaire des manuscrits de la Sorbonne, conservés à la Bibliothèque Impériale*, in: *BECh* 31 (1870), p. 40; J.N. Hillgarth, *Ramon Lull and Lullism in Fourteenth-Century France*, Oxford 1971, p. 333; Ch. Samaran & R. Marichal, *Catalogue des manuscrits en écriture latine, portant des indications de date, de lieu ou de copiste*, t. III: Bibl. Nat., fonds latin (nos. 8001 à 18613), Paris 1974: 701; Bernd Michael, *Johannes Buridan: Studien zu seinem Leben, seinen Werken und zur Rezeption seiner Theorien im Europa des späten Mittelalters*, Berlin, p 792-4, 800-1. Description is missing in W. Ściko, *Repertorium Commentariorum Medii Aevi in Aristotelem Latinorum quae in Bibliothecis Publicis Parisii asservantur*, Warszawa, 1982.

I.

f. 2rA-122vB: JOHANNES BURIDANUS, QUESTIONES SUPRA LIBROS METAPHYSICE <ARISTOTELIS> (li. I-VIII, IX incompl.)

f. 2r: >Incipit commendatio philosophie naturalis et principaliter methaphisicalis; [change of hand and lighter ink:] etiam questiones supra primum librum metaphisice aristotelis reportate a byrjd... <

(prol.) Sapientia scientia (?) est etiam intellectus honorabilissimorum, sexto Ethicorum. Ista propositio ...

(f. 2vB, li. I q. 1) Primo quedam communia querantur antequam descendemus ad subiectum ... Ideo primo queritur de subiecto Methaphisice et sit, utrum deus sit subiectum in methaphisica. Arguitur primo quod sic, ...

(f. 4rB, li. I q. 2) Consequenter queritur quia in una ratione dictum est quod forma non demonstrat subiectum esse, sed ad methaphisicam spectat demonstrare deum esse, ideo queritur de ista scientia scilicet, utrum ad metaphysicam pertineat demonstrare Deum esse. Arguitur primo quod non, commentator XII^o methaphisice ...

(f. 5vA, li. I q. 3) Consequenter queritur utrum ens sit subiectum in metaphysica. Arguitur primo quod non, quia subiectum ... sciencie debet esse uniuocum ...

(f. 18rA, li. II q. 1) Queritur consequenter circa secundum librum Methaphisice ... utrum prima principia sint a nobis naturaliter cognita ...

(f. 27rB, li. III q. 1) Consequenter queritur circa tertium librum et primo secundum primum capitulum et queramus utrum in acquisitione sciencie sit utile predubitare. Arguitur primo quod non ...

(f. 39vA, li. IV q. 1) Consequenter queritur circa quartum librum ... et queritur utrum omnes habitus scientifici sint unius speciei et eiusdem specialissime.

(f. 70rA, li. V q. 1) Consequenter queritur circa quintum librum methaphisice et primo super capita de causis et quia probat quod finis sit causa. ideo queritur utrum finis sit causa. Arguitur primo quod non, quia causa debet esse prior ...

(f. 91rB, li. VI q. 1) Consequenter queritur circa sextum et est una questio de distinctione philosophie, utrum philosophia bene diuidatur in methaphisicam, phisicam (?) et mathematicam. Arguitur quod non ...

(f. 96rB, li. VII q. 1) Consequenter queritur circa septimum et circa primum capitulum septimi utrum substantia sit prior accidentibus natura, diffinitione et tempore ... (f. 120v only three lines, two folios of the fascicle cut out).

(f. 121rA) Consequenter queritur, utrum materia et forma sint causa compositi ...

(f. 121vB, li. IX q. 1 et ult.) Consequenter queritur utrum. et est circa nonum librum aliquid possit agere in seipsum et pati a seipso quod idem est. arguitur quod non ...

.../... dictum sit ad istam questionem. Non audivisti plus, quia non legit amplius. et illud propter magnum frigus quod tunc fuit in hieme, de quo adhuc doleo.

(f. 122vB-123r blank.)

f. 123v (tabula questionum: written in a more careful handwriting): hic sunt tituli omnium questionum precedencium secundum ordinem .../... 93, utrum aliquid possit pati a seipso et in hoc finiuntur tituli precedentium questionum ...

