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*The History of Vespereal Disputations in the 13th and 14th
Centuries*

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Key Words

Vespera, vesperial questions, vesperial disputations, university, licence, graduation, Sentences Commentaries, inception, *aula, resumpta*, the faculty of theology, philosophy and theology.

Summary

To publicly defend a thesis and to receive the title of ‘doctor in philosophy’ are part of a graduation process to which we are accustomed in our academic activity, but the roots of this process reach to the beginnings of the medieval universities.

Vespera, or the vesperial question, is part of the entire graduation ensemble required by the medieval universities in order to receive the *ius ubique docendi*, or the right to teach in any university. In particular, at the faculty of theology, the student who wanted to become *doctor in theologia*, had to follow very concrete steps in order to obtain this title, and the vesperial disputation was one such step.

However, in order to graduate, which for many meant reintegration in the same system as professors, the student had to go through long years of study during which he would participate at classes and at public debates, and ended up holding his own disputations that would recommend him for his theoretical knowledge, as well as for his disputative and rhetorical qualities.

After a period of approximately 7 years (the number varies by university and the student’s belonging to an order), the student would become *baccalarius biblicus*, which meant he could read and comment on biblical books, a stage for which we have many biblical commentaries. After completing this stage, the student would then be *baccalarius sententiaris*, a role for which he would prepare long before, and the result of these classes would still feed debates long after the class was finished. The commentaries on Peter Lombard’s *Sentences* are one of the most well-known academic productions of the Middle Ages and they are often the most significant documents we have of an author’s activity. This is due to the fact that, besides covering a large spectrum of philosophical and theological subjects, they contained the doctrines that defined the author both during his study years and his later academic career. Although the university of Oxford demanded the student read the *Sentences* before the Bible, these commentaries remain just as relevant.

This period of attending classes and reading commentaries was followed by a few years during which the student would actively participate at the public debates organized by the more advanced students, like the inception debates. The rules of the university of Paris, for example, required that this stage last for 4 years, but we find many exceptions to this rule, the majority being the result of a papal bull.

When the student was ready to become doctor in theology, he could initiate the more complex graduation process.

This started with receiving the licence to incept, a stage which, even though it is poorly understood and studied, seems to have involved a private debate between the student, his presiding master, the dean, and the senior masters of the faculty. The debate seems to have been around two subjects taken from two *Sentences* books. At the end, the student would receive his licence to incept and could start organizing the two final and more ceremonial events.

It is in this middle part of the “medieval doctorate” that we find our vesperial questions. The student prepared for it by inviting senior masters to participate and sending them the subjects to be debated along with some of the arguments he was going to present. The senior masters would send him feedback with a list of their own arguments.

It seems the name of the vesperial event comes from the fact that the debate was usually held in the evening, around 7. Further from this name, the candidate to the title of doctor would be called *vesperianus*, to show that he was going to hold his vesperial disputation. At the end of it, though, he would be called *vesperiat*.

The vespers had two main components.

The first one was a debate called *expectativa magistrorum*. This would take place between the presiding master and other students whose participation would count towards their own academic credits. The *vesperianus* did not intervene here. The master and the students debated a subject that was usually similar to the subject that was to be discussed in the second part. Even though the participants brought pro and con arguments and responded to one another, it seems the question was not fully resolved in this session.

The second component was the disputation between the *vesperianus* and the other senior masters who had previously accepted to participate. This was the moment when the candidate would appeal to the theoretical knowledge that he gained throughout his years of study, would boast his rhetorical abilities, and prove that he can debate pro and con in such a way as to defend his personal philosophical and theological doctrine. This session was also not fully determined here.

The two disputations ended with a *sermo* held by the presiding master or another invited guest, and the student was officially *vesperiat*.

In order to receive the title of doctor in theology, the candidate had to hold one more public debate, which was usually more ceremonious than the vespers. This was the aulic

session, which also comprised two disputed questions, and at the end of which the candidate would officially become *magister*.

All the subjects left open throughout the vesperial and aulic sessions were determined during the *resumpta*, when the new master had the opportunity to conclude them and restate his personal doctrine.

