

**The Questions on the *Sentences* in Manuscript BH MSS 58  
from the Biblioteca Histórica de la Universidad Complutense de Madrid\***

**Cuestiones sobre las *Sentencias* contenidas en el manuscrito BH MSS 58  
de la Biblioteca Histórica de la Universidad Complutense de Madrid**

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Recibido: 29 de enero de 2016

Aceptado: 3 de febrero de 2016

**RESUMEN:**

Este artículo describe el manuscrito BH MSS 58 de la Biblioteca Histórica de la Universidad Complutense de Madrid, que contiene una colección de cuestiones sobre las *Sentencias* de Roberto de Halifax, Jacobus de Spinello y Osbertus de Pickenham y un comentario sobre Jacobus y proporciona además una lista completa de *quaestiones* contenidas en el texto.

**Palabras clave:**

Comentarios a las sentencias, Roberto de Halifax, Jacobus de Spinello, Osbertus de Pickenham, comentario sobre Jacobus, ética medieval.

**ABSTRACT:**

The article aims to describe manuscript BH MSS 58 from the Biblioteca Histórica de la Universidad Complutense de Madrid, which contains a collection of questions on the *Sentences* (by Robert of Halifax, James of Spinello, and Ausbertus de Pickenham) and a commentary on James, and to provide a complete list of the *quaestiones* preserved in the text.

**Key words:**

Sentences commentaries, Robert of Halifax, James of Spinello, Ausbertus de Pickenham, commentary on James, medieval moral theory

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\* I would like to thank here Pilar Moreno from the Biblioteca Histórica UCM for her generous assistance in providing me with important information about this manuscript.

In the [Index librorum manuscriptorum](#) of the Biblioteca Histórica de la Universidad Complutense de Madrid dating from 1745<sup>1</sup> we find a negative presentation of manuscript BH MSS 58. The reader is notified that this medieval codex from the ancient library of the Colegio Mayor de San Ildefonso<sup>2</sup> contains three texts: first some theological questions of a *magister* named Halifat and then two anonymous (*cujus authores non exprimuntur*) theological *opuscula* that, we are informed that, are not of spectacular interest (*character est subobscurus, & satis vetus*).

A more careful analysis of the manuscript provides a different perspective. We are now in position to specify that the manuscript conserves the text of four medieval theologians, being a combination of questions from the *Sentences* commentaries of Robert of Halifax (Eliphaz), Osbert of Pickenham, James of Spinello, and a anonymous commentary on James. This composition makes the manuscript a valuable witness to the transmission of *Sentences* commentaries, especially for Oxford theology and its reception in Spain. Regarding the transmission of knowledge, the manuscript betrays several medieval cultural contexts through the French and Spanish scribes relaying fragments of Oxonian and Parisian doctrine, the latter via a theologian of probable Italian origin.



BH MSS 58, f.1r

<sup>1</sup> This historical catalogue can be consulted online at this address : [BH MSS 307](#). A more accurate description of the manuscript is to be found in José VILLA-AMIL Y CASTRO. *Catálogo de los manuscritos existentes en la Biblioteca del Noviciado de la Universidad Central (procedentes de la antigua de Alcalá): Prt. 1, Códices*. Madrid: Imp. de Aribau (Suc. de Rivadeneyra), 1878, p. 19, see also p. 15.

<sup>2</sup> Mariana MANUEL SANCHEZ. "Los códices del Colegio Mayor de San Ildefonso", en *De libros y bibliotecas: homenaje a Rocio Caracuel*, Sevilla, Universidad, 1994, pp. 361-372.

The manuscript contains what survives of the popular *Sentences* commentary of Robert of Halifax, an important Franciscan theologian who lectured on the *Sentences* in Oxford in the late 1330s and enjoyed a somewhat wide readership in the second half of the fourteenth century, although his doctrines remain almost completely unstudied<sup>3</sup>. Only books I and II of Halifax's commentary have come down to us, in seven and two questions, preserved in sections one (ff. 1ra-107rb) and four (ff. 133ra-160vb) of the manuscript respectively. The scribe failed to note the beginning of question 3 of book I, however, so that brief question ends: "Sic explicit 2<sup>a</sup> questio". Question 6 of book I is also unmarked, but the scribe added marginalia on f. 73rb to announce the beginning of a new question. Doucet was the first to identify the questions in this manuscript as that of Halifax<sup>4</sup>, the witness being absent from the repertory of Stegmüller<sup>5</sup>. Note that book I ends on f. 107rb and book II on f. 160vb, not on f. 99r and f. 170r, *pace* Courtenay, who printed a complete question list along with a catalogue of seventeen manuscripts holding all or part of the work<sup>6</sup>.

