Citing this paper

Please note that where the full-text provided on King’s Research Portal is the Author Accepted Manuscript or Post-Print version this may differ from the final Published version. If citing, it is advised that you check and use the publisher’s definitive version for pagination, volume/issue, and date of publication details. And where the final published version is provided on the Research Portal, if citing you are again advised to check the publisher’s website for any subsequent corrections.

General rights

Copyright and moral rights for the publications made accessible in the Research Portal are retained by the authors and/or other copyright owners and it is a condition of accessing publications that users recognize and abide by the legal requirements associated with these rights.

• Users may download and print one copy of any publication from the Research Portal for the purpose of private study or research.
• You may not further distribute the material or use it for any profit-making activity or commercial gain.
• You may freely distribute the URL identifying the publication in the Research Portal.

Take down policy

If you believe that this document breaches copyright please contact librarypure@kcl.ac.uk providing details, and we will remove access to the work immediately and investigate your claim.
Noemi means ‘beautiful’ and ‘new moon’. Thus, it rightly refers to the laudable association of students, whose beauty is admirable because they live in the Holy Spirit and preserve integrity. As Wisdom states at the beginning: ‘O how beautiful is the chaste generation with renown’. And in Numbers, chapter 24: ‘How beautiful are thy tabernacles, O Jacob, and thy tents, O Israel’. The tabernacles of Jacob refer to those who are camped in the liberal disciplines. The tents of Israel refer to the theologians who carry out the study of the divine things, that they may see God. Rightly, then, theology is called a new moon, because the new moon involves progress: thus, they [the theologians] also do not cease to strive to acquire knowledge, that they may reach perfect understanding, that is, the full moon. Likewise, the moon does not shine by itself, but from the sun. So, they have to recognize that they do not have the light of knowledge by themselves, but from him of whom in the letter of Jacob it is said: ‘Every good and perfect gift comes down from the Father of light’.

Philip, canon of Notre Dame, renowned master of theology and chancellor of the University of Paris, pronounced these words as part of a sermon given in Orleans on the 6th of April 1230, before an audience of students and
masters who had left Paris in 1228 following the so-called Great Dispersion. Scholars have debated the meaning and significance of this event with respect to the history of scholasticism. On the one hand, past research has stressed how the strike of masters and students was an attempt to claim their liberty and the exclusive jurisdiction of the universitas over the members of this societas. The events of 1228-1231 have been seen as the confirmation of the rise of a third power in medieval society: besides clergy and kingdom, the gatekeepers of knowledge became a veritable centre of authority. The studies of John Baldwin and Jürgen Miethke, albeit from different perspectives, have illuminated this aspect of the cultural, political, and social evolution of European society between the twelfth and the early thirteenth centuries.

On the other hand, the prohibition of teaching activities, the departure of masters and students from Paris, and finally, their return in 1231, thanks to the intervention of the Papacy, have been considered as the impetus behind the political and institutional processes which led to the foundation of the university of Paris as an institution. Jacque Verger and Luca Bianchi, among the others, have noted that Gregory IX’s bull Parsen scientiarum, that is the major legal result of the Great Dispersion, can be described as the Magna Carta of medieval university. This document carefully defined the liberties of the university and granted academic authorities full jurisdiction over masters and students. In addition, the papal bull shaped the guidelines for the teaching activities of both the Faculty of the Arts and the Faculty of Theology, establishing the appropriate setting for philosophical and

---

theological teaching of the subsequent decades. The entrance of the mendicant friars among the masters who held chairs in theology at Paris, a development which is closely linked with the 1228-1231 strike, was part of this institutional and cultural turning point, as a result of which the Parisian milieu reaffirmed its role as the veritable centre of philosophical and theological teaching in Latin Europe.

These two historiographical findings provide a solid basis for the development of new studies and researches on philosophy and theology in the early decades of the thirteenth century. Scholars have focused their attention on the years which precede the teaching of Bonaventure, Albert the Great and Aquinas, developing key researches on various early scholastic authors and texts. For instance, the studies of Nathalie Gorochov and Spencer Young represent a first attempt to give a comprehensive account of the cultural development of the Parisian university between the Pontificate of Innocent III and the early teaching of Bonaventure and Aquinas. These accounts of the major developments at the early university provide an essential framework for evaluating the history of doctrine, because the features of the intellectual life of the late twelfth-century and early thirteenth-century masters deeply influenced the forms of theological and philosophical debate in the century which goes from the death of Peter Lombard (1160) and the middle of the thirteenth century.

Referring back to the opening quote by Philip the Chancellor, it is certainly true that his preaching before the striking students and masters reflects the political and cultural features of the formation of the self-consciousness of the University as a communitas and a societas. However, it also bespeaks a theological issue. The figures involved in the Great Dispersion belong to a group of intellectuals who played a crucial role in developing the discipline of theology, both in terms of teaching practices and doctrine. Using the verse from the book of Numbers as a source for a metaphor, Philip highlights a clear distinction between the Faculty of the Arts and the Faculty of Theology, but he also reminds his audience of the limits of human knowledge, which is like the light of the moon reflected from the sun, and which needs an external source: God. The difference Philip

---


Deepening the Senses of the Word

outline between the masters of the arts and the theologians rests not only upon their belonging to two distinct faculties, that is, to distinct groups of masters, nor only on their dealing with different stages in the curriculum of education that the universitas studiorum provides. In the years of Philip’s teaching, the term theologia started to plainly signify a subject of teaching and a discipline whose epistemological structure was emerging from the debates and from the analyses of the masters. From the second half of the twelfth century, in fact, it was clear that the theologus did not entirely coincide with the exegete who deals with the teaching and understanding of the contents of Scripture and its meaning. As the canonist Stephen of Tournai had already noted around 1170, the theologian deals also with the writings of the Fathers of the Church and with the discussion of the meaning and value of the essential statements concerning the Christian faith. Moreover, already with Peter Lombard, theology was defined as a subject that concerned both the biblical contents and the arguments of faith, rooted in a methodology whose aim is the intelligentia dictorum, that is, the discovery of the causes which determine the meaning of terms and propositions in discourse on God. The use of arguments, deductions and conclusions in the analysis of the biblical text or of the writings of the Fathers of the Church, was the specific epistemological marker of this new discipline. The Parisian milieu at the

7 In his Summa Decretorum Stephen of Tournai describes the features of the theologian together with those of the jurisconsult (legista) using the metaphor of a banquet. STEPHANUS TORNACENSIS, Die Summa uber das Decretum Gratiani, ed. J.F. VON SCHULTE, Giessen 1891, 1: “Duos ad convivium vocavi, theologum et legistam, quorum voluntates varia sparguntur in vota, cum iste delectetur acido, ille dulcia concupiscat. Quid demus? Quid non demus? Renuis tu, quod petit alter? Occurrentes in opusculo praesenti leges exponere si proponam, iuris peritus aegere feret, mares contrahet in rugam, caput cuncutiet, exporriget libellum, et, quod sibi notum reputat, alis non necessarium opinatur. Patrum veteris et novi testamenti gesta mystica si narrare coepere, sicut inutilia reputabit theologus et opusculum nostrum tum prolixitatis arguet, tum ingratiitudinis accusabit”.

8 Peter Lombard, in the prologue of the Sentences, describes the nature of his own work using the image of the poor widow and of the two pence (Marc. 12:42-43) that the Samaritan gives to the host to take care of the “half dead”, as well as of the promise that “whatsoever you shall spent over and above, I, at my return, will repay you” (Luc. 10:33-35). PETRUS LOMBARDUS, Sententiae in IV libros distinctae, [ed. I. BRADY] 2 vols. (Spicilegium Bonaventurianum 4-5), Grottaferrata 1971-1980, vol. I: 3.2-6: “Cupientes aliquid de penuria ac tenuitate nostra cum pauperula in gazophylacium Domini mittere, ardua scandere, opus ultra vires nostras agere praesumpsimus, consummationis fiduciam laborisque mercedem in Samaritano statuentes, qui, prolatis in curationem semivivi dubus denarii, supereroganti cuncta reddere professus est.” On Peter Lombard’s account of theology see G. D’ONOFRIO, “La poverella e il suo tesoro: Pietro Lombardo teologo”, in Pietro Lombardo: Atti del XLIII
end of the twelfth century was therefore largely dominated by the intellectual activity of the pupils of Peter Lombard as well as by the heirs of Gilbert of La Porée and of the other traditions whose teaching activity was totally consistent with the major doctrinal discussions, such as the one on so-called “Christological nihilism”.9

Starting from this background, the university culture in the early thirteenth-century Parisian milieu was basically structured around theology. It was the teaching of the masters who lectured on Scripture or on Peter Lombard’s *Sentences* which was at the forefront of the curriculum of studies, as is clear from the repeated interventions of the ecclesiastical authorities in the life and teaching of the masters, from Robert of Courçon’s statutes of 1215 to the already-mentioned *Parens scientiarum*. The history of theological discourse in this period is thus crucial for understanding the formation of the university as a cultural institution. This history involves certainly the biography of the masters who taught at Paris, but it also requires considering the huge amount of texts which testify to the debates and intellectual activities of these decades.

The study of these sources is the crucial basis for properly dealing with the reconstruction of the evolution of the theological discourse which seems to be oriented towards the construction of theological syntheses. The *Summa fratris Alexandri*, which dates at the 1240s, evidently corresponds to this attempt to collect the results of the vast and detailed teaching activity of a group of masters, in this specific case, the early Franciscan theologians active in Paris.10 However, such a trend in the formation of the university culture in

---


10 L. Schumacher, *A Reader of Early Franciscan Theology: The Summa Halensis*, New
Paris is much more diverse.

As Spencer Young has remarked, the production of early thirteenth-century theologians seems to match the famous threefold division of the master’s activity that Peter the Chanter described in his *Verbum abbreviatum*.\(^{11}\) Lecturing, disputing, and preaching are the three components of an intellectual life which produce glosses on Scripture and on Peter Lombard’s *Sentences*, collections of disputed questions and *summae*, as well as multiple repertories of sermons.\(^{12}\)

This manifold theological production requires different kinds of scholarly researches. On the one hand, researchers have to focus on the historical understanding of the doctrinal developments of the first masters of theology active at the university of Paris. On the other hand, the texts and documents which pass down the results of the teaching activity of these authors and their ideas require the production of critical editions which provide the basis for a careful historical enquiry into early Scholasticism. A third line of research concerns the evolution of the intellectual life and the form of the teaching activity in the decades which mark the beginning of the university as a “guild” (*societas*) with its own rules and practices.

Throughout the twentieth century, a series of writings from late twelfth-century and early thirteenth-century authors have been the subject of historical-philological research. Since the 1920s and 1930s, scholars of medieval thought have focused on this period with different epistemological premises while sharing the attempt to ground the reconstruction of intellectual history on texts and documents. The aim of this contribution is to offer a survey of the researches dedicated, since the early twentieth century, to the texts and doctrines of the Parisian masters between the last decades of the twelfth and the first half of the thirteenth centuries. In doing so, it is necessary to evaluate the production of critical editions together with the research perspectives of the editors, the methodological and epistemological approaches that have informed their scholarly efforts. In reviewing the researches produced in the last one-hundred years, it is essential to take into account the cultural background against which they

---


have been produced. The dogmatic and methodological trends of contemporary historical-philosophical culture have strongly shaped scholarship on the medieval period, giving rise to a plurality of understandings of early Scholasticism and the approaches to the realisation of critical or scientific editions of the writings of this period.

This sort of bibliographical survey provides the basis for some considerations and remarks on the kind of research approach which will be developed to deal with late twelfth-century and early thirteenth-century authors and writings, the ‘image’ of theology in these decades of European intellectual history, and the changes in the understanding of this period which can come from a larger and careful examination of the manuscript tradition of the works of these early university masters. A list of the major late twelfth- and early thirteenth-century theological writings on which this contribution focus is offered in the appendix.

1. The Missing Link

In 1908 Martin Grabmann published the first volume of his Geschichte der scholastischen Methode, and in 1911 a second volume continued the study.13 Grabmann aimed at offering a detailed historical analysis of the formation of the specific method of research in theology which he defined as the very essence of ‘scholasticism’. The German historian undertook a vast historical study of materials, texts, and documents still unpublished or unedited, aiming at understanding the process by which the methodology of scholastic theology was formed.14 Starting from the relation between Patristic literature

---


14 Grabmann defined the scholastic method according to the methodological features of Aquinas’s works. GRABMANN, Geschichte der scholastischen Methode I, 36-37: “Die scholastische Methode will durch Anwendung der Vernunft, der Philosophie auf die
and high-medieval culture, Grabmann stressed the need directly to deal with the vast theological literature of the twelfth and early thirteenth centuries, which in the beginning of the twentieth century was still unknown to scholars and required pivotal studies on still unedited texts.

Grabmann’s interest in this period was part of a philosophical and theological project set up under the Pontificate of Leo XIII, whose aim was to strengthen the Catholic position through the study of the great authors of the medieval *christianitas*, such as Bonaventure, Scotus, Albert the Great, and Thomas Aquinas, using the tools of historical-critical methodology.\(^{15}\) In the attempt to present Aquinas’ doctrine as the ‘Christian philosophical alternative’ to the intellectual developments of the modern age, several scholarly enterprises were dedicated to the publication of scientific and critical editions of the texts of Bonaventure and Aquinas himself.\(^{16}\) These vast editorial enterprises were part of a cultural policy, supported by the Papacy under the Pontificate of Leo XIII, whose aim was to update the culture of Catholics to properly develop an alternative of modern thinking. The assumption of Thomism as the proper form of “Christian philosophy” stated in the *Aeterni Patris* is deeply linked with the support for the use of historical and philological methodologies in the study of the history of the

---

Offenbarungswahrheiten möglichst Einsicht in den Glaubensinhalt gewinnen, um so die übernatürliche Wahrheit dem denkenden Menschengeiste inhaltlich näher zu bringen, eine systematische, organisch zusammenfassende Gesamtdarstellung der Heilschwierigkeit zu ermöglichen und die gegen den Offenbarungsinhalt vom Vernunftstandpunkt aus erhobenen Einwände lösen zu können. Im allmählicher Entwicklung hat die scholastische Methode sich eine bestimmte äußere Form geschaffen, sich gleichsam versinnlicht und verleiblicht”.