The present thesis analyses in detail every moment of the vesperial disputation, taking into consideration the texts that have survived and which still contain some information with regards to the actual event. In order to combine the statutory evidence, like the university statutes, with the information in the vesperial questions themselves, it was necessary to create a catalogue meant to highlight the unique aspects of the texts it included. Even though the number of vesperies is in constant change due to the fact that new resources become available, the present catalogue offers easy access to the documents that have come down to us. The *corpus* of authors whose vesperies can be found today includes 50 authors that can be identified and 20 anonymous ones. Each of these benefit from an individual analysis of their text, even though many do not have more than a short mention, sometimes a quote in the work of another author.

By including all vesperies to which we have access today and their separate analysis, the present thesis sought to offer a primary tool in the study of the vesperial disputations, in order to cover a lesser-known piece in the history of medieval philosophy and the history of universities and to support a large number of future studies based on the discoveries made in this thesis. To this end, a separate list containing 15th century vesperies has been included, even though these have not been analysed here.

The list below contains all the vesperies studied in this thesis and the general information with regards to their source and status.

List of 13th and 14th Century Vespertial Questions

	Author [place, date of inception]	Manuscript	Question title	Status
1.	Adam Easton O.S.B [Oxford, ~1364]	Worcester, F 65, ff. 21ra-b	<i>Utrum omne votum recte factum Deo debite sit solvendum</i>	There are no other published editions of this text, except an online transcription on a website dedicated to Adam Easton, belonging to a “Picts Hill Publishing Project”: “Cardinal Adam Easton”, https://sites.google.com/site/cardinaladameaston/oxford-and-langham/the-oxford-debating-society . (the transcription contains errors, though)
2.	Adam de Marisco O.F.M. [Oxford, ~1243]	—	—	<i>Apud Robertus Grosseteste: in vesperis Ade.</i>
3.	Bartholomeus de Anciacio O.P. [Paris, ~1353]	—	—	<i>Apud Peniscola castle library inventory: Item vesperie magistri Bartholomei de Anciacio.</i>
4.	Bartholomeus Tebaldi de Urbeveteri O.P. [Pisa, 1388]	—	—	Recommendation <i>apud</i> Simon de Cascina: <i>Vesperie quas feci in conventu Pisano pro magistro Bartholomeo Tebaldi qui legit ibi pro forma.</i>
5.	Bonsembiante Baduarius O.E.S.A. [Paris, 1363]	Vatican, lat. 981, ff. 71v-74v	<i>Utrum natura humana personaliter unita verbo potuit in cognoscendo proficere</i>	Not edited.
6.	Conradus de Ebrach O.Cist. [Bologna, 1370-71]	Kraków, Biblioteka Jagiellońska, 1279, ff. 216ra-220rb. Oxford, Bodleian Library, Canon.	<i>Utrum latitudo cuiuslibet culpae imaginabilis sit mensuranda penes discessum voluntatis a regula supremae rectitudinis</i>	The edition of this text will be included in D. Coman’s PhD thesis and its subsequent publication; D. COMAN, <i>Receptarea lui Anselm de Canterbury în Comentariile la Sentințe din a doua jumătate a secolului al XIV-lea</i> (forthcoming).