According to the question list published by Xiberta<sup>7</sup>, the last question on the *Sentences* in the manuscript, found on ff. 164ra-170vb, is in fact the first question of book III (question 18 overall) of the commentary of the Carmelite Osbert of Pickenham, who lectured on the *Sentences* at Oxford in the late 1340s<sup>8</sup>. A collation of the question in the Madrid manuscript against the copy in manuscript Paris, Bibliothèque Mazarine, 3519 ff. 30r-37v, revealed that the two manuscripts contain slightly differing texts and belong to different traditions. Section three in the Madrid manuscript consists of two questions that also involve Pickenham, the second (ff. 127rb-132vb) being the first question of Pickenham's book II (question 9 overall), although the explicit assigns it to *Etisberij*, i.e., (William) Heytesbury. This question corresponds to the first question in Mazarine 3519, ff. 1ra-6va, with a rubric calling the contents *Determinationes* and then a beautiful miniature of *Professor Osbertus*<sup>9</sup>, a reflection of the author's fame in his own day, although like Halifax he and his teachings have fallen into obscurity<sup>10</sup>, despite the Madrid manuscript being the tenth known to contain part of his *Sentences* commentary. The explicit in the Madrid witness calls the question an *Introitus*<sup>11</sup> or

<sup>3</sup> On the date of his *Sentences* lectures see William J. COURTENAY. *Some notes on Robert of Halifax O.F.M.*. En: *Franciscan Studies* n° 33, 1973, p. 139; and more recently Kimberley GEORGEDES. *Robert of Halifax*. En: *Encyclopedia of Medieval Philosophy. Philosophy between 5000 and 1500*, ed. H. LAGERLUND, v. 2 M-Z, London, Springer, 2011, pp. 1153-1155, and Aurélien ROBERT. *Robert of Halifax*. En: *Encyclopaedia of British Philosophy*, Thoemmes Continuum, Bristol, 2006, p. 1237.

<sup>4</sup> Victorin DOUCET. *Commentaires sur les Sentences. Supplément au Répertoire de M. Frédéric Stegmüller*, Quaracchi, Firenze, 1954, p. 79.

<sup>5</sup> Friedrich STEGMÜLLER. *Repertorium commentariorum in Sententias Petri Lombardi*, 2 vols., Würzburg, 1947, vol. 1, pp. 359-360, n° 736.

<sup>6</sup> COURTENAY (1973), p. 140. For Madrid, Courtenay probably just repeats here the information provided by Doucet.

<sup>7</sup> See B. M. XIBERTA Y ROQUETA. *De scriptoribus scholasticis saeculi XIV ex ordine Carmelitarum* (*Bibliothèque de la Revue d'Histoire Ecclésiastique*, vol. 6), Louvain, 1931, pp. 247-248.

<sup>8</sup> William J. COURTENAY. *Adam Wodeham and introduction to his life and writings*, Brill, Leyden, 1978, p. 122, n.14.

<sup>9</sup> See la base Enluminure IRHT : <http://initiale.irht.cnrs.fr/ouvrages/ouvrages.php?imageId=2&id=3076>.

<sup>10</sup> See for more information XIBERTA Y ROQUETA, 1931, pp. 241-284.

<sup>11</sup> About the introitus in Oxford, Michael Dunne remarks : « is not an inception speech, a *principium*, such as might be given by a new master in the University of Paris. In Oxford, the student beginning his lectures on the *Sentences* was still a bachelor in theology and so perhaps the more accurate term would be that of an introitus *Sententiarum*. » Michael DUNNE. *A fourteenth-century example of an Introitus Sententiarum at Oxford : Richard*

introductory question, different than the principal questions at contemporary Paris, so it is interesting that the previous question, on ff. 122vb-127ra, is an anonymous "*determinatio* done in England by a certain subtle Englishman against *Magister Osbertus* on the matter of privations", according to the explicit. The incipit mentions the saying of "my reverend master Osbert", which is like the polite form of address of Parisians when referring to their *socii* or equals. These two questions could be from a debate between contemporary bachelors at Oxford.

The final fragment from *Sentences* commentaries, section two, ff. 107va-122vb, contains the *Prologue* on the *Sentences* of the Franciscan James of Spinello (Jacobus de Spinello). Not much is known about this author, mentioned for the first time in 1349 in document printed in the *Chartularium Universitatis Parisiensis*<sup>12</sup>. For Spinello there is a mention of a lost text on logic in a medieval catalogue from Regensburg<sup>13</sup> and some *Adnotationes in universa Biblia* are also attributed to him<sup>14</sup>. Spinello lectured on his *Sentences*<sup>15</sup> in Paris some time after Gregory of Rimini (1343-1344), since he criticizes in many respects the doctrine of this famous Augustinian, and before Hugolino of Orvieto (1348-1349), who quotes Spinello<sup>16</sup> in the first question of his *Prologue*. Other traces of his reception are in John of Ripa's *Questio de Gradu supremo*<sup>17</sup> and also in John Hiltalingen of Basel<sup>18</sup>. The question of Spinello is extant in just one other manuscript, namely Köln, Stadtarchiv, (G.B.fol.) (Best 7002) 175<sup>19</sup>, which contains a slightly different text<sup>20</sup> and also some other fragments from this commentary.