Church and her doctrinal evolution.\textsuperscript{17} Heinrich Denifle, whose works on the history of the University and the cultural background of Luther and Lutheranism combines the direct study and edition of the sources with the building of a historical understanding.\textsuperscript{18}

Grabmann’s researches, heavily influenced by Denifle’s example and based on a deep acquaintance with the major manuscript collections in European libraries, were part of an intellectual project to show how Aquinas’s philosophical and theological work was the acme of the evolution of Christian thought and the most comprehensive exposition of its contents.\textsuperscript{19} Together with the studies of Gabriel Robert and Joseph de Ghellineck, Grabmann focused on the importance of twelfth-century theology as the very background of the thirteenth-century scholasticism.\textsuperscript{20}

The study of the early Scholasticism is essential also in the historical-

\textsuperscript{17} On the \textit{Aeterni Patris} see \textsc{Bonino}, “Le fondement doctrinal du project léonine”; \textsc{Ph. Capeelle}, “Le retentissement d’\textit{Aeterni Patris} en philosophie et en théologie”, in \textit{Le pontificat de Léon XIII}, 275-84. On the renewal of the studies of history under the Pontificate of Leo XIII see \textsc{C. Semeraro}, “La Comission cardinalice pour les études historique”, in \textit{Le pontificat de Léon XIII}, 317-49.

\textsuperscript{18} On Denifle see \textsc{Heinrich Denifle (1844-1905): Un savant dominicain entre Graz, Rome et Paris}, ed. \textsc{A. Sohn, J. Verger, and M. Zink}, Paris 2015. Denifle’s edition of the \textit{Chartularium} of the university of Paris represents one of the most outstanding examples of philological work of critical edition of documents concerning medieval university. See \textit{Chartularium Universitatis Parisiensis}, ed. \textsc{Denifle and Chatelain}. The works of the Dominican scholar on Luther and Lutheranism is clearly marked by an apologetic intention. See \textsc{H. Denifle, Luther und Luthertum in der ersten Entwicklung quellenmäßig dargestellt}, Mainz 1904. However, Denifle’s approach to the study of Luther’s doctrines of predestination and grace represents a clear case of historical-philological approach to the reconstruction of a doctrinal genealogy. Denifle offers a veritable survey of the texts concerning the understanding of Rom. 1:17, which starts with the early Scholasticism, that is the twelfth-century authors. He edits and comments the texts, creating a veritable historical and doctrinal chain which crosses the whole Middle Ages. See \textsc{H. Denifle, Die abendländischen Schriftausleger bis Luther über Justitia Dei (Rom. 1,17) und Justificatio}, Mainz 1905.

\textsuperscript{19} On Grabmann’s intellectual profile and his links with Denifle see \textsc{Quinto, Scholastica}. See also \textsc{K. Flasch}, “La concezione storiografica della filosofia”.

philosophical studies of Étienne Gilson, that since the early 1920s starts to publish his major works and defines his own cultural perspective. The French scholar considers the development of medieval philosophy in terms of history of the “Christian philosophy” mainly between the twelfth and the thirteenth centuries. All along his scholarly career, between the 1920s and the 1950s, Gilson’s search for a Christian philosophy evolves. Starting from the very first edition of Le thomisme (1919), which follows the guidelines of the philosophical program of Leo XIII, the scholar moves to a larger philosophical analysis of the major issues of the medieval philosophical discourse with the publication of L’ésprit de la philosophie médiévale (1932) and later on to the studies on the history of the notion of being (1948) and on the philosophy of John Duns Scotus (1952), in the attempt to understand the historical features of a Christian philosophy. Gilson’s researches review the whole doctrinal development from the Patristic age to the late medieval period in terms of building such Christian approach to philosophical knowledge, according to which this whole cultural process, including early scholasticism, evolved towards the philosophy of Thomas Aquinas.

These epistemological and methodological approaches to the reconstruction of the doctrinal history of the decades previous to Bonaventure and Aquinas created the appropriate framework for the 1920s

---

21 On Gilson’s historical-philosophical account see L. SHOOK, Étienne Gilson (Étienne Gilson Series 6), Toronto 1984, which has to be integrated with F. MICHEL, Étienne Gilson: Une biographie intellectuelle et politique (Varia), Paris 2018, where the intellectual career of the French scholar is connected with his cultural and political engagement. For a philosophical evaluation of Gilson’s approach and contribution see A. DE LIBERA, “Les études de philosophie médiévale en France d’Étienne Gilson à nos jours”, in Gli studi di filosofia medioevo, ed. IMBACH and MAIERÜ, 21-50.

22 The evolution of Gilson’s perspective is evident already in the passage from the first to the second edition of Le thomisme, that is from 1919 to 1922. Quite significantly Gilson changed the subtitle from “Introduction au système de saint Thomas d’Aquin” to “Introduction à la philosophie de saint Thomas d’Aquin”. See É. GILSON, Le thomisme. Introduction au système de saint Thomas d’Aquin, Strasbourg 1919, second edition (Études de philosophie médiévale 1), Paris 1922; id., L’esprit de la philosophie médiévale (Études de philosophie médiévale 2), Paris 1932; id., L’Être et l’essence (Problèmes et Controverses), Paris 1948; id., Jean Duns Scot. Introduction à ses positions fondamentales (Études de philosophie médiévale 42), Paris 1952.

and 1930s studies of scholars such as the Odon Lottin, Arthur M. Landgraf, Joseph N. Garvin, George Lacombe, Beryl Smalley, and Philip S. Moore. The researches produced by these scholars further developed the approach of Grabmann, de Ghellinck, and Gilson, moving the chronological focus onto the decades between twelfth and thirteenth centuries.24

It is the period, which goes from Peter Lombard to Aquinas, that is at the very centre of their attention. Using their historical and philological skills, all these scholars directly dealt with texts still preserved in manuscripts, revealing the crucial relevance of such writings to reconstructing the evolution of theological discourse before the age of Bonaventure and Aquinas.

Both Odon Lottin and Arthur M. Landgraf organized their studies as an attempt to reconstruct the doctrinal development of the theological discourse on specific issues. The Belgian abbot dealt with moral subjects, offering large and detailed surveys which started with the early twelfth century, that is with, Abelard and his immediate disciples, continued with a detailed presentation of the doctrinal evolution which occurred across the generations of masters, and culminated with Aquinas’ theological synthesis. Lottin clearly presents the whole of early scholasticism in terms of a prelude to Aquinas, making use of a huge amount of texts directly transcribed and edited from the manuscripts. Going through the pages of his six-volume *Psychologie et morale aux XIIe et XIIIe siècles*, where Lottin collected his studies and works, it is possible to have a clear understanding of the crucial relevance of late twelfth- and early thirteenth-century authors in the development of the moral discourse.25

---

24 The creation of journals such as the *Archives d’histoire de la philosophie médiévale* by Étienne Gilson and Gabriel Théry in 1926 and the *Recherches de théologie ancienne et médiévale* by Odon Lottin in 1929 offered the opportunity to develop specific researches, not only according to a historical-philosophical perspective but also in the field of the philological study of theological texts. In these journals, scholars published analyses of manuscripts and the textual tradition, critical or scientific editions of early scholastic writings. See B. Botte, “Les débuts de l’emploi du microfilm pour l’étude des manuscrits”, in *Studia codicological*, ed. K. Treu in coop. with J. Dummer, J. Irmscher and F. Paschke (Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 124), Berlin 1977, 109-13. To these journals it is necessary to add the creation of research institutions such as the *Pontifical Institute of Medieval Studies* of Toronto in 1929 and the *Medieval institute* at the University of Notre Dame in 1946, where important editorial enterprises on early Scholasticism were set up.

Similarly, Arthur M. Landgraf organized his researches on the history of the ‘Früscholastik’ as an analysis of the development of theological debates on the key issues of dogmas, sacraments, and pastoral matters. He also grounded his studies on a large base of unedited texts, stressing the relevance of late twelfth-century masters and the early thirteenth-century authors in the construction of the dogmatic theology that Aquinas ultimately formulated in the third quarter of the thirteenth century. Due to their philological approach to the study of this period and their acquaintance with the literary production of the schools and universities, both Lottin and Landgraf focused also on the history of the theological literature of these decades, examining the rising of specific genres such as the collection of disputed questions, the glosses to Peter Lombard’s *Sentences*, and the *Summae*.

Beside this interest in the creation of a large historical portrait of the development of theology, other scholars, in the 1920s and 1930s started to focus on some specific masters. In her studies on the Bible in the Middle Ages, Beryl Smalley, together with George Lacombe and Aloys L. Gregory, offered the first detailed overview of the manuscript tradition of the writings of Stephen Langton and contributed to the development of an interest in the group of theologians which is seen as the cultural and doctrinal bridge between the twelfth-century schools and the thirteenth-century university.

George Lacombe set up the same kind of approach with respect to Praepositinus of Cremona, publishing a volume which laid the foundation

---


for the edition of the master’s complete works. In this regard, Lacombe presented not just a biographical and intellectual portrait of Praepositinus, but also carefully reviewed the manuscript tradition of the writings ascribed to this author. Philip Moore’s studies on Peter of Poitiers and his critical edition of the first two books of Peter’s Sententiae followed the same kind of approach, as well as Joseph N. Garvin’s studies which led to the publication of the Summa contra haereticos ascribed to Praepositinus and produced a vast amount of transcriptions of late twelfth-century and early thirteenth-century theological writings.

A third relevant group of scholars that dealt with the first generations of Parisian masters of theology was the one engaged in the critical edition of the Summa fratri Alexendri. Dealing with the philological matters of this text, the Franciscan editors of Quaracchi were not only involved in the study of the manuscript tradition. They also faced the problem of the sources of the Summa and of the place of its contents in the doctrinal evolution of theology in the first half of the thirteenth century. In the 1948 Prolegomena to the third book of the Summa, Victorin Doucet offered a detailed reconstruction of the ‘Quellen’ on the text, its origin and authorship, but he also reconstructed the theological milieu in the early decades of the thirteenth century, stressing the need to deal with the theological production of Guy d’Orchelle, William of

---

29 G. LACOMBE, La vie et les Œuvres de Prévostin, vol. 1 of Prepositini Cancellarii Parisiensis (1206-1210) opera omnia (Bibliothèque Thomiste 11), Caen 1927. See also PRAEPOSITINI CREMONENSIS, Tractus de officiis, ed. J.A. CORBETT (Publications in Mediaeval Studies 21), Notre Dame 1969.

Auvergne, Philipp the Chancellor, Hugh of Saint-Cher, Roland of Cremona, and Alexander of Hales, that is of the masters that taught in Paris and whose doctrines and ideas form the background of the *Summa*.

Among the editorial enterprises devoted to the early scholasticism, the publication of the *Summa fratris Alexandri* marked a veritable turning point. While the historical-philological works devoted to late twelfth- and early thirteenth-century authors between the 1920s and the 1940s reflect the doctrinal discussion about the Christian character of medieval philosophy, the publication of the *Summa* emerges as the first attempt to properly deal with an early scholastic theological text considering it outside a sort of “teleological perspective” oriented towards Bonaventure and Aquinas. It is certainly true that the original project of critically editing the *Summa* was perfectly consistent with the project of making available the history of the theological development within the Franciscan order towards Bonaventure’s theological and philosophical account. However, reviewing the history the edition, which was prepared during the 1920s, 1930s and 1940s, it is clear that Doucet and the other editors changed their perspective and finally considered the *Summa* within its own cultural context, that is the Parisian milieu between 1230 and 1250. This encouraged an enlargement of the editorial work to some of the major authors who contributed to the composition of the *Summa* starting with Alexander of Hales.

The consciousness of the specific identity of early scholasticism and moreover of the need to approach the study of the authors and texts of this period without a preconceived philosophical idea but rather with a rigorous historical-philological methodology, is shared by Marie-Dominique

---


Chenu. His early studies in the 1930s and 1940s clearly frame the twelfth- and thirteenth-century theological and philosophical discourse into a reconstruction which stressed the manifold doctrinal landscape of this period. Chenu’s contribution to the history of medieval philosophy and theology is deeply marked by his own philological approach, according to which the work of the historian on medieval texts, including the early Scholastic authors, aims at understanding the cultural features – doctrinal, institutional, social, and political – of each one, replacing them in their own context.

In the early 1930s, a large number of studies on medieval scholasticism stressed the relevance of the late twelfth and of the first half of the thirteenth centuries as a turning point in the historical evolution of theology in Latin Europe. Even if the interest in the authors and texts of the school of Notre Dame in Paris and the new-born university of Paris was still subject to a historical understanding of the preeminent role of Aquinas or other major mid-thirteenth-century masters, the studies have revealed a large group of theologians whose doctrinal production was attested by a vast manuscript tradition and revealed a more complex framework with respect of Grabmann’s idea of a sort of “missing link” between the Patristic tradition and the age of Aquinas. Already in the studies of Lottin, Landgraf, Lacombe, and Doucet it was clear that Stephen Langton, Praepositinus, William of Auxerre, and Alexander of Hales had a crucial impact on multiple fields. Scholars started to see their texts as essential parts in the debates that reshaped the theological culture in the passage between twelfth and thirteenth centuries. In addition, it became evident from the historical-philological study of the sources that the teaching activity of these early scholastic masters widely impacted on the forms of production and circulation of the theological knowledge, being a sort of laboratory for the formation of the


34 See M.-D. CHENU, La théologie comme science au XIIe siècle (Bibliothèque thomiste 33), Paris 1942, firstly published as article in Archives d’histoire doctrinale et littéraire du Moyen Âge 2 (1927), 31-71; id., La théologie au douzième siècle (Études de philosophie médiévale 45), Paris 1957.