		misc. 573, ff. 157va-160va.			
		Klosterneuburg, Augustiner- Chorherrenstift, Cod. 293, ff. 124ra-128rb			
7.	Durandus de Sancto Porciano O.P. [Paris, 1312]	Vatican, lat. 1086, f. 164 ^a ra- 165ra Vatican, lat. 1121, ff. 153ra- 153va	<i>Utrum liberum arbitrium sit potentia vel actus vel habitus</i>		Edition published in: P. T. STELLA, « Le 'Quaestiones de libero arbitrio' di Durando da S. Porciano », in <i>Salesianum</i> 24 (1962), pp. 451-454.
8.	Franciscus de Perusio O.F.M. [Paris, ~1370]	—	—		<i>Apud Stephanus Galdeti: non solum confutantur supradicte positiones philosophorum, quinimmo positio cuiusdam reverendi patris qui primo loco vesperiavit hoc anno, scilicet contra magistrum Franciscum de Perusio.</i>
9.	Franciscus de Tarvisio/ Franciscus Massa de Belluno O.P. [Paris, 1345]	—	—		<i>Apud Alphonsus Vargas: cuius oppositum quidam reverendus doctor ordinis predicatorum ponit in vesperiis suis.</i> <i>Apud Gregorius Ariminensis: est opinio cuiusdam reverendi doctoris moderni, qui nuper inter cetera sua dicta in eius Vesperiis posuit.</i>
10.	Federicus de Venetiis O.P. [Bologna, ~1380]	Siena, Biblioteca Comunale degli Intronati G.VII.40, ff. 228r-229v	<i>Utrum verbum federis primum simpliciter quo fiunt cuncta solum ex tempore factum sit homo ex Maria virgine</i>		Not edited.
11.	Fridericus Frezzi O.P. [Pisa, 1390-91]	—	—		Recommendation <i>apud</i> Simon de Cascina: <i>Vesperie quas feci pro magistro Federico fuerunt mihi ablate, ideo postea feci hunc sermonem et obmisi derisiva.</i>

12. Gregorius Ariminesis O.E.S.A. [Paris, 1345]	—	—	Apud Gregorius Ariminensis: <i>quam allegavi in Vesperiis meis.</i>
13. Gualterus de Knolle O.F.M. [Oxford, ~1287]	Assisi, Fondo Antico presso la Biblioteca del Sacro Convento, ms. 158, ff. 341ra-b. Assisi, Fondo Antico presso la Biblioteca del Sacro Convento, ms. 196, f. 119v	<i>An Filio incarnato posset alia incarnari</i> <i>Utrum una persona incarnata possit alia incarnari, puta incarnato verbo possit Pater incarnari vel Spiritus sanctus</i>	
14. Henricus de Hassia [Paris, 1375]	Erfurt, Universitäts- und Forschungsbibliothek Erfurt/Gotha, CA° 4 150, ff. 243r-247v Wien, Österreichische Nationalbibliothek, Cod. Vindobonensis Palatinus 4613, ff. 332r-352r	<i>Utrum sub tempore gratie constat quis status futuri seculi post finem mundi</i>	Edition in the corpus.
15. Hermannus Lurcz [Vienna, ~1393]	—	—	Recommendation <i>apud</i> Henricus de Hassia: <i>Hec est recommendatio venerabilis magistri Henrici de Hassia quam fecit in vesperiis magistri Hermanni Lurcz.</i>
16. Hugo Sneyt O.P. [Oxford, 1287-1289] Anonymous Robertus de Bromgord	Assisi 158, ff. 343vb-344ra Assisi 158, ff. 219r-v, ff. 235r-v	<i>An plures <persone> in divinis possunt assumere unam naturam humanam personabilem (f. 343vb)</i> <i>An angelus plene meruit suam</i>	Not edited.