Comparing the Madrid fragment with the text of Robert of Halifax, besides the fact that the both are Franciscans, we see a doctrinal connection in their focus on merit. In Spinello's *Prologue* the central theme is developed around good action, which the wayfarer (*viator*) should follow in his behavior in order to fulfill his real nature as a human being in the performance of meritorious acts.

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*Fitzralph's Inaugural Speech in Praise of the Sentences of Peter Lombard*. En *Medieval Studies* n° 63, 2001, pp. 1-29, here p. 13.

<sup>12</sup> Henri DENIFLE, Emil CHATELAINE. *Chartularium Universitatis Parisiensis sub auspiciis consilii generalis Facultatum Parisiensium ex diversis bibliothecis tabularisque collegit et cum authenticis chartis contulit*, Edition culture et civilisation, Bruxelles, 1891, t. II, 624, n°1162.

<sup>13</sup> David L. SCHEFFLER, *Schools and Schooling in Late Medieval Germany*, Leiden, Brill, 2008, p. 30, n. 53.

<sup>14</sup> See Ian BOXALL, Richard TRESLEY (ed.). *The Book of Revelation and Its interpreters: Short studies and an Annotated Bibliography*, ed., London, 2016, p. 195.

<sup>15</sup> Stegmüller does not mention Spinello in his *Repertorium*, but Doucet adds him in his supplement with a reference to the Madrid manuscript. DOUCET (1954), p. 46, n° 389b.

<sup>16</sup> Hugolino DE ORVIETO. *Hugolini de Urbe Veteri. Commentarius in Quattuor Libros Sententiarum*, I, ed. W. ECKERMANN, Würzburg, Augustinus Verlag, 1980, 77: *Et per hoc potest solvi ratio cuiusdam arguentis contra Gregorium Jacobi de Spinalo*.

<sup>17</sup> For John of Ripa see the edition of the *Questio de gradu supremo*, ed. Andrés COMBES, Vrin, Paris, 1963, pp. 18-19.

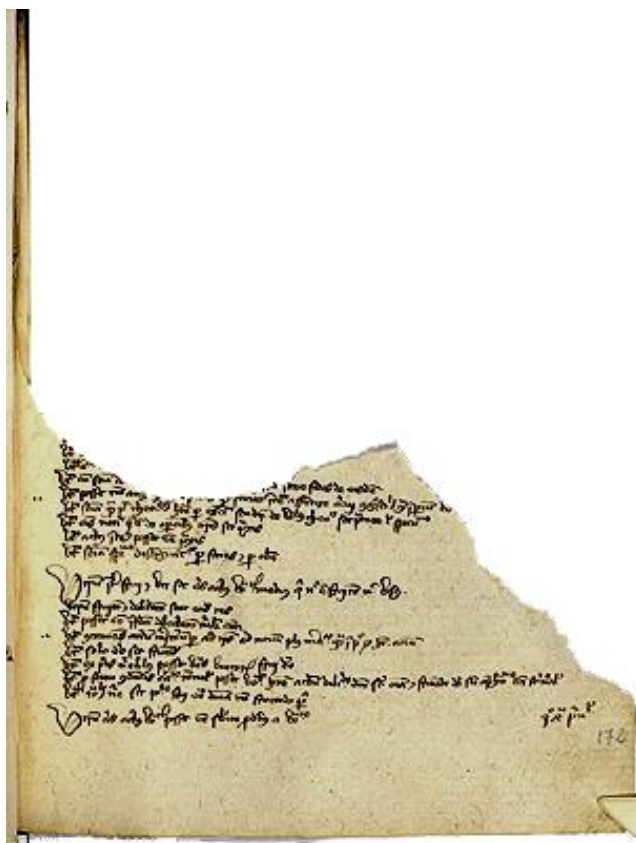
<sup>18</sup> Damasus TRAPP. *Augustinian Theology of the 14th Century: Notes on Editions, Marginalia, Opinions and Book-Lore*. En: *Augustiniana* n° 6, 1956, p. 246.

<sup>19</sup> For a detailed analysis of this codex, see Sophronius CLASEN. *Walram von Siegburg, O.F.M. und seine Doktorpromotion an der Kölner Universität (1430-1485)*. En: *Archivum Franciscanum Historicum*, n° 64, 1951, pp. 257-317, esp. 264-265, although in this article the text of Jacobus de Spinello is attributed to Wolterus de Valle based on a note on f. 79r: *Iste primis, secundus, tertius pertinet Fratri Woltero de Valle*. The manuscript is on free access on internet:

<http://historischesarchivkoeln.de/de/lesesaal/verzeichnungseinheit/172000/Best.+7002+175,+Bd.+1+Walramus+S ybergensis++Guilelmus+de+Missali++Jaco>

<sup>20</sup> Florina Hariga is working to establish an edition of this prologue under the supervision of her professor, Alexander Baumgarten, from the University of Babeş-Bolyai, Cluj-Napoca (Romania).