35 A veritable example of Chenu’s approach is his Introduction à l’étude de saint Thomas d’Aquin (Publications de l’Institut d’Études Médiévales d’Ottawa 11), Paris 1950.
practices which became ‘institutional’ in the university milieu of the second half of the thirteenth century.

2. A Decisive Period in the History of University

The publication of John Baldwin’s study on the role of Peter the Chanter’s circle in the late twelfth-century Parisian intellectual milieu marked a turning in the study of the role of theological discourse in the formation of the university of Paris. In his volume, as well as in his subsequent studies on scholastic culture during the kingdom of Philipp Augustus and on the relevance of 1215 events for the intellectual history, Baldwin moved the focus from doctrinal development to the social and political role of the masters in the creation of the scholarly institutions – firstly the schools and later the university – which became the very centres of European culture in this period. Such an approach has supported the development of a series of studies which tried to reconsider the basic evolution of theology in terms of science. It has also suggested the need to link the evolution of scholasticism with the history of the teaching institutions where this theological approach was the subject of the work of masters.

Jacques Verger’s studies on the history of the university have broadly examined the crucial stages in the formation of the studium in Paris and its connections with the schools of theology which were active throughout the twelfth century. Verger’s researches have stressed the institutional value of two historical passages. Firstly, Robert of Courçon’s statutes of 1215 directly intervened to regulate the teaching activity of the Parisian masters and clearly distinguished the activity of the masters of the arts from that of the theologians. Secondly, Gregory IX’s Parens scientiarum in 1231 fixed the

---

basic features of the university of Paris as an independent institution and re-shaped the teaching activity of the masters, both at the Faculty of the Arts and at the Faculty of Theology.37

The history of the Parisian university and mainly of the papal interventions in 1215 and in 1228-1231, have been considered not just as the building of a societas but also as a veritable turning point in the history of theology. Luca Bianchi’s studies of the doctrinal relevance of Parens scientiarum, particularly in defining the specific features of theology and its teaching with respect to the activity of the masters of the arts and their use of philosophy, have directly linked the evolution of theology to these ‘institutional’ events.

The relevance of the close link between the intellectual history of the early thirteenth century and the institutional evolution of the university has been further stressed by the study of the formation of the teaching practices of the university and of the literary features of the texts which were the result of the activity of the masters. Olga Weijers’s researches on the different kind of literary works produced at the university and of the manuscript production which depends on university activities, as well as her works on the practices of lecturing and disputing and on the literary products of these activities, have clearly highlighted the existence of a close connection between the work of the masters, the evolution of the university as a legal entity, and the teaching practices which the manuscripts and documents testify.38

The need to reconsider the connection between the magisterial activity at the university and the cultural and institutional evolution of the teaching of theology is supported also by studies on preaching and biblical exegesis. The works of Gilbert Dahan, Martin Morard, Nicole Bériou, Louis-Jacques Bataillon, and Franco Morenzoni have contributed to showing the quantitative and qualitative relevance of lecturing on Scripture and preaching within the activity of the masters of the late twelfth-century schools and the


The development of historical researches on the formation and evolution of the university and on the teaching practices and literary production of the masters have helped create a new historical framework for reconsidering doctrinal history between the end of the twelfth and the early thirteenth centuries. The role that several masters played, not just in the restricted field of teaching, but also in the ecclesiastical and political arenas, together with the increasing consciousness of the existence of a doctrinal pluralism, focused the attention of several scholars on single masters, evaluating the nature of their role within the theological debate between the twelfth and thirteenth centuries and examining their impact on the development of theological discourse.

In the 1960s, Walter H. Principe dedicated four volumes to the study of the doctrine of the hypostatic union in the early thirteenth century, going through the texts of William of Auxerre, Philip the Chancellor, Alexander of Hales, and Hugh of Saint-Cher. Devoting one volume to each of these masters, Principe combined the study of the theological account of individual medieval authors with a consideration of the historiographical paradigm and


the philological reconstruction of the development of the debate on specific issues.

With respect to this kind of approach, since the 1980s scholars have started to deal with the need for a philological study of the texts which testify to the doctrinal contributions of these authors. In 1980 Ignatius Brady completed the publication of the new critical edition of Peter Lombard’s *Sententiae* and in the same year Jean Ribaillier started the publication of his edition of William of Auxerre’s *Summa aurea*. Both Brady’s and Ribaillier’s editorial enterprises were part of the activity of the Quaracchi editors and marked a crucial milestone in the edition of early scholastic texts. Particularly the publication of the new edition of Peter Lombard’s *Sentences* was the basis for further editorial activities on writings of the same period as well as for new historical-philosophical enquiries. In 1985 Sten Ebbesen and Lars Boje Mortensen resumed Stephen Langton’s ‘dossier’, publishing a partial edition of Langton’s *Summa* and *Quaestiones* and therefore increasing the number of Langtonian texts available. Similarly, in 1985 Nikolaus Wicki finished the critical edition of Philip the Chancellor’s *Summa de bono*, further enlarging the basis of edited texts to study the theological and philosophical contribution of the authors of the period 1160-1240.

These editions supported new historiographical approaches to the study of the theological discourse on the early decades of the history of the university. In particular, besides the studies devoted to some specific doctrinal issue, which saw the late twelfth- and early thirteenth-century theologians as the starting point of the doctrinal evolution which reached its culmination with Bonaventure and Aquinas, scholars focused on


understanding the cultural and doctrinal contribution of the single masters to the intellectual history of this period.44

Marcia Colish published her two volumes on Peter Lombard in 1994, offering the first major study of the figure and work of the *Magister Sententiarum*. Trying to situate the Lombard in the historical development of theology, Colish made use of the key results that the philological study of the twelfth-century texts had achieved, namely of the philological achievement of Ignatius Brady’s editorial enterprise and produced not just an intellectual biography of the Lombard but rather a veritable portrait of the evolution of the theological culture in Paris in the second half of the Twelfth century.45 In the same year, Riccardo Quinto offered a complete study of the theological production of Stephen Langton, carefully analysing the whole manuscript tradition of the writings ascribed to the English master.46 Quinto mapped Langton’s entire literary production with a specific focus on the disputed questions and the *Summae* attributed to the master. In doing so he created the needed premises for a critical edition of Langton’s texts and for the development of an interpretation of Langton’s intellectual profile against the historical background of the later twelfth-century Paris and of the early thirteenth-century Papal policy.47

The study of Langton’s figure and writings, carried out with a historiographical-academic stance, is of particular significance because it allows us to understand the evolution of theological thought in the later twelfth and early thirteenth centuries.

44 A significant study of the history of an idea through the thirteenth century is J.A. AERTSENS, *Medieval Philosophy and the Transcendents: The Case of Thomas Aquinas* (Studien und Texte zur Geschichte des Mittelalters 52), Leiden 1996. See also the most recent development of Aertsen’s historiographical account in J.A. AERTSENS, *Medieval Philosophy as Transcendental Thought: From Philip the Chancellor (ca. 1225) to Francisco Suárez* (Studien und Texte zur Geschichte des Mittelalters 107), Leiden 2012.


philological approach to the texts of the master, has supported the work of Quinto and Magdalena Bieniak on the disputed questions, resulting in the publication of the first volume of the master’s disputed questions.\textsuperscript{48} At the same time Mark Clark has worked on Langton’s commentary on the \textit{Historia scholastica} and Louis-Jacques Bataillon and Magdalena Bieniak have provided the first sample of critical edition of Langton’s biblical commentaries.\textsuperscript{49}

The orientation of the research that focuses on the doctrinal contribution of individual masters has been largely assumed in the last two decades with respect to the late twelfth-century and early thirteenth-century authors. Individual and collective volumes have been devoted to Alan of Lille, Stephen Langton, William of Auvergne, Hugh of Saint-Cher, and Philip the Chancellor, aiming at presenting both the biography of each of these theologians as well as the features and the value of their doctrinal contribution.\textsuperscript{50} These portraits of the early thirteenth-century Parisian masters of theology tried to face the different kind of teaching activity and


The possibility to have access to these doctrinal sources through critical
or scientific editions was the basis for further developments in the study of the history of doctrines but also in the study of the teaching and literary practices of the “scholastic” period. The focus on the institutional framework of theological teaching between the late twelfth and first half of the thirteenth century certainly encouraged the creation of such a series of intellectual biographies and portraits and, together with them, new initiatives to realize critical editions of biblical glosses, *Summae*, collections of questions and sermons which belong to this period. In doing so, scholars have also closely examined the specific features of the literary production of the masters of theology, developing an approach to doctrinal production organized according to the distinction of literary genres: lectures, disputed questions, *summae*, and sermons. Each genre has been linked to one of the three acts which composed the teaching activity in the cathedral school of Notre Dame in the second half of the twelfth century and moreover in the thirteenth-century Faculty of theology in Paris.

According to such a perspective, the research has considered the specific features of the major ‘theological’ genres, offering, for instance, an initial survey of the evolution of the role of Peter Lombard’s *Sentences* in the long run of the history of medieval theology, particularly during 1160-1650. Within this framework, the three collective volumes dedicated to the *Mediaeval Commentaries on the ‘Sentences’ of Peter Lombard*, edited since 2002 by Gillian R. Evans and Philipp W. Rosemann, contain relevant contributions on the glosses and commentaries by the Ps.-Peter of Poitiers, Stephen Langton, Alexander of Hales and Hugh of Saint-Cher. The already mentioned critical editions of disputed questions, have increased research on these literary genres and on their development and evolution. The studies devoted to sermons and preaching in this period are part of this research perspective, based on the distinction of literary genres, and have offered

major contributions in the case of Franco Morenzoni’s edition of the *Sermones* of William of Auvergne.\textsuperscript{56}

3. Masters and Scholarly Communities

The changing approaches to the study of the theological doctrines and teachings between the late twelfth and the first half of the thirteenth centuries define the cultural framework that produced the scientific and critical editions of many of the writings of this period. It is certainly true that the 1920s understanding of scholars such as Lottin is quite different from the more recent accounts and this is caused not only by the increasing amount of knowledge and documents available for research. The historiographical paradigms that earlier generations of scholars have produced on the place of the early scholasticism and of the first generations of university masters within the history of medieval theology and philosophy, mirror the tendencies of contemporary culture. However, the general review of the historiographical work, particularly in its philological and editorial aspects, provides a diverse and dynamic portrait of the theological teaching in medieval Paris between the twelfth and thirteenth centuries. The richness of texts and doctrines, that the work of the editors has only partially made available to scholars, testifies to a cultural landscape, where theology was the very ground of the intellectual activity not of individual masters. It is clear that, already in the twelfth century, the teaching activity of a *magister* involved some sort of ‘institutional’ form, in terms of a *societas* involving masters and students, but also as an activity governed by several rules and practices.\textsuperscript{57} The fact that the work of the masters, including the theologians,


was accomplished within an organized group had not just an institutional or political significance in terms of progressive creation of a powerful guild in the High Middle Ages marked by the ‘urban revolution’. The intellectual field mirrors a common way of thinking which is clear also in the understanding of theology as a discipline to define and produce doctrines and ideas. The already mentioned volume by Spencer Young on theology in Paris between 1215 and 1248 strongly suggests that the teaching activity itself was fully shaped by a strong sense of community. The masters not only shared techniques for producing doctrines and texts, that is the practices of lecturing, disputing, and preaching, the composition of glosses on Scripture and on the Sentences, the disputed questions, the summae, and the sermons. The contents of their teaching appear as proper to a shared cultural milieu, where the heritage of Peter Lombard and his early successors had rapidly become the source of the development of theology as a discipline and a science.

Quite significantly, for instance, Peter Comestor’s Introitus in Sententias became the ‘canonical’ point of entry for dealing with Peter Lombard’s Sentences, being incorporated as a prologue in the major glosses and commentaries to Lombard’s text between 1160 and 1250. Certainly, this does not imply doctrinal identity between all these authors, nor that they were part of a systematic and strictly oriented development of theology towards the great mid-thirteenth-century synthesis of scholasticism. Comestor and Langton, William of Auxerre and Philip the Chancellor, Hugh of Saint-Cher and Alexander of Hales assumed the theological agenda established at the school of Notre Dame under the guidance of Peter Lombard, but they often questioned the doctrines and ideas of the Magister Sententiarum. In addition, the Parisian theological milieu between the twelfth and the first half of the thirteenth centuries cannot be reduced to a ‘Lombardian’ age: several masters active in Paris around 1200 still belonged to quite a different cultural


58 On the idea that the studium became a veritable power in Medieval society, it is still essential to consider the work of GRUNDMANN, “Sacerdotium – Regnum – Studium.”

59 YOUNG, Scholarly Community, 20-63. Jacques Verger has stressed how the language of the daily activity of the masters was deeply influenced by a terminology which concerns the idea of community. See VERGER, “Les institutions universitaires parisiennes”, 31-35.


Deepening the Senses of the Word

tradition, as Marcia Colish has recently shown. Simon of Tournai and Alan of Lille, who are quite close to the theological heritage of Gilbert of La Porrée and his school, were crucial figures in the intellectual and ecclesiastical landscape of the time and had a significant relevance also in the doctrinal debates of these decades. Around 1230, the Dominican master Hugh of Saint-Cher explicitly quotes the ‘Porretans’ in his Commentary on the Sentences, as a theological tradition of doctrines. Already Praepositinus of Cremona, between 1190 and 1205, quoted Gilbert of La Porrée as a relevant theological authority, comparing his doctrines to those of Peter Lombard.