The 93 questions are distributed over the different books as follows: book I: 12 qq., II: 6 qq., III: 9 qq., IV: 23 qq., V: 17 qq., VI: 4 qq., VII: 20 qq., VIII: 1 q. and IX: 1 q. One single lecture

usually corresponds to a single question and to an average of 4-7 columns. There are a few exceptions as the 76th, 88th and 90th questions which only take up two columns. The 84th question covers 16 columns and was lectured on three subsequent days (two breaks, referring to the end of a lecture, are found in the middle of the question: f. 110vB13: *et non plus ad presens*; f. 112rA39: *et ad presens non plus*).

Blanks and lacunae are due to breaks taken by the reportator (f. 8vB: 3 lines, f. 13vA: 2 lines, f. 40: 2 lines). At the beginning of the 43th question, the reportator seems to have been late and to have missed the beginning of the lecture (blank space for 16 lines). In the sixth book, after the 69th question (f. 93vA: *Utrum de ente per accidens possit esse scientia*), the fourth part of the column is blank and two subsequent (blank?) folios are cut out. The following question (*Utrum omnia futura de necessitate eueniant*) starts on the next sextern. The biggest lacuna can be found after f. 106rB18 until f. 107r. The reportator has obviously missed one lecture and left 4 columns blank for later additions. The following question begins on the subsequent folio. At the end of the last question (f. 122vA: *dictum sit ad istam questionem*) the scribe continues with the same ink and the same handwriting and indicates that the lecture had to be broken off because of a cold spell.

II.

f. 124rA-214vB: JOHANNES BURIDANUS, EXPOSITIO TEXTUS
METAPHYSICE <ARISTOTELIS> (li. I-XI, XII incompl.).

f. 124r: >Incipit expositio textus methaphisice reportata sub byriden venerabili
doctore. <

Omnes homines natura scire desiderant etc. - Iste liber Methaphisice diuiditur in prohemium et tractatum. Et incipit tractatus ibi: *quoniam autem manifestum quod earum etc.* Prohemium diuiditur in tria parua capitula. In primo ostendit Aristotelis circa quid uersatur intentio methaphisice quoniam circa causas et circa principia prima, in secundo autem circa quales causas et circa qualia principia uersatur, quoniam circa primas causas et principia uersatur, tertio ostendit qualis sit ista scientia et quia est speculativa et liberalis. Secundum ibi: *quoniam autem scienciam hanc querimus*, tertium ibi: *quia uero ... palam*. Primo premitit quedam preambula ...

(f. 127rB, li. II) *De theoria veritate etc.* Iste est secundus liber Metaphisice in quo Aristoteles ostendit quomodo homines se habeant in acquisitione veritatis, et hoc facit quia hec sciencia est maxime veritatis ... Sciendum quod sex primi libri sunt ...

(f. 131rB, li. III) *Necesse est autem et nos ad quesitam scientiam.* Hic tertius liber Methaphisice quoniam continuatur ad precedentem sic postquam philosophus determinauit quomodo homines se habeant in acquisitione veritatis ...

(f. 140rA, li. IV) *Est scientia quedam que speculatur ens inquantum ens.* Hic incipit quartus liber Methaphisice. Postquam Aristoteles in tertio libro disputauit questiones difficiles huius scientie, hic intendit ...

(f. 152rA, li. V) *Principium dicitur aliud quidem unde utique etc.* In precedente libro determinauit Aristotelis ...

(f. 169rB, li. VI) *Principia et cause queruntur entium.* Iste sextus liber continuatur ad precedentes in hunc modum, quod priusquam Philosophus ...

(f. 174rB, li. VII) *Ens vero dicitur multipliciter.* Postquam in sexto libro determinauit Aristoteles de acceptationibus entis ...

(f. 193rB, li. VIII) *Ex dictis itaque syllogizare oportet.* Hic incipit octavus liber Methaphisice ...

(f. 198rA, li. IX) *De primo quidem igitur ente etc.* Postquam Aristoteles in octavo libro Metaphysice et etiam in septimo de ente, quod dicitur unomodo ...

