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**Anonymus Metropolitanus on *De somno et vigilia* –  
A new manuscript of a part of Albert the Great's *De homine***

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**§ 1. Introduction**

In a catalogue of question commentaries on Aristotle's *De somno et vigilia* that I compiled together with Christina Thomsen Thörnqvist and Véronique Decaix a few years ago we assigned the name 'Anonymus Metropolitanus' to the author of an atypical question commentary on Aristotle's *De somno et vigilia* (including *De (in)somniis* and *De divinatione per somnum*) preserved in ms M.80 of the Metropolitan Library (MK) of Prague, ff. 109rA-119rB.<sup>1</sup> I recently returned to the text with the intention of producing a partial edition, but an internet search for the sources of some unusual quotations revealed that the relevant sections of Anonymus Metropolitanus' text were matched in Albert the Great's *De homine*, and comparison with the Cologne edition of that work made it quite clear that the text in the Prague manuscript is simply an extensive extract from *De homine*.

**§ 2. The manuscript**

The composite parchment manuscript M.80 of the Metropolitan Library of Prague has six constituent parts, all of them apparently produced in England at dates ranging from about 1245 to about 1275, according to Rega Wood, whose detailed codicological description of the ms is available at <http://rrp.stanford.edu/pragM80-xml.html>.<sup>2</sup> According to Wood,

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<sup>1</sup> S. Ebbesen, C. Thomsen Thörnqvist & V. Decaix, 'Questions on *De sensu et sensato*, *De memoria* and *De somno et vigilia*. a Catalogue', *Bulletin de Philosophie Médiévale* 57 (2015) 59-115, at pp. 98-99. Like the catalogue, the present article owes its origin to the project *Representation and Reality*, which, thanks to a grant from *The Swedish National Bank's Tercentenary Foundation (Riksbankens Jubileumsfond)* and additional funding from the University of Gothenburg, Sweden, ran from early 2013 to 2020 under the leadership of C. Thomsen Thörnqvist.

<sup>2</sup> For the codicological description of the ms I rely on Wood, but I have also myself examined the manuscript on January 19, 1999. I wish to thank the Czech Academy of Sciences which had invited me to give a lecture in Prague, and also helped me get access to the library, which, at the time, was anything but easy. My description of the

the fourth constituent part of the ms, ff. 109-146, should be dated about 1270. The leaves in this part measure about 200 × 150 mm; the text is written in a less than elegant hand, two columns a page.

Ff. 109-116 form a quire, and so do 117-124. The catchwords *non accipitur* at the bottom of 116vB do not match the beginning of 117rA, which also deals with a completely different topic from that dealt with on 116vB; a whole quire must have been lost.

Contents of ff. 109–146:

109rA-119rB <Albertus Magnus>, *Quaestiones super librum De somno et vigilia*. = *De homine* pp. 318-392.<sup>1</sup>

*Inc.* DE SOMNO AUTEM ET VIGILIA. Quaeritur de proprietatibus animae sensibilis in se, quae sunt somnus et vigilia et somnium. Has enim proprietates habet anima sensibilis in omni animali ut videtur dicere post. *Expl.* Dicit tamen quod non semper hoc est falsum quod somnia sunt a deo, et per hoc innuit somnia esse quandoque per revelationem divinam.

119vA-121rA Anonymus, *Quaestiones de materia*. *Inc. ex abrupto*: ut vult Aristoteles. Item quae constituunt unum subiectum et idem in tota transmutatione sunt eadem; hoc evidens est, quia aliter non constitueret idem subiectum. sed ut habetur in libro Physicorum. *Expl.* Et exponit Commentator dicens quo modo materia est ens et quo modo non ens. Dicit enim quod materia per potentiam suam est ens, per privationem ei additam est non ens. Item Augustinus.

121rA–124vB <Albertus Magnus>, *De habitaculo hominis* ch. 2 = *De homine* pp. 579-595. *Inc.* Postea quaeritur de habitaculo hominis quod est mundus. De quo quaeruntur tria. Quorum primum est utrum mundus sit aeternus vel factus sit et corruptibilis sit determinato tempore {t: corpore **P**}. Secundum est utrum sit unum vel plures. Tertium est de ordine et perfectione universi. *The three questions are then treated, but qu. 3 is subdivided into three questions.* *Expl.* non influit sine prima, sed bene influit sine tertia, et sic de aliis. Et haec de creaturis dicta sufficient.