The diverse doctrinal character of the Parisian milieu in the decades of the formation and early development of the university, suggests that the teaching activity and the theological discourse of the masters was not a matter of individual authors only, but rather the development of a debate within a scholarly community, where doctrines and ideas became part of the current debate and were added to the heritage which was, at the same time, the source and the subject of the activity of the masters. The enlargement of the textual basis available to scholars with critical or scientific editions

62 COLISH, “Scholastic Theology at Paris around 1200.”
63 In the opening lines of his commentary to Sententiae II d. 24, Hugh of Saint-Cher recalls the position of the Porretani and notes, HUGO DE SANCTO CARO, Super IV libros Sententiarum II d. 24, ms. Assisi, Biblioteca Comunale 131, f. 59ra: “Quidam dicunt quod hec sint porretanorum, quod homo ante casum nunquam habuit gratiam siue uirtutem.”
64 Praepositinus had quoted the same doctrine as Hugh referring it directly to Gilbert’s theological heritage. He noted, PRAEPOSITINUS CREMONENSI, Summa, ms. Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 1174, f. 28ra: “Dixit enim magister Gilbertus quod homo ante peccatum non habuit gratuita, quia uirtus dicitur quasi uiribus nitens et ubi uicium non est.” He evaluated Gilbert of La Porrée’s position beside the Lombardian one, which on the contrary supported the idea of the need of the divine grace’s intervention even before the original sin. PRAEPOSITINUS CREMONENSI, Summa, f. 28ra : “Magister Petrus Lombardus duos status constituit in primo homine ante peccatum unum in quo tam naturalia habebat alium in quo habebat naturalia commune gratuitis.”
offers the possibility to better understand the features and dynamics of the teaching activity as something which developed within a community where the basic texts, mainly Scripture but also some ‘classics’ as Peter Lombard’s *Sentences*, were part of the common background of the masters and provided the conceptual framework for doctrinal debate.

By the end of the 1220s, the presence of the mendicant orders within the Parisian university integrated this intellectual community with a new approach to the practice of theological teaching, which will lead to the struggle between secular and mendicant masters in the mid of the thirteenth century. However, from the point of view of intellectual development, both Dominicans and Franciscans tried to become part of the network of the Parisian masters, integrating into the cultural framework of theological teaching, dealing with the contents of the doctrine of their secular colleagues and therefore contributing to the evolution of the discourse according to the forms and ideas of the community of Parisian theologians at least until the end of the 1240s.

After all, Dominic Gúzman’s decision to send a group of his early co-friars to Paris in 1217 to study theology testifies of the pre-eminence of the Parisian scholarly community in the teaching of this subject between the twelfth and the early thirteenth centuries. Even if marked by a quite different and controversial attitude to the high-level study and culture, also the Franciscan approach to the Parisian theological milieu reveals an attempt to become part of a well-established community of masters, with its practices and intellectual traditions. Certainly, the fact that some of the early mendicant Parisian theologians were former secular masters, such as Alexander of Hales and John of Saint-Gilles, supported this attempt to integrate the mendicant presence within the teaching community. At the

---


same time, both the Dominican and the Franciscan masters contributed to developing some of the teaching techniques and scholarly practices in a way that anticipated their future institutional form. For instance, the decision of the Dominican order to organize the education of the novices using the Bible, Peter Comestor’s *Historia Scholastica*, and Peter Lombard’s *Sentences* as the ‘textbooks’ of the *studia*, clearly testifies to the will to assume Parisian teaching as a model. At the same time, the transformation of lecturing on the Scripture and on the *Sentences* into two main parts of the theological education fixed a *cursus studiorum* which would lead, in the university, to the institutional distinction between the work of the *baccalaureus sententiarum* and the *baccalaureus biblicus*.

Similarly, the tendency to systematize the teaching of a master with the composition of collections of disputed questions or of *summae* was strongly developed by the mendicant masters, first of all by the Franciscans. The *Summa fratris Alexandri* seems to be an attempt to give a systematic and well-ordered form to the teaching of the community of Franciscan masters in Paris in the early 1240s, combining a systematic presentation of the theological doctrines with the idea that teaching is a communal activity which needs the involvement of several masters and maintains a plural character as concerns its contents. The aim of the *Summa* seems not to be the creation of a doctrinally organic exposition of theology, as is evident from some apparent ‘contradictions’ in the contents. Moreover, this community enterprise assumes theology as a clearly defined discipline, with a set of questions and arguments to deal with, characterized not by a definite doctrinal exposition but rather by a constantly evolving debate within the scholarly community engaged in this intellectual field.

---


71 Doucet, Prolegomena; Schumacher, *A Reader of Early Franciscan Theology*; Ead., *Early Franciscan Theology*. 
4. The Documents and Their Interpretation

Reviewing the theological texts available for the late twelfth and early thirteenth centuries, it is possible to appreciate the variety of literary forms, which includes disputed questions, treatises, glosses, and sermons. As already mentioned, such plurality corresponds to the different teaching acts of the masters, basically mirroring the threefold distinction between lectio, disputatio, and praedicatio that Peter the Chanter stated in late twelfth century and which is confirmed in some sermons of Stephen Langton and later on Thomas of Chobham and Walter of Châteu-Tierry.72

This articulation of the teaching activity of the Parisian masters and its relation to the texts preserved by the manuscript tradition questions our understanding of the process of composition of these writings, their value and role within the intellectual milieu to which they belong, and their very aim. The closer philological analysis devoted to some of these texts has revealed some literary features that remind of the teaching process rather than the attempt to write books. Olga Weijers’s studies on the disputed questions of the early thirteenth century have shown a large presence of oral forms, which are what remains of the living dispute of a master.73 Similarly, Riccardo Quinto and Magdalena Bianiak have stressed how the manuscript tradition of Langton’s disputed questions testifies to several stages in the formation of the corpus of the quaestiones, starting from the teaching activity, whose oral traces remain in some early versions of several texts.74 In the case of Langton, it seems that the written material which recorded his

---


living teaching, has been the subject of a sort of editorial work in the early thirteenth century, that is at the very end of his magisterial career, in an attempt to collect and gather the doctrinal achievements of his long scholarly activity.\footnote{QUINTO, “La constitution du texte.”}

The presence of significant traces of orality or the connection of the texts of this period with the living discourse of the masters emerges in the case of other authors, as well as in other genres of texts such as the glosses on the \textit{Sentences} and, certainly, the sermons.\footnote{QUINTO, “Stephen Langton (1150/55-1228)”; C. ANGOTTI, “Étienne Langton, commentateur des \textit{Sentences} de Pierre Lombard”, in \textit{Étienne Langton († 1228)}, 487-524.} Such a complex and common relation between the late twelfth- and early thirteenth-century written text and the oral teaching of the masters suggests the need to reconsider the connection between the features of the scholarly practices and the production of texts. The latter is not the aim of the master’s activity, but rather the witness of an intellectual work which was basically and essentially oral and the means to grant a circulation to the ideas of a theologian within the scholarly community. In this sense, the different genres of texts are not the result of the evolution of a literature with well-established and codified rules and forms: at least in this moment of the history of the university practices. In the decades between twelfth and thirteenth centuries, the written production of the masters simply mirrors their live teaching which was the very core of their activity.\footnote{F. SIRI, “\textit{Lectio}, disputatio, reportatio. Note su alcune pratiche didattiche nel XII secolo e sulla loro trasmissione”, in \textit{Medioevo e filosofia. Per Alfonso Maierù}, ed. M. LENZI, C.A. MUSATTI, and L. VALENTE, Roma 2013, 109-28; J. HAMESSE, “Le vocabulaire de la transmission orale des textes”, in \textit{Vocabulaire du libre et de l’écriture au moyen âge. Actes de la table ronde (Paris, 24-26 septembre 1987)}, ed. O. WELJERS (Études sur le vocabulaire intellectuel du Moyen Âge 2), Turnhout 1989, 168-94; R. SACCENTI, “Le reportationes e la nascita dell’insegnamento teologico (XII-XIII secolo)”, in \textit{Scriver veloce. Sistemi tachigrafici dall’antichità a Twitter}, ed. A. TEDESCO (Biblioteca di bibliografia. Documents and Studies in Book and Library History 203), Firenze 2016, 73-94.}

This situation, combined with the historiographical category of ‘scholarly community’, suggests another conclusion. The philological analysis of Langton’s texts made by Quinto and Bieniak has revealed not just a closeness of contents between different texts of the same author. There is also a textual parallel between some disputed questions and some places in Langton’s gloss on the \textit{Sentences} or the master’s biblical commentaries. This suggests that the canonical distinction between lecturing, disputing and...
preaching does not concern three separate activities, where the master had to operate by reframing the forms and contents of his doctrine. Moreover, the threefold distinction is useful for defining the acts which are proper to the scholarly profession already in the second half of the twelfth century. Peter the Chanter’s metaphor of a building, where lecturing corresponds to laying the foundations, disputing to erecting walls, and preaching to completing the construction and putting on the roof, reminds of the strong unity of the whole theological teaching as a process which involves several acts. Scripture remains the very subject of the whole process of theological teaching, whose very aim is to develop the understanding of the Word of God and to clarify the doctrinal contents of the faith, which are involved in it.  

5. Needs and Opportunities for Research

The studies on and the editions of the twelfth to the mid of the thirteenth centuries, certainly offer the possibility to further develop the historiographical achievements and hypothesis concerning the nature and forms of theological teaching in these decades. Going through the writings and their contents it is possible to clarify the intellectual contribution of each master to the doctrinal debate but at the same time it becomes more evident the level of interconnection between the Parisian theologians. Their teaching activity, centred on Scripture, appears characterized by a scholarly discussion within the common framework of practices and issues which is shared by the masters and is able to involve different traditions: for instance, the one that goes back to Peter Lombard and the one which originates with Gilbert of La Porrée. This plural doctrinal framework is the setting of the activity of a community that develops theological discourse basically as an oral activity involving different practices through which the same doctrinal contents are presented, debated and disseminated.

Such an understanding of both the doctrinal and cultural history of the Parisian milieu at the turn of two centuries is certainly the result of a manifold scholarship which has been heavily influenced and oriented by the cultural evolution of the Twentieth century. As it has been stressed all along this survey, the doctrinal needs of contemporary cultures have driven the editorial work, encouraging scholars to focus on specific texts or defining specific ideological perspectives within which the philological study of the writings

was set up and developed. However, it is also evident that the editorial enterprises significantly contributed to re-thinking the twelfth- and thirteenth-century theological discourse and offered a new basis for understanding its evolution. Therefore, throughout the twentieth-century studies on early Scholasticism, the historical achievements of Grabmann, Gilson, and Chenu and more recently of Marcia Colish are deeply connected with the major editorial enterprises devoted to the writings of this period. In fact, if the 1920s and 1930s doctrinal and philological studies represent the cultural landscape of the work of father Doucet and the Quaracchi editors of the *Summa fratis Alexandri*, Igantius Brady’s edition of the *Sententiarum libri IV* is the essential background of Colish’s study on Peter Lombard and his place in the history of medieval theology and philosophy. This mutual involvement of a doctrinal and a philological approach, with the significant addition of the study of the evolution of culture – namely of the teaching practices and of the teaching institutions – is at the basis of the studies around Stephen Langton and his writings which are currently on the way and still is the essential cultural framework for the development of editorial works.79

The history of doctrine, the history of culture and the philological study of documents and sources are the three cornerstones required to build a strong understanding of the so-called early scholasticism and they are essential to achieving critical editions of the writings of this period, many of which remain unedited and unavailable for scholarly research. The publication of critical editions of the theological writings that preserve the doctrinal contribution of Praepositinus of Cremona, Geoffrey of Poitiers, Peter of Poitiers, Hugh of Saint-Cher, and John of La Rochelle, among others, would not only enlarge the textual basis for the study of the theological discourse. The collections of questions, the *summae*, and the glosses attributed to these authors will also contribute to clarifying the evolution of the debate within the Parisian scholarly community and reframing the intellectual history of the Parisian milieu in terms of chronology, forms of teaching, and institutional development. The available materials for the study of theology between the twelfth and the first half of the thirteenth centuries explain the historiographical achievements of the 1920s and 1930s, as well as of the last four decades. They also reveal the incompleteness of the documentary basis for developing a comprehensive understanding of what is theology in a crucial cultural turning in the High

---

Middle Ages and at the same time encourage new historical-philological enterprises.

Riccardo SACCENTI (King’s College London)
Research Team ERC project
“Authority and Innovation in Early Franciscan Thought (c. 1220-45)”
riccardo.saccenti@kcl.ac.uk
Appendix

Early-Scholastic Sources (1160-1248)
In composing this appendix the intention has been to offer to scholars a survey on the materials discussed in the article, that is the currently available editions or transcriptions of the texts useful to study the development of theological discourse between the second half of the twelfth and the first half of the thirteenth centuries, with a specific focus on the Parisian intellectual milieu. The chronological range, 1160-1248, covers the period which goes from the death of Peter Lombard to the early teaching of Bonaventure and Aquinas.

Therefore, this appendix offers a list of the available sources, in edition or transcription, concerning the major theologians of the early scholastic period. This list is as complete as possible, but it does not have any presumption of completeness because of the heterogenous characteristics of the materials here considered. Several early Scholastic texts were edited, partially or entirely, critically or scientifically, in articles and journals disseminated all along the twelfth century. In addition, a mapping of the manuscripts for the single works is available only when a critical edition exists, otherwise the manuscript tradition of the writings will require a veritable recension condicium which is now missing. The consciousness of this situation explains why the following list is a first overview and a working progress which certainly will requires integration, modification and enlargement.

Each item corresponds to a text for which the printed editions or the available transcriptions are indicated. In the case of partial editions, it is indicated which part of the text is edited. A list of the manuscripts is offered only in the cases of partial editions of the text or in the case of the unedited writings, so that the reader will integrate the partial edition with the manuscript tradition and, in the cases in which the editions are not available, have access to the list of the manuscripts. When it is available, it is indicated also the edition in the Patrologia Latina (PL).