(f. 204vA, li. X) *Unum quia multis modis dicitur.* Hic decimus liber Metaphysice (*breaks off. The rest of f. 205r is blank*) (f. 205v:) *Secundum suam non etc.* Quomodo Aristotelis distinxit modus unius et ostendit ...

(f. 211rA, li. XI) *Quod quidem sapientia.* Iste XI liber diuiditur in sex capitula ...

(f. 211rB, li. XII) *De substantia quidem theoria etc.* Hic incipit XIIus liber Methaphisice Aristotelis in quo Philosophus intendit determinare de substantiis abstractis ...

(f. 214vB:) *quare non fuit (li. XII, 1072a7)* hic concludit correlarium ...

Each lecture takes up about 3-4 columns. New lectures are labelled by well-marked lemmata and can usually be distinguished by the visible change of handwriting and ink. At the end of each lecture, the reportator writes repeatedly: *et hoc dicit. lectio bona placet* (ff. 155vA, 159rA20), *hoc est quod dicit. lectio* (ff. 146rB, 151rB), *lectio bona* (f. 153rA), *hoc est quod dicit*

(f. 159vA16), *hec dicit* (passim, e. g. .. f. 160rB40), etc. In use of a missed lecture the reportator leaves enough free space (3 columns) for later additions (f. 204ra30-205r). The following lecture begins at f. 205vA1 and ends at 206rB48 (*hoc dicit de ...*). The following lecture starts with a big lemma (f. 206rB) and runs up to f. 206vB11 (*hoc dicit*) where a significant change of ink separates it from the following lecture. The new lecture goes from f. 206vB12 to f. 207vA28 and treats the second chapter (*Differentia uero ab aliquo ...*). The following lecture starts with the third chapter (*Prima uero contrarietas* etc.) and goes through f. 208rA45 (end of the column). Thereafter we notice once more a clear change of ink at f. 208rB1 at the beginning of the succeeding lecture. Three columns later at f. 208vB35 the 5th chapter starts, whence the following lecture is labelled by the lemma: *Similiter autem*. The whole exposition can be subdivided in this manner into (approximately) 93 lectures (compare the 93 questions in part I of the codex).

Darmstadt, Hessische Landes- und Hochschulbibliothek, Hs. 516

Paper ♦ III + 203 ff. + III ♦ 31,5cm x 23cm ♦ part I: University of Paris, 1346;
part II: probably a little later (1347- ca. 1355), but at the same place.

John Buridan, Sententia et Questiones supra libros Metaphysice (lectura compilata); Johannes Buridan, Sententia et Questiones <lectura reportata>; <Nicolaus Oresme>, Sententia et Questiones librorum *De anima*;

Cover: new cover made in June, 1888 (with an end-folio on both sides). The original thin cover of vellum is detached but enclosed in the book. The original cover has an end-folio on both sides (parchment), the ribbons to lace the original cover are lost. The cover of Petrus de Wint (see below: History) was already the second binding. This second cover was removed in 1888 (it is also preserved in the Hessische LuHB). Petrus de Wint's binding had a "leather over wood" cover with two bolts.

The following fascicles can be distinguished: Part Ia: (1-32) 4IV(32); part Ib (33-104): V(42) + I(44) + IV(52) + VI(64) + 2IV(80) + V(90) + IV(98) + III(104); part IIa (105-132): 2V(124) + IV(132); part IIb (133-167): 2VI(156) + VI-1(167); part IIc (168-203): IV+1(176) + V-3(183) +

IV(191) + VI(203). The numeration of the fascicles in the first part to be found at the bottom of the first folio (2^u, 3^u ...); catchwords at the end of the 6th fasc. of part Ib (f. 81-90) and at the end of the second fasc. of part IIb (f. 145-156).

Numeration: the old numeration of the folios is written verso with Roman numerals (speciality of Liège !) from I to CCVIII (after LV follows LVII, after LVIII follows LX, after CV follows CVII, after CLXXXVI follows CLXXXVIII (two pages cut out)), modern continuous numbering with pencil up to 203. Layout: part I: 25/6 x 17/8 cm with two columns; part II: 24/26 x 19/20 with two columns.

Mrs. I. Bröning's analysis of the watermarks (Darmstadt) was doublechecked and found to be correct. In part Ia/b "keys" prevail (part Ia: fasc. 1-3, 4 mixed; part Ib: fasc. 1,2,4) similar to Piccard, Schlüssel II 46 (A.D. 1344) and three variants of "fruits", all from the same period (part Ia: fasc. 4 mixed, part Ib: fasc. 7), similar to Piccard, Frucht II 667 (Utrecht, 1349), II 663 (Bologna, 1347), II 640 (Bologna, 1346). In the 5th and 6th fasc. of part Ib is an "ox", similar to Briquet, Boeuf 2749 (A.D. 1346), or Briquet, Boeuf 2752 (A.D. 1347); the last fasc. of part I has a "clock", similar to Briquet, Cloche 3936 (A.D. 1347). In part II paper with a "fruit" predominates, which is quite similar to the "fruit" in part I and maybe even from the same set. Four types of "fruits" can be distinguished: "fruit I" (part IIa, fasc. 1-2, part IIb, fasc. 1-3 mixed, part IIc, fasc. 1-2 mixed) similar to Piccard, Frucht II 623 (Bologna, 1350), II 645 (Bologna, 1347) or II 662 (Bologna, 1349); "fruit II" (part IIb: fasc. 1-2 mixed) similar to Piccard Frucht II 640 (Bologna, 1346); "fruit III" (part IIa, fasc. 3 mixed, part IIb fasc. 3 mixed, part IIc, fasc. 1-2) similar to Piccard Frucht II 715 (Lucca, 1355), "fruit IV" (part IIa, fasc. 3 mixed, part IIb, fasc. 3 mixed, part IIc, fasc. 1-2 mixed) similar to Piccard Frucht II 619 (Lucca, 1355) or II 649 (Lucca, 1355). We find, in addition, a "crossbow" in the 2th and 3th fasc. of part IIc (similar to Briquet, Arbalète 702). Distinguished from all these watermarks is a "P" (similar to Piccard, "P" I 483 (A.D. 1405) found in both parts (f. 43-44, 53-64 und 176), which corresponds to a difference in the size of paper (30 x 22 cm). This paper is blank and was added in 1407 by the bookbinder Petrus de Wint (see below: History). For part I (written in 1346) the watermarks point therefore to the period 1344-49, in the case of the undated part II to 1346-1355.

The codex is written by two different scribes. The scribe of part I is Buridan's pupil Henricus Iohannis de Dandrediche, the second, who is unknown, wrote the entire second part in a hasty hand.

History: That the first part was written in Paris is confirmed by the colophons of the scribe. The scribe Henricus Iohannis de Dandrediche came from the diocese of Liège. The same Henricus wrote the second part of Darmstadt, Hessische LuHB, Hs. 2197, which contains commentaries on the Aristotelian logical works. This manuscript has a very similiar history and may be considered a "twin" of Hs. 516. (see article). One of the first owners was one "Iohannes de ..." whose name is written on the oldest backcover ("Iste liber est Iohannis de ..."). Some decades later, the codex was bought by Phillipus de Othey (Philippe d'Othée), prior of the monastery Saint Jacob in Liège. Petrus de Wint bound it in 1407. In the Carthusian monastery, it carried the signature "M 62" (Bouxhon-number, later crossed out with red ink and below with the same ink the signature "J 5"). Baron Hüpsch bought it with 76 other manuscripts in 1788, when the library was sold (Paquot '492' of the sales catalogue). In 1805 our manuscript went, together with Hüpsch's legacy, into the hands of Landgraf Ludwig X. of Hassia Darmstadt and hence to the Hofbibliothek (now: Hessische Landes- und Hochschulbibliothek).

Lit.: Bibelhandschriften, beschr. von K. H. Staub, Ältere theologische Texte, beschr. v. Hermann Knaus, Wiesbaden, 1979 (Die Handschriften der Hessischen Landes- und Hochschulbibliothek Darmstadt, Bd. 4) (references concerning the owner Philippus de Othey); library catalogue of Nicolas Bouxhon (1667), Bruxelles, Bibl. Royale, ms. 13993, f. 180v-181r; Chr. Mortiaux-Denoël, "Le fonds des manuscrits de l'abbaye de Saint-Jacques de Liège", *Revue Bénédictine* 111 (1991), 154-191 (references concerning the library catalogue of Saint Jacob); B. Patar, *Nicolai Oresme Expositio et Quæstiones in Aristotelis De anima*, Louvain-la-Neuve 1995 (Philosophes Médiévaux 32), p. 52*-63*.

Many entries by Philippus de Othey. On the front-leaf verso, he inscribed a table of contents (cf. Patar, 1995: *55) At the end of this index: "Hunc librum emit nonnus philippus de Othéyo, prior huius loci. Et frater Petrus de Wint ligavit Anno domini M° CCC°C° vij°. Orate pro ipsis". The precise kind of information given by Philippe d'Othée (see f. 1r, 32v, 33r, 43r, 53r, 102r, 105r, 124v, 128v, 132 v, 133r, 158v, 167r, 168r, 189r, 175v, 177r, 178r, 186v?, 182r?, 184r) refer to the original colophons and indicate whether the texts are complete. Special attention has to be payed to the cautious attribution of the *De anima* commentary to Buridan.

Ia.

1. f. 1rA-32vA: IOHANNES BURIDANUS, SENTENTIA SUPRA LIBROS METAPHYSICE. (Sententia compilata) (li. I-VII, VIII incompl. = fragment).

(f. 1rA) *Omnes homines natura scire desiderant* etc. Aristoteles in prohemio Metaphisice declarat decem excellencias numero super omnes sciencias ipsius Metaphisice. Metaphisica enim est desiderabilissima, uniuersalissima, aliarum certissima, difficilissima, principalissima, liberalissima, diuinissima, honorabilissima, amabilissima et dignissima. Primo enim est desiderabilissima, quia omnes homines natura scire desiderant ...

(f. 1rB) <I>stis uisis ad textum accedamus. In isto libro Methafisice premissio prohemio Aristotelis incipit tractatum. Unde prohemium continet tria capitula. In primo ostenditur circa quid uersatur ista sciencia, quoniam circa causas et principia. In secundo ostenditur circa quales et qualia principia et causas, quoniam circa primas causas et prima principia. In tertio ostenditur qualis sit ista scientia, quoniam speculativa, diuina et libera. ... (f. 2vB) .../... (colophon by the scribe Henricus de Dandrediche in bigger letters): Explicit sententia primi methafisice compilata ante magistrum iohannem bridam per manum henrici de danredice.

(f. 3rA, li. II) <D>e veritate quidem theoretica sic quidem difficillis (!). Hic incipit secundus liber Metaphisice qui continuatur sic. Prius Aristoteles determinauit de causis primis entium secundum opiniones antiquorum, hic determinat de hiis de quibus pertinet determinare ad illam ... (f. 4vA) et de hoc magis videbitur in questione etc., quare etc. (colophon by the scribe Henricus de Dandrediche in bigger letters): Explicit sententia secundi Methafisice et non est sententia tercii quia a multis non legitur et ideo ad presens non legetur sed forte in fine aliorum reuertetur super istum librum. Incipit sententia quarti methaphisice compilata ante magistrum Io. Bridam per Henricum de danredice.

(f. 4vA, li. IV) <E>st autem scientia quedam. Iste est quartus liber qui continuatur sic. Postquam in tertio Aristoteles ostendit difficiles questiones huius sciencie, hic incipit determinare illas ... (f. 8vB) ... et sic patet quod non omnia semper quiescunt, igitur etc. Et in hoc terminatur sententia tocius quarti libri methafisice que fuit completa in nocte sancti martini anno domini M° ccc° xlv° per manum

henrici iohannis de danrediche ante magistrum iohannem bridam nacionis picardie. (bigger characters as above, but same scribe:) Explicit sententia quarti methafisice compilata ante reuerendum doctorem et magistrum magistrum Iohannem Bridam scripta per manum Henrici Iohannis de Danrediche etc. Incipit sententia quinti eiusdem compilata a magistro eodem, etc.

(f. 9rA, li. V) <P>*rincipium dicitur aliud aliquid quidem unde utique aliquod*. Iste est quintus liber metafisice in quo aristotelis vlt determinare questiones que magis querunt de consideratis et diuiditur quia primo distinguit ...

(f. 17vB: li. VI) *Principia et cause queruntur entium*. Hic incipit sextus liber methafisice in quo determinat ... (f. 21vA) (bigger characters as above but same scribe:) Explicit sententia sexti Methafisice compilata ante reuerendum magistrum et doctorem magistrum Iohannem buridam que fuit scripta per manum Henrici Iohannis de Danrediche. Incipit sententia autem eiusdem ab eodem et cetera.

(f. 21vB, li. VII) <E>*ns dicitur multipliciter sicut diuisimus in hiis* etc. Iste est septimus liber Methafisice in quo philosophus, scilicet Aristoteles ponit primo unum prologum in quo diuidit illud ad sequentem ... (f. 31vA) ... quod illud aliud preter talia componentia est forma et causa essendi illud in actu. (bigger characters as above but same scribe:) Explicit sententia septimi methafisice. Incipit sententia octaui eiusdem etc.

(f. 31vA, li. VIII) <E>*x dictis itaque oportet sillogizare et colligentes capitulum finem inponere*. Hic incipit octauus liber Methafisice qui potest continuari ad precedentem quia in septimo determinatum est de substantiis prout substantia ...

(f. 32vB) ... quantum ad eius ydemptitatem uel diuersitatem respectu // (breaks off with a catchword for the next, lost fascicle: eff... ex ipsa).

Ib.

2. f. 33rA-102rB: JOHANNES BURIDANUS, QUESTIONES LIBRI METHAPHYSICE (Questiones compilate, li. I-IX, li. X incompl.).

(f. 33rA, li. I) <Q>ueritur primo circa librum primum methafisice, utrum deus sit subiectum in methafisica. Arguitur primo quod sic quia sciencia debet capere denominationem a suo subiecto, sed methafisica capit denominationem a deo ...

(f. 33rB, q. 2) <S>ecundo queritur utrum subiectum proprium methafisice sit ens. Arguitur primo quod non quia subiectum sciencie debet esse uniuocum et non equiuocum ...

(f. 46vA, li. II) Incipiunt questiones secundi eiusdem. <D>einde queritur circa secundum et sit prima questio, utrum prima principia complexa sint nobis naturaliter habita. Et arguitur quod non, quia illa non sunt huiusmodi ... (f. 51vA) (bigger characters as above but same scribe:) Expliciunt questiones secundi libri metafisice conpileate ante magistrum iohannem bridam. Incipiunt (*add. supra lin.* questiones) quarti eiusdem ab eodem etc.

(f. 51vA, li. IV) <P>rimo queritur circa quartum utrum ens dicatur de substantia et accidentibus secundum unam rationem communem siue conceptum communem.

(f. 67vA, li. V:) <Q>uestio prima quinti methafisice erit utrum policletus sit causa per accidens statue. Arguitur primo quod non sed magis per se supponendo

(f. 72vB, li. VI) <Q>uestio prima sexti methafisice erit ista, utrum ad solam metafisicam spectat considerare quiditates rerum. Arguitur quod non quia ad scientiam uniuersalem spectat considerare uniuersalia

(f. 75vB, li. VII) <Q>ueritur primo circa septimum huius Methafisice, utrum substantia sit omnium principium ratione, notitia et tempore. Arguitur primo quod non sit prior secundum rationem ...

(f. 86rB, li. VIII) <P>rimo queritur circa istum octauum methafisice utrum celum habet materiam subiectam forme substantiali. Et arguitur primo quod sic per Aristoteles in octavo huius ...

(f. 88rA, li. IX) <Q>ueritur primo circa nonum huius, utrum idem inquantum idem possit agere in seipsum et pati a seipso et secundum idem. Arguitur quod sic, quia animal mouetur ex se, ut patet 8^o Phisicorum ...

(f. 91rB, li. X) <P>rimo queritur utrum esse diuersum sit differens. Arguitur quod sic quia omne diuersum est ab aliquo diuersum, tunc quero utrum est illud a quo

est diuersum uel non ...(f. 102rA, q. ult.) <D>uodecimo queritur utrum eterna habeant causam efficientem/... tunc producitur continue a motore pars prius partis // (breaks off, f. 102v, 103 and 104 blank).

Remarks: The questions are subdivided into: book I: 18 qq. (15th and 16th question incomplete); book II: 7 qq.; book III: none; book IV: 16 qq. (lacuna between the 2nd (middle) and the 12th question (middle)); book V: 10 qq. (the 7th question is either missing or the numbering is wrong); book VI: 5 qq.; book VII: 19 qq.; book VIII: one question; book IX: 5 qq.; book X: 5 qq.; book XI: 12 qq. (the last question is incomplete).

IIa.

3. f. 105rA-128vA: JOHANNES BURIDANUS, SENTENTIA LIBRI METAPHYSICE (li. I-VI, li. VII incompl.)

(f. 105rA) *Omnes homines natura scire desiderant. Signum autem est sensuum dilectio, preter enim et utilitatem propter se ipsos diliguntur.* Iste est liber Methafisice qui considerat universaliter de entibus secundum quod entia sunt diuidendo in prohemiū et tractatū. ... tractatibus, ibi: *Quoniam autem manifestum.* Prohemiū in quo ostenditur de quibus et qualibus, continet tria capitula. Primum ostendit circa quid uersatur ista scientia, quoniam circa causas et principia. Secundum ostendit circa quas causas et que principia ipsa uersatur, quoniam circa primas causas et circa prima principia. Tertium ostendit, qualis sit ista scientia, quoniam speculatiua, libera, diuina. Iterum secundum capitulum: *Quoniam autem scienciam hanc.* Tertium ibi: *Quia uero non actiua.* In primo capitulo premittuntur primo quedam preambula. Secundo ex eis inferens conclusio principaliter intenta, et est ibi: *Cuius autem genera* ... (f. 107vA) Nota quod primus liber non legitur nisi quantum ad prohemiū. Explicit sententia et expositio prohemiū Methafisice et incipit expositio secundi libri Methafisice a buridam. (f. 107vB, li. II) <D>*e veritate autem theorica sic quidem difficilis, sic uero facilis.* Signum. Finito primo libro in quo secundum opiniones antiquorum consideratum est de principiis entium, nunc in principio istius secundi incipit Aristotelis tractatū suū secundum propriam opinionem ... (f. 110rA) ... et sic sit

dictum de isto ad presens. Nota quod tertius liber non legitur. Explicit expositio secundi libri Methafisice et incipit expositio quarti eiusdem.

(f. 110rB, li. IV) <E>*st igitur scientia quedam que speculatur ens inquantum ens et que huic insunt secundum secundum (!) se. Hec autem nulli in parte dictarum eadem, aliarum enim.* Hic liber quarti in quo declarauit (?) questiones que mote sunt in tertio libro de consideratione huius scientie et continet 2 tractatus.

(f. 115vB, li. V) Postquam in quarto libro declarauit Aristotelis questiones motas de considerationibus sciencie, hic incipit determinare questiones motas de consideratis in hac scientia ...

(f. 124rA, li. VI) *Principia et cause queruntur entium palam autem quod in quantum entia. Est igitur aliqua causa sanitatis et conualescentie sunt.* Iste est sextus liber Methafisice videtur distinctis

(f. 126vA, li. VII) <E>*ns dicitur multipliciter sicut diuisimus in hiis que.* Hic incipit liber septimus in quo incipit Aristoteles determinare de ente quantum ad eius acceptationes principales (128vA) ... quod hec sit propria diffusius vel quidquid est. *Aut et definitio* (1030a 17). // (breaks off).

Remarks: blank after the lemma *Honorabilissima* (f. 124vB), the next folio 125r is also blank. Half a column empty on f. 127rA, the same after f. 128vA16, f. 128vB, 129-132. Great similarity with the other *Sententie* attributed to Buridan, but a different redaction (see especially Carpentras, Bibl. Inguimbertaine, cod. 292, f. 1rA-42vA, München UB cod. 2° 563, f. 1r-83v, Paris, Bibl. Mazarine, ms. 3516, f. 1rA-79rB, Wien, ÖNB, cod. 4721, f. 1rA-120rB). Handwriting, change of ink and blanks suggest that it might be an original reportation, a conjecture yet to be confirmed.

IIb.

4. f. 133rA-167rB <JOHANNES BURIDANUS>, QUESTIONES SUPRA LIBROS METAPHYSICE (li. I-V, li. VI incompl.).

(f. 133rA) <P>*Rima questio circa primum librum metaphisice erit ista, utrum metaphisica sit dignissima scientiarum et universaliter habituum intelligibilium. Arguitur primo quod non ...* (f. 134rB) <C>*onsequenter queritur secundo utrum*

methaphisica debeat proprie et principaliter dici sapientia. Arguitur primo quod non, quia sapientia debet esse certissima ut habetur prohemio huius, sed metaphisica non est certissima, quia dicit Commentator secundo huius ... (f. 135rA)

<C>onsequenter queritur tertio utrum metaphisica sit omnium scientiarum certissima. Arguitur primo quod non ...

(f. 141rB, li. II) Circa secundum librum Methaphisice querentur consequenter alique questiones et erit prima questio ista, scilicet utrum de rebus sit nobis possibilis certa comprehensio veritatis et arguitur primo quod non quantum ad cognitionem sensitivam ... (f. 145vB) Expliciunt questiones secundi libri methaphisice et incipiunt questiones quarti eiusdem.

(f. 145vB, *post lacunam*: li. IV) Omnes habitus intellectuales sint adinuicem eiusdem speciei specialissime. Arguitur primo quod sic, quia omnes actus intelligendi sunt adinuicem eiusdem speciei ...

(f. 158vA) (*post lacunam*, li. V) <... Utrum> sint quattuor genera causarum et non plura. Et arguitur primo quod sint plura auctoritate Platonis qui apposuit quintum genus cause, scilicet ydeam siue exemplar ...

(f. 165rB, li. VI) <... Utrum> sola methaphisica considerat quiditates rerum.

Arguitur primo quod non, quia sicut se habet sciencia communis ad quiditates in communi ita se habent sciencie speciales ad quiditates in speciali ... (f. 166vB, q. ult.) <... Utrum omnia futura de necessitate eueniant. Arguitur primo quod sic, quia idem est dicere quod aliquid est futurum et quod ipsum eueniet, sed omne futurum de necessitate est futurum ...

Remarks: The questions are divided into: book I: 10 qq.; book II: 4 qq.; book IV: 17 qq.; book V: 12 qq.; book VI: 4 qq. The questions belong to the preceding *Sententia*. The table of questions shows a plain dependency on the questions edited by Badius in 1518, despite this being a different redaction. The questions could be an original reportation (like the Parisian manuscript BN 16131), stemming from a different lecture.

IIc.

5. f. 168rA-181vA <NICOLAUS ORESME>, SENTENTIA LIBRI DE ANIMA.

f. 168rA: *Bonorum honorabilium* ... Iste liber dicitur liber De anima. Et continet tres libros. In primo ponitur prohemium, et recitantur opiniones antiquorum; et in secundo determinatur principaliter de potentiis anime vegetative et sensitive .../... (f. 181vA12) Littera est clara. (*other hand adds 35 lines*) .../... ut aliquid exprimat alteri.

Ed.: Nicole Oresme, *Expositio in Aristotelis De anima*, ed. Patar.

Remarks: Anonymous text. Philippus de Othey suggests that it could be Buridan's work (f. 168r: *Sententia libri de anima*. Nota, puto quod sit a Buridano; f. 178r: *Sententia tertii libri de anima a buridano, ut puto*). Patar may have been the first to have established the true authorship.

6. f. 182rA-203vA <NICOLAUS ORESME>, *QUESTIONES LIBRI DE ANIMA* (li. II q. 13 - li. III finis).

f. 182rA: (ed. Patar: 448, li. III q. 18) <Utrum> homo possit libere assentire vel dissentire cuicumque principio. Et uidetur quod sic ... (f. 184rA) (ed. Patar: 216, li. II q. 13) et remissionis. Secundo sciendum quod hoc non est nisi cognoscere .../... (ed. Patar: 447, li. III q. 17) actus est bonus uel esset et alius est malus.

Remarks: All questions belong to the preceding *Sententia*.

Ed.: Nicole Oresme, *Quaestiones in Aristotelis De anima*, ed. Patar: 95-461.