



The Latin Translations of the Astrological Tracts of Abraham Avenezra

Author(s): Lynn Thorndike

Source: *Isis*, Vol. 35, No. 4, (Autumn, 1944), pp. 293-302

Published by: The University of Chicago Press on behalf of The History of Science Society

Stable URL: <http://www.jstor.org/stable/330841>

Accessed: 14/05/2008 20:45

---

Your use of the JSTOR archive indicates your acceptance of JSTOR's Terms and Conditions of Use, available at <http://www.jstor.org/page/info/about/policies/terms.jsp>. JSTOR's Terms and Conditions of Use provides, in part, that unless you have obtained prior permission, you may not download an entire issue of a journal or multiple copies of articles, and you may use content in the JSTOR archive only for your personal, non-commercial use.

Please contact the publisher regarding any further use of this work. Publisher contact information may be obtained at <http://www.jstor.org/action/showPublisher?publisherCode=ucpress>.

Each copy of any part of a JSTOR transmission must contain the same copyright notice that appears on the screen or printed page of such transmission.

---

JSTOR is a not-for-profit organization founded in 1995 to build trusted digital archives for scholarship. We enable the scholarly community to preserve their work and the materials they rely upon, and to build a common research platform that promotes the discovery and use of these resources. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

of the direction of prayer (*qibla*) from any town we wish.

Fifty-Eighth Chapter: On extracting the place of the moon and any star we wish of the eddying stars in the night whose maximum elevation you are enabled to take.

Fifty-Ninth Chapter: On extracting the latitude (*'ard*) of the moon and any star chosen for us of the eddying stars in the night whose maximum elevation you are enabled to take.

Sixtieth Chapter: On knowing the eclipsing of the moon if it falls within the month in which we are.

Sixty-First Chapter: On knowing the eclipsing of the sun if an eclipsing falls within the month in which we are.

Sixty-Second Chapter: On knowing any star chosen for us from the fixed stars which are not depicted upon the globe with reference to the division-parts of the ecliptic.

Sixty-Third Chapter