This list is not a repertorium of the whole available sources and materials but sides the article and serves as a research tool for facilitating the study of the history of theology between the twelfth and the thirteenth centuries.
## Index

**EARLY-SCHOLASTIC SOURCES (1160-1248) ................................................................. 1**

1. **ALANUS AB INSULIS** ........................................................................................................ 9
   1. De fide catholica contra haereticos libri quatuor: Contra paganos ........................................ 9
   2. De planctu naturae ............................................................................................................ 9
   3. De virtutibus et de vitiiis et de donis Spiritus Sancti .......................................................... 9
   4. Liber in distinctionibus dictionum theologarum sive Summa «Quot modis» .......................... 9
   5. Hierarchia Alani ............................................................................................................... 9
   6. Liber poenitentialis .......................................................................................................... 9
   7. Regulae caelestis iuris ...................................................................................................... 10
   8. Summa «Quoniam homines» ............................................................................................ 10
   9. Tractatus de quinque potentiiis animae .......................................................................... 10
  10. Quaestiones Alani ............................................................................................................. 10
  11. Summa de sacramentis: Totus Homo .............................................................................. 10
  12. De miseria mundi ............................................................................................................ 10
  13. Commentum in Apostolorum Credum .......................................................................... 11
  14. Commentarium in Credum ............................................................................................. 11
  15. Commentum super Patrem Nostrum ............................................................................. 11

2. **ALEXANDER DE HALES O.F.M. ................................................................. 12**
   1. Glossae in IV libros Sententiarum .................................................................................. 12
   2. Expositio decem praeceptorum ..................................................................................... 12
   3. De concordia iuris divini et humani seu Concordia utriusque Testamenti ..................... 12
   4. Quaestiones disputatae antequam esset frater ............................................................... 12
   5. Quaestiones disputatae postquam fuit frater ............................................................... 12
   6. Quaestiones de quolibet ................................................................................................. 13
   7. Tractatus magistri Alexandri de signification et expositione S. Scripturarum ................. 14
   8. Expositio quattuor magistrorum super regulam minorum ............................................. 14

3. **GODFREDUS PICTAVENSIS ................................................................. 15**
1. Summa theologiae ................................................................................................................. 15
2. Quaestiones .......................................................................................................................... 15

4. GUERRICUS DE S. QUENTINO O.P. .................................................................................... 16
1. Quaestiones disputatae super Sententias ............................................................................. 16
2. Quaestiones disputatae ............................................................................................................. 16
3. Quaestiones quodlibetales ....................................................................................................... 16

5. GUIDO DE ORCHELLIS ....................................................................................................... 18
1. Summa de officiis ecclesiae .................................................................................................... 18
2. Quaestiones theologicae .......................................................................................................... 18
3. Summa de sacramentis ........................................................................................................... 18

6. GUILLELMUS AUTISSIODORENSIS ..................................................................................... 19
1. Summa aurea .......................................................................................................................... 19
2. Quaestiones ............................................................................................................................ 19
3. Summa de officiis ecclesiasticis ............................................................................................. 19

7. GUILLELMUS ALVERNUS .................................................................................................. 20
1. De anima ................................................................................................................................ 20
2. De bono et malo ...................................................................................................................... 20
3. De causis Cur Deus homo ....................................................................................................... 20
4. De claustro animae .................................................................................................................. 21
5. De faciebus mundi ................................................................................................................... 21
6. De fide et legibus .................................................................................................................... 21
7. De gratia et libero arbitrio ..................................................................................................... 22
8. De immortalitate animae ........................................................................................................ 22
9. De laudibus patientiae ............................................................................................................ 22
10. De missa ................................................................................................................................ 22
11. De passione Domini ............................................................................................................. 23
12. De paupertate spirituali ........................................................................................................ 23
13. De rethorica divina .............................................................................................................. 23
14. De sacramentis ..................................................................................................................... 23
15. De trinitate........................................................................................................................................................................24
16. De universo ........................................................................................................................................................................24
17. Consilium de ministerio et negligentiis altaris ..................................................................................................................25
18. De inferno et paradiso ..........................................................................................................................................................25
19. Extracta super libros Sententiarum .......................................................................................................................................25
20. Summa de virtutibus et vitis ................................................................................................................................................25
21. Supplementum tractatus novi de poenitentia .......................................................................................................................25
22. Tractatus de collatione et singularitate beneficiorum ......................................................................................................26
23. Tractatus novus de poenitentia .............................................................................................................................................26
24. Sermones ................................................................................................................................................................................26
8. GUILLELMUS DE MILITONA O.F.M. ..........................................................................................................................................27
1. Quaestiones de eleemosyna ................................................................................................................................................27
2. Quaestio de natura theologiae ...............................................................................................................................................27
3. Quaestiones de sacramentis ................................................................................................................................................27
4. Quaestio de Sanctificatione B. Virginis ...................................................................................................................................27
5. Opusculum super Missam ..................................................................................................................................................27
6. Quaestiones disputatae ........................................................................................................................................................27
9. HUGO DE SANCTO CARO O.P. ..............................................................................................................................................29
1. Super IV libros Sententiarum .............................................................................................................................................29
2. Quaestiones disputatae ...................................................................................................................................................30
3. Tractatus de doctrina cordis ................................................................................................................................................31
10. IOHANNES DE RUPELLA O.F.M. .........................................................................................................................................32
1. In IV libros Sententiarum ..................................................................................................................................................32
2. Quaestiones disputatae ...................................................................................................................................................32
3. Summa de articulis fidei ....................................................................................................................................................33
4. Summa de divinis nominibus .........................................................................................................................................33
5. Tractatus de divisione multiplex potentiarum animae ......................................................................................................34
6. Summa de anima ...............................................................................................................................................................34
7. Summa de decem praecipitis ...........................................................................................................................................34
8. Summa de vitis .............................................................................................................. 34
9. Summa de sacramento ................................................................................................. 35
10. Quaestiones de beatitudine ........................................................................................ 35
11. Quaestiones de sanctificatione beatae Virginis Mariae ............................................. 35
12. Quaestiones de gratia ................................................................................................. 35
13. Quaestiones de legibus et praeceptis ......................................................................... 35
14. Quaestio de transfiguratione ....................................................................................... 36
15. Quaestio de incarnatione ............................................................................................. 36
16. Introitus in Sacram Scripturam .................................................................................. 36
17. Sermones ..................................................................................................................... 36

11. MAGISTER HUBERTUS ............................................................................................ 37
  1. Summa «Colligite fragmenta» .................................................................................. 37

12. ODO RIGALDUS O.F.M. .......................................................................................... 38
  1. In IV libros Sententiarum ......................................................................................... 38
  2. Quaestiones disputatae ............................................................................................. 38

13. PETRUS PICTA VIENSIIS ....................................................................................... 41
  1. Sententiae libri V .................................................................................................... 41
  2. Compendium historiae in genealogia Christi .......................................................... 42

14. PS.-PETRUS PICTA VINSIIS .................................................................................. 44
  1. Glossae super Sententias ......................................................................................... 44

15. PHILIPPUS CANCELLARIUS ............................................................................... 45
  1. Summa de bono ....................................................................................................... 45
  2. In Sententiiis ........................................................................................................... 45
  3. Quaestiones ............................................................................................................ 45

16. PRAEPOSITINUS CREMONENSIS ........................................................................... 46
  1. Summa theologiae ................................................................................................... 46
  2. Tractatus de officiis .................................................................................................. 47
<table>
<thead>
<tr>
<th>17. ROLANDUS DE CREMONA O.P.</th>
<th>1. Summa magistri Rolandi</th>
<th>48</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2. Expositio super Job</td>
<td>48</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18. SIMON TORNACENSIS</td>
<td>1. Summa siue Institutione in sacra pagina pars I-VIII</td>
<td>49</td>
</tr>
<tr>
<td></td>
<td>2. Disputationes</td>
<td>49</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19. STEPHANUS LANGTON</td>
<td>1. Glossa in IV libros Sententiarum</td>
<td>50</td>
</tr>
<tr>
<td></td>
<td>2. Quaestiones theologicae</td>
<td>50</td>
</tr>
<tr>
<td></td>
<td>3. Super XII prophetas minores</td>
<td>50</td>
</tr>
<tr>
<td></td>
<td>4. Postillae super epistolae Pauli</td>
<td>50</td>
</tr>
</tbody>
</table>
1. Alanus ab Insulis

1. De fide catholica contra haereticos libri quatuor: Contra paganos
Editions:
   PL 210, coll. 305-430.

2. De planctu naturae
Editions:
   PL 210, coll. 429B-482C.
   N.M. Häring, “Alan of Lille, De Planctu Naturae,” in Studi Medievali, ser. 3a 19.2 (1978), 797-879.

3. De virtutibus et de vitiis et de donis Spiritus Sancti
Editions:

4. Liber in distinctionibus dictionum theologicarum sive Summa «Quot modis»
Editions:
   PL 210, coll. 685A-1012D.

Manuscripts:
   Dijon, Bibliothèque Municipale 103 (73).
   Toulouse, Bibliothèque d’Etude et du Patrimoine (olim Bibliothèque Municipale) 193 (I, 190).

5. Hierarchia Alani
Editions:

6. Liber poenitentialis
Editions:
PL 210, coll. 279D-304D.

7. Regulae caelestis iuris
Editions:
   PL 210, coll. 617C-684C.

8. Summa «Quoniam homines»
Editions:

9. Tractatus de quinque potentiis animae
Editions:

10. Quaestiones Alani
Editions:

11. Summa de sacramentis: Totus Homo
Editions:

12. De miseria mundi
Editions.
   M.-Th. D’Alverny, Alain de Lille, 39-40.
13. **Commentum in Apostolorum Credum**

Editions:


14. **Commentarium in Credum**

Editions:


15. **Commentum super Patrem Nostrum**

Editions:

2. Alexander de Hales O.F.M.

1. Glossae in IV libros Sententiarum
Editions:

2. Expositio decem praeeptorum
Manuscripts:
   Oxford, Magdalen College, 68

3. De concordia iuris divini et humani seu Concordia utriusque Testamenti
Editions:

4. Quaestiones disputatae antequam esset frater
Editions:

5. Quaestiones disputatae postquam fuit frater
Editions:
   A. Horowski, S. Bonaventura e la scala di Giacobbe. Letture di angelologia (Napoli 1995) [edition of the Quaestio de eo quod Angelus dicitur assumere corpus].
   F. Chavero Blanco, F. Martínez Fresneda, “La Quaestio de beatitudine de Alejandro de Hales,” Carthaginensia 18 (2002), 115-166 [editio of the Quaestio de beatitudine].


Alexander de Hales, Quaestiones disputatae quae ad rerum universitatem pertinent: De aeternitate, aevum et tempore; De duratione mundi seu de materia prima; De duobus principiis; De malo; De oppositione mali, a cura di J.M. Wirzbicki (Bibliotheca Franciscana scholastica Medii Aevi, 29), Grottaferrata 2013 [edition of the Quaestiones disputatae de aeternitate, aevum et tempore; De duratione mundi seu de materia prima; De duobus principiis; De malo; De oppositione mali].

Id., Quaestiones disputatae de peccato originali, a cura di J.M. Wierzbicki (Bibliotheca Franciscana scholastica Medii Aevi, 30), Grottaferrata 2013 [edition of the Quaestiones disputatae de peccato originali].

Manuscripts:

- Assisi, Biblioteca Comunale, 103.
- Assisi, Biblioteca Comunale, 138.
- Assisi, Biblioteca Comunale, 182.
- Bologna, Biblioteca Universitaria 2312 (lat. 1158).
- Bologna, Biblioteca Universitaria 2554 (lat. 1321).
- Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 782.
- Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 9333.
- Douai, Bibliothèque Marceline Desbordes-Valmore (olim Bibliothèque Municipale) 434.
- Münster, Universitäts- und Landesbibliothek 257.
- Oxford, Bodleian Library, Bodley 859.
- Padova, Biblioteca Antoniana, Manoscritti 152.
- Paris, Bibliothèque Nationale de France, lat. 15272.
- Paris, Bibliothèque Nationale de France, lat. 15652.
- Paris, Bibliothèque Nationale de France, lat. 16406.
- Praha, Národní Knihovna České Republiky (olim Národní a Univerzitní Knihovna) IV.D.13 (667).
- Todi, Biblioteca Comunale «Lorenzo Leonii» 71.
- Todi, Biblioteca Comunale «Lorenzo Leonii» 121.
- Todi, Biblioteca Comunale «Lorenzo Leonii» 136.
- Torino, Biblioteca Nazionale Universitaria I.IV.15.
- Toulouse, Bibliothèque d’Étude du Patrimoine (olim Bibliothèque Municipale) 737 (I, 124).
- Troyes, Médiathèque du Grand Troyes (olim Bibliothèque Municipale), Fonds ancien 1245.

**6. Quaestiones de quolibet**

Editions:


Manuscripts:
- Assisi, Biblioteca Comunale, 138, ff. 16r-17r [quodlibet IV].
- Bologna, Biblioteca Universitaria, 2552, ff. 76r-v [quodlibet II].
- Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 782, ff. 26v-28v [quodlibet III], 79r-81v [quodlibet IV].
- Paris, Bibliothèque Nationale de France, lat. 15272, ff. 169r-170r [quodlibet I].
- Paris, Bibliothèque Nationale de France, lat. 16406, ff. 40v-43r [quodlibet I], 70r-72v [quodlibet II].
- Praha, Univ., IV. D. 13, f. 241r [quodlibet V, fragment].

7. *Tractatus magistri Alexandri de signification et expositione S. Scripturarum*
Editions:

8. *Expositio quattuor magistrorum super regulam minorum*
Editions:
3. Godfredus Pictavensis

1. Summa theologiae

Manuscripts:
- Avranches, Bibliothèque Municipale 121, ff. 1-168.
- Brügges, Stadtbibliothek, 220, ff. 1ra-138ra.
- Bologna, Biblioteca dell’Archiginnasio, A.1036, dd. 1-150.
- Douai, Bibliothèque Marceline Desbordes-Valmore (olim Bibliothèque Municipale), 434.
- Klosterneuberg, Stiftsbibliothek, 299, ff. 1-163.
- Paris, Bibliothèque Nationale de France, lat. 3143, ff. 2-9, 10-115v.
- Paris, Bibliothèque Nationale, lat. 15747, ff. 2-70v, 90-113rb [books I-III].
- Toledo, Biblioteca capitular, 17-5.