			<i>beatitudinem: articulus 1 (f. 219r)</i>	
			<i>An bonum sit causa mali: articulus 5 (f. 235r)</i>	
17.	Iohannes de Alderford/ Dalderby [Oxford, 1293-1299]	Assisi 158, ff. 336rb-336vb	<i>An in passione Christi pena vel tristitia attingebat superiorem partem rationis</i>	Edited in: LITTLE, PELSTER, <i>Oxford theology</i> , pp. 134-137.
18.	Iohannes Hiltalingen de Basel O.E.S.A. [Paris, 1371-1372]	Munich, Bayerische Staatsbibliothek, Clm lat. 26711, ff. 386va-396ra.	<i>Utrum vultus filialis aeterna forma idealis primum sit principium et intervale limitatis</i>	Not edited.
19.	Iohannes de Calore [Paris, 1362-1363]	Paris, BnF, Lat. 16408, f. 116r	<i>Utrum summus legislator creaturam rationalem non liberam ad suum cultum valeat obligare</i>	Not edited.
20.	Iohannes de Cusin O.P. [Paris, 1368]	—	—	<i>Apud Iohannes de Basel: Secundum corrolarium contra magistrum Iohannem Cusia in suis vesperis sequentis opinionem sancti Thome. Apud ms. Paris, BnF, Lat. 16409, ff. 128v-129r: Contra predicatorum in vesperis.</i>
21.	Iohannes de Maclinia [Paris, middle of the 14 th century]	—	—	Referenced in ms. Paris, BnF, Lat. 14576, f. 214ra: <i>Oppositum tamen huius propositionis reverendus pater meus et magister, qui septimo loco incepit, posuit contra me in vesperis suis – Contra magistrum Iohannem de Maclinia.</i>
22.	Iohannes de Montesono O.P. [Paris, 1387]	—	—	Condemned propositions: CUP, 3, n ^o 1556-1586, pp. 486-535
23.	Iohannes Monmouth [Oxford, 1289-90]	Assisi 158, ff. 345vb-346rb	<i>An per creaturas potuerint philosophi habere distinctam cognitionem trinitatis personarum</i>	Not edited.

24. Iohannes de Persole [Oxford, ~1288]	Assisi 158, f. 330rb-330vb Assisi 196, ff. 73v-74r	<i>An Christus in primo instanti potuit mereri mere [vere] plene et perfecte</i>	Not edited.
25. Iohannes de Polliaco [Paris, 1306]	Paris, BnF, lat. 14565, ff. 178ra-180ra (only the second question, but assuming the first) Paris, BnF, lat. 3228, ff. 105vb-111rb; 135vb-138va Paris, BnF, lat. 15371, ff. 202va-215va (and reworked for publication at 200ra-202va); 229va-235va (and reworked for publication at 222vb-228vb) Nürnberg, Stadtbibliothek, Cent. III 75, ff. 159ra-161vb (only the second question)	<i>Utrum Deus sciat vel cognoscat alia a se</i> <i>Utrum Deus habeat scientiam contingentium futurorum</i>	The first question is not edited. The second question is edited in C. SCHABEL, “Parisian Secular Masters on Divine Foreknowledge and Future Contingents in the Early Fourteenth Century, Part 1: John of Pully’s <i>Quaestio Ordinaria</i> I”, in <i>Recherches de théologie et philosophie médiévales</i> 78/1 (2011), pp. 166-219.
26. Iohannes Quidort O.P. [Paris, 1304]	—	—	Recommendation: <i>commendatio fratris Johannis de Parisius quando habuit vespas suas.</i>
27. Iohannes Romseye O.F.M. [Oxford, ~1389]	—	—	<i>Apud Iohannes Wycliff: Explicit tertia determinatio sive lectio magistri et fratris Willelmi Woodford contra Wyclevistas Oxonie anno Domini 1389 in scolis Minorum, et die vesperiarum fratris Johannis Romseye proximi magistri regentis.</i>

28. Iohannes de Trussebut [Cambridge, <1285]	Assisi 158, ff. 76va-b	<i>Utrum intellectus viatoris possit ita elevari quod posset videre essentiam divinam non obstante quod intellectus uniatur virtutibus materialibus.</i>	Not edited.
29. Ludovicus de Padua O.F.M. [Paris, 1362]	—	—	Retractations: CUP, 3, n° 1270, pp. 95-97
30. Mattheus de Aquasparta O.F.M. [Paris, 1277]	—	<i>Utrum dolor qui fuit in anima Christi quantum ad partem superiorem, diminuerit vel remiserit gaudium fruitionis.</i> <i>Utrum Christus alias fuisset necessario mortuus, si non fuisset occisus.</i>	Edited in MATTHEUS AB AQUASPARTA, <i>Quaestiones disputatae de incarnatione et de lapsu aliaeque selectae de Christo et de Eucharistia</i> , ed. PP. Collegii S. Bonaventurae (Bibliotheca Franciscana Scholastica Medii Aevi, 2), Florence 1957, pp. 213-230.
31. Nicholas de Ockham O.F.M. [Oxford, 1286]	Assisi 158, f. 96vb	<i>An Deus posset elicere actionem meritoriam ab homine sine habitu medio ut gratia</i>	Not edited.
32. Nicholas de Pressorio [Paris, ~1273]	Madrid, Biblioteca Nacional, ms. 4008, ff. 5va-7ra	<i>Questio magistri Nicholai de Pressorio. In vespere. Prima questio: an caritas et gratia sint idem per essentiam</i> <i>Secunda questio: an gratia et gloria sint idem per essentiam</i>	Not edited.
33. Petrus de Alliaco [Paris, 1381]	Paris, Mazarine 934, ff. 200ra-203rb Würzburg, I t.f. 539	<i>Utrum Petri Ecclesia lege reguletur</i>	Edition in <i>Joannis Gersonii Opera Omnia</i> , ed. Dupin, Antwerp 1706, vol. 1, col. 662-668.
34. Petrus de Baldeswelle [Oxford, 1301-1302]	Worcester, Q. 99, ff. 69rb-69vb	<i>Utrum aliqua creatura rationalis ex puris naturalibus possit diligere Deum</i>	Edited in LITTLE, PELSTER, <i>Oxford theology</i> , pp. 348-351.

			<i>super omnia, vel plus quam se ipsum.</i>	
35.	Philippus de Bridlington O.F.M. [Oxford, ~1300]	Worcester, Q 99, f. 63rb-63vb	<i>Utrum in bono creato sit aliquid principium bonum in se <aliud> quam esse relatum ad summum bonum.</i>	Not edited.
36.	Radulphus Brito [Paris, 1313-1314]	Vatican, lat. 1086, ff. 156rb-156va	<i>Utrum dilectio et delectatio sint unus actus realiter</i>	Edited in the corpus.
37.	Robertus de Bromgord O.P. [Oxford, 1289]	Assisi 158, ff. 219r-v, ff. 235r-v	<i>An angelus plene meruit suam beatitudinem: articulus 1 (f. 219r)</i>	Not edited.
			<i>An bonum sit causa mali: articulus 5 (f. 235r)</i>	
38.	Richardus de Knapwell O.P. (dub.) [Oxford, 1284]	Assisi 158, ff. 30ra-b	<i>Supposito quod angelus loquitur angelo per hoc quod ordinat suos conceptus ad eum, queritur utrum sola ordinatio sufficiat.</i>	Not edited.
	Willelm of Hothum O.P. (dub.)			
	Anonymous (dub.)			
39.	Robertus Walsingham O.Carm. [Oxford, <1312]	—	<i>Utrum Christus per suum intellectum creatum cognoscat simul et eodem actu res in se ipso ut Deus est et in proprio genere</i>	Only the title of the vesperial question has survived in the catalogue of Carmelite authors, ms. Oxford, Bodley 73, f. 208r
40.	Robertus de Winchelsea [Oxford, ~1288]	Assisi 158, ff. 342va-343ra	<i>Utrum in Christo sit tantum unum esse in effectu.</i>	Not edited.
41.	Robertus de Worsted O.F.M. (dub.) [Cambridge, ~1270]	Assisi 158, ff. 44va-b	<i>Utrum satan quando transfiguratur se in angelum lucis fallat sensus hominum ita quod fiat ludificatio sensum in assumptione corporis.</i>	Not edited.
	Thomas of Bongey (dub.)			
42.	Rudolfus de Castello O.E.S.A.	—	—	<i>Apud Iohannes Hiltalingen de Basel: Primum</i>

	[Paris, 1360-1361]			<i>corollarium contra magistrum Rudolfum de Castello in Vesperiis et Facinum de Ast libro 2 in illa quaestione Utrum per peccatum voluntatis in infinitum offendatur Deus infinitus: Aequalis est latitudo peccati in esse mali et delicti sicut in esse inutilis et demeriti.</i>
43.	Sibert de Beka O.Carm. [Paris, ~1316]	—	—	<i>Apud Sibert de Beka: Quod sic et breviter declaro ex his quae praemisi in primo articuli, et ex his quae probavi in vesperis meis.</i>
44.	Simon de Brossa O.S.B. [Paris, 1351]	—	—	<i>Apud retractations recorded by the university.</i>
45.	Stephanus Galdeti [Paris, 1369]	Paris, BnF, lat. 16409, ff. 1r-22v	<i>Questio prima: utrum absque divina gratia vere quid nominetur.</i> <i>Secunda questio: utrum absque Dei gratia iuste quis dominetur</i>	Not edited.
46.	Thomas de Vico O.P. [Pisa, ~1387]	—	—	<i>Recommendation apud Simon de Cascina: Hee sunt vesperie quas feci in Pisis eidem magistro Thome et eram vicarius archiepiscopi Pisani.</i>
47.	Thomas Wylton [Paris, 1312]	Vatican, lat. 1086, ff. 164ra-b	<i>Utrum rationes respective que dicuntur de Deo ex tempore sint reales</i>	Not edited.
48.	Ventura de Bevania O.P. [Pisa, 1388]	—	—	<i>Recommendation apud Simon de Cascina: vesperie quas feci in collegio sancti Michaelis de Pisis pro magistro Ventura de Bevania.</i>
49.	Willelm de Mackelisfilde O.P. [Oxford, 1299-1300]	Worcester, Q 99, ff. 11vb, 78va-78vb	<i>Utrum pater et filius diligant se spiritu sancto (11vb)</i>	Not edited.

			<i>Supposito quod karitas augeatur in anima, queritur an augeatur secundum essentiam (78va)</i>
50. Yvo Lamederii O.Carm – O.S.B. [Paris, 1383]	—	—	<i>Apud</i> the university process against Blanchard.

Anonymi

Author	Manuscript	Question title	Status
51. Abbas Mariani Antisiodorensis	—	—	<i>Apud</i> Peniscola castle library inventory: <i>Item vesperie abbatis Mariani Antisiodorensis.</i>
52. Albertus (dub.) [Paris, ~1345]	—	—	<i>Apud</i> the anonymous author in ms. Paris, BnF, Lat. 14576, f. 217ra: <i>Ex ista conclusione infero unam propositionem correlariam contra reverendum patrem et doctorem qui quinto loco incepit [...]. [...] iste reverendus doctor posuit in vesperiis suis.</i>
53. Anonymi	—	—	<i>Apud</i> Franciscus de Reza's collection of vesperial sermons delivered for different students. The sermons are not extant.
54. Anonymus 1	Madrid, Biblioteca Nacional, 4008, ff. 6rb-7ra	<i>Prima: utrum decrevit divinam bonitatem imponere homini legem obligatoriam.</i> <i>Secunda: utrum lex primitus data</i>	Only the second one survives. Not edited.

		<i>et instituta cessare debuerit</i>	
55. Anonymus 2 [Paris, ~1321]	Vatican, Vat. Lat., 1086, f. 316ra-b	<i>Utrum Deus sit obiectum fidei infuse vel acquisite</i>	Not edited.
56. B. de Argentina O.P.	—	—	<i>Apud</i> Peniscola castle library inventory: <i>Vesperie magistri B. de Argentina ordinis predicatorum.</i>
57. Doctor [Paris, ~1350]	—	—	<i>Apud</i> Iohannes de Ripa's Prologue to the <i>Sentences</i> : Tertio arguo ex dictis cuiusdam doctoris in vesperiis suis.
58. Fernandus [Paris, ~1345]	—	—	<i>Apud</i> the anonymous author in ms. Paris, BnF, Lat. 14576, f. 214rb: <i>Pro deductione tamen istorum est advertendum quod iste reverendus doctor loquens de necessitate gratie habitualis multa pulcra et subtilia valde dixit in vesperiis suis in prima lectione.</i>
59. Gerard of Saint Victor (dub.) Anonymus (dub.)	—	—	References in ms. Vatican, Vat. Lat., 1086, ff. 294vb- 295ra: <i>Verbum autem quod ponitur in ista questione ex parte subiecti aliter sumitur in ista questione et aliter fuit sumptum in questionibus de vesperis.</i>
60. Hugo [Oxford, ~1300]	Worcester, Q. 99, ff. 10rb-10va	<i>Utrum karitas augeatur secundum essentiam vel secundum esse</i>	Not edited.
61. Iannocius [Paris, ~1355]	Erfurt, CA 2° 127, ff. 48ra- 51ra.	<i>Utrum voluntas Dei sit immobiliter directiva omnium agibilium</i>	Edition in the appendix.

62. Iuvenal	Assisi 158, f. 333vb	<i>An in angelo sint duo amores distincti realiter.</i>	Not edited.
63. Monachus [Paris, middle of the 14 th century]	Erfurt, CA 2 ^o 127, ff. 51ra-54ra	<i>Utrum per laborem studii theologici actus catholici fructus minuat</i>	Not edited.
64. Pater Meus Reverendus	—	—	<i>Apud Henricus de Hassia: de primo dubio dicam unam conclusionem gratia collationis habende cum patre meo reverendo qui primo vesprias habuit.</i>
65. Predicator	Worcester, Q. 99, ff. 93va-94ra	<i>Utrum lumen intellectuale quo anima intelligit differat ab essentia anime</i>	Not edited.
66. Primus Magister	—	—	<i>Apud Iannocius: Dictum tamen fuit michi quod primus magister innuebat in vesperis suis.</i>
67. Quidam baccalarius tempore Gregorii XI [Prague, < 1378]	—	—	<i>Apud Conradus de Soltau: Ad questionem istam respondi magistro palatii in Romana curia in vesperis cuiusdam bacalarii tempore domini Gregorii undecimi.</i>
68. Quidam religiosus [Paris, 1270]	—	—	<i>Apud Guillelmus de Tocco: Quod cum quidam religiosus Parisius deberet per cancellarium examinari ad magisterium in vesperis, sicut est moris, licentiandus de obiectis questionibus opinionem contrariam tenuit veritati quam in suis scolis determinaverat frater Thomas.</i>

69. Reverendus magister H.	—	—	Apud Petrus de Alliaco: <i>Sed secunda pars conclusionis patet ex illa propositione quam posui in prima lectione contra reverendum magistrum H. etc., que [...] in qua in vesperis suis posuit quod [...].</i>
70. Salomon Minor	Worcester, Q. 99, ff. 91r-91v	<i>Utrum operatio ultime partis ymagini sit in genere entis absoluti vel respectivi: et simile est iudicium de intelligere</i>	Not edited.

Uncertain vesperial attributions

Author	Manuscript	Question title	Status
1. Alphonsus Vargas O.E.S.A. [Paris, 1346-1347]	Paris, BnF, lat. 14576, ff. 214r-220v	<i>Utrum voluntas fidelis viatoris per gratiam eternalem possit ad summam gloriam eternaliter ordinari</i>	Not edited.
2. Dominus presentatus [Vienna, 1391]	Munich, Bayerische Staatsbibliothek, Clm lat. 27034, ff. 175v-177v	<i>Utrum Deus possit aliquem punire quantum noscitur meruisse</i>	Not edited.
3. Phillipus Parent [Paris, 1393]	—	—	<i>Apud Petrus Plaout: Consequenter, ut magister Petrus Plaoust bacallarius legens Sententias in Serbona huius compilavit lector, in ista die non legit super materia prius mota, sed quia in vesperis cuiusdam</i>

			<i>licentiati in sacra pagina respondit.</i>
4. Reverendus Magister	Basel, Universitätsbibliothek, A X 73, f. 87r-94r	<i>An humane investigationis regimine attingatur quod omnes rerum species possibles et earum cognitiones sint creative producte.</i>	Not edited.
5. Thomas de Aquino O.P. [Paris, 1256]	—	<i>Queritur de sensibus sacre Scripture.</i>	Edited in THOMAS DE AQUINO, <i>Quaestiones de quolibet</i> (Opera omnia Iussu Leonis XIII P. M. edita, 25), Rome – Paris 1996, vol. 25/1, pp. 27-32.

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