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contents of this part of the ms relies on my own observations as much as on Wood's. For the contents of ff. 42-89, see the preceding article in this issue of *CIMAGL*.

<sup>1</sup> *De homine* has been edited by Henryk Anzulewicz and Joachim R. Söder in *Alberti Magni Opera Omnia* ("Editio Coloniensis") XXVII.2, Aschendorff: Münster i. W. 2008, but the Prague ms is not mentioned.

124vA–131vA Anonymus,<sup>1</sup> *Tractatus De longitudine et brevitae vitae & De morte et vita et. Inc.* Quoniam quidem rerum viventium esse ac conservatio in continuatione vitae a causis eius fundantur, ipsarum autem corruptio ad mortem terminatur cum ipsae ad invicem in longitudine et {et: ad P} brevitae vitae a causis earum multiplices perciperent dignum est ut componatur scientia de hiis, inquam de causis vitae et mortis, et de longitudine et brevitae vitae et causis pertractetur. *Expl.* Generales igitur ac speciales longitudinis ac brevitatis vitae heae sunt. Et iam ad huius operis completum pervenit sermo cum dei {d.: dicitur P} auxilio, cui sit gloria et gratiarum actio per saecula infinita. Amen, amen.

131vB–132vB Anonymus, *Dubitationes super De sensu et sensato. Inc.* QUONIAM AUTEM DE ANIMA etc. Prima dubitatio super hoc quod dicit sensum, memoriam, iram, desiderium et similiter appetitum et gaudium et tristitiam esse operationes communes corpori et animae. *Expl. mutile* non posset corpus hic inferius immutare sensum, i.e. gignere suam speciem in oculo, caelum vero immutat visum secundum actum lucidi per medium lucidum

133rA–137rB Anonymus, *Quaestiones super De generatione et corruptione. Inc.* Quaestio est an sit mixtio. Videtur quod non sic: omne causatum aut est a natura aut ab intellectu. *Expl.* dico quod lux quae modo est lux, quando non appare[[a]]t nobis nec corrumpitur nec evanescit nec recedit, sed(?)est et non est: \est/ per praesentiam corporis solum, non est per eius absentiam. Sic est de luce. Similiter fere(?) potest dici de virtute praedicta quod est et non est: est quando excitat et movet ignem in potentia, non est quando inducitur forma ignis et compelletur generatio.

137v *vac.*

138rA–146vA Autissiodorensis, *Quaestiones super Aristot. De caelo & De generatione et corruptione. Inc.* Quaestio est de istis sex differentiis sursum, deorsum, ante et retro, dextro, sinistro. Quaeritur primo utrum communes sint loco et corpori. *Expl.* tunc ipsius corruptio sequitur corruptionem alterius corrumpi per se, cuiusmodi corruptio est corruptio vegetativae et sensitivae anima. *Subscr. in rubro:* Expliciunt quaestiones Autissiodorensis super philosophiam Aristotelis Peripate<ti>ci.

146vB *vac.*

The section carrying Albert's questions on *De somno et vigilia* has been mutilated. The first quire, ff. 109-116, contains pp. 318.2-352.30 of the

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<sup>1</sup> Registered in Olga Weijers & Monica Calma, *Le travail intellectuel à la Faculté des arts de Paris: textes et maîtres (ca. 100-1500)* VII, P, *Studia artistarum* 15, Brepols: Turnhout 2007, p. 166 under Petrus Hispanus, but without mention of the Prague ms.

Cologne edition. The second quire begins (f. 117rA) at 383.25, and thus all the questions on *De insomniis* are gone. Considering that the first quire covers a little less than 35 pages of the edition, while the second quire begins some 30 pages later, there can be little doubt that exactly one quire has been lost. The text in the second quire goes on to 365.61, but after that it jumps back to 382.24 and continues for almost a whole column till 383.24, thus providing a part of the text that properly belonged in the lost quire. When he had reached 383.24, the scribe realized that he had made a mistake and marked the intrusive section for deletion by writing a marginal *va* at its beginning on 117vA and a matching *cat* in the margin of 117vB. By mistake, however, he placed the *va* a little too early, thus obelizing nine words that are not part of the intrusive material.

In the following table of contents, items in red are such as may be assumed to have formed the contents of the lost quire, while items in blue are such as have been marked for deletion.

N° in edition	<i>P</i>	Edition	Title
	109rA	318.3-17	<b>De somno autem et vigilia</b> Quaeritur de proprietatibus animae sensibilis in se, quae sunt somnus et vigilia et somnium. Has enim proprietates habet anima sensibilis in omni animali ut videtur dicere Philosophus.
1.1	109rA-110rA	318.20-324.48	Quid sit somnus
1.2	110rA-B	324.51-325.58	An somnus sit per se corporis an animae per se vel coniuncti
1.3		325.61-71	Cuius particulae animae vel corporis primo sint
1.3.1.1	110rB-111rB	326.6-330.6	<Utrum sint passiones sensus in se vel secundum se>
1.3.1.2	111rB-111vB	330.9-331.67	An sint aequae primo passiones omnium sensuum
1.3.1.3	111vB-112rB	331.71-334.20	U. somnus et vigilia per se sint passiones sensus communis

1.3.1.4	112rB- 112vA	334.23- 335.3	U. sit passio tactus per se
1.3.2	112vA- 113vA	335.47- 339.36	Cuius partis sit somnus ex parte corporis, sc. utrum sit cordis vel hepatis vel cerebri. Et utrum unius sit somnus et alterius vigilia
1.4	113vA- 116rB	339.39- 349.25	Propter quam causam somnus et vigilia insint animalibus
1.5	116rB	349.31- 39	U. omnia animalia communicent ambobus, sc. somno et vigilia, vel alia quidem somno tantum, alia vero vigilia tantum, vel alia quidem neutro, alia quidem utrisque
1.5.1	116rB- 116vA	349.42- 350.31	Utrum omne animal quandoque dormit et quandoque vigilat
1.5.2	116vA	350.34- 351.3	Quam oppositionem circa animal habent somnus et vigilia
1.5.3	116vA–B  <i>lost</i>	351.4- 352.30  <i>352.30- 353.82</i>	U. aliquod animal simul dormit et vigilat. <i>Last words 116vB (352.30) sed in somno Catchwords: non accipitur (non recipiuntur ed. Col.)</i>
1.5.4-2.5	<i>lost</i>	<i>354.1- 382.63</i>	
2.5.1	<i>beginning lost</i>	<i>383.1- 383.25</i>	<i>Quot et quibus modis contingant somnia quae sunt praesagia futurorum – sit causa</i>
2.5.1	117rA- 117vA	383.25 - 385.60	<i>inc. finalis. Cum igitur causa finalis sit habita post rem. expl. exprimere philosophus</i>
2.5.1	117vA	385.60- 61	Nihilominus tamen illud quod est accidens non est omnino ( <i>actually the continuation of preceding and not part of the intrusive text</i> ).
2.4	117vA	382.24- 53	<i>inc. ex abrupto cum imaginativa expl. ut dicit Philosophus</i>
2.5	117vA	382.56- 63	Qualiter contingit praevidere futura in somnis
2.5.1	117vA- 117vB	383.1- 383.24	Quot et quibus modis contingant somnia quae sunt praesagia futurorum.

			<i>Expl.</i> quod plane falsum est
2.5.1	117vB	385.62-70	<i>Inc.</i> ad utrumlibet, sed dispositiones subiectorum separatorum et caelorum vel elementorum magis determinat in alteram partem et iccirco prognosticum est futurorum.  <i>Expl.</i> Ad ultimum dicendum quod omnia somnia illa quae non manifestantur in signis corporalibus vel causis supra nostram sunt prudentiam, ut dicit Philosophus, et sunt revolutiones (!) ab intelligentiis factae humanis <animabus>, ut supra determinatum est.
2.5.2	117vB-118rA	386.3-387.13	U. somnia de necessitate eveniant vel non
2.5.3	118rA-118vA	387.17-389.39	U. scientia somnialis sit scientia speculativa
2.6	118vA-119rA	389.43-391.41	U. futura ab homine prospiciantur solum vel quorundam daemonum habent causam
2.7	119rA	391.44-392.68	Utrum somnia fiant a natura vel ab eventu. <i>Explicit:</i> et per hoc innuit somnia esse quandoque per revelationem divinam.