2. Quaestiones

Editions:

Manuscripts:
- Avranches, Bibliothèque Municipale, 132, ff. 268v-170v.
- Avranche, Bibliothèque Municipale, 134, ff. 147v-148v
- Douai, Bibliothèque Marceline Desbordes-Valmore (olim Bibliothèque Municipale), 434-II, ff. 13va-41va.
- Erlangen, Universitätsbibliothek, 260 (353).
- Paris, Bibliothèque nationale de France, latin 15456.
4. Guerricus de S. Quentino O.P.

1. Quaestiones disputatae super Sententias

Manuscripts:
- Assisi, Biblioteca Comunale, 138, ff. 116r-117v [*quaesitum est de resurrectione quid resurga*].
- Città del Vaticano, Biblioteca Apostolica Vaticana, lat. 691, f. 17r [*Quaesitum est de illo verbo ‘Universe vie Domini’*].
- Münster, Universitätsbibliothek, 257, ff. 54v-55v.
- Paris, Bibliothèque Nationale de France, lat. 15652, f. 11.
- Paris, Bibliothèque Nationale de France, lat. 15702, f. 186.

2. Quaestiones disputatae

Editions:

Manuscripts:
- Assisi, Biblioteca Comunale, 103, f. 76v [*Quaestio de primis motibus*].
- Assisi, Biblioteca Comunale, 182, ff. 95vb-96ra.
- Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 782, ff. 201va-105vb, 135va-vb, 136ra-va.
- Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 4245, ff. 75ra-76va [*Quaestio de Christo*].
- Lisboa, Bibliotheca nacional, Alcob. 147 (223), ff. 266v-268r [*Quaestio de innovatione mundi*].
- Paris, Bibliothèque Nationale de France, lat. 15610, ff. 243va-246ra [*Quaestio de sacramento ordinis, Quaestio de extrema unctione*].

3. Quaestiones quodlibetales

Editions:
5. Guido de Orchellis

1. *Summa de officiis ecclesiae*
   Editions:

2. *Quaestiones theologicae*
   Manuscript:
   Douai, Bibliothèque Marceline Desbordes-Valmore (olim Bibliothèque Municipale), 434-II, f. 75rb-vb, 104-106.

3. *Summa de sacramentis*
   Editions:
6. Guillelmus Autissiodorensis

1. Summa aurea
Editions:

2. Quaestiones
Manuscripts:
Douai, Bibliothèque Marceline Desbordes-Valmore (olim Bibliothèque Municipale), 434-I, ff. 125va-vb [*Quaeritur de curiositate utrum prima sit radix*], ff. 125vb-126ra [*Sequitur de capitalibus viciis, et primo de superbia*].

3. Summa de officiis ecclesiasticis
Editions:
7. Guillelmus Alvernus

1. De anima
Editions:


Manuscripts:
- Chartres, Bibliothèque Municipale, 377 (389).
- Città del Vaticano, Biblioteca Apostolica Vaticana, Chig. E.VIII.248.
- Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 850.
- Paris, Bibliothèque Mazarine 3477.
- Paris, Bibliothèque Nationale de France, lat. 14532.

2. De bono et malo
Editions:


3. De causis Cur Deus homo
Editions:

*Guillelmi Alverni Opera omnia*, I, 555-570.

Manuscripts:
- Berlin, Staatsbibliothek zu Berlin – Preußischer Kulturbesitz, Magdeburg 166, ff. 352r-387r.
- Cambridge, Pembroke College 175.
- Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 848, ff. 1-14v.
- Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 849, ff. 79ra-88vb.
- Paris, Bibliothèque Mazarine, 991 (1039).
- Wien, Österreichische Nationalbibliothek, 4203.
4. De claustro animae

Editions:
*Guillelmi Alverni Opera omnia* I:2-23.

Manuscripts:
- Cambrai, Médiathèque Municipale (olim Bibliothèque Municipale) 434 (407).
- Città del Vaticano, Biblioteca Apostolica Vaticana, Reg. Lat. 444, ff. 50v-64v.
- Dijon, Bibliothèque Municipale, 217 (179), ff. 209-221.
- München, Bayerische Staatsbibliothek, Clm 3118.
- Paris, Bibliothèque Mazarine, 981.
- Paris, Bibliothèque Nationale de France, lat. 14413.
- Paris, Bibliothèque Nationale de France, lat. 15131.
- Paris, Bibliothèque Nationale de France, lat. 15952.
- Paris, Bibliothèque Nationale de France, lat. 15988.
- Paris, Bibliothèque Nationale de France, lat. 16500.
- Sankt Paul im Lavanttal, Bibliothek des Benediktinerstifts, 76/3 (25.4.28), ff. 41va-52ra.
- Troyes, Médiathèque du Grand Troyes (olim Bibliothèque Municipale), Fonds ancien 1236.

5. De faciebus mundi

Manuscripts:
- Brugge, Hoofdbibliotheek Biekorf (Stadsbibliotheek) 97, ff. 88v-99v.
- Edinburgh, University Library, ms. 115 (D.b.V.15), ff. 79r-86v.
- Eichstätt, Universitätsbibliothek (olim Staaliche und Seminarbibliothek), st. 683.
- Firenze, Biblioteca Medicea Laurenziana, Conv. Soppr. 433, ff. 110r-120r.
- Köln, Historisches Archiv der Stadt Köln (Stadtarchiv), Best. 7002 (Handschriften – GB 2°) 181, ff. 4r-9v.
- Mainz, Wissenschaftliche Stadtbibliothek, I.15.
- München, Bayerische Staatsbibliothek, Clm 3564, f. 320r.
- Paris, Bibliothèque Nationale de France, lat. 15965, ff. 143-156.
- Wien, Österreichische Nationalbibliothek 4257, ff. 274v-285v.

6. De fide et legibus

Editions:
*Guillelmi Alverni Opera omnia* I:1-102

Manuscripts:
- Brugge, Hoofdbibliotheek Biekorf (Stadsbibliotheek), 219.
- Chartres, Médiathèque «L’Apostrophe» (olim Bibliothèque Municipale) 510 (470), ff. 1-66r.
7. De gratia et libero arbitrio
Editions:

8. De immortalitate animae
Editions:
Guillelmi Alverni Opera omnia, I, 329-336.

Manuscripts:
Erfurt, Wissenschaftliche Allgemeinbibliothek, Ampron. 2° 48, ff. 107-110.
München, Universitätsbibliothek, 2° 49, ff. 174rb-175rb.
New Haven, CT Yale University, Beinecke Rare Book and Manuscript Library 768, ff. 195r-196r.
Paris, Bibliothèque Nationale de France, lat. 14988, f. 252-260.

9. De laudibus patientiae
Manuscripts:
Troyes, Médiathèque du Grand Troyes (olim Bibliotheque Municipale), Fonds ancien 1236.

10. De missa
Editions:
Manuscripts:
Paris, Bibliothèque Nationale de France, lat. 10625, ff. 72-82.

11. De passione Domini
Editions:
Guillelmus de Alvernia, De passione Domini, Hagenoae 1498.

Manuscripts:
Paris, Bibliothèque Nationale de France, lat. 14523.
Troyes, Médiathèque du Grand Troyes (olim Bibliothèque Municipale), Fonds ancien 1536.
Wien, Österreichische Nationalbibliothek, 1227, ff. 1r-82r.

12. De paupertate spirituali
Manuscripts:

13. De rethorica divina
Editions:
Guillelmi Alverni Opera omnia, I, 336-406.

Manuscripts:
Avranches, Bibliothèque Municipale 124.
Dijon, Bibliothèque Municipale 224 (186), ff. 1-71.
Erfurt, Wissenschaftliche Allgemeinbibliothek, Amplon. 2° 48, ff. 1-49.
Kraków, Biblioteka Jagiellonska, 1500, ff. 199r-288r.
Kremsmünster, Stiftsbibliothek 96, ff. 57r-239r.
Melk, Stiftsbibliothek 751, 2 (730), ff. 227v-252v.
München, Bayerische Staatsbibliothek, Clm 6965, ff. 188-209.
Sankt Pölten, Diözesanbibliothek, 23, ff. 1ra-102rb.
Wien, Österreichische Nationalbibliothek, 3939.
Wien, Österreichische Nationalbibliothek, 4241 (Univ. 261), ff. 244r-327v.

14. De sacramentis
Editions:
Guillelmi Alverni Opera omnia, I:407-555.

Manuscripts:
Brno, Archiv Mesta Brna, Fond V 2 (Svatojakubská knihovna), Cod. 106/120.
Cambrai, Bibliothèque Municipale, 434 (407).
Chartres, Bibliothèque Municipale, 510 (470), ff. 66v-155.
Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 849, ff. 1ra-78vb.
Eichstätt, Universitätsbibliothek (olim Staatliche und Seminarbibliothek), st. 754, ff. 2r-188va.
München, Bayerische Staatsbibliothek, Clm 2734.
Oxford, Bodleian Library, Bodley 281.
Oxford, Lincoln College, lat. 8.
Oxford, Lincoln College, lat. 11.
Oxford, Merton College, 155, ff. 1r-85r.
Paris, Bibliothèque Nationale de France, lat. 14842.
Toulouse, Bibliothèque d’Etude et du Patrimoine (olim Bibliothèque Municipale) 210 (I, 134).

15. De trinitate
Editions:
Guillelmi Alverni Opera omnia, II, 1-64.

Manoscritti:
Chartres, Médiathèque «L’Apostrophe» (olim Bibliothèque Municipale) 512 (475), ff. 1-33.
Città del Vaticano, Biblioteca Apostolica Vaticana, Borgh. 351.

16. De universo
Editions:
Guillelmi Alverni Opera omnia, I, 593-1074.

Manuscripts:
Amsterdam, Bibliotheca Philosophica Hermetica (Mr. J.R. Ritman), 166.
Cambrai, Médiathèque Municipale (olim Bibliothèque Municipale), 167 (162).
Cambridge, University Library, Add. 6171, ff. 2r-229v.
Chartres, Médiathèque «L’Apostrophe» (olim Bibliothèque Municipale) 512 (475), ff.33-255.
Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 848, ff. 52-355.
Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 850, ff. 1-230, 322-368v.
Douai, Bibliothèque Marceline Desbordes-Valmore (olim Bibliothèque Municipale) 454.
Erfurt, Wissenschaftliche Allgemeinbibliothek, Amplon. 2° 182, ff. 1-111.
München, Bayerische Staatsbibliothek, Clm 3798, ff. 1r-73v.
München, Bayerische Staatsbibliothek, Clm 3821, ff. 172ra-221vb.
München, Bayerische Staatsbibliothek, Clm 14215.
München, Bayerische Staatsbibliothek, Clm 14317, ff. IIIr-57v.
Oxford, Balliol College, 207, ff. 2v-199r.
Oxford, Corpus Christi College, 130, ff. 1r-66r.
Padova, Biblioteca Capitolare della Curia Vescovile, B.19, ff. 1ra-199va.
Paris, Bibliothèque Nationale de France, lat. 15756.
17. *Consilium de ministerio et negligentiis altaris*

Manuscripts:
- Paris, Bibliothèque Nationale de France, lat. 16541, f. 562r.

18. *De inferno et paradiso*

Manuscripts:
- Paris, Bibliothèque Nationale de France, lat. 15025, ff. 218-299v.

19. *Extracta super libros Sententiarum*

Manuscripts:
- Paris, Bibliothèque Nationale de France, lat. 14534.

20. *Summa de virtutibus et vitiiis*

Editions:
- *Guillelmi Alverni Opera omnia*, I, 102-328.

Manuscripts:
- Chartres, Médiathèque «L’Apostrophe» (olim Bibliothèque Municipale) 510 (470), ff. 156-293.
- Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 849, ff. 110ra-314ra.
- Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 4860, ff. 7r-34v.
- Firenze, Biblioteca Nazionale Centrale, Conv. soppr. F.3.1126, ff. 1ra-93vb.

21. *Supplementum tractatus novi de poenitentia*

Editions:
- *Guillelmi Alverni Opera omnia*, II, 229-247.

Manuscripts:
- Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 849, ff. 100rb-101rb.
- Oxford, Corpus Christi College, 231, ff. 28v-38r.
- Paris, Bibliothèque Nationale de France, lat. 15956
- Paris, Bibliothèque Nationale de France, lat. 15988
22. *Tractatus de collatione et singularitate beneficiorum*
Editions:
    *Guillelmi Alverni Opera omnia*, II, 229-247.

Manuscripts:
Cambridge, Peterhous, Mediaeval and Musical Manuscripts, 263 (2.6.6), ff. 80r-102r.
Chartres, Médiathèque «L’Apostrophe» (olim Bibliothèque Municipale), 377 (389).
Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 849, ff. 102ra-108vb.
München, Bayerische Staatsbibliothek, Clm 631, ff. 82-132.
Oxford, Corpus Christi College, 86, ff. 46r-60v.
Roma, Archivio Generale dei Padri Carmelitani (Institutum Carmelitanum) III Varia 1 (olim III. 556.A), ff. 266ra-276rb.
Seitenstetten, Stiftsbibliothek, 49, ff. 364ra-374vb.
Toulouse, Bibliothèque d’Etude et du Patrimoine (olim Bibliothèque Municipale), 210 (I, 134), ff. 165v-177.

23. *Tractatus novus de poenitentia*
Editions:
    *Guillelmi Alverni Opera omnia*, I:570-592.

Manuscripts:
Cambrai, Médiathèque Municipale (olim Bibliothèque Municipale), 434 (407).
Chartres, Médiathèque «L’Apostrophe» (olim Bibliothèque Municipale), 377 (389).
Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 849, ff. 88vb-100rb.
München, Bayerische Staatsbibliothek, Clm 3798, ff. 74r-102r.
Paris, Bibliothèque Mazarine, 991 (1039).
Saint-Omer, Bibliothèque de l’Agglomération (olim Bibliothèque Municipale), 316.
Toulouse, Bibliothèque d’Etude et du Patrimoine (olim Bibliothèque Municipale), 210 (I, 134), ff. 177-199.
Tours, Bibliothèque Municipale, 406.

24. *Sermones*
Editions:
8. Guillelmus de Militona O.F.M.