At the same time, the selection of questions from Halifax seems to betray the same preoccupation with moral actions. It is noteworthy that the final section of the codex (ff. 173ra-202rb), that is, the anonymous text beginning with a *thema* from the Prologue of the pseudo-Jerome on the canonical epistles, is actually composed as a *summa* of *quaestiones* on different virtues rather than a biblical commentary. From the explicit quotations from Aristotle and Averroes throughout the text, the work seems to be more philosophical than biblical. Overall, the codex is composed around the thematic unity of moral theology: merit, avoiding bad actions, the hierarchy of moral virtues.



BH MSS 58, f.172r

Regarding the questions of Halifax, we should add that on ff. 171vb-172r<sup>21</sup> we find a list of arguments written by a Spanish copyist that is not a *tabula questionum*, but rather a very precise summary of the first question and then a less detailed one for the remainder, which questions were copied in a French hand. The top half of f. 172 has been torn off, so we are missing part of the summary of question 1 and 2 and whatever follows the title of question 5. That the hand of the summary is Spanish is suggested by some linguistic habits: 'y' instead of Latin 'et' and the use of Spanish '*muertos*' for the Latin version '*mortes*'. This list of the titles of the arguments can be understood as a mark of how the codex was used: either the list is the personal reading aid of a Spanish owner himself, or the list was composed as a reading tool to help any of the user of the manuscript to follow and to find easily the arguments (each conclusion, the *dubia*, the *solutiones*).

<sup>21</sup> The transcription of this list here below pp. 55-56

## Physical description

Material: Parchment and Paper. The parchment is not of the best quality, some of folia being almost illegible (ff. 13, 16, 19, 42, 44, 48, 54, 56, 60, 61, 65, 133, 139), others having required repair with thread (ff. 62, 68, 72, 80, 82, 133, 155). Paper with filigrain, see f. 171<sup>22</sup> or the garde D at the beginning of the codex.

Dimensions: 280x210 mm.

Number of leaves: A+B+C+D+201 ff.+A+B+C, with ff. blank, f. 172 is torn and 2/3 of column b of f. is cut off with scissors.

Collation: generally sexterns, reclamantes on ff. 12v, 30v, 42v, 54v, 66v, 78v, 84v, 96v, 120v, 130v, 184v.

Foliation: modern, f. 95, 134, 140 with a blue color; trace of medieval numeration of the quires on the bottom of some folios in red ink (starting with f. 185: p01, pp0, ppp, pppp; f. 190: p1, p11, p111, p1111).

Hand: rounded cursive combined with a very geometrical type.

Decoration: there are some basic decorations around the capital initials at the beginning of each question. Within the text of copyist A,C,D the beginning of a new argument is marked either with red or blue ink. On the top of f. 1: *Magister Halifat minor*; and some titles indicating the content: *De actibus voluntatis* (f. 66r, 71r, 72r).

Adnotation: on f. C sign by a librarian from the eighteenth century: «Magistri Helifat/ Quaestiones theologicae; the same hand at the end of the codex: "Tiene este libro ciento nobenta y seis fojas utiles".

Ruling: two columns (either 39, 48 or 54 lines), ff. 171v, 172r just 1 column.

Binding: the binding is in brown leather over wood boards with the coat of arms of Cardinal Cisneros in gold. It is the supra libros of the Colegio Mayor de San Ildefonso. Old paper with the ancient shelfmark on the spine.

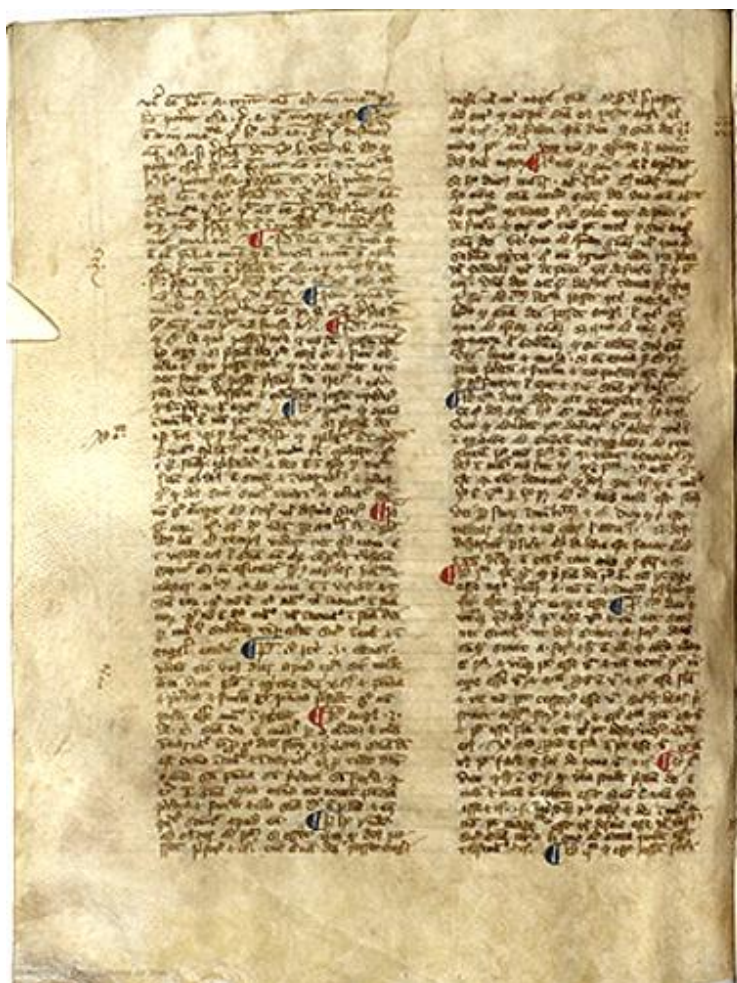
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<sup>22</sup> I cannot give more information on the filigrain since I worked with a digital copy of the manuscript.



