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## **A Final Word on the Manuscript Tradition of Albert of Saxony's *Logica***

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*To the memory of Prof. Dr. Heiner Rutte (1945-2020),  
esteemed teacher, generous sponsor, good friend*

### *Introduction*

In the course of editing and translating the *Logica* of Albert of Saxony<sup>1</sup>, I had neither time nor space for going into every detail of the manuscript tradition of this work. Meanwhile, however, I have seen and checked all manuscripts either in original or in reproduction – all, but a single one. In the summer of 2017, I visited León in Spain, but only the Archivo de la Catedral was accessible, whereas the library of the Real Colegiata de San Isidoro unfortunately was not, and that for years. Since I do not intend to go to León for a second time, the San Isidoro ms. 33 (in the list below, no. 15) will have to wait for a luckier researcher in the future to be inspected. The catalogue of 1923 is only of little use,<sup>2</sup> but Ángel Muñoz García as well as L. M. de Rijk and E. P. Bos seem to know some details,<sup>3</sup> so that in

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<sup>1</sup> Albert von Sachsen, *Logik*. Lateinisch – Deutsch. Übersetzt, mit einer Einleitung und Anmerkungen hg. v. H. Berger, Hamburg 2010 (= Philosophische Bibliothek 611). On the manuscript tradition, see pp. LXX-XCVIII. – Without the generous support of Prof. Rutte, this edition would not have seen the light of day. Thank you Heiner!

<sup>2</sup> J. Pérez Llamazares, *Catálogo de los códices y documentos de la Real Colegiata de San Isidoro de León*, León 1923, p. 48, no. XXXIII, “Filosofía”: paper, 79 foll., dated 1388, “Incipit liber Alberti”.

<sup>3</sup> A. Muñoz García, “Albert of Saxony, Bibliography”, in *Bulletin de philosophie médiévale* 32 (1990), pp. 161-190, at p. 164; L. M. de Rijk and E. P. Bos, *Medieval Logical Manuscripts*, database on the internet, last visited on 29 January 2019, under “Spain, León, Real Colegiata de San Isidor, 33”.

all probability this ms. is indeed a copy of Albert's *Logica*. The future researcher should check especially the features presented in the following.

These are the mss. which I have inspected personally (numbers refer to the list below):

Erfurt (7), Leipzig (13), León (14), Milano (17), Milano (18), Praha (31), Praha (32), Praha (33), Torino (38), Vaticano (40), Vaticano (41), Vaticano (42), Wien (45), Wien (46), Wien (47).

The work was certainly composed in Paris (as is also documented in several manuscripts) where Albert was active as a Master of Arts of the English Nation from 1351 to 1362. It comprises six treatises, viz.:

I De terminis

II De proprietatibus terminorum

III De propositionibus

IV De consequentiis

V De fallaciis

VI/1 De insolubilibus

VI/2 De obligationibus

The well-known incipit of the work runs, "Intentionis praesentis est primo tractare de terminis tam primae quam secundae intentionis", only a single manuscript (St. Bonaventure, no. 34 below) has the first two words in reverse order, "Praesentis intentionis". On the explicit(s), see below.

A first salient feature of the manuscript tradition is the presence or absence of the partial treatise on the *Loci dialectici* as part 3 of treatise IV on the *Consequentiæ* (tr. IV, ch. 18-26 of my edition), as the mature form of the work has it. I have coined for this the terms "Familia Cum" vs. "Familia Sine"; some of the latter group of manuscripts have this part *De locis* as an appendix, some or other manuscript of this family may have had it also as

part 3 of the last treatise VI on the *Insolubilia* and *Obligationes*. So first this partial treatise was completely absent (this first version dates to not before 1351 and not after 1356<sup>1</sup>), then it was perhaps added at the very end of the work<sup>2</sup>, and finally it was integrated into tr. IV as its natural place (second version, a. 1360 according to ms. Stuttgart (36)).

Familia Sine: Erfurt (7), Firenze (11, with appendix), Osimo (22, with appendix), Paris (26, with appendix, cf. ms. no. 27), Perugia (29, for details, see the entry in the list below), Pommersfelden (30), Praha (32), Praha (33), Vaticano (41, with *De locis* at the very end, with no indication that it is meant as an appendix, so that it looks rather like a third part of tr. VI after the *Insolubilia* and the *Obligationes*).

Familia Cum: Assisi (1), Barcelona (2), Bergamo (3), Berkeley (4), Bologna (5), Cremona (6), Firenze (10), Firenze (12), Leipzig (13), León (14), Metz (16), Milano (17), Milano (18), Napoli (20), New York (21), Oxford (23), Paris (25), Paris (28), Praha (31), Stonyhurst (35), Stuttgart (36), Torino (38), Tortosa (39), Vaticano (40), Vaticano (42), Viterbo (44).

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<sup>1</sup> In 1351 Albert became a *Magister artium Parisiensis*, 1356 is the date of the oldest dated witness of the work, Praha (33), Familia Sine.

<sup>2</sup> This could be the case with ms. Vaticano (41), and it is corroborated by a *Logica* preserved in Prague that is clearly dependent on Albert's and has three parts of tr. VI, *Insolubilia, Obligationes, Loci dialectici*; on this "scattered" Prague *Logic* see H. Berger, "Erträge einer Bibliotheksreise nach Prag", in *Codices Manuscripti & Impressi* 89/90 (2013), pp. 13-23, on KMK, M. 33, fol. 1ra-36vb, and O. 55, fol. 61r-65r and 51r-56v. See also the appendix here below. – But surely, Albert himself will have meant the appendix to be integrated into tr. IV; cf. on this H. Berger, "Text- und andere werkbezogene Revisionen: Fallbeispiele aus der spätmittelalterlichen Philosophie", in W. Hofmeister and A. Hofmeister-Winter (eds.), *Textrevisionen. Beiträge der Internationalen Fachtagung der Arbeitsgemeinschaft für germanistische Edition, Graz, 17. bis 20. Februar 2016*, Berlin and Boston 2017 (= Beihefte zu *editio* 41), pp. 325-336, at pp. 334-335, and see also here below.

Thus, of all the relevant manuscripts (minus the unknown León (15)) nine do not have the partial treatise *De locis*, at least not as part 3 of tr. IV, whereas 26 have it just at this proper place, which is a ratio of 1 to 3.

This wavering is already present in the incipit of the entire work which is also a table of contents. The mature wording for tr. IV is, “Quarto de consequentiis tam formalibus quam materialibus, sicut de conversionibus et equipollentiis et de syllogismis et de consequentiis dialecticis”. This text is found also in some manuscripts of the Familia Sine (!). There is, however, also a terse variant, “Quarto de proprietatibus propositionum, sicut de conversionibus et huiusmodi”, which is also echoed in the explicit of tr. V, “Sic ergo sit expeditum de terminis (I) et de proprietatibus terminorum (II) et de propositionibus (III) et de proprietatibus earum (IV) et etiam de argumentationibus sophisticis (V)”<sup>1</sup>. In my edition, I have decided to count the chapter “de proprietatibus et habitudinibus propositionum ad invicem” as the eleventh and last of tr. III and not as the first of tr. IV which begins “Tractandum est nunc de consequentiis et primo videndum est quid sit antecedens” etc.<sup>2</sup>

All this can, it seems to me, best be explained in the following way: When starting the composition of the work, Albert intended to divide tr. IV into three parts on simple consequences, syllogistic consequences, and dialectical consequences. But for unknown reasons, he did not realize this plan in full for the time being, as is already reflected in the incipit of tr. IV which in general ends with “Tertio ponendae sunt regulae de consequentiis syllogisticis” and does not mention the dialectical consequences as “Quarto”.<sup>3</sup> Some time after the completion of the first version of the entire

<sup>1</sup> Albert von Sachsen, *Logik*, p. 1099, should be corrected in this way.

<sup>2</sup> Cf. Berger in Albert von Sachsen, *Logik*, p. LII.

<sup>3</sup> The only exception to this I am aware of, is Viterbo (44), p. 122b (= fol. 60vb): “Tractando de consequentiis primo videndum est quid sit antecedens ... 2° ponendae sunt regulae de consequentiis simplicibus. 3° de consequentiis syllogisticis. 4° de consequentiis dialecticis”. But this seems to be a scribal addition as it is a unique occurrence.

*Logica* (represented by the Familia Sine), he wrote the treatise *De locis dialecticis* and added it to his exemplar, certainly with the intention that the scribes should copy it at the end of tr. IV and not at the end of the entire work.<sup>1</sup> And by the time of his second lecture on logic in 1360 (according to the colophon of ms. Stuttgart, no. 36 below), the treatise *De locis* was already integrated into tr. IV as its third part.

Perhaps yet another text was added later. The “Scattered Prague Logic” (see the appendix below) has as the ninth and last chapter of Liber IV, *De consequentiis*, Tractatus IV, *De consequentiis syllogisticis*, a chapter on expository syllogisms (Praha, APH, fond KMK, M. 33, fol. 33ra-va). And a manuscript of Albert’s *Logica*, Paris, BNF, FL 6670 (see below, no. 25), fol. 247v-248v, has an anonymous treatise on expository syllogisms attached at the end. At the end of ch. 1 of this treatise (fol. 247v), there is a reference to “quae dicta sunt in syllogismis” regarding the major and minor extremes, the four figures, and direct and indirect conclusions, which fits Albert’s first chapter on syllogisms (= IV.7 ed. Berger). The remark “ideo ea non curo repetere” (immediately following on the reference just quoted) is unfortunately of no help for identifying the author.

A second salient feature of the manuscript tradition is the unstable order of the parts of tr. VI. Usually, the *Insolubilia* come first and are followed by the *Obligationes*, the latter then being the very last part of the work, but not a few manuscripts have it the other way round, viz. *Obligationes* and *Insolubilia*:

Assisi (1), Erfurt (7), Milano (18), Osimo (22), Paris (28), Perugia (29), Praha (32), Stonyhurst (35), that is eight manuscripts or ca. 24 % of all the relevant manuscripts.

An absolutely unique case is León (14) which has tr. V between the two parts of tr. VI: *Insolubilia*, *Fallaciae*, *Obligationes*. Vaticano (41) has

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<sup>1</sup> For a similar case, see Berger in Albert von Sachsen, *Logik*, pp. LXXXI and LXXXIII, on IV.14, rule 6.

*Insolubilia, Obligationes, Loci*. A few manuscripts, in particular Erfurt (7) and Napoli (20), look like the copy ended with tr. V, to which tr. VI is then attached as a sort of appendix. Compare also the explicit of tr. V quoted above which sounds like a final explicit.

The “Sexto de insolubilibus et obligationibus” in the incipit of the entire work has also varying orders that furthermore often do not correspond to the actual order<sup>1</sup>.

Ms. Milano (17) which is among the majority of manuscripts with the *Insolubilia* preceding the *Obligationes* has a completely different text from the usual versions of these two parts of tr. VI.<sup>2</sup>

Accordingly, the explicit of the work is not uniform, but depends on that very order. If a copy ends with the *Obligationes*, the explicit usually reads:

(Expl. 1) “potest diligens scholaris videre quid sit dicendum circa alias duas species obligationis, scilicet dubitationem et sit verum”.

If a copy ends with the *Insolubilia*, the explicit usually reads:

(Expl. 2) “nihilominus quaelibet pars casus est possibilis, quamvis tamen alteri non sit compossibilis”.

And if a copy ends with the *Loci dialectici*, the explicit reads:

(Expl. 3) “non contingit reperire terminos, quin in eis consimili forma arguendi retenta valeant semper consequentiae”.

A third, but very special feature concerns the definition of *suppositio personalis confusa tantum* in II.3, which in the *Logica* tradition, contrary to that of the *Sophismata*, is also unsteady. Predominant seems to be the definition with a descent “per propositionem de disiuncto extremo” (= disiunctim) alone, together with a paragraph “Nec valet quod aliqui addunt ‘vel copulativum’” (ed. Berger, pp. 262.25-268.4), as, e.g., in the oldest

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<sup>1</sup> Cf. also Berger in Albert von Sachsen, *Logik*, p. LXXX.