1. *Quaestiones de eleemosyna*

Manuscripts:

2. *Quaestio de natura theologiae*

Manuscripts:
- Bruxelles, Bibliothèque Royale «Albert Ier», II 1009 (1548), ff. 115-118.
- Toulouse, Bibliothèque d’Etude et du Patrimoine (olim Bibliothèque Municipale) 737 (I, 124), ff. 70-73.

3. *Quaestiones de sacramentis*

Editions:

4. *Quaestio de Sanctificatione B. Virginis*

Editions:

5. *Opusculum super Missam*

Editions:

6. *Quaestiones disputatae*

Manuscripts:
- Klosterneuburg, Bibliothek des Augustiner Chorherrenstift 309
- Torino, Biblioteca Nazionale, D III 28 [*Quaestio de differentia contritionis, attritionis et compunctionis*]
9. Hugo de Sancto Caro O.P.

1. Super IV libros Sententiarum

Partial Editions:

Prologues – I d. 1: F. Stegmüller, Analecta Upsaliensia, I, Uppsala 1953, 35-57;


I d. 3 (partial): Lottin, Psychologie et morale aux XIIe et XIIIe siècles, I, 486-7.

I d. 8 (partial): Lottin, Psychologie et morale aux XIIe et XIIIe siècles, I, 429-31.

I d. 21, d. 23 d. 25 (partial): Breuning, Die hypostatische Union in der Theologie, 381-7.


II d. 22 (partial): Lottin, Psychologie et morale aux XIIe et XIIIe siècles, III.1, 26-7.


II d. 30 (partial): Lottin, Psychologie et morale aux XIIe et XIIIe siècles, IV, 119-21, 123-9, 291-1.

II d. 40 (partial): Lottin, Psychologie et morale aux XIIe et XIIIe siècles, II, 429; IV, 421-2.

II d. 40 (partial): Gründel, Die Lehre, 422-3.

III d. 1-2, d. 4-8, d. 10-12, d. 22 (partial): Breuning, Die hypostatische Union, 334-80.

III d. 2, d. 5-7, d. 10-12, d. 21-22: Principe, Hugh of Saint-Cher's Theology, 163-243.


III d. 34 (partial): Lottin, Psychologie et morale aux XIIe et XIIIe siècles, III.1, 352-4, 440-1.

III d. 34 (partial): Quinto, Hugh of St.-Cher's Use of Stephen Langton, 291-294.

III d. 36 (partial): Lottin, Psychologie et morale, III.1, 211.


IV d. 1: Stegmüller, Analecta Upsaliensia, 58-95.


IV d. 16-17 (partial): Gründel, Die Lehre von den Umständen, 423-426.

IV d. 26-7, d. 38 (partial): Abellan, La doctrina matrimonial de Hugo de San Caro, 34-49.


Manuscripts:

Alba Iulia, Biblioteca Centrală de Stat, Filiala Batthyáneum, I.143, ff. 56-73v [book IV].

Arras, Bibliothèque Municipale, 855 (526).

Assisi, Biblioteca Comunale, 103.

Assisi, Biblioteca Comunale, 130.

Assisi, Biblioteca Comunale, 131.

Brugges, Stadtbibliothek, 178.
Bruxelles, Bibliothèque Royale, 11422/11423.
Budapest, Országos Széchény Könyvtár, 19.
Canterbury, Christ Church Library, 42 (A 12).
Città del Vaticano, Biblioteca Apostolica Vaticana, Borgh. 106.
Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 1098.
Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 1174.
Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 4255.
Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 14345.
Edinburgh, University Library, 76.
Eichstätt, Universitätsbibliothek, 471.
Erfurt, Universitäts- und Forschungsbibliothek Erfurt-Gotha, Amploniana, Oct. 29.
Évreux, Bibliothèque municipale, 15.
Firenze, Biblioteca nazionale, Conv. sopp. J.VI.32.
Firenze, Biblioteca nazionale, Conv. sopp. J.VII.47.
Firenze, Biblioteca Medicea Laurenziana, S. Croce Plut. XXVIII dext. 1.
Frankfurt am Main, Stadt- und Universitätsbibliothek, Barth. 103.
Leipzig, Universitätsbibliothek, 573.
Lisboa, Bibliotheca nacional, Alcob. 147 (223).
Metz, Bibliothèque municipale, 448.
Münich, Bayerische Staatsbibliothek, Clm 21121.
Padova, Biblioteca Universitaria, 853.
Paris, Bibliothèque nationale de France, lat. 3032.
Paris, Bibliothèque nationale de France, lat. 3073.
Paris, Bibliothèque nationale de France, lat. 3406.
Paris, Bibliothèque nationale de France, lat. 10728.
Praha, Archiv Pražského Hradu, D.IX.2.
Stockholm, Kungl. biblioteket, A 150.
Saint-Omer, Bibliothèque municipale, 288.
Toledo, Librería del cabildo, 18-18.
Uppsala, Universitetsbibliotek, C 165.
Venezia, Biblioteca nazionale marciana, lat. III 174 (2785).
Wien, Österreichische Nationalbibliothek, 1688.

2. Quaestiones disputatae

Partial Editions:


Manuscripts:

Douai, Bibliothèque Marceline Desbordes-Valmore (olim Bibliothèque Municipale), 434.
3. *Tractatus de doctrina cordis*

Editions:

10. Iohannes de Rupella O.F.M.

1. *In IV libros Sententiarum*

Manuscripts:
- Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 691.
- Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 5992, f. 123v [only the introitus].
- Napoli, Biblioteca Nazionale, XIX.26, f. 63ra.
- Troyes, Médiathèque du Grand Troyes (olim Bibliothèque Municipale), Fonds ancien 1339, f. 97ra [only book II in a different version].

2. *Quaestiones disputatae*

Transcriptions:
- Da lapsu humanae naturae: Archivum Fratrum Editorum Quaracchi S 173/9
- De omissione: Archivum Fratrum Editorum Quaracchi S 183/9
- De negligentia: Archivum Fratrum Editorum Quaracchi S 183/10
- De hypocrisi: Archivum Fratrum Editorum Quaracchi S 183/11
- De septem vitiis capitalibus
  - De invidia: Archivum Fratrum Editorum Quaracchi S 183/12
  - De ira: Archivum Fratrum Editorum Quaracchi S 183/13
  - De divisione peccatorum et de numero capitalium vitiorum: Archivum Fratrum Editorum Quaracchi S 183/14
- De superbia et de speciebus superbiae: Archivum Fratrum Editorum Quaracchi S 183/15
- De ressurectione Christi: Archivum Fratrum Editorum Quaracchi S 183/…

Manuscripts:
- De infidelitate: Assisi, Biblioteca Comunale 138, ff. 193rb.196va.
- De haeresi: Assisi, Biblioteca Comunale 138, ff. 100va-104vb.
- De omissione: Assisi, Biblioteca Comunale 138, ff. 84vb-86ra.
- De negligentia: Assisi, Biblioteca Comunale 138, ff. 86ra-87va.
- De hypocrisi: Assisi, Biblioteca Comunale 138, ff. 87va-88rb.
- De septem vitiis capitalibus: Assisi, Biblioteca Comunale 138, ff. 88rb-100va
- De usura: Assisi, Biblioteca Comunale 138, ff. 19a-21rb.
- De glario materiali et iusto bello: Assisi, Biblioteca Comunale 138, ff. 21rb-23vb; Assisi, Biblioteca Comunale 182, ff. 2ra-4rb.
- De libro vitae: Assisi, Biblioteca Comunale 182, ff. 4rb-5ra; Cambridge, St. John’s College 57, ff. 279v-281v.
- De potestate saeculari: Assisi, Biblioteca Comunale 138, ff. 23vb-24rb; Assisi, Biblioteca Comunale 182, ff. 5ra-rb.
- De pluribus praebendis: Assisi, Biblioteca Comunale 138, ff. 236ra-va; Assisi, Biblioteca Comunale 182, ff. 5rb-vb.
De providentia: Assisi, Biblioteca Comunale 186, ff. 7ra-8va; Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 782, ff. 182vb-184vb; Napoli, Biblioteca Nazionale, C.VII.19, f. 1ra-3va.
De theologia: Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 782, ff. 184vb-186vb.
De cognitione animae separatae: Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 782, ff. 106va-107va; München, Bayerische Staatsbibliothek, Clm 14620, ff. 126rb-va.
De immortalitate animae sensibilis: Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 782, ff. 107va-rb; München, Bayerische Staatsbibliothek, Clm 14629, ff. 126rb-va.
De resurrectione Christi: Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 782, ff. 134ra-rb.
De otio: Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 782, ff. 134ra-rb
De verbo otioso: Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 782, ff. 134rb-vb.
De potestate Christi hominis: Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 782, ff. 134vb-135va.

3. Summa de articulis fidei
Transcription: 
Archivum Fratrum Editorum Quaracchi S 183/19

Manuscripts: 
Assisi, Biblioteca Comunale 415, ff. 48ra-65ra.
Brussels, Bibliothèque Royale 21865.
Città del Vaticano, Biblioteca Apostolica Vaticana, vat. lat. 4298.
Città del Vaticano, Biblioteca Apostolica Vaticana, vat. lat. 4350.
Città del Vaticano, Biblioteca Apostolica Vaticana, vat. lat. 6318.
Madrid, Escorial C.VI.2.
Milano, Biblioteca Universitaria Brera, A.D.IX.7, ff. 75r-94r.
Münich, Bayerische Staatsbibliothek, clm 14620, ff. 130ra-134vb.
Napoli, Biblioteca Nazionale, VIII.F.20.
Roma, Biblioteca Casanatense 1473.
Torino, Biblioteca Universitaria, I.VI.13 (783) [the manuscript was destroyed in 1904 fire of the library in Turin].

4. Summa de divinis nominibus
Transcription: 
Archivum Fratrum Editorum Quaracchi S 183/8

Manuscripts: 
Trier, Stadtbibliothek, 162, ff. 121vb-141ra.
5. *Tractatus de divisione multiplici potentiarum animae*
Editions:

6. *Summa de anima*
Editions:

7. *Summa de decem praeceptis*
Editions:
John of La Rochelle’s text is largely inserted in the *Summa Halensis* under the title *Brevis explanatio praeceptorum ad instructionem simplicium* (IV: 587-598).

Transcription:
Archivum Fratrum Editorum Quaracchi S 173/2 [from the ms. Oxford, Bodleian Library Hatton 102]

Manuscripts:
Madrid, Escorial, C.IV.2, ff. 18rb-21va.
Roma, Biblioteca Casanatense, 1473, ff. 77vb-88rb.

8. *Summa de vitiiis*
Transcription:

Manuscripts:
Assisi, Biblioteca Comunale, 587, ff. 1ra-102ra.
Brugge, Stadtbibliothek, 228.
Cambridge, Pembroke College, 21.
Città del Vaticano, Biblioteca Apostolica Vaticana, lat. 4293, ff. 1ra-162rb.
Città del Vaticano, Biblioteca Apostolica Vaticana, Reg. 1736, ff. 21ra-86va.
Lisbon, Biblioteca Nazionale, K.2.58.
Oxford, Exeter College, 9, f. 2.
Oxford, Canon Miscell. 271.
Paris, Bibliothèque Mazarine, 984.
Ravenna, Biblioteca Classense, 1331.
Salins 10, ff. 1-130.
Troyes, Bibliothèque Municipale 1339, ff. 5ra-96va.

9. Summa de sacramentis
Manuscripts:
   Madrid, Escorial C.IV.2

10. Quaestiones de beatitudine
Manuscripts:
   Assisi, Biblioteca Comunale 186, ff. 83ra-vb; 86va-87vb
   Toulouse, Bibliothèque Municipale, 737, ff. 156rb-157va.

11. Quaestiones de sanctificatione beatae Virginis Mariae
Transcription:
   Archivum Fratrum Editorum Quaracchi S 173.

Manuscripts:
   Toulouse, Bibliothèque Municipale 737, ff. 33rb-36vb.

12. Quaestiones de gratia
Editions:
   L. Hödl, Die neuen Quästionene der Gnadentheologie des Johannes von Rupella († 1245), in cod. lat. Paris 14726, München 1964 [edition on the basis of the Parisian manuscript].

Transcription:
   Archivum Fratrum Editorum Quaracchi S 190/6 [from the ms. Vat. lat. 782]

Manuscripts:
   Città del Vaticano, Biblioteca Apostolica Vaticana, lat. 782, ff. 139ra-147vb.
   Paris, Bibliothèque Nationale de France, lat. 14726.

13. Quaestiones de legibus et praeceptis
Transcription:
   Archivum Fratrum Editorum Quaracchi S 173/12
Manuscripts:
Assisi, Biblioteca Comunale, 138.
Città del Vaticano, Biblioteca Apostolica Vaticana, vat. lat. 782.

14. Quaestio de transfiguratione
Manuscripts:
Assisi, Biblioteca Comunale, 138, ff. 205vb-207ra.
Toulouse, Bibliothèque Municipale, 737, ff. 39ra.

15. Quaestio de incarnatione
Manuscripts:
Paris, Bibliothèque Nationale de France, lat. 10604, ff. 3ra.23vb.

16. Introitus in Sacram Scripturam
Edition:
F. Delorme, “Deux leçons d’ouverture de cours biblique données par Jean de la Rochelle,”
La France Franciscaine 16 (1933), 345-360.

Manuscripts:
Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. Lat. 782, ff. 119ra-120ra.
Paris, Bibliothèque Nationale de France, lat. 12418, f. 57.
Paris, Bibliothèque Nationale de France, lat. 15592, f. 190r.

17. Sermones
Editions:
J.D. Rosolofoarimanana, “Étude et édition des sermons de l’avent de Jean de La Rochelle OMin († 3 février 1245), œuvres inédites,” Archivum Franciscanum Historicum 98 (2005), 41-149.
11. Magister Hubertus

1. Summa «Colligite fragmenta»
Edition:
12. Odo Rigaldus O.F.M.

1. *In IV libros Sententiarii*

Partial editions:


**III d. 33, q. 1:** L. Sileo, “Virtù ‘naturales’ e giustizie. La Q. 1 della dist. 33 del III libro della ‘Lectura super sententias’ di Odo Rigaldi,” *Antonianum* 80 (2005), 661-677.