BH MSS 58, f.105r

Copyist: there are at least five copyists of different origins throughout the codex. The first is a rather cursive hand similar to French writing from the fourteenth century in ff. 1-105va, and this hand makes small corrections and adds some small notes. The second hand, ff. 105vb-117vb. A similar hand to the second one is from ff. 117v-132v and ff. 164ra-172ra and seems to suggest a Spanish copyist. The fourth hand is on ff. 133ra-160vb followed by the fifth hand on ff. 173vb-202v, which is a cursive Gothic with some habits from the thirteenth century (s long at the end of the word, the shape of a, etc.). We have a different writing on f. 147va on a half of the column.



BH MSS 58, f.147v

Date: fifteenth century.

Sheldmark: Biblioteca Histórica de la Universidad Complutense de Madrid BH MSS 58<sup>23</sup>.

Provenance: Colegio Mayor de San Ildefonso: ex libris contains the old shelfmark: "Biblioteca Complutense/ Ildefonsina/ Mss. Latinos (handwritten)/ E.3 c.2 Nr 13"<sup>24</sup>, other modern shelfmarks crossed out: 67-3/118-5 and N°58/92-1/ 118-2-16.

Composition of the codex:

**Robertus Halifax:**

<Super I *Sententiarum*, q. 1>, ff. 1ra-18va<sup>25</sup>:

Inc.: Queritur utrum commensuratio premii ad meritum et pene ad peccatum, que per studium theologie ex scriptura potest cognosci, sit iuste a Deo ordinata...

<sup>23</sup> The reference to this manuscript is in Doucet and Courtenay: Madrid Univ. 118. 2. 16.

<sup>24</sup> Concerning the providence see MANUEL SANCHEZ (1999), p. 367.

<sup>25</sup> See STEGMÜLLER (1947), 359, n° 736; COURTENAY (1973), p. 141.



Expl.: ... altera proportione ad penitentiam debitam . Explicit prima questio.

<Super I *Sententiarum*, q. 2>, ff. 19ra-32vb<sup>26</sup>:

Inc.: Quia, ut habetur ex prologo, intentio Magistri versatur circa errorum destructionem et veritatis deffensionem circa prologum quero istam : utrum per exercitium studii de veritatibus theologie possit theologus ad maiorem notitiam devenire quam sit notitia fidei ...

Expl.: ... apparentiam nullo modo posset intellectus assentire etc. Ex predictis patet quod consequentia non valet etc.

<Super I *Sententiarum*, q. 3>, ff. 32vb-35rb:

Inc.: Utrum scientia quam potest theologus habere per exercitium studii de veritatibus theologie sit practica vel speculativa ...

Expl.: ... Ad argumenta secunde partis patet quid respondendum. Sic explicit secunda questio.

<Super I *Sententiarum*, q. 4>, ff. 35rb-61va<sup>27</sup>:

Inc.: Utrum inter frui et uti sit aliquis actus voluntatis medius qui nec est fructio nec usus ...

Expl.: ... se habere cognitionem Dei et non scire ut se habere cognitionem omnium personarum etc. Et patet confirmatio.

<Super I *Sententiarum*, q. 5>, ff. 61va-73rb<sup>28</sup>:

Inc.: Secundo circa istam distinctionem quero : utrum aliquis actus voluntatis posset esse subito productus a voluntate ...

Expl.: ... quia ut dictum est alibi oppositum ipse dicit etc.

<Super I *Sententiarum*, q. 6>, ff. 73rb-99rb :

Inc.: Tertio et ultimo circa istam <distinctionem> [questionem] quero: utrum voluntas respectu cuiuscumque actus sui et oppositi sit libera ...

Expl.: ... potest intellectus ex imperio voluntatis sub aliqua ratione apprehendere illud obiectum sub ratione boni et sic potest voluntas illud velle etc.

<Super I *Sententiarum*, q. 7>, ff. 99rb-107rb<sup>29</sup>:

Inc.: Circa distinctionem secundam de hiis, que pertinent ad unitatem divine essentie queritur hec questio: utrum sola divina essentia sit perfectio infinita intensive ...

Inc.: ... sue magnitudinis sicut aliud fujssset si non fujssset corruptum. Ex dictis patet ad formas omnes. Explicit.

<sup>26</sup> See STEGMÜLLER (1947), 359, n° 736; COURTENAY (1973), p. 141.

<sup>27</sup> This question is missing in STEGMÜLLER (1947). See COURTENAY (1973), p. 141.

<sup>28</sup> This question is missing in STEGMÜLLER (1947). See COURTENAY (1973), p. 141.

<sup>29</sup> See STEGMÜLLER (1947), p. 359, n° 736; COURTENAY (1973), p. 141.

**Jacobus de Spinello, OFM:**

<Super I *Sententiarum*, Prologus>, ff. 107va-122vb:

Inc.: Utrum doctrina theologie sit homini viatori necessaria ad consequendum suj per se bonum et evjtandum suj per se malum ...

Expl.: ... fides ex auditu, auditum autem per verbum Christi. Sic patet de tota questione primi prologi magistri Jacobj de Spinello ordinis minorum.

**Osbertus Anglicus, Ocarum:**

<*Determinatio contra Oysbertum*>, ff. 122vb-127ra :

Inc.: Ut clarius pateant ea que dicta sunt de materia privationum per reverendum magistrum meum Oysbertum arguo cum eo ...

Expl.: ... Ad alia quecumque potest patere intuenti ex dictis prius etc. Explicit determinatio facta in anglia per quemdam subtilem anglicum contra magistrum osbertum de materia privationum etc.

< *Introitus*>, ff. 127rb-132vb<sup>30</sup> :

Inc.: Utrum sit possibile Deum aliquid per creationem in esse producere ...

Expl.: ... alia proportio geometrica, ideo argumentum non procedit. y si<c> finitur iste introytus cujusdam anglici, scilicet etisberij<sup>31</sup>.

**Robertus Halifax:**

<Super II *Sententiarum*, q. 1>, ff. 133ra-151vb<sup>32</sup> :

Inc.: Circa secundum librum quero istam questionem: utrum angeli beati in merito proficiant ...

Expl.: ... et homo potest habere rationem premii respectu motus angeli etc.

<Super II *Sententiarum*, q. 2>, ff. 151vb-160vb<sup>33</sup>:

Inc.: Utrum omnes actus voluntatis difformiter conscientie sue erronee elicitus sit demeritorius

...

Expl.: ... igitur non contra illam et ita non deponit istam etc.

ff. 161r-163v: Blank

**Osbertus Anglicus:**

<Super III *Sententiarum*, q. 18>, ff. 164ra-170vb<sup>34</sup> :

Inc.: Utrum creatura rationalis cum libertate indifferentie deitati in unitate persone posset unirj sic videlicet quod posset in omnem actum vel eius oppositum sicut posset sine unione ...

<sup>30</sup> See STEGMÜLLER (1947), p. 297, n° 613 ; XIBERTA (1931), p. 247.

<sup>31</sup> Etisberij et not Entisberii as mentioned by DOUCET (1954), p. 64, n° 613.

<sup>32</sup> This text is quoted in UGONINO DE ORVIETO, 1986, p. 161, n. 10 (f. 138ra-rv) ; p. 185, n. 137 (ff. 149va-150ra). See STEGMÜLLER (1947), p. 359, n° 736; COURTENAY (1973), p. 141.

<sup>33</sup> See STEGMÜLLER (1947), p. 359, n° 736; COURTENAY (1973), p. 141.

<sup>34</sup> See STEGMÜLLER (1947), p. 297, n° 613 ; XIBERTA (1931), p. 248.

Expl.: ... in peccato mortali damnabitur in gratia salvabitur nec possumus horum facere contraria.

f. 171 r: Blank

<Tabula argumentorum>, ff. 171v-172r<sup>35</sup>:

Questio prima.

Questio prima principalis: Utrum commensuratio premij ad merjtum y pene ad peccatum que per studium theologie ex scriptura potest cognosci/ sit iuste a Deo ordinata.

In argumentis sunt dubia in primo.

Utrum decedentes cum equalibus operibus bonis equaliter premjntur. 1

In secundo: Utrum Deus mjsericordius agat cum pejore quam cum mjnus malo. 2

Utrum opera bona y premjabilia transeant simpliciter sine remuneratione. 3

Utrum aliquod peccatum veniale premjatur eque gravjter cum mortalj. 4

Utrum aliquod peccatum mortale excedat aliud in infinitum. 5

In positione sunt isti articulj vel dubia.

Dubium primum: Utrum Deus alicuj creature rationalj pro peccato mortalj possit penam condignam infligere.

Prima conclusio quod maxima pena qua creatura rationalis potest punjri est annihilatio.

Secunda conclusio si creatura rationalis pro peccato mortalj esset annihilata ad hoc non esset pena condigna.

Secundum dubium: Utrum creatura rationalis ex condigno possit mererj vitam eternam/ conclusio quod nulla creatura ex condigno etc./ In solutionibus argumentorum primi dubij.

An inocens sustinens mjseriam aliquam eternam dicatur proprie sustinere penam.1

An divina iustitia possit exerceri circa creaturam rationalem sine mjsericordia. 2

An per annihilationem possit punjri peccatum ad condignum.3

An sola circumstantia temporis aggravet peccatum. 6

In solutionibus argumentorum secundi dubij.

An eadem sit proportio inter bona opera y vitam eternam qualis est inter mala opera y murtem (sic !) eternam.1

An Deus aliquam pro opere bono remuneret.

Dubium: Utrum talis sit proportio inter premia duorum qualis est proportio inter illorum merjta.

Utrum si unus facit aliquod bonum opus per quod meretur sibi y alteri et alius consimile pro se solo utrum primus potest tantum premium sibi mereri sicut secundus.

Utrum comensuratio pene ad peccatum in quo immediate Deus conte<m>njtur sit iuste a Deo ordinata.

Utrum equalis pena debeatur pro peccato veniali et pro mortalj.

Utrum quodlibet peccatum quod potest comjti possit per penjntiam deleri.

<sup>35</sup> I give here a diplomatic transcription of the *tabula*.

Conclusiones. Prima: omnis actus merjtorius premij eternij quocumquemodo dicti est caritativus.

Secunda: premium correspondens merjto principaliter y proprie tamquam corona y ultimum bonum debitum merjto solum est beatitudo eterna.

Tertia: equalj merido (sic !) correspondes<sup>36</sup> equale premjum sive merita sint eisdem rationjs sive alterius.

Quarta: accipiendo premjum pro augmentatione gratie gratum facientes equalibus merjtis tradet equale premjum.

Quinta: quod non tantum illorum premiorum potest quas mereri alteri etc..

Sexta: alico modo, scilicet tertio non semper pro equalibus merjtis debeamus equale premjum inferre.

Nota ibj conclusiones et dubia in rationibus et solutionibus multas y bonas. /f. 172r/

Utrum cum scientia .... possit stare fides de eisdem.

Utrum possit tantum .... quod faciat intellectum assentire alicuj cognoscibili contra imperium vo<luntatis>.

Utrum scientia quam potest theologus habere per exercitium studij de veritatibus theologie sit practica vel speculativa.

Utrum omnis notitia que est de operationibus nostris sit praxis.

Utrum actus intellectus possit esse praxis.

Utrum scientia speculativa distinguatur per fines et per objecta.

Utrum inter fruy y uti sit aliquis actus voluntatis medius que nec est frujtio nec usus.

Utrum frujtio et delectatio sint eadem res.

Utrum possit esse infinita delectatio naturaliter causata.

Utrum continuans actum merytorium per aliquod tempus aliquid novum plus meretur quam in primo instanti habet actum ( ?).

Utrum solo deo sit fruendum.

Utrum ex puriis naturalibus possit voluntas viatorjs fruj Deo.

Utrum pro statu conditionis creature rationalis possit voluntas habere actum diligendi. Deum super omnia et fruendi Deo sine apprehensionem doni supernaturalis.

Utrum rationalj nature sit possibile fruy essentia divina non fruendo persona.

Questio quarta principalis: Utrum aliquis actus voluntatis possit esse subito productus a voluntate.

<Questiones super epistulas Jacobi>, ff. 173ra-202rb :

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<sup>36</sup> correspondens] correspondet ms.

Inc.: Non est ita apud grecos. Etc. Hic circa prologum queritur: utrum scriptura debeat uti colore rethorico et orationibus per oratorie et rethoricis. Quia Ieronimus in isto prologo videtur se de hoc iactare ...

Expl.: ... de confessione sed usus habet ecclesie romane quod fuit tradita ab apostolis.

<Tabula questionum>, ff. 202rb-202va<sup>37</sup>:

- <f. 173ra>: Utrum scriptura debeat uti colore rethorico.1°
- <f. 173rb>: Utrum invidia cum detractio sit peccatum mortale.2°
- <f. 173vb>: Utrum quatuor virtutes cardinales sint species specialissime vel subalterne.3°
- <f. 176va>: Utrum patientia sit virtus. 4°
- <f. 177rb>: Utrum confidentia sit specialis virtus. 5°
- <f. 178rb>: Utrum patientia possit esse in homine absque dono Dei. 6°
- <f. 178va>: Utrum liberalis debeat dici largus in dando magis quam in recipiendo. 7°
- <f. 178vb>: Utrum effectus virtutis<sup>38</sup> impediatur per diffidentiam. 8°
- <f. 179ra>: Utrum equanimitas sit virtus specialis ab aliis distincta.9°
- <f. 179vb>: Utrum licitum sit viro<sup>39</sup> virtuoso gloriari in honorificatione.10°
- <f. 180va>: Utrum castitas sit virtus specialis distincta ab aliis. 11°
- <f. 180ra>: Utrum cathogorice possit poni quod homo sit bene vel male fortunatus. 12°
- <f. 182va>: Utrum deus sit temptator malorum.13°
- <f. 182vb>: Utrum concupiscentia semper temptet.14°
- <f. 184va>: Utrum mansuetudo sit virtus.15°
- <f. 184va><sup>40</sup>: Utrum ira operari possit iustitiam Dei.16°
- <f. 184va>: Utrum mansuetudo sit virtus que faciat ad cognitionem dei.17°
- <f. 184vb>: Utrum similitudo que apparet in speculo sit aliquod reale.18°
- <f. 185rb>: Utrum lex nova sit lex libertatis.19°
- <f. 185ra>: Utrum homo statim obliviscatur mirtum suum quem videt in speculo.20°
- <f. 185rb>: Utrum estimatio religionis provocet ad loquacitatem.21°
- <f. 185rb>: Utrum distributiva iustitia sit virtus.22°
- <f. 186rb>: Utrum acceptio semper sit peccatum. 23°
- <f. 186va>: Utrum melius recipere et magis honorare divites et potentes quam pauperes et inpotentes sit peccatum. 24°
- <f. 186va>: Utrum blasfemia semper sit peccatum. 25°
- <f. 186vb>: Utrum teneatur quis ad dilectione inimici sicut amici.26°
- <f. 187ra>: Utrum acceptio personarum semper sit peccatum mortale.28° (sic !)/f. 202va<sup>41</sup>

<sup>37</sup> At the beginning of each question I indicate the f. where the question is to be found in the manuscript.

<sup>38</sup> virtutis] oris f. 178vb

<sup>39</sup> viro] homini f.179vb

<sup>40</sup> At f.184vb we find the following question witch is not in the Tabula : *Utrum assumptio humanitatis a verbo possit dici insertio proprie.*

<sup>41</sup> Question missing in the tabula: f. 187ra: *Utrum ille que osstendit in uno dicit omnem Deus.* f. 187rb : *Utrum pietas dicit virtus moralis distincta ab aliis.*

- <f. 188ra>: Utrum actus misericordie pertineat maxime ad legem liberalitatis. 29°
- <f. 188rb>: Utrum in extremo examine iudex iudicabit secundum instam virtutem.30°
- <f. 188va>: Utrum operatio misericordie cadat sub necessitate precepti.31°
- <f. 188vb>: Utrum strenuitas vel operositas sit specialis virtus. 32°<sup>42</sup>
- <f. 190va>: Utrum ille qui predicat et docet alios tene<a>tur facere que predicat aliis.33°
- <f. 190va> : Utrum lingua maculet totum corpus.34°
- <f. 190vb> : Utrum omnia animalia possint domesticari.35°
- <f. 190vb>: <Queritur> que sit causa salsedinis et amaritudinis aque.36°
- <f. 190vb>: Utrum prudentia sit virtus specialis distincta ab aliis.37°
- <f. 192va>: Utrum fatuitas et discrepatio<sup>43</sup> semper sit peccatum.38°
- <f. 192va>: Utrum prudentia animalis vel agere curam carnis semper sit peccatum.39°
- <f. 192va>: Utrum inconstantia sit vicium sub imprudentia.40°
- <f. 192vb>: Utrum humilitas sit virtus moralis distincta ab aliis.41°
- <f. 194va>: Utrum ex superbia oriatur odium Dei. 42°
- <f. 194vb>: Utrum humilitas sub subiactentia sit specialis virtus distincta ab aliis.43°
- <f. 195rb>: Utrum demoniacus sic fugiat ab alico quod extinctionem temptet.44°
- <f. 195rb>: Utrum benivolentia sit virtus specialis<sup>44</sup>.45°
- <f. 196rb> : Utrum detrahere sit actus invidie vel iniustitie. 46°
- <f. 196rb> : Utrum sine peccato possit quis disceptare delege.47°
- <f. 196rb> : Utrum timoratio sit specialis virtus distincta moralis. 48°
- <f. 197rb> : Utrum gaudiositas vel splendor faciei sit virtus moralis specialis.49°
- <f. 197va> : Utrum per se sufficientia et contemplatio sit moralis. 450°
- <f. 198va> : Utrum temperantia cibi et potus sit specialis virtus. 51°
- <f. 199va> : Utrum longaminitas sit virtus specialis. 52°
- <f. 200va> : Utrum relatio vel latera sit virtus moralis. 53°
- <f. 201va> : Utrum iurare sit licitum. 54°
- <f. 201vb> : Utrum sacramentum extreme unctionis fuerit institutum a Christo vel a beato Jacobo. 55°
- Utrum ille qui offendit in uno sit omni reus.56°
- Utrum pietas sit virtus distincta ab aliis. 57°<sup>45</sup>

Explicit iste liber, scriptor sit crimine liber.

<sup>42</sup> Question missing in the tabula: f. 189va: Utrum taciturnitas sit specialis virtus.

<sup>43</sup> discrepatio] indiscretio f. 192va

<sup>44</sup> specialis] sperans f. 202vb

<sup>45</sup> The last two questions are not treated in the manuscript.

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