<sup>2</sup> I intend to publish a study of its own on this topic.

manuscripts Paris BNF FL 14715, Pommersfelden, and Prague NK IV. G. 4 (nos. 26, 30, 33). There are, however, also manuscripts with just this definition rejected here, viz. “per propositionem de disiuncto extremo vel copulato extremo” (e.g. Cremona and Erfurt, nos. 6 and 7).<sup>1</sup> And there are manuscripts with an incoherent mixture of the two versions, viz. the definition “de disiuncto extremo vel copulato extremo” plus the “nec valet” passage (e.g. Leipzig and Paris BNF FL 6670 (nos. 13 and 25), cf. also the print Venice 1522, on which see below).<sup>2</sup> Apparently, the “disiunctim” view was the original one and was later on abandoned in favour of the “disiunctim vel copulativim” view, also advocated in the *Sophismata*, which seem to have been composed between the two versions of the *Logica*.<sup>3</sup> It really is a pity that Albert did not address this problem in his *Quaestiones circa Logicam*.

From my list of manuscripts in the 2010 edition (nos. 1-36 manuscripts with at least one complete treatise, nos. 37-41 five smaller fragments), two items have to be removed, viz.:

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<sup>1</sup> Also the „Scattered Prague Logic”, see the appendix, has this very definition, Praha, APH, fond KMK, M. 33, fol. 12va. Stuttgart (no. 36), fol. 13ra, has “de disiuncto extremo” and the “nec valet” passage, but adds in the margin “vel de copulato” to “de disiuncto”.

<sup>2</sup> On all this see H. Berger, “«Sortes differt ab omni homine». A Tension in Albert of Saxony’s Concept of Merely Confused Supposition”, in L. Cesalli, F. Goubier, A. de Libera (eds.), *Formal Approaches and Natural Language in Medieval Logic*, Barcelona and Roma 2016 (= Textes et Études du Moyen Âge 82), pp. 283-302, esp. at pp. 283-288. On the certain Hoklem mentioned there at p. 291 see now H. Berger, “Zur Pariser Philosophie des Spätmittelalters und ihrer zeitgenössischen Rezeption“, in *Bulletin de philosophie médiévale* 57 (2015), pp. 265-325, esp. at pp. 301-305. I intend to publish a new paper on this *magister Parisiensis* in the near future.

<sup>3</sup> Cf. Berger in Albert von Sachsen, *Logik*, p. LXXVII. In Albertus de Saxonia, *Sophismata*, Paris 1502, repr. Hildesheim and New York 1975, fol. h1va, it should read “Istud pertinet ad materiam (not: maximam) insolubilium de quibus est tractatum alibi diffusius”.



**14. Macerata**, Biblioteca Comunale “Mozzi-Borgetti”, Ms. 1199, fol. 2r-47v and 48ra-89vb.

Inc.: Conspiciens in circuitu librorum magnitudinem ... Terminus est signum orationis constitutum.

Expl.: sequitur quod aliqua est praedicatio quae non est directa neque indirecta, ut “Homo est homo”, “Animal est animal”.

This is not Albert’s *Logica*, but rather Paul of Venice’s *Logica parva*, 15<sup>th</sup> cent.; this copy breaks off near the end of tr. VII (of VIII) and so has pp. 1-174 (of 230) of Perreiah’s edition.<sup>1</sup> Due to the false ascription, this ms. is not included in Perreiah’s bibliographies of Paul’s work.<sup>2</sup> The false ascription in Adversi’s catalogue,<sup>3</sup> “Albertutius (seu Albertus de Halberstadt, seu Albertus parvus), *Tractatus logicae*”, is apparently based on a note in the upper margin of fol. 20v: “Albertutius: Suppositio est acceptio sive usus termini categorematici [in] qua accipitur pro aliquo vel pro aliquibus in propositione”.

**39. Roma**, Biblioteca Angelica, Ms. 1017, fol. 14rb-19vb.

Inc.: Insolubile est difficilis (!) paralogismus secundum quid et simpliciter [et] <ex> reflexione (!) alicuius actus supra se ... Insolubile simplex affirmativum est tale, ut “Sortes dicit falsum”.

Expl.: ergo sequitur quod Sortes dicit falsum et quod non pertransibit pontem etc. Age ergo sicut prius. – Expliciunt Insolubilia etc.

This is not a copy of Albert’s *Insolubilia*, although perhaps dependent on it (at any rate, this text is dependent on Bradwardine). In Spade’s

<sup>1</sup> Paulus Venetus, *Logica parva*. First Critical Edition from the Manuscripts with Introduction and Commentary by A. R. Perreiah, Leiden 2002.

<sup>2</sup> A. R. Perreiah, *Paul of Venice: A Bibliographical Guide*, Bowling Green, Ohio, 1986, pp. 42-43, no. 12. Cf. Paulus Venetus, *Logica parva*, pp. xxiii-xxviii (82 mss.).

<sup>3</sup> *Inventari dei manoscritti delle biblioteche d’Italia*, vol. 100, tom. 2, Firenze 1981, pp. 443-444, no. 1199.

catalogue, it figures as no. XXXI under “Henry Hopton”,<sup>1</sup> but this ascription is rejected by Read who added a selection from this anonymous text (transcription of the Latin and English translation) as appendix C to his edition and translation of Thomas Bradwardine’s *Insolubilia*.<sup>2</sup>

On the other hand, there are also items to be added, first of all a beautiful complete manuscript:

**Metz**, no. 16 below.

And a manuscript of the Biblioteca Ambrosiana, O 56 sup., which I had classified in 2010 as to be deleted (according to information of the library, contrary to de Rijk’s and Bos’ database), upon inspection proved to be a true and complete copy of Albert’s work:

**Milano**, no. 18 below.

Furthermore, besides Muñoz García’s five fragments<sup>3</sup> there are four additional fragments identified since 2010:

**München**, no. 19 below;

**Paris**, no. 24 below;

**Tarragona**, no. 37 below;

**Wien**, no. 47 below.

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<sup>1</sup> P. V. Spade, *The Mediaeval Liar: A Catalogue of the Insolubilia-Literature*, Toronto 1975 (= *Subsidia Mediaevalia* 5), pp. 56-57, no. XXXI. – In the 2010 list, I relied on Muñoz García, “Albert of Saxony, Bibliography”, p. 165, s. n. “Roma”.

<sup>2</sup> Thomas Bradwardine, *Insolubilia*. Introduction, Translation, and Notes by S. Read, Paris etc. 2010 (= *Dallas Medieval Texts and Translations* 10), pp. 206-223, cf. also p. 38.

<sup>3</sup> A. Muñoz García, „Cinco nuevos fragmentos anónimos de Alberto de Sajonia”, in *Bulletin de philosophie médiévale* 33 (1991), pp. 162-176. See below: Erfurt (8 and 9), Venezia (43), Wien (45 and 46).

So, this new list comprises 47 items in all (the smaller fragments being integrated) which is a very remarkable amount of extant manuscripts; in addition, I know of some 20 *olim*-manuscripts. Furthermore, there is the well-known early print of Venice 1522<sup>1</sup> as well as four early prints of Albert's *Sophismata* including at the end tr. VI (*Insolubilia* and *Obligationes*) of the *Logica*, and two incunabula (Lyon 1493 and 1498) of the *Obligationes* alone.<sup>2</sup> The print of Venice 1522, edited by Pietro Aurelio Sanudo OESA († 1553) and made by the company of the heirs of Mr Octavian the Scot, citizen of Monza, & Co.,<sup>3</sup> is quite a good product of the early art of editing and printing. As far as I can see, only Ockham's *Summa logicae* and Paul of Venice's *Logica parva* were more successful in the later Middle Ages than Albert's *Logica*.

On the first three treatises of the *Logica*, Albert composed a set of 25 questions, *Quaestiones circa Logicam*, which survive in nine manuscripts

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<sup>1</sup> An alleged print of Paris 1515 is due to an error of H. Elie, "Quelques maîtres de l'Université de Paris vers l'an 1500", in *Archives d'histoire doctrinale et littéraire du Moyen Age* 25-26 (1950-51), pp. 193-243, at p. 225 with n. 3. The BNF Paris keeps under the shelfmark RES-R-183 (3) a print of Paris 1515 (cf. P. Renouard, *Inventaire chronologique des éditions parisiennes du XVI<sup>e</sup> siècle*, II, Paris 1977, p. 324, no. 1158) which is bound together with the print of Albert's *Logica*, Venice 1522. – There is also no print of Venice 1518, but the print of Venice 1522 has at the beginning a letter of the editor Sanudo, dated Venice 1518.

<sup>2</sup> J. Sarnowsky, *Die aristotelisch-scholastische Theorie der Bewegung. Studien zum Kommentar Alberts von Sachsen zur Physik des Aristoteles*, Münster 1989 (= Beiträge zur Geschichte der Philosophie und Theologie des Mittelalters, N. F. 32), p. 449, no. 6, items 5-11. For the incunabula see *Gesamtkatalog der Wiegendrucke*, vol. 1, Leipzig 1925, col. 386-396, nos. 786 and 800-802.

<sup>3</sup> Title page: *Logica Albertucij. Perutilis Logica Excellentissimi Sacre theologie professoris magistri Alberti de Saxonia [...]*. Cf. *Index Aureliensis*, pt. 1, tom. 1, Aureliae Aquensis 1965, p. 276, no. 102.687. Reprint: Albertus de Saxonia, *Perutilis logica*, Hildesheim and New York 1974. Transcription and Spanish Translation: Alberto de Sajonia, *Perutilis logica o Lógica muy útil (o utilísima)*. Edición, traducción, introducción y notas de Á. Muñoz García, México 1988. – The title "Perutilis logica" is not found in any manuscript, but only in this print from 1522.

and fragments.<sup>1</sup> His third logical work, apart from the commentaries on Aristotle, is the influential *Sophismata*, extant in 28 manuscripts and fragments as well as in five early prints; furthermore, some ten medieval commentaries on this work are known.<sup>2</sup> As some manuscripts show, these three works have sometimes been copied together, see, e.g., nos. 13, 24, 36, 37.<sup>3</sup>

Contemporary sources for Albert include Walter Burley, William of Ockham<sup>4</sup> (both of whom he quotes by name), John Buridan, and Thomas Maulfeld as well as William Heytesbury, Thomas Bradwardine, Richard Kilvington, Richard Billingham, and others. Albert in his turn influenced Marsilius of Inghen (d. 1396), John of Holland (fl. 1365-1370 at Prague),<sup>5</sup> and many others.

In the following list, geographical denominations are only noted, if they differ from the usual ones, viz. “apud Gallicos et Alemannos” (I.2) and

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<sup>1</sup> Albert of Saxony’s *Twenty-five Disputed Questions on Logic*. A Critical Edition of his *Quaestiones circa Logicam* by M. J. Fitzgerald, Leiden etc. 2002 (= Studien und Texte zur Geistesgeschichte des Mittelalters 79), pp. 41-44 and 51 (six mss.); H. Berger, “Der Codex Wien, ÖNB, Cod. 5461, mit logischen Werken und einer *Ars dictandi* des 14. Jahrhunderts (Albertus de Saxonia, Henricus Totting de Oyta, Richardus Kilvington, Nicolaus de Dybin, Anonymi)“, in *Codices Manuscripti* 50/51 (2005), pp. 17-33, at pp. 17-18, 20-21, 26 (three mss.).

<sup>2</sup> See Albertus de Saxonia, *Sophismata*, ed. M. von Perger, forthcoming; H. Berger, “Which Hugo? This One! Hugo de Hervorst”, in *Vivarium* 58 (2020), pp. 89-110, at p. 92.

<sup>3</sup> Cf. also Berger in Albert von Sachsen, *Logik*, pp. XCII-XCIII.

<sup>4</sup> On the possibility of a very early acquaintance of Albert with Ockham’s *Summa logicae* see Berger in Albert von Sachsen, *Logik*, pp. XII-XIII.

<sup>5</sup> A Johannes Hollandrinus is important in the history of music, and it is interesting to see that the experts of this field consider the possibility that this scholar may be identical with the logician and philosopher of the same name. See, e.g., *Traditio Iohannis Hollandrini*, ed. M. Bernhard and E. Witkowska-Zaremba, vol. 1, München 2010 (= Bayerische Akademie der Wissenschaften. Veröffentlichungen der Musikhistorischen Kommission 19), esp. pp. 4-21. Up to now, eight volumes of this work are published.

“Parisius, Romae, in Anglia” (I.10 and I.20). Catalogues and literature quoted in ed. Berger 2010 are not repeated here.

*Annotated List of Manuscripts*

**01. Assisi**, Biblioteca e Centro di documentazione francescana del Sacro Convento di San Francesco, Fondo antico della Biblioteca Comunale, ms. 291, chart., 56 foll., 288 x 225 mm, saec. XV, fol. 1ra-50va.

Superscr.: Incipit logica Alberti de Zancaonia (!?) (1r, at the top).

Inc.: Intentionis praesentis est primo tractare (s.l.: de terminis) tam primae quam secundae intentionis.

Expl.: nihilominus quaelibet pars casus est possibilis, quamvis tamen alicui (!) non sit compossibilis.

Col.: Et sic sit visum superficialiter de terminis et proprietatibus eorum, de propositionibus et proprietatibus earum, <de> argumentationibus <sophisticis> sive fallaciis, <de> obligationibus et de insolubilibus, quibus sic visis deo domino nostro gratias agamus. Amen. – Explicit logica novella reverendissimi artium doctoris Allerti (!) novelli de Saxonia. Deo gratias, amen.

Notes: Familia Cum (33rb-37rb). The Obligations (42va-48ra) precede the Insolubles (48ra-50va).

Remarkable geographical denomination: Vitrabio (2vb).

Further contents: Anonymous (in fact William Heytesbury), *Tractatus qui vocatur* “Iusta istum testum” (51ra-55va). – An anonymous fragment of Peter of Spain, *Tractatus*, Tr. I, § 1-24 (55va-56rb). – A logical note of 12 lines, which presumably belongs to Heytesbury, inc. “Alia conclusio est ista: Tu scis qualitercumque ista propositio significet ‘Hoc (! Homo?) est

asinus', ergo qualitercumque significet est scitum a te", expl. "Probatur, quia si qualitercumque ipsa significat est scitum a te" (56va, breaks off).

Digital reproduction available on the internet at: [www.internetculturale.it](http://www.internetculturale.it)

**02. Barcelona**, Archivo de la Corona de Aragón, Códices de Santa María de Ripoll, ms. 162, chart., 135 foll., 210 x 145 mm, saec. XIV, fol. 1r-135v.

Inc.: Intentionis praesentis est primo pertractare de terminis tam primae quam secundae intentionis.

Expl.: consequentia iterum est bona, a te scita esse bona et maior est a te concessa et minor tibi dubia, igitur conclusio non est a te neganda.

Notes: Familia Cum (88v-100r). – The copy breaks off in the treatise on Obligations (ch. VI.6, "De impositione", ed. Berger, p. 1238.13-15) after two thirds of the last page.

Remarkable geographical denomination: Smernia (?) (10r). – On fol. 82v, at the end of ch. IV.10 (ed. Berger, p. 768.22), it reads: "Scripta erant haec in 6<sup>ta</sup> figura, quando periferne (!? pari-?) diverse (!) pugnaverunt".

Digital reproduction available on the internet at: <http://pares.mcu.es/>

**03. Bergamo**, Biblioteca Civica Angelo Mai, Manoscritti, MA 541 (olim Γ VI 29), chart., 80 + 1 (membr.) foll., 297 x 226 mm, saec. XIV (a. 1370), fol. 1ra-63va.

Superscr.: Incipit prologus logicae magistri Alberti de Sansonia (1r, at the top).

Inc.: Intentionis praesentis est primo tractare de terminis tam primae quam secundae intentionis.

Expl.: diligens scholaris potest videre et diligenter advertere quid sit dicendum ad istas, quia difficiles etc.

Col.: Heu male finivi, quia non bene scribere scivi. / Nomen scriptoris si vis cognoscere <et> quaeris / Io tibi sit primo, han medio, nes sit in ymo. / Explicit logica nova reverendi magistri Alberti Parisius collecta, scripta sub anno domini M<sup>mo</sup> ccc<sup>mo</sup> lxx<sup>o</sup> finita et perfecte et integraliter completa. – Est mey Danielis de Tarvisio (?) Paduae in decretalibus studentis, si quis etc.

Note: Familia Cum (42va-47vb).

Further contents: “Vita per alfon consistit, ipso deficiente ipsa deficit ...” (63vb-64rb). – Subsequently, there are among several blank pages three texts, all written in the 15<sup>th</sup> cent.: *Tractatus de sensu composito et diviso* (superscr.), inc. “Quia ignorantibus sensum compositum et sensum divisum veritates et responsiones plurium propositionum latent”, expl. “nullum necessarium est a te dubitandum nec aliquod impossibile ne-” (breaks off, 67ra-vb).<sup>1</sup> – A medical text on heat, dated 1420, inc. “Dubia michi proposita sub hys titulis resumuntur”, expl. “caliditas in eo reditur magis mitis et minus acuta, postquam non fundatur ita dense” (70r-v). – Two questions apparently on the *Analytica Posteriora*, “Prima quaestio: Utrum ad perfecte cognoscendum aliquam rem oporteat omnes causas illius rei cognoscere” (superscr.), “2<sup>a</sup> quaestio: Utrum notitia primorum principiorum sit nobis innata vel per doctrinam acquisita” (superscr.), expl. “hoc probatur autoritate Aristotelis 2<sup>o</sup> huius, ubi dicit ‘ex sensu fit memoria’” (78r-81r). Similar questions are asked by Albert in his

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<sup>1</sup> This work seems to be extant in further manuscripts, see H. Berger, “Bericht über die Autopsie von vier spätmittelalterlichen Wiener Handschriften“, in *Bulletin de philosophie médiévale* 53 (2011), pp. 333-347, at p. 340, no. 13. To the mss. mentioned there, we may add now: Kremsmünster, CC 89, and BAV, Vat. lat. 4269. – There are also several manuscripts with a treatise on suppositions, beginning “Quia ignorantibus suppositiones terminorum veritates propositionum latent”.

commentary on the *Posteriora* as well, but presumably they are quite common.

**04. Berkeley**, University of California, The Bancroft Library, BANC MS UCB 101, chart., 70 foll., 280 x 210 mm, saec. XIV (ca. 1380, Padova), fol. 1ra-69ra.

Superscr.: Incipit logica Magistri Albert de Saxonia (1r, at the top left).

Inc.: Intentionis praesentis est primo tractare tam de terminis primae quam secundae impositionis.

Expl.: potest diligens [del.: suis] scholaris videre quid sit dicendum circa alias species obligationis, sc. circa dubitationem et circa sit verum etc.

Col.: Explicit nova logica magistri Alberti completa Paduae in [del.: sancti Mya Mychaelis] die sancti Michaelis arch.

Note: Familia Cum (45vb-51rb).

Further contents: A column on latitudes with figures in the margin (69va). Other notes and inscriptions (69rb-70vb) are deleted or otherwise illegible.

**05. Bologna**, Biblioteca comunale dell'Archiginnasio, ms. A. 887, membr., 92 foll., 221 x 149 mm, saec. XIV, fol. 1ra-91rb.

Inc.: Intentionis praesentis est primo tractare de terminis tam primae quam secundae intentionis.

Expl.: potest diligens scholaris videre quid sit dicendum circa alias duas species obligationis, sc. circa dubitationem et circa sit verum.

Col.: Et sic est finis obligationum. – Explicit logica magistri Alberti de Saxonia (!). Amen. – Explicit logica magistri Alberti de Saxonia. Amen. Qui scripsit carmen (breaks off).



Notes: Familia Cum (55rb-63va). – Fol. 92 is upside down and has on the verso page the inscriptions, “Iste liber est magistri Stephani de Favencza artium et medicinae doctoris et in astrologiis famosissimi. – Ego Bartholmaeus de Grandis (?) de Scicilia (!) # saluto”.

**06. Cremona**, Biblioteca Statale, ms. Gov. 8, chart., 62 foll., 295 x 218 mm, saec. XIV (a. 1394), fol. 1ra-62rb.

Superscr.: Asit (!) principio beatissima virgo Maria, amen. Anno domini M<sup>o</sup> ccc<sup>o</sup> lxxxx iiii<sup>o</sup> die 6<sup>ta</sup> intrante Iunio incepta est ista logica a fratre Laurentio de Urbe ordinis sancti Augustini (1r, at the top).

Inc.: Intentionis praesentis est primo tractare de terminis tam primae quam secundae impositionis.

Expl.: potest diligens scolaris videre quid sit dicendum circa alias duas species obligationis, sc. circa sit [a.c.: scit] verum et circa dubitationem.

Col. : Et sic explicit, deo gratias, amen, (i.m.: anno domini 1395). – Ista logica magistri Alberti de Saxonia est mea fratris Iacobi de Cremona quam emi a fratre Credenerio de Teramo ducatis duobus ponderis boni in conventu Paduae dum ambo ibi essemus studentes sub anno domini M<sup>o</sup> ccc<sup>o</sup> lxxxvij in die nativitatis virginis Mariae gloriosae.

Note: Familia Cum (37ra-42vb).

Remarkable geographical denomination: Erfordiae (4rb).

Lit.: In addition to the catalogue descriptions of 1939 and 1985, there is now a new one: M. D’Agostino, *I manoscritti datati della provincia di Cremona*, Firenze 2015, pp. 41-42, no. 23.

**07. Erfurt**, Universitätsbibliothek, Dep. Erf., Cod. Ampl. Q. 242, chart., 87 foll., 192 x 142 mm, saec. XIV (not after 1376, Cologne?), fol. 1r-87r.

Inc.: Intentionis praesentis est primo tractare tam de terminis primae quam secundae intentionis.

Expl.: nihilominus quaelibet pars casus est possibilis, quamvis tamen alteri non sit compossibilis etc.

Col.: Et sic est finis istius operis Alberti Magni (! corr. s.l.: de Saxonia) clerici supra fundamentalem logicam. Laudetur ipse simul cum opere. Laus deo etc. Amen.

Notes: Familia Sine. – The Obligations (68r-80v) precede the Insolubles (80v-87r), the copy seems to have stopped at first with the end of tr. V on fol. 67r, the lower half of fol. 67 being cut off with some notes left on fol. 67v, one dated 1376, and one saying “Iste liber est Johannis de Weze ordinis beatae dei genetricis” (cf. also fol. 5r). Another owner note is on fol. 87v, “Iste liber est fratris Hermanni de Bercha ordinis fratrum beatae dei genetricis Mariae de monte Carmeli” (the name is given according to Schum, it is illegible in my reproduction). – Fol. 81 is misbound, the correct order is, fol. 80, 82, 83, 81, 84; so no leaf is missing, as I previously thought.<sup>1</sup> – This copy includes two alien texts, viz. “Suppositiones Ockam” (24r-25r) and “Quaeritur de sophismatibus” (33v).<sup>2</sup>

Remarkable geographical denominations: Coloniae (6v, 14r), in Roma seu Saxonia (14r).

**08. Erfurt**, Universitätsbibliothek, Dep. Erf., Cod. Ampl. Q. 245, chart., 335 foll., 218 x 155 mm, saec. XV in., fol. 235r-239v (new foliation which differs from the old one by +2).

<sup>1</sup> Cf. Albert von Sachsen, *Logik*, p. LXXXVIII.

<sup>2</sup> Both are edited in H. Berger, “Bibliotheca Amploniana Erfordensis. Zu einigen Verfassern, Schriften, Schreibern und Vorbesitzern von und in amplonianischen Handschriften”, in *Jahrbuch für mitteldeutsche Kirchen- und Ordensgeschichte* 11 (2015), pp. 311-333, at pp. 327-333.

Inc.: Ampliatio est acceptio termini pro aliquo vel aliquibus pro quo vel de (!) quibus accipi denotatur in propositione in qua ponitur ultra hoc quod actualiter significat.

Expl.: albus est niger, quod est senex erit puer, quod est antichristus potest esse (!), in quibus et consimilibus ampliatio impeditur. – Et sic est finis etc.

Notes: An excerpt of *De ampliacionibus* (= II.11 ed. Berger).<sup>1</sup> Immediately following is a commentary, beginning “Circa materiam ampliacionum dubitatur primo, utrum scientia ampliacionum deserviat nobis ad aliquam (!) finem”, which runs through fol. 241v and continues in the margins from fol. 242r onwards.

**09. Erfurt**, Universitätsbibliothek, Dep. Erf., Cod. Ampl. Q. 245, chart., 335 foll., 218 x 155 mm, saec. XV in., fol. 242r-243v (new foliation which differs from the old one by +2).

Inc.: Ampliatio est acceptio termini pro aliquo vel aliquibus (!) accipi denotatur in propositione in qua ponitur ultra hoc quod actualiter significat.

Expl.: non ponitur terminus ampliativus subiectum istius propositionis ampliatur pro eo quod est (!), ut homo est animal. – Et sic est finis.

Notes: Yet another excerpt of *De ampliacionibus* (= II.11 ed. Berger).<sup>2</sup> After some blank lines, a treatise on appellation begins at fol. 243v which is not Albert’s, but perhaps Marsilius of Inghen’s, inc. “Appellatio dupliciter diffinitur, uno modo appellatio est significatio formalis significati tamquam suo determinabili pro aliqua differentia temporis

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<sup>1</sup> Regarding the Ampliations and Appellations (= II.11-12 ed. Berger), Albert seems to be dependent on Richard Billingham, even the incipits of these chapters are similar to Billingham’s, cf. L. M. de Rijk, “Richard Billingham’s Works on Logic”, in *Vivarium* 14 (1976), pp. 121-138, at pp. 128-9, nos. 4 and 5.

<sup>2</sup> See preceding note.

adiacentis” (end of page), a commentary starts on the following page, fol. 244r, “Dubitatur utrum appellatio sit logico utilis”, at the end of this very page it reads, “Sequitur littera ‘Appellatio dupliciter diffinitur’. – Iste liber qui intitulatur ‘Liber appellationum’ principali sui divisione dividitur in duas partes”.

**10. Firenze**, Biblioteca Medicea Laurenziana, Plut. 12, sin. 6, membr., 69 foll., 250 x 180 mm, saec. XIV, fol. 1ra-69rb.

Superscr.: Logica Alberti.

Inc.: Intentionis praesentis est primo tractare tam de terminis (s.l.: primae quam) secundae intentionis.

Expl.: potest diligens scholaris videre quid sit dictum (!) <circa> alias duas species obligationis, sc. dubitationem et circa verum (!).

Col.: Explicit logica Alberti ad usum fratris Petri de Castro Sancti Johannis ordinis Minorum.

Notes: Familia Cum (49rb-54ra). – On fol. IVr in front of the codex there is an owner notice: “Iste liber est conventus Sanctae Crucis de Florentia ordinis minorum. Logica Alberti. N° 528”.

Remarkable geographical denomination: Perangius (!? Par-?) (15ra).

Digital reproduction available on the internet at: [mss.bmlonline.it](http://mss.bmlonline.it).

**11. Firenze**, Biblioteca Nazionale Centrale, Conv. soppr. A. VI. 1258, membr., 72 foll., 262 x 185 mm, saec. XIV (a. 1374?, Florence), fol. 1ra-65ra and 67ra-72va.

Inc.: Intentionis praesentis est primo tractare tam de terminis primae quam secundae intentionis.

Expl.: potest diligens scholaris videre quid sit dicendum circa alias duas species obligationis, sc. dubitationem et sit verum etc. (65ra).

Col.: Explicit logica magistri Alberti dicti de Richmerstorp de Saxonia per manus fratris Alberti de Brunna provinciae Bawariae (the last part of this line and the first part of the following line are deleted) in die gloriosissimorum martyrum Vincentij et Anastasij Florentiae dum essem studens ad Sanctum Spiritum ordinis heremitarum sancti Augustini (65ra).

Notes: Familia Sine with appendix (67ra-72va), which is followed by an Arbor Porphyriana (72vb). – The scribe Albertus de Brunna OESA (i.e., Brünn/Brno) later (1384) studied in Bologna.<sup>1</sup>

**12. Firenze**, Biblioteca Nazionale Centrale, Conv. soppr. B. III. 21, membr., 64 foll., 240 x 177 mm, saec. XIV, fol. 1ra-64rb.

Inc.: Intentionis praesentis est primo tractare de terminis tam primae quam secundae intentionis.

Expl.: potest diligens scholaris videre quid sit dicendum circa alias duas species obligationis, sc. circa dubitationem et circa sit verum. Et sub compendio haec dicta sufficient.

Col.: Explicit logica magistri Alberti de Saxonia. Laus sit tibi Christe, quoniam liber explicit iste. Frater Antonius de Campagnatico hoc opus scripsit.

Notes: Familia Cum (42va-47vb). – The second part of tr. IV, *De syllogismis*, is counted as tr. V, the third part, *De locis*, as tr. VI and so on, so that *De obligationibus* at the end becomes tr. IX. – On the page immediately preceding fol. 1r there is an owner notice: “Liber conventus

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<sup>1</sup> M.-L. Favreau-Lilie, „Devotio moderna in Italien?“, in: M. Derwich and M. Staub (eds.), *Die »Neue Frömmigkeit« in Europa im Spätmittelalter*, Göttingen 2004 (= Veröffentlichungen des Max-Planck-Instituts für Geschichte 205), pp. 301-330, at p. 310, n. 41.

Sanctae Crucis de Florentia ordinis minorum. Logica magistri Alberti de Saxonia. N° 527"; cf. above no. 10! – At the very end of the codex there seems to be a list of books, but it is almost illegible in my reproduction.

**13. Leipzig**, Universitätsbibliothek, Ms 1367, chart., 56 foll., 305 x 220 mm, saec. XIV (a. 1379 et 1381, Prague and Halberstadt), fol. 16rb-56va.

Superscr.: Logica Alberti de Richmestorffs (? -torffo?) Mer(seburgen)sis (!) dyocesis. Istum librum dedit doctor Leonhardus Meseberg pro liberaria collegii principis 1493 (1r).

Inc.: Intentionis praesentis est primo tractare de terminis tam primae quam secundae intentionis etc.

Expl.: potest diligens scolaris videre quid sit dicendum circa alias duas species obligationum, dubitationem circa (!) et est verum. Et sic satis est. – Explicit logica magistri Alberti de Ricmestor(p) finita in carnisprivio in Halverstad sub prioratu Hermanni de Duderstad. Amen.

Col.: Explicit logica magistri Alberti de Ricmerstorp finita anno domini millesimo trecentesimo octuagesimo primo in die beati Mathiae apostoli.

Notes: Familia Cum (41va-45ra). – Preceding on fol. 1ra-va are four small anonymous texts on logic,<sup>1</sup> and on fol. 1va-16ra Albert's 25 *Quaestiones circa Logicam*, inc. "Circa tractatum novae logicae editum a magistro Alberto de Ricmestorp quaeritur", col. "Expliciunt quaestiones logicae magistri Alberti de Ricmestorp scriptae per manus fratris Johannis de Gronowe ordinis praedicatorum finitae sub anno domini 1379° sequenti die beati Alexij confessoris". The same year, 1379, occurs on fol. 56vb

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<sup>1</sup> For details see ed. Berger, p. LXXXIX. The definition of logic „secundum Albertum” is in Albertus Magnus, *Super Porphyrium. De universalibus*, tr. I, cap. 3, cf. Albertus Magnus, *Über Logik und Universalienlehre*, Lat.-Dt., ed. M. Santos Noya and U. Petersen, Hamburg 2012 (= Philosophische Bibliothek 635), pp. XX and 24.

above a table of the 25 questions, below which it reads, “Scriptum Pragae apud sanctum Clementem”. This seems to mean that the very last column 56vb was written at the same time as the questions on fol. 1va-16ra in the Dominican monastery of St. Clement in Prague, whereas the *Logica* in between was completed in 1381 at Halberstadt, again in the Dominican monastery. This is corroborated by the fact that the *Logica* shows towards the end massive omissions, apparently because the frame fixed in advance did not suffice. The Dominican pedigree of this codex could explain the surprising fact that there is no mention at all that the author is the current bishop of Halberstadt (1366-1390), a fact that already perplexed Aleksander Birkenmajer in 1922.<sup>1</sup> – On the donator Leonard Meseberg (d. 1512) see Beate Kusche.<sup>2</sup>

**14. León**, Archivo y Biblioteca de la S. I. Catedral, Cod. 29, membr. et chart., 123 foll., 235 x 162 mm, saec. XV, fol. 1r-123v.

Inc.: Intentionis praesentis est primo tractare de terminis tam primae quam secundae intentionis.

Expl.: verbi gratia, si ponatur alicui ista “‘Homo est asinus’ et ‘Deus est’ convertuntur” et ipse eam admittit, deinde proponatur sibi ista “Haec est vera ‘Deus est’” (breaks off, the passage is in VI.5, p. 1198.17-20 ed. Berger).

Notes: Familia Cum (87r-98r, set apart from the treatise on syllogisms which ends on fol. 86r-v). – The order of the last parts is unique here, viz. *Insolubilia* (98r-107r), *Fallaciae* (107r-121v), *Obligationes* (121v-123v).

<sup>1</sup> A. Birkenmajer, Review of G. Heidingsfelder, *Albert von Sachsen*, in *Philosophisches Jahrbuch* 35 (1922), pp. 84-88, at p. 86, note 1. Repr. in his *Etudes d’histoire des sciences et de la philosophie du Moyen Age*, Wrocław etc. 1970 (= *Studia Copernicana* 1), pp. 603-607.

<sup>2</sup> B. Kusche, „*Ego collegiatus*“ – *Die Magisterkollegien an der Universität Leipzig von 1409 bis zur Einführung der Reformation 1539*, Leipzig 2009 (= *Beiträge zur Leipziger Universitäts- und Wissenschaftsgeschichte* A.6), vol. 2, pp. 707-709, no. 137.

– Some internal ascriptions are found, “magistri Alberti” (20v), “secundum Albertum” (29r), “magistri Alberti de Xaxonja” (45v, end of tr. II).<sup>1</sup> Two lines on fol. 86v are unfortunately deleted, they may have presented information on the provenance of the codex. At the end of the *Insolubilia*, fol. 107r, there is a marginal note saying “Aliud insolubile ‘Posito quod Sortes sit talis’ etc. Deficit hic”; on this insoluble see also ed. Berger, pp. LXXXII-LXXXIII.

Remarkable geographical denomination: in Valle Oleti (i.e., Valladolid, 24r).

**15. León**, Archivo y Biblioteca de la Real Colegiata de San Isidoro, Cod. 33, chart., 79 foll., 270 x 210 mm, saec. XIV (a. 1388), fol. 2r-79r.

Superscr.: Incipit liber Alberti (according to Pérez Llamazares).

Inc.: Intentionis praesentis est primo tractare de terminis (according to de Rijk & Bos).

Note: No reproduction possible, no inspection possible, no further information available, see the very first paragraph above and the references in the second and third footnotes.

**16. Metz**, Bibliothèques-Médiathèques, MS. 1252, membr., 134 + 6 foll., 185 x 125 mm, saec. XIV, fol. 1ra-134rb and 134v.

Inc.: Intentionis praesentis est primo tractare tam de terminis primae intentionis quam secundae intentionis.

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<sup>1</sup> On „Xaxonia“ see also S. Ebbesen, “Is Logic Theoretical or Practical Knowledge?”, in J. Biard (ed.), *Itinéraires d’Albert de Saxe. Paris-Vienne au XIV<sup>e</sup> siècle*, Paris 1991 (= *Études de philosophie médiévale* 69), pp. 267-283, at p. 267.



Expl.: potest diligens scolaris considerare quid sit dicendum circa alias duas species obligationis, sc. circa dubitationem et circa verum.

Col.: Et sic explicit clarissima logica Albertina. / Benedicta sit sancta trinitas una et trina. Amen.

Notes: Familia Cum (82va-94rb). – On fol. 135va-136ra there is a supplement to III.7 (fol. 51vb) and on fol. 136va one to IV.20 (fol. 85ra).

Remarkable geographical denominations: apud Gallicos vel Graecos et apud Latinos (1va), Perusii (20va).

**17. Milano**, Veneranda Biblioteca Ambrosiana, Cod. B 36 sup., chart., 141 foll., 220 x 150 mm, saec. XV in. (a. 1408), fol. 1ra-139ra.

Inc.: Intentionis praesentis est primo tractare de terminis tam primae intentionis quam secundae impositionis (!).

Expl.: et deducitur eodem modo de eis suo modo, sicut dictum est in praecedente. Et ista de obligationibus tibi dicta sufficiant etc. Deo gratias, amen.

Col.: Explicit logica magistri Alberti de Saxonia, qui fuit regens Parisius. – Explicit liber iste, benedictus sit deus mihi.

Notes: Familia Cum (90va-102rb). The Insolubles (118va-131rb) and the Obligations (131va-139ra) are completely different from the usual versions! – In the middle of fol. 139r, in vertical line, it reads “Iste liber est ad husum (!) fratris Petri Gonssalvi”, on fol. 140v there is a vertical inscription “Iste liber est fratris Galli de Ungaria” and the date 1415 (?), and on fol. 141v it reads “Ffinito (!) libro sit laus et gloria Christo etc. Anno domini M<sup>o</sup> cccc<sup>o</sup> viii<sup>o</sup> 5<sup>a</sup> mense Septembris die sabbati etc.”.

Remarkable geographical denominations: Lemonicentis (? Lemovicentis?), Lemonitis (? Lemovitis?) (10ra). Presumably it is Lemovicentis = Limoges, cf. Rot. Paris. I, 506 & 543; II, 639 & 682; III,

1074 & 1138; but perhaps also the Collège Lemoine in Paris where Buridan studied could be meant!

**18. Milano**, Veneranda Biblioteca Ambrosiana, Cod. O 56 sup., membr., 251 foll., 210 x 130 mm, saec. XIII et XIV, fol. 1r-164v.

Inc.: Intentionis praesentis est primo pertractare de terminis tam primae quam secundae intentionis.

Expl.: quamvis cum altera non compossibilis.

Col.: Et sic est finis huius tractatus. – Per me fratrem Humbertum Mantillerij.

Notes: Familia Cum (101r-117r). The Obligations (136r-155r) precede the Insolubles (155r-164v).

Remarkable geographical denomination: apud Gallicos et Scotos (1v).

Further content: Allegedly, Boethius on *Peri hermeneias*, fol. 167ra-251rb and 251v, but this ms. is not listed in *Codices Boethiani*, vol. III.

**19. München**, Bayerische Staatsbibliothek, Clm 26838, chart., 215 foll., 210 x 145 mm, saec. XV in., fol. 188r-190v and 187v and 215r-v (in this order!).

Inc.: Obligatio prout hic sumitur est oratio composita ex signis obligationis et obligato.

Expl.: propter hanc concessionem huius “Deus est” nec debet negari nec debet ad eam responderi nisi (del.: excu-?) executive (!).

Note: An excerpt of *De obligationibus* (= VI/2, ed. Berger, p. 1178.9, to p. 1318.17). Already Adolf Dyroff had noticed this manuscript in 1913,<sup>1</sup> but his reference was neglected by the subsequent researchers, including myself. For further works of Albert in this codex (excerpts of his questions on the *Physics* and *De caelo* and his *Tractatus proportionum*) see Dyroff and especially Sarnowsky.<sup>2</sup>

**20. Napoli**, Biblioteca Nazionale “Vittorio Emanuele III”, Ms. VIII. E. 9, chart., 56 foll., 290 x 220 mm, saec. XIV (a. 1376), fol. 13ra-56vb and 2ra-11ra.

Superscr.: Incipit logica Albertj Episcopy de Saxonia, Rubrica (13ra).

Inc.: Intentionis praesentis est primo pertractare de terminis tam primae quam secundae intentionis (13ra).

Expl.: potest diligens scolaris videre quid sit dicendum circa alias duas species obligationis, sc. duabus (!?) contra (!?) sit verum etc. Et haec sufficiat (!), deo gratias, amen (11ra).

Col.: Explicit loyca Albertj de Saxonia scripta per me Iohannem Nicolay de Ioha Perusij scripta anno domini 1000. 300. 76, quo anno Perusium pepulit ecclesiam, de mense Ianuarij scripta et completa (11ra).

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<sup>1</sup> A. Dyroff, “Über Albertus von Sachsen“, in *Studien zur Geschichte der Philosophie. Festgabe zum 60. Geburtstag Clemens Baeumker gewidmet von seinen Schülern und Freunden*, Münster i. W. 1913 (= Beiträge zur Geschichte der Philosophie des Mittelalters, Supplementband), pp. 319-346, at p. 332. On Adolf Dyroff (1866-1943) see his own presentation in R. Schmidt (ed.), *Die Philosophie der Gegenwart in Selbstdarstellungen*, vol. 5, Leipzig 1924, pp. 129-163, with a portrait between pp. 128 and 129.

<sup>2</sup> Sarnowsky, *Die aristotelisch-scholastische Theorie*, pp. 440, 443, 445, nos. 100, 143, 178. Cf. M. Markowski, *Buridanica quae in codicibus manu scriptis bibliothecarum Monacensium asservantur*, Wrocław etc. 1981, pp. 63-64, 68-69, 149; Muñoz García, „Albert of Saxony, Bibliography“, p. 175.

Previous possessor: *Ista loyca est magistri N(icolai) Petri de Piezalo* (11ra, cf. fol. 13r, in the top right-hand corner).

Notes: *Familia Cum* (45rb-49vb). The copy begins with Tr. VI (Insolubles and Obligations, fol. 2ra-11ra), then follows an anonymous other treatise on Obligations on fol. 11va-12vb, in fact an incomplete copy of William Buser's work (ed. Pozzi, p. 66.15 to p. 148.387), Tr. I-V is on fol. 13ra-56vb.

Remarkable geographical denominations: *apud Gallicos, Al'lommardos (?) et Alamanos* (13rb); *Florentiae* (17rb, 22rb).

**21. New York**, Columbia University, Rare Book and Manuscript Library, Plimpton MS 143, membr., 84 foll., 220 x 160 mm, saec. XIV, fol. 1ra-82ra.

Inc.: *Intentionis praesentis est primo tractare de terminis tam primae quam secundae intentionis.*

Expl.: *potest diligens scholaris considerare quid sit dicendum circa alias duas species obligationis, sc. circa verum et dubium.*

Col: *Et sic est finis logicae venerabilis Alberti. Manet, dico tibi tu non remanebis ibi, solve quod debes et cito.*

Notes: *Familia Cum* (47va-54vb). Fol. 60 and 61 are missing. In the middle of fol. 82r there is an owner note, "*Iste liber est fratris Bartholomaei de Insula Jordanis ordinis heremitarum sancti Augustini. Amanebus anglica*".

Remarkable geographical denominations: *Huxariae* (i.e., Höxter), *Tolosae* (i.e., Toulouse) (5vb, in connection with the proper names *Johannes* and *Raymundus*); *in Huxaria, in Tolosa, in Braculis* (i.e., Brakel) (13ra).

Further content: On fol. 83ra-b (and perhaps 83va-b as well, but this page is almost completely pale) there is a sermon on Mt 5, 1-2, "*(V)idens a. t. a. in m. Et cum sedisset acce. ad e. di. e. et etc., Mt 5*", hardly legible.

**22. Osimo**, Biblioteca del Nobile Collegio Campana, Cod. 30, membr., 70 foll., saec. XIV, fol. 1r-70v.

Inc.: Intentionis praesentis est primo tractare de terminis tam primae quam secundae intentionis.

Expl.: quin in eis consimili consequentia formata valeat.

Col.: Et sic de locis dialecticis ad praesens dicta sufficiant. Deo gratias semper. Fiat, fiat. – Iste liber est fratris Nicolai Gleywicz de Polonia de conventu Ratiboriensi ordinis praedicatorum. Quem ipse emit in Padua, dum esset studens ibidem.

Notes: Familia Sine with appendix (63r-70v). Before that, the Obligations (49r-57v) precede the Insolubles (57v-62v). – If “Gleywicz” is a toponym, it means Gliwice (PL), and “Ratiboria” means Racibórz (PL); one Nicolaus Gleywicz determined in 1401 at the Faculty of Arts of the University of Prague, one Nicolaus de Gliwicz in 1385. The latter seems to have been an outstanding man (d. 1416 in Wratislavia, i.e. Breslau/Wrocław).<sup>1</sup>

**23. Oxford**, Bodleian Library, MS. Lat. misc. e. 20, membr., 106 foll., 225 x 165 mm, saec. XV, fol. 4ra-105rb.

Inc.: Intentionis praesentis est primo tractare de terminis tam primae quam secundae intentionis.

Expl.: potest diligens scholaris videre quid sit <dicendum> circa alias duas positiones (!) obligationis, sc. dubitatio et certum (!) sit verum. Amen.

Col.: Explicit logica reverendi domini, domini Alberti de Saxonia, magistri sollempnis in artibus.

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<sup>1</sup> Cf. J. Tříška, *Životopisný slovník předhusitské pražské univerzity 1348-1409*, Praha 1981, pp. 392-393.

Notes: Familia Cum (71vb-79vb). In fact, there are only 104 and not 106 leaves, because nos. 35 and 38 are skipped in counting.

Remarkable geographical denomination: in Ybernia (11va).

**24. Paris**, Bibliothèque nationale de France, Fonds latin 6669, membr., 89 + 2 foll., 237 x 155 mm, saec. XV in. (ca. 1406/09), fol. 35vb-39vb.

Inc.: fuisset in primo loco et verbum (!) reposita (!), ipsa tunc fuisset impertinens et neganda.

Expl.: potest diligens clarum (!) videre circa alias duas species obligationis, sc. dubitationem <et sit verum>. Et sic est finis istius tractatus.

Col.: Expliciunt obligationes ordinatae ab optimo philosopho [nostro!] <magistro> Alberto de Saxonia.

Notes: A fragment of *De obligationibus* (VI.7-12 ed. Berger, pp. 1258.8-1324.10) in the midst of a copy of the *Sophismata*, fol. 1ra-89rb, immediately following (in the same line!) the end of the sophism “Non aliquid est et tu es asinus” (no. II.7 in the print Paris 1502, repr. 1975) and followed by “Non Sor currit vel non currit” (no. II.8). Cf. also below, ms. Tarragona (no. 37).<sup>1</sup> – So there must have been an exemplar containing the *Sophismata* and the *Logica* with a misbound quire; perhaps it did not contain the entire *Logica*, but only the *Obligationes* (cf. the colophon!) or also the *Insolubilia* together with the *Obligationes*, as some early prints of the *Sophismata* (Paris 1490, 1495, 1496, 1502) have it. Two copies from this exemplar are still extant, this one and no. 37.

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<sup>1</sup> Both fragments, Paris (24) and Tarragona (37), have been identified by Mischa von Perger in the course of critically editing Albert's *Sophismata*.

**25. Paris**, Bibliothèque nationale de France, Fonds latin 6670, membr. et chart., 249 foll., 215 x 145 mm, saec. XV (a. 1417), fol. 1r-247r.

Inc.: Intentionis praesentis est primo determinare tam de terminis primae intentionis vel impositionis quam de terminis secundae intentionis vel impositionis.

Expl.: potest diligens scholaris videre quid sit dicendum circa alias duas species obligationis, sc. dubitationem et circa sit verum etc.

Col.: Et sich (!) est finis capituli obligationum. Et sic est finis totius libri. Sit nomen domini benedictum, amen. Deo gratias. – Manus scriptoris careat gravitate doloris / Christus laudetur nam huius libri ffinis (!) habetur / Qui scripsit scribat et semper cum domino vivat / Scriptori pro pen(n)a detur Gloria sempiterna / Anno domini Millessimo (!) quadringentesimo (!) septimo decimo / Secunda octobris die me(n)sis et anni / Scriptus et perffectus (!) fuit liber iste Albertus / Vigilia sancti Ffrancisci (!) fferentis (!) stigmata Christi.

Notes: Familia Cum (156v-179r). – The codex belonged to the library of the Aragonese Kings of Naples.

Further content: At the end of the codex, fol. 247v-248v, there is an anonymous text on expository syllogisms, inc. “Tractato de syllogismis (!) cuius medium est terminus communis, nunc restat dicere de syllogismo cuius medium est terminus singularis qui vocatur spositorius (!)”, expl. “et propter ultimum secundae partis. Et haec de syllogismis spositoriis (!) dicta sufficiant (!). – Expliciunt syllogismi spoitori (!), deo gratias”. See also the introduction above, at the end of the section on the first salient feature.

Remarkable geographical denominations: apud Gallicos et Valentinos (2r-v), Caesaragustae, Valentis (12v).

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**26. Paris**, Bibliothèque nationale de France, Fonds latin 14715, membr., 99 foll., 266 x 202 mm, saec. XIV, fol. 1ra-59vb.

Inc.: Intentionis praesentis primo est pertractare de terminis primae et secundae intentionis.

Expl.: potest quilibet scolarius videre quid sit dicendum circa alias duas species obligationis, sc. dubitationem et sit verum.

Col.: Et sit finis tractatus Magistri Alberti de Saxonia.

Notes: Familia Sine, but on fol. 44va (end of tr. IV, beginning of tr. V) there is a marginal note, “Tractatus de locis deficit hic, sed require eum in fine libri”, see no. 27. – Presumably one of the oldest extant copies, if not the very oldest one.<sup>1</sup>

Further contents: Fol. 59vb-60va (prologue) and 60vb-78rb an anonymous commentary on a treatise on consequences which is ascribed in the prologue to “quidam Anglicus nomine Sutton” (60va, where also Ockham and Burley are mentioned), with a valuable colophon, “Explicit expositio libri de consequentiis correcta per magistrum Albertum de Saxonia pariter atque lecta” (78rb), according to which Albert has corrected and lectured this text.<sup>2</sup> – Fol. 79ra-82rb Richard Billingham’s *Tractatus de sensu composito et diviso*. – Fol. 82va-86rb William of Ockham’s *Tractatus de praedestinatione*. – Fol. 86va-90vb John (recte Roger) Swyneshed’s *Obligationes*. – Fol. 91ra-99ra: see the next number, 27. – This corpus of

<sup>1</sup> Cf. Berger in Albert von Sachsen, *Logik*, pp. LXXXI-LXXXIII.

<sup>2</sup> See N. J. Green-Pedersen, “Early British Treatises on Consequences”, in P. O. Lewry (ed.), *The Rise of British Logic*, Toronto 1985 (= Papers in Mediaeval Studies 7), pp. 285-307, at p. 297, no. 5, on the treatise, and pp. 299-300, letter (i), on the commentary, which is, however, contrary to Green-Pedersen and others not ascribed to Albert of Saxony at all. Cf. H. Berger, “Personen, Lehrveranstaltungen und Handschriften aus der Frühzeit der Universität Wien“, in K. Mühlberger and M. Niederkorn-Bruck (eds.), *Die Universität Wien im Konzert europäischer Bildungszentren*, Wien and München 2010 (= Veröffentlichungen des Instituts für Österreichische Geschichtsforschung 56), pp. 27-36, at p. 33.



British logical texts is remarkable, as Albert is known as a Parisian Professor with a particular reception of British philosophy.

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**27. Paris**, Bibliothèque nationale de France, Fonds latin 14715, membr., 99 foll., 266 x 202 mm, saec. XIV (a. 1374), fol. 91ra-99ra.

Inc.: Tractaturus de locis dialecticis primo ponam quasdam divisiones et descriptiones generales.

Expl.: quin in eis consimili forma arguendi retenta valent semper consequentiae. Et sit finis locorum dialecticorum.

Col.: Expliciunt loci dialectici scripti per Iohannem de Cergiaco clericum Suessionensis dyocesis quos compilavit Albertus et finiti sunt prima die Marcii anno 1374<sup>o</sup>. Deo gratias.

Note: A separate copy of the partial treatise on the *Loci dialectici*, dated 1374, which is absent in the earlier copy of the *Logica*, no. 26, and to which there is a later reference on fol. 44va.

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**28. Paris**, Bibliothèque nationale de France, Fonds latin 18430, membr., 82 foll., saec. XIV, fol. 3ra-80va.

Inc.: Intentionis praesentis est primo tractare tam de terminis primae quam secundae intentionis.

Expl.: nihilominus quaelibet pars casus est possibilis, licet altera alteri sit impossibilis.

Col.: Explicit logica reverendi doctoris Alberti de Saxonia. – Ista logica est fratris Thomae de Corinaldo quam emit tribus ducatis. A me Petro et Matheo de Faventia.

Notes: Familia Cum (50rb-56va). The Obligations (65va-75va) precede the Insolubles (75va-80va). – After the colophon proper, there are further entries of previous possessors (80va, with a dating to 1407, 80vb, 81r) which are, however, hardly legible.

Remarkable geographical denomination: Perusium (15ra).

Further contents: A computistic table and text (1v). Presumably, a fragment of Arist. Lat., *Physica, De motu* (2r-v and 82r-v).

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**29. Perugia**, Biblioteca Comunale Augusta, Ms. A 28, chart., 128 + 4 foll., 290 x 220 mm, saec. XV, fol. 87ra-128rb.

Superscr.: Incipit prima pars logicae magistri Alberti de ordine praedicatorum (!). Capitulum primum.

Inc.: Intentionis praesentis <est> primo pertractare de terminis tam primae quam secundae impositionis.

Expl.: aliter est quam ipsa significat quia significat se esse falsam, et si aliter quam ipsa (breaks off, Mazzatinti has “et si anima quod ipsa”).

Notes: Apparently Familia Sine, because tr. IV breaks off in ch. 14, fol. 121rb, “lunam, constat quod praemissae sunt verae et conclusiones sunt falsae. Consimili modo potest” (ed. Berger, p. 794.1-3), 121v-122v being blank, on fol. 123ra *De obligationibus* begins, tr. V is completely missing. The Obligations (123ra-128ra) precede the Insolubles (128ra-b) which break off in ch. 2 (cf. ed. Berger, p. 1110.14-15). This copy is rather incomplete with omissions also in other parts (tr. I and II); fol. 87v-88v,

98v-99v and 121v-122v are blank, as are (apart from some notes) the last leaves of the codex.

Further contents: Walter Burley's commentaries on the *Isagoge*, *Praedicamenta*, *Sex principia*, and *Peri hermeneias*, fol. 1ra-86ra (86v blank), dated to 1459 (50vb and 65vb).

**30. Pommersfelden**, Schloss Weissenstein, Gräfllich Schönbornsche Schlossbibliothek, Hs. 236 (2858), membr. et chart., 132 foll., 270 x 200 mm, saec. XIV, fol. 8ra-63ra.

Inc.: *Intentionis praesentis est primo pertractare de terminis tam primae quam secundae intentionis.*

Expl.: *praediligens scholaris potest videre quid sit dicendum circa alia (!) species obligationis, sc. circa dubitationem et circa sit verum. – Et haec dicta de obligationibus ad praesens sufficiant etc. Benedicta cu- (?). – Sequitur de dubia responsione ... (63ra).*

Col.: *Explicit tractatus logicalis. – Si possessoris nomen cognoscere quaeris, hart tibi sit primo, wi medio, cusque secundo. – Istum librum emit frater Har(t)wicus de Reventlo pro 6 florenis (63vb).*

Notes: *Familia Sine*. – On fol. 7va-b there is a second copy of the passage fol. 8va-b, “*Quaeritur primo, utrum alicui de novo ad(d)iscenti ... terminus kathegorematicus dicitur qui significative acceptus*” (ed. Berger, pp. 12.10-22.1). On fol. 63ra and 63vb (the outer half of fol. 63 is cut off) there is an additional chapter on *dubia responsio*, “*Sequitur de dubia responsione et nota primo quid sit dubia responsio ... quod ad impertinens dubitato respondendum est secundum sui qualitatem etc. Explicit tractatus logicalis*” (see above the colophon), which is edited and translated in ed. Berger, pp. 1326-1329. Fol. 36 is misbound, the correct order is, fol. 35, 37, 36, 38. – The codex formerly belonged to the *Bibliotheca Amploniana*, de logica no. 7. The relevant watermarks point to France, ca. 1356. For

further contents of the codex see, e.g., D. A. Di Liscia in *Traditio* 56 (2001), pp. 89-112.

Remarkable geographical denomination: Oxoniae (17va).

**31. Praha**, Archiv Pražského hradu, fond Knihovna Metropolitní kapituly u sv. Vít v Praze, Cod. L. 34, chart., 137 foll., 300 x 210 mm, saec. XIV, fol. 1ra-69ra.

Superscr.: Incipiunt logica Alberti et quaestiones B- (? Buridani?).

Inc.: Intentionis praesentis est primo tractare tam de terminis primae quam secundae intentionis.

Expl.: potest diligens scholaris videre quid sit dicendum circa alias duas species obligationis, sc. dubitationem et circa sit verum etc.

Col.: Explicit logica Magistri Alberti Saxonis reportata Erfordiae anno domini M<sup>o</sup> ccc<sup>mo</sup> sexagesimo.

Notes: Familia Cum (45va-51ra). – Immediately after the colophon, two questions on Peter of Spain follow (69ra-b) and then several other texts on logic, among which are works of Richard Billingham and of John Buridan.<sup>1</sup> – It is not certain that this codex was written in 1360 at Erfurt (another date is 1356 on fol. 136r regarding Buridan), the time of copying may also be ca. 1390, because the scribe (of at least two parts) Mathias de Plana is documented in 1388 at the Faculty of Arts of the University of Prague.<sup>2</sup> If this is right, the exemplar of this manuscript was reported in 1360 at Erfurt, whereas the manuscript itself was written at Prague around 1390.

<sup>1</sup> Besides Podlaha's catalogue, vol. 2, pp. 220-221, no. 1277, see also L. M. de Rijk (ed.), *Some 14th Century Tracts on the Probationes terminorum*, Nijmegen 1982 (= *Artistarium* 3), pp. \*22\*-\*24\*

and B. Michael, *Johannes Buridan*, Berlin 1985, pt. 2, pp. 474-475 and 479.

<sup>2</sup> Cf. also Michael, *Johannes Buridan*, pt. 2, p. 474. Tříška, *Životopisný slovník*, p. 365.

**32. Praha**, Archiv Pražského hradu, fond Knihovna Metropolitní kapituly u sv. Víta v Praze, Cod. M. 30, chart., 144 foll., 228 x 154 mm, saec. XIV, fol. 1r-144v.

Inc.: Intentionis praesentis est (s.l.: primo) pertractare de terminis tam primae intentionis quam secundae intentionis.

Expl.: /144r/ ... Respondetur [quod ambo ista] quod quilibet istorum casuum est impossibilis, /144v/ igitur sequitur contradictoria. Nihilominus quaelibet pars casus est possibilis, quam<vis> cum altera non sit <com>possibilis. Et sic est finis.

Col.: Explicit nova logica Alberti.

Notes: Familia Sine. The Obligations (115v-135r) precede the Insolubles (135r-144v). The incipit (1r) has a strange wording for no. 6, “6° (i.m.: de obligationibus et) de insolubilibus, inductionibus et exemplis”. Explicit and colophon on the last page (144v) are hardly legible, because the ink is very pale and is covered up by a later, darker script.<sup>1</sup>

**33. Praha**, Národní knihovna České republiky, Cod. IV. G. 4, chart., 112 foll., 220 x 150 mm, saec. XIV (a. 1356), fol. 1r-112r.

Superscr.: Logica Alberti. – Hunc librum donavit reverendus pater in Christo dominus Henricus de Wildenstein episcopus et comes Tergestinus fratribus beatae virginis in Cza-slavia.

Inc.: Intentionis praesentis est pertractare de terminis tam primae quam secundae intentionis.

Expl.: unde concedendum est positum et cum proponitur illa “Antichristus est”, concedenda est tamquam sequens exposito.

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<sup>1</sup> On which see Podlaha, vol. 2, p. 286, no. 1383, at the end of the entry under “144<sup>b</sup>”.

Col.: Explicit nova logica scripta per manus Przybiconis copiata Parisius (the rest of this line and the entire following line are deleted).<sup>1</sup> Anno domini M<sup>o</sup> ccc<sup>o</sup> lvj<sup>o</sup> xiiij (?) die mensis Septembris. Ach zadna by ty to wyedyela.

Notes: Familia Sine. – The copy ends with VI.7 (ed. Berger, p. 1276.1-3), chapters VI.8-12 are missing. On fol. 112r-v, immediately after the colophon, there is a supplement of rule no. 11 missing in II.6, cf. fol. 29v. – This is the earliest dated manuscript known.

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**34. Saint Bonaventure**, Allegany, New York, St. Bonaventure University, The Holy Name Library for the Franciscan Institute, Ms. 12 (olim 102), 70 foll., saec. XIV, fol. 1r-32r.

Superscr.: Titulus libri est huius “Incipit logica a magistro Alberto de Saxonia (!) ad utilitatem iuvenum”.

Inc.: Praesentis intentionis est primo determinare tam de terminis primae quam secundae intentionis vel impositionis.

Notes: Tr. I-II only. – The only witness which begins with “Praesentis intentionis” instead of “Intentionis praesentis”.

Further content: An incomplete copy of Albert’s *Quaestiones circa artem veterem*, fol. 33ra-70vb.<sup>2</sup>

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<sup>1</sup> Truhlář, vol. 1, p. 292, no. 736, reads in addition before “anno domini”: “Mag. Albertum de Saxonia”. Instead of “xiiij die” he has “xviii die”.

<sup>2</sup> Cf. Muñoz García, “Cinco nuevos fragmentos”, pp. 162-165. – Alberti de Saxonia *Quaestiones in Artem Veterem*, ed. A. Muñoz García, Maracaibo 1988.

**35. Stonyhurst**, College Library, MS A. VI. 27, chart., 82 foll., saec. XV, fol. 1ra-82rb.

Inc.: Intentionis praesentis est primo tractare de terminis tam primae quam secundae intentionis.

Expl.: nihilominus pars casus est possibilis, quamvis tamen alieni (!) non sit in (!) (del.: complo-) compossibilis. Amen. Finito libro sit laus <et> gloria Christo.

Col.: Explicit compendium logicale Magistri Alberti Theotonici etc. – Ista logica est fratris Vercelini de Yporregia (!). Deo gratias, amen.

Further owner notes: Ista logica Alberti est fratris Antonij Vercelini de Albis ordinis fratrum minorum filius Johannis dicti Ferrogli de Albis de Sallerano dyocesis Yporegiae quem deus benedicat per infinita saecula saeculorum. Amen (82r at the bottom). – Ista logica Alberti est mea fratris Antonij Vercellini de Albis ordinis minorum conventus Iporregiae (!) filii quondam Johannis dicti Ferrogli de Albis de Sallerano, concessa per me fratri Guillelmo filio domini Thomae de Azelio ex marchionibus Ponzonj quos deus benedicat per infinita saecula saeculorum. Amen (82v). – A further owner note on fol. 82v is deleted, as is the one on the flyleaf verso (before fol. 1), where it also reads, “Incipit logica magistri Alberti de Saxonia”. At the top of fol. 1r it reads, “Fratrum Eremitarum S. Augustini Friburgi. #chiel. 1654”.

Notes: Familia Cum (53va-60rb). The Obligations (70va-78ra) precede the Insolubles (78ra-82rb).

**36. Stuttgart**, Württembergische Landesbibliothek, Cod. HB X 3, chart., 121 foll., 285 x 205 mm, saec. XIV (a. 1374), fol. 4ra-57va.

Inc.: Intentionis praesentis est primo pertractare de terminis <tam> primae quam secundae intentionis.

Expl.: potest diligens scholaris videre quid sit dicendum circa alias duas species obligationis, sc. dubitationem et sit verum. – Et sic est finis obligatoriorum.

Col.: Explicit logica magistri Alberti scripta Argentinae a Cûnrado de Hallis anno domini 1374<sup>o</sup> in vigilia sanctae Margaretae 4 ydus Julij. – Nota magister Albertus Parisiensis anno domini 1360<sup>o</sup> novem tractatus dedit ad pennam Parisius. Primus est de nomine et verbo. 2<sup>us</sup> de 5 praedicabilibus. 3<sup>us</sup> de 10 praedicamentis. 4<sup>us</sup> de suppositionibus et huiusmodi. 5<sup>us</sup> de propositionibus et proprietatibus earum. 6<sup>us</sup> de consequentiis formalibus et non formalibus et de consequentiis syllogisticis. 7<sup>us</sup> de argumentationibus et huiusmodi. 8<sup>us</sup> de insolubilibus. 9<sup>us</sup> de obligatoriis. Et in illis tractatibus totam logicam comprehendit excepto Priorum et Posteriorum. Deo dicamus gratias.

Notes: Familia Cum (33ra-36vb). – The scribe Conradus de Hallis wrote in the same year 1374 also at Strasbourg another manuscript, *Auctoritates librorum Aristotelis*, Basel, UB, A. X. 9, fol. 98r-107v.<sup>1</sup>

Remarkable geographical denominations: in Constantia (6va), in Swewia (11ra).

Further contents: An incomplete copy of Albert's *Quaestiones circa Logicam* (1ra-3rb, breaks off in qu. 4, fol. 3v blank). – *Disticha Catonis* in German (57vb). – Questions on the *Prior* (58ra-88vb) and *Posterior Analytics* (95ra-107va), the latter are called "abbreviaciones libri Posteriorum Marsilii" in the explicit. – A table of the chapters of Albert's *Logic* (107va-108rb).<sup>2</sup>

<sup>1</sup> C. Lohr, *Aristotelica Helvetica*, Freiburg Schweiz 1994 (= Scrinium Friburgense, Sonderband 6), p. 17.

<sup>2</sup> To Buhl's catalogue of 1972 the following reference should be added: H. Spilling, *Datierte Handschriften in Bibliotheken der Bundesrepublik Deutschland*, vol. 3, pt. 1, Stuttgart 1991, pp. 55-56 and ill. 26.



**37. Tarragona**, Biblioteca Pública, Ms. 15, membr., 5 + 101 + 2 foll., 200 x 150 mm, saec. XV, fol. 42rb-47vb.

Inc.: fuisset in primo vel in secundo loco posita, illa tunc fuisset impertinens et neganda.

Expl.: potest diligens scholaris videre quid sit dicendum ad omnes alias species obligationis, sc. dubitationem (the second half of the line is blank). Et sic est finis huius tractatus.

Col.: Expliciunt obligationes ordinatae a [Magistro] optimo philosopho Magistro Alberto de Saxonia.

Note: A fragment of *De obligationibus* (VI.7-12 ed. Berger, pp. 1258.8-1324.10) in the midst of a copy of the *Sophismata*, fol. 1ra-101ra, immediately following (after a blank line) the end of the sophism “Non aliquid est et tu es asinus” (II.7 in the Paris 1502 printed version, repr. 1975) and followed by “Non Sor currit vel non currit” (II.8). Cf. also above, ms. Paris (no. 24) and the note to it.

**38. Torino**, Biblioteca Nazionale Universitaria, ms. F. V. 21, chart., 74 foll., saec. XIV (not before 1366), fol. 1ra-72rb.

Inc.: Intentionis praesentis est primo tractare de terminis tam primae quam secundae impositionis.

Expl.: potest diligens scholaris considerare quid sit dicendum ad alias duas species obligationis, sc. circa dubitationem et circa sit verum etc.

Col.: Explicit logica Alberti de Saxonia Halberstadensis episcopi. Explicit logica.

Notes: Familia Cum (50rb-56ra). Several internal ascriptions (2vb, 6ra, 9vb, 14ra, 15ra, 27ra, 37rb, 62vb: “Et sic est finis insolubilium domini Alberti de Saxonia episcopi Halberstadensis”). Between fol. 13 and 14 one leaf (with the geographical examples of I.20) seems to be missing. On fol.

23v there is a marginal note, “Nota omnis homo currit, Erfurtis asini comedunt (?)”. Fol. 72v seems to have entries of previous possessors and users, but it is hardly legible; on fol. 74v there is a theological note of five lines.

**39. Tortosa**, Archivo de la Catedral, Cód. 243, chart., 91 foll. (plus 2: 20<sup>bis</sup>, 34<sup>bis</sup>), 220 x 145 mm, saec. XIV, fol. 1ra-90vb.

Inc.: Intentionis praesentis est primo tractare de terminis tam primae quam secundae intentionis vel impositionis.

Expl.: quin in eis consimilibus forma valeat.

Col.: Et ibi finiuntur loci Magistri Alberti de Saxonia. Deo gratias.

Notes: Familia Cum (81va-90vb). This ms. has only tr. I-IV and lacks tr. V-VI. The colophon is followed by four rules regarding oppositions of hypothetical sentences together with a square of oppositions of hypothetical sentences. – On fol. 81r, lower margin, there is an entry, upside down, “Bernardus de Spicio”.

Remarkable geographical denominations: in Spania, in Ierusalem (23ra).

**40. Vaticano**, Città del, Biblioteca Apostolica Vaticana, Cod. Barb. lat. 265, chart., 151 foll., saec. XIV (a. 1378, Padova), fol. 1ra-147va.

Inc.: Intentionis praesentis est primo tractare de terminis tam primae quam secundae intentionis.

Expl.: potest diligens scholaris videre quid sit dicendum circa duas alias species obligationis, sc. circa dubitationem et circa quid (!) sit verum. Et sic est finis illius logicae.

Col.: Explicit logica reverendissimi magistri Alberti de Saxonia scripta et completa per me (the name is deleted) studentem pro tunc Paduae M<sup>o</sup> ccc<sup>o</sup>

septuagesimo octavo indictione prima vigesima die mensis Maij et incepta fuit prima die eiusdem mensis. Unde scripsi cum maximo labore et tandem gavisus fui propter habere utilitatem eorum quae in ea traduntur.

Notes: Familia Cum (89rb-102rb). Internal ascriptions on fol. 102rb and 129rb (“Expliciunt insolubilia magistri Alberti de Saxonia episcopi Alberstadensis”). On fol. 147vb-150vb several notes, perhaps also supplements, and owner entries as well as a note on the death of Dr. Johannes de Heligniano († 1388).

**41. Vaticano**, Città del, Biblioteca Apostolica Vaticana, Cod. Chigi E. VI. 191, membr., 80 foll., 277 x 194 mm, saec. XV (not after 1431), fol. 1ra-79rb (new foliation).

Inc.: Intentionis praesentis est primo tractare tam de terminis primae quam secundae intentionis.

Expl.: quin in eis consimilis forma arguendi valeat. Et haec de locis dicta sufficient.

Col.: Explicit logica magistri Alberti de Sansonia. Deo gratias, amen. – Is(t)e liber est ad usum fratris Petri de Tuschanella ordinis minorum Romanae provinciae. Duobus florenis emi hoc opus Bononiae [opus] anno domini M<sup>o</sup> cccc<sup>o</sup> xxxi<sup>o</sup> xxiii<sup>a</sup> mensis Augusti.

Notes: Familia Sine, the treatise *De locis* immediately follows on the Obligations, so that this manuscript apparently is a rare witness of a tripartite tr. VI, *De insolubilibus*, *De obligationibus*, *De locis*. Cf. above the introduction and below the appendix on the “Scattered Prague Logic”.

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**42. Vaticano**, Città del, Biblioteca Apostolica Vaticana, Cod. Vat. lat. 3046, chart., 118 foll., saec. XIV, fol. 3ra-113va.

Inc.: Intentionis praesentis est primo tractare de terminis tam primae quam secundae impositionis.

Expl.: potest diligens scholaris videre quid sit dicendum circa illas duas species obligationis, sc. dubitationem et circa (del.: sit?) scit (!) verum. Et sic est finis etc.

Col.: Explicit logica magistri Alberti de Saxonia doctoris Parisiensis. – Qui scripsit carmen sit benedictus, amen. Porta nobis potum quia ad tabernam vadit totum etc. – Frater Walterus de Machelima scripsit istum librum in Florencia. – Rex, Rex, Rex. Hic iacet inclusa logicorum splendida musa.

Notes: Familia Cum (74vb-82vb). On fol. 113vb-114rb there is an incomplete table. For further details see ed. Berger, pp. XCIV-XCV. Among the previous possessors of this codex was a Bohemian student at Florence, Wenceslaus de Lythomysl.

Digital reproduction available on the internet at: [https://digi.vatlib.it/view/MSS\\_Vat.lat.3046](https://digi.vatlib.it/view/MSS_Vat.lat.3046).

**43. Venezia**, Biblioteca Nazionale Marciana, Codici Latini, Fondo Antico, Lat. Z. 301 (= 1576), membr., 58 foll., 210 x 142 mm, saec. XIV, fol. 57vb-58vb.

Inc.: Nunc restat tractare de obligationibus et primo ponendae sunt aliquae descriptiones quorundam terminorum spectantium ad istam artem.

Expl.: quia respondens ita tenetur sustinere sequens ex obligato et opposito illius quod bene negat vel oppositum.

Notes: A fragment of *De obligationibus* (= VI/2) from the beginning through rule 2 (= ed. Berger, p. 1196.17), breaks off at the very end of the column; the following additional leaf bears the date 13 October 1399. Immediately preceding is Burley's *De obligationibus*, fol. 47rb-57va.

**44. Viterbo**, Biblioteca Capitolare, Cod. 47, chart., 130 foll., saec. XV, fol. 1ra-128vb (= pp. 3a-258b).

Inc.: Intentionis praesentis est primo tractare de terminis tam primae quam secundae intensionis (!).

Expl.: potest diligens scolaris videre quid sit dicendum circa alias duas species obligationis, sc. dubitationem et scit (!) verum etc. Deo gratias. Amen, Alleluia.

Col.: Explicit logica magistri Alberti de Anglia (!) (corr. i.l. manu moderna: Sassonia). Non bene scripta, sed manus scriptoris semper sit benedicta. Amen. Prae (!? Per-?) scribit (!) quem dominus deus benedixit. Deo gratias. Amen, Alleluia. Ave Maria gratia plena ...

Notes: Familia Cum (fol. 82rb-93ra = pp. 165b-187a). The pagination begins with 3 (!), the foliation is correct and in decimal steps, p. 21 = fol. 10r, p. 41 = fol. 20r, and so on.

Previous possessor: On p. 260 (= fol. 129v) at the top there is the entry "Iste liber est ad usum fratris Fran. Mariae de Septara ordinis minorum provinciae # eiusdemque conventus"; the illegible name of the province consists of only two or three letters, the last one is a "h" with a horizontal stroke (as with "haec"). "Septara" means Settala, a part of Milano.

**45. Wien**, Österreichische Nationalbibliothek, Cod. 4698, chart., 174 foll., 210 x 153 mm, saec. XIV, fol. 155v-161r.

Inc.: Dicto de terminorum suppositione restat nunc dicere de ampliacione. Unde ampliatio est acceptio alicuius termini pro aliquo vel pro aliquibus ultra hoc quod actualiter est pro quo vel pro quibus accipi denotatur per propositionem in qua ponitur.

Expl.: pro eo quod est, ut in ista propositione "Homo est animal". Ratio huius patet ex dictis. – Et sic est finis etc.

Notes: A witness of *De ampliacione* (= II.11 ed. Berger). The codex is dated 1370 (fol. 27v) and Prague, 1373, respectively (fol. 108r). On the further contents see in particular de Rijk and Muñoz García<sup>1</sup>.

**46. Wien**, Österreichische Nationalbibliothek, Cod. 4698, chart., 174 foll., 210 x 153 mm, saec. XIV, fol. 161v-164r.

Inc.: Sequitur de appellatione. Unde appellatio est proprietas praedicati, solemus enim dicere praedicatum appellare suam formam in ordine ad verbum quod est copula illius propositionis.

Expl.: per casum, ergo si illa [est] vera “Deus <est>” non (del.: esset?, s.l.: scis) esse A, tunc nullum verum (del.: significat?, s.l.: scis) esse A, ergo etc. – Et sic est finis.

Notes: A witness of *De appellatione* (= II.12 ed. Berger). See the annotation to the preceding entry and the footnote to it.

**47. Wien**, Österreichische Nationalbibliothek, Cod. 5248, chart., 93 foll., 214 x 145 mm, saec. XIV, fol. 75r-82r.

Inc.: Restat nunc solvere insolubilia. Non quod nullo modo possunt solvi, sed quia ea solvere est difficile.

Expl.: nihilominus quaelibet pars est possibilis, quam<vis> cum altero non sit compossibilis etc.

Col.: Et sic est finis insolubilium anno domini M<sup>o</sup> trecentesimo sexagesimo septimo 8<sup>o</sup> (!) in vigilia Dorotheae virginis.

Note: A witness of *De insolubilibus* (= VI/1). The dating apparently means 1378, further datings are to 1377 (fol. 70r) and to 1378 (fol. 89r: M<sup>o</sup> ccc<sup>o</sup>

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<sup>1</sup> De Rijk, *Some 14th Century Tracts*, pp. \*9\*-\*16\*.; Muñoz García, “Cinco nuevos fragmentos”, pp. 168-171.

7<sup>mo</sup> (!) octavo). On the identification of this as Albert's work and on the further contents of this codex see Berger<sup>1</sup>.

*Appendix: A Scattered Prague Logic Designed According to Albert's Pattern*

**Praha**, Archiv Pražského hradu, fond Knihovna Metropolitní kapituly u sv. Víta v Praze

This logic is scattered over two codices of the KMK, now in the APH.<sup>2</sup> It is divided into six *libri* which are divided into *tractatus*, which for their part are divided into *capitula*. The first piece in Cod. M. 33 is complete up to lib. V, tr. un., ch. 4 (of 13), and breaks off at the beginning of ch. 5. Lib. VI is extant in Cod. O. 55, again scattered over two parts, viz. fol. 61r-65r and fol. 51r-56v, in this order.

Although in the prologue the dialectical consequences are announced under lib. IV and only two treatises of lib. VI are mentioned (*Insolubilia* and *Obligatoria*), the *Loci* are in fact tr. III of lib. VI and thus the very last part of the work (indeed, a very terse part). See the introduction above on the first feature of the tradition of Albert's *Logic*. The last chapter (9) of lib. IV, tr. IV, is on expository syllogisms (fol. 33ra-33va) which are not treated in Albert.<sup>3</sup>

<sup>1</sup> Berger, „Bericht über die Autopsie“, pp. 337-343.

<sup>2</sup> Cf. Berger, „Erträge einer Bibliotheksreise nach Prag“, pp. 13-14, no. 1; p. 18, no. 20; p. 17, nos. 15-16; cf. also p. 18, nos. 21-25. On p. 17, no. 15 was lost in the printing process, it should read: (15.) 51r-56r: <Obligationes (cum glossis)>. Inc.: Circa obligationes notandum quod obligatio est oratio composita ex signis obligationis et obligato. Expl.: Et illa fuit disiunctiva deposita quae secundum quartam regulam non est admittenda.

<sup>3</sup> Inc.: Capitulum nonum et ultimum de syllogismis expositoryis qui tenent per illud principium “[quantum] <Quaecumque> uni et [ordine] <eodem> sunt eadem, inter se

The first part of this Scattered Logic in cod. M. 33 breaks off at the end of the last line of fol. 36vb, in Book V, at the beginning of ch. 5, “Iuxta primum modum potest formari talis paralogismus ‘Quoscumque iustum’” – if there would be extant a fragment on fallacies, beginning with “est pendere, iustum est poenam pati” etc., it would belong to this piece.<sup>1</sup> Book V with only one treatise should have had 13 chapters (cf. fol. 33vb), as Albert’s *Logic* has as well (cf. ed. Berger, p. IX).

**Cod. M. 33, fol. 1ra-36vb**

Inc.: Intentionis huius est tractare. Tractare de terminis primae vel secundae intentionis.

Expl.: Iuxta primum modum potest formari talis paralogismus “Quoscumque iustum”.

Prologus/Tabula (1ra):

Intentionis huius est tractare. Tractare de terminis primae vel 2<sup>ae</sup> intentionis. In 2<sup>o</sup> libro de proprietatibus terminorum, sicut de suppositionibus, ampliationibus, appellationibus. 3<sup>o</sup> de propositionibus de inesse et de propositionibus modalibus. In quarto de consequentiis tam formalibus quam materialibus, utputa de conversionibus, de aequipollentiis, syllogismis et de consequentiis dialecticis. Quinto de argumentis [dialecticis] sophisticis, ut sunt fallaciae. Sexto de insolubilibus et obligatoriis.<sup>2</sup>

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sunt eadem”, expl.: pro quo supponabat subiectum primae propositionis, viz. illius “Album fuit nigrum”, et illa aliquando fuit vera.

<sup>1</sup> Cf. Albert von Sachsen, *Logik*, p. 1048.11-13.

<sup>2</sup> Cf. Albert von Sachsen, *Logik*, p. 2.2-9.



Liber I: De terminis.

Liber I, tractatus I: De signo etc., Cap. 1-6 (1ra-3rb).

Liber I, tractatus II: De quinque universalibus, Cap. 1-8 (3rb-7rb).

Liber I, tractatus III: De decem praedicamentis, Cap. 1-8 (7rb-11va).

Liber II: De proprietatibus terminorum.

Liber II, tractatus I: De suppositionibus, Cap. 1-11 (11va-16ra).

Liber II, tractatus II: De ampliacionibus, Cap. unicum (16ra-17ra).

Liber II, tractatus III: De appellationibus, Cap. unicum (17ra-vb).

Liber III: De propositionibus.

Liber III, tractatus I: De propositionibus de inesse, Cap. 1-4 (18ra-19vb).

Liber III, tractatus II: De propositionibus modalibus, Cap. unicum (19vb-20vb).

Liber III, tractatus III: De propositionibus hypotheticis, Cap. unicum (20vb-22ra).

Liber III, tractatus IV: De propositionibus aequivalentibus hypotheticis, Cap. 1-4 (22ra-24vb).

Liber IV: De consequentiis.

Liber IV, tractatus I: De materiis et oppositionibus propositionum, Cap. 1-2 (25ra-vb).

Liber IV, tractatus II: De consequentiis propositionum de inesse, Cap. 1-4 (25vb-29rb).

Liber IV, tractatus III: De consequentiis propositionum modalium, Cap. 1-2 (29rb-30va).

Liber IV, tractatus IV: De consequentiis syllogisticis, Cap. 1-9 (30va-33va).

Liber V: De fallaciis.

Liber V, capitulum 1: De fallaciis in generali (33va-b).

Liber V, capitulum 2: De fallacia aequivocationis (33vb-35ra).

Liber V, capitulum 3: De fallacia amphiboliae (35ra-vb).

Liber V, capitulum 4: De fallacia compositionis et de fallacia divisionis (35vb-36vb).

Liber V, capitulum 5: De fallacia accentus (36vb).

**Cod. O. 55, fol. 61r-65r**

Inc.: Liber sextus et ultimus, qui continet tres tractatus. Primus erit de insolubilibus, secundus de obligationibus, tertius de locis dyalecticis.

Expl.: sed etiam significat, quod haec est vera “Sortes non pertransibit pontem”. Ista de insolubilibus dicta sufficiant.

Liber VI: De insolubilibus, de obligationibus, de locis dyalecticis.

Liber VI, tractatus I de insolubilibus (61r-65r).

Inc.: Nota quod ea quae dicuntur in primo tractatu non vocantur ideo insolubilia, [quod] <quia> nullo modo possunt solvi, <sed> quia ea solvere multum est difficile. Pro quibus ponendae sunt aliquae descriptiones.

Expl.: sed etiam significat quod haec est vera “Sortes non pertransibit pontem”. Ista de insolubilibus dicta sufficiant.

**Cod. O. 55, fol. 51r-56v**

Liber VI, tractatus II de obligationibus (51r-56r).

Inc.: Circa obligationes notandum, quod obligatio est oratio composita ex signis obligationis et obligato.

Expl.: et illa fuit disiunctiva deposita, quae secundum quartam regulam non est admittenda.

Liber VI, tractatus III de locis dyalecticis (56r-v).

Inc.: Tractatus tertius et ultimus totius libri [et] <est> de locis dyalecticis. Quot (!) sic describitur (!): Locus est sedes sive confirmatio argumenti.

Expl.: Et quidquid hic propter brevitatem dimittitur, totum in Petro Hispano exemplificatur.