Manuscripts:

- Assisi, Biblioteka Comunale, 138.
- Assisi, Biblioteka Comunale, 182.
- Breslau, Univ. 619 (I F 588), f. 53-181 [book II].
- Brügge, Royal Library 177 (Dunes), f. 52-122 [book III].
- Brügge, Royal Library 208 [books I-III].
- Bruxelles, Bibliothèque Royale de Belgique, 1547 (II. 1140), f. 4-126 [book I].
- Bruxelles, Bibliothèque Royale de Belgique, 1548 (II. 1009), f. 1-115 [book I].
- Charleville 193 (Signy) [book III].
- Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 5982.
- Douai, Bibliothèque Marceline Desbordes-Valmore (olim Bibliothèque Municipale), 462, f. 10-72 [book III d. 1–40].
- Innsbruck, Universitätsbibliothek, 270, d. 3-75 [book III].
- Paris, Bibliothèque Nationale de France, lat. 14910, f. 1-198 [books I-II].
- Paris, Bibliothèque Nationale de France, lat. 15652.
- Trier 897 (1124), f. 1-222 [books II-III].
- Troyes, Bibliothèque Municipale, 824.
- Troyes, Bibilothèque Municipale 825, f. 111-297 [books I d. 35 – IV].
- Troyes, Bibliothèque Municipale 1245.
- Troyes, Bibliothèque Municipale 1501.
- Wien, Nationalbibliothek, 1532 [books I d. 26 – 48, II-III].

2. *Quaestiones disputatae*

Manuscripts:
   Klosterneuburg, Augustiner-Chorherrenstift, 309.
   Toulouse, Bibliothèque Municipale, 737, ff. 167ra-273vb.

- *Quaestiones de modo essendi Dei in creaturis et rerum in Deo*

Manuscripts:
   Klosterneuburg, Augustiner-Chorherrenstift, 309, ff. 35ra-43ra
   Toulouse, Bibliothèque Municipale, 737, ff. 167ra-172vb.

- *Quaestio de existentia rerum in Deo*

Editions:
   L. Sileo, *De rerum ideis. Dio e le cose nel dibattito universitario del Tredicesimo secolo. I.*
   Editio textuum Odonis Rigaldi et aliorum Città del Vaticano 2011.

Manuscripts:
   Klosterneuburg, Augustiner-Chroherrenstift, 309, ff. 43ra-49rb.
   Toulouse, Bibliothèque Municipale, 737, ff. 172vb-174ra

- *Quaestio de ideis*

Manuscripts:
   Toulouse, Bibliothèque Municipale, 737, ff. 174ra-176vb.

- *Quaestio de voluntate Dei*

Editions:
   L. Sileo, *De rerum ideis. Dio e le cose nel dibattito universitario del Tredicesimo secolo. I.*
   Editio textuum Odonis Rigaldi et aliorum Città del Vaticano 2011.

Manuscripts:
   Klosterneuburg, Augustiner-Chroherrenstift, 309, ff. 49rb-59vb.
   Toulouse, Bibliothèque Municipale, 737, ff. 178va-188va.

- *Quaestio de peonis parvulorum decedentium sine baptismo*

Manuscripts:
   Toulouse, Bibliothèque Municipale, 737, ff. 189ra-192rb

- *Quaestio de peccato veniali*

Manuscripts:
   Toulouse, Bibliothèque Municipale, 737, ff. 192rb-207rb

- *Quaestio de gratia*

Editions:

- *Quaestio de contritione*

Manuscripts:
   Toulouse, Bibliothèque Municipale, 737, ff. 221ra-231vb.

- *Quaestio de libero arbitrio*

Editions:

- Quaestio de dotibus corporum glorificatorum
  Manuscripts:
  Toulouse, Bibliothèque Municipale, 737, ff. 243ra-255ra.

- Quaestio de angelis lapsis
  Manuscripts:
  Toulouse, Bibliothèque Municipale, 737, ff. 255ra-266ra.

- Quaestio de eo quod est psallare sive de psalmo
  Editions:

- Quaestio de scientia theologiae
  Editions:
13. Petrus Pictaviensis

1. Sententiae libri V

Editions:


Transcriptions:


Manuscripts:

Barcelona, Archivio de la Corona de Aragon, Ripoll 76.
Burgo de Osma, Catedral, 173, f. 1ra-102va.
Bruxelles, Biblioteca Royale, 1717 (3694).
Cambridge, Gonville and Caius College Library, 316/712.
Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 1101.
Città del Vaticano, Biblioteca Apostolica Vaticana, Barb. lat. 647.
Città del Vaticano, Biblioteca Apostolica Vaticana, Pal. lat. 377.
Darmstadt, Hessische Landes- und Hochschulbibliothek 899.
Dole, Bibliothèque Municipale, 98.
Durham, Cathedral, B. I. 28.
Erfurt, Stadtbibliothek, Amplon. Q. 117.
Grenoble, Bibliothèque Municipale, 656.
Hildesheim, Beverinsche Bibliothek, 322.
London, Lambeth Palace Library, 82.
London, Lambeth Palace Library, 142.
London, British Museum, Royal 10 A XIV.
London, British Museum, Royal 11 B IV.
London, British Museum, Royal 9 E XIV.
Luzern, P. Msc. 20.
Oxford, Bodleian Library, Rawlinson C.161.
Oxford, Merton College Library, 132.
Paris, Bibliothèque Nationale de France, lat 3116.
Paris, Bibliothèque Nationale de France, lat. 3154.
Paris, Bibliothèque Nationale de France, lat. 3572.
Paris, Bibliothèque Nationale de France, lat. 13435.
Paris, Bibliothèque Nationale de France, lat. 13576.

1 The acronym CGRV indicates the Garvin Papers and is followed by the indication of the box and folder.
Paris, Bibliothèque Nationale de France, lat. 14437.  
Paris, Bibliothèque Nationale de France, lat. 14886.  
Paris, Bibliothèque Nationale de France, lat. 15735.  
Paris, Bibliothèque Nationale de France, lat. 15736.  
Reims, Bibliothèque Municipale, 509.  
Rouen, Bibliothèque Municipale, 665 (A. 417).  
Toledo, Biblioteca de Cabildo Primado, 18-20.  
Troyes, Bibliothèque Municipale 909.  
Troyes, Bibliothèque Municipale 969.  
Troyes, Bibliothèque Municipale 1371.  
Worcester, Chapter Library of the Cathedral, F. 50.  
Worcester, Chapter Library of the Cathedral, F. 54.  
Wien, Nationalbibliothek, 2355 (U.714).

2. Compendium historiae in genealogia Christi

Manuscripts:

Arau, Aargauische Kantonsbibliothek, Wett. 2° 9, ff. 239r-244r.  
Arau, Aargauische Kantonsbibliothek, Wett. 2° 26 (7) I, ff. 7va-27r.  
Cambridge, Corpus Christi College, 29 (B.1).  
Cambridge, Corpus Christi College, 83 (E.1), ff. 1r-7v.  
Cambridge, University Library, Add. 4081, ff. 1r-15r.  
Cambridge (MA), Harvard University Library, Houghton Library, Typ. 216.  
Città del Vaticano, Biblioteca Apostolica Vaticana, Ross. 567.  
Durham, University Library, Archives and Special Collections, Add. 767.  
Firenze, Biblioteca Medicea Laurenziana, Plut. 20.56.  
Kremsmünster, Stiftsbibliothek, 243.  
Leiden, Bibliotheek der Universiteit, Voss. Lat. 2° 4 III, ff. 34r-37v [fragments].  
London, British Library, Add. 17358, ff. 1abc-7d.  
London, British Library, Cotton Faustina, B.VII.IV.  
London, British Library, Royal, 1.B.X.  
London, British Library, Royal, 4.B.VII.  
München, Bayerische Staatsbibliothek, Clm 314, ff. 1v-7r.  
München, Bayerische Staatsbibliothek, Clm 2660, ff. 1r-7v.  
München, Bayerische Staatsbibliothek, Clm 8201.  
München, Bayerische Staatsbibliothek, Clm 9711, ff. 1v-12r.  
Napoli, Biblioteca Nazionale, VIII.C.3, ff. 1r-5v.  
Oxford, Corpus Christi College, 159, ff. 1v-6v.  
Paris, Bibliothèque Nationale de France, lat. 3438.  
Roma, Biblioteca Casanatense, 4254.  
Salzburg, Landesarchiv, RP 226, ff. 1r-2v.  
Vicenza, Biblioteca Comunale (Civica) Bertoliana, 342.  
Vicenza, Biblioteca Comunale (Civica) Bertoliana, 343.  
Wien, Österreichische Nationalbibliothek, 364 (Hist. Prof. 72), ff. 4v-14r.  
Wien, Österreichische Nationalbibliothek, 435, ff. 1r-6v.  
Wien, Österreichische Nationalbibliothek, 505, ff. 1r-11v.
14. Ps.-Petrus Pictaviensis

1. Glossae super Sententias

Transcriptions:


Manuscripts:

Avranches, Bibliothèque Municipale 36, ff. 203vb-217vb.
Bamberg, Staatsbibliothek, Ms. Canon. 17 (P.I.11), f. 169r-v.
Bamberg, Staatsbibliothek, Msc. Patr. 128 (Q.VI.46), ff. 2ra-25v, 27r-58v.
Leipzig, Universitätsbibliothek, 573.
München, Bayerische Staatsbibliothek, Clm 22288, ff. 82r-116r.
Napoli, Biblioteca Nazionale, VII.C.14, ff. 23rb-40v.
Paris, Bibliothèque Mazarine, 758 (936).
Paris, Bibliothèque Nationale de France, lat. 14423, ff. 42rb-70ra.
Barcelon, Arxiu de la Corona d’Aragò, Ms. Ripoll 76.
Città del Vaticano, Biblioteca Apostolica Vaticana, Barb. lat. 608.
Città del Vaticano, Biblioteca Apostolica Vaticana, Regin. lat. 411.
Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 2186.
Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 10754.
15. Philippus Cancellarius

1. Summa de bono
Editions:

2. In Sententiis
Manuscripts:
   Douai, Bibliothèque Municipale 434 [this manuscript in three tomes collected materials composed between 1228 and 1236. A *Questio de clauibus*, on Sent. IV, d. 18, is contained in tome I, ff. 79rb-va].
   Reims, Bibliothèque Municipale 470 [thirteenth-century manuscript which contains a fragment of the commentary at ff. 1ra-4va (Prologue)].

3. Quaestiones
Manuscripts:
   Douai, Bibliothèque Marceline Desbordes-Valmore (olim Bibliothèque Municipale), 434.
16. Praepositinus Cremonensis

1. Summa theologiae

Partial Editions:

Transcriptions:

Manuscripts:

Arras, Bibliothèque Municipale 965 (394).
Assisi, Biblioteca del Convento di S. Francesco, 55.
Brügge, Stadtbiblothek 237.
Città del Vaticano, Biblioteca Apostolica Vaticana, Ottob. lat. 601.
Città del Vaticano, Biblioteca Apostolica Vaticana, Vat. lat. 1174.
Cambrai, Bibliothèque Municipale 402 (378).
Cambridge, Pembroke College Library, 225 (S 2515).
Cambridge, University Library, Ff.IV.4 (1247).
Dijon, Bibliothèque Municipale 564.
Einsiedeln, Stiftsbibliothek 230.
Erlangen-Nürnberg, Universitätsbibliothek 260 (Irm. 353).
Le Haye, Meermann Museum, Westren B 33.
London, British Museum, Royal 9.E.XIV.
London, Lambeth Palace 199.
Lucca, Biblioteca Statale, 321 (B222).
Milano, Biblioteca Ambrosiana, H.168 inf.
München, Bayerische Staatsbibliothek, Clm 6985.
München, Bayerische Staatsbibliothek, Clm 9546.
Oxford, Bodleian Library 133 (1896).
Oxford, Oriel College Library 24.
Oxford, University College Library D.61.
Paris, Bibliothèque Mazarine 1004.
Paris, Bibliothèque Nationale de France, lat. 12387.
Paris, Bibliothèque Nationale de France, lat. 13420.
Paris, Bibliothèque Nationale de France, lat. 14562.
Paris, Bibliothèque Nationale de France, lat. 15738.
Paris, Bibliothèque Sainte Geneviève 1200.
Paris, Bibliothèque Sainte Geneviève 1417.
St. Gallen, Stiftsbibliothek 794.
Thorn, Gymnasialbibl. 117.
Todi, Biblioteca Comunale 65.
Todi, Biblioteca Comunale 71.
Toulouse, Bibliothèque Municipale 159.
Tours, Bibliothèque Municipale 142, ff. 53-126.
Wien, Österreichischen Nationalbibliothek 1409.
Wien, Österreichischen Nationalbibliothek, 1424 [ff. 1-4: book I d. 1-6].
Wien, Österreichischen Nationalbibliothek, 1501.
Bad Windsheim, Stadtbibliothek, 3.

2. *Tractatus de officiis*

Editions:

17. Rolandus de Cremona O.P.

1. Summa magistri Rolandi
Editions:
   - *Summae Magistri Rolandi Cremonensis. Liber Quartus*, ed. A. Cortesi et H. Midali (Cortesiana, 12), Bergamo 201

Partial Editions:


2. Expositio super Job
Editions:
18. Simon Tornacensis

1. *Summa siue Institutione in sacra pagina pars I-VIII*
   Editions:

2. *Disputationes*
   Editions:
19. Stephanus Langton

1. Glossa in IV libros Sententiarum

Editions:
   Der Sentenzenkommentar des Kardinals Stephan Langton, hrsg. von A.M. Landgraf (Beiträge zue Geschichte der Philosophie und Theologie des Mittelalters, Texte und Untersuchungen, Bd. 37, heft 1), Münster 1952

2. Quaestiones theologicae

Editions:

3. Super XII prophetas minores

Editions:

4. Postillae super epistolas Pauli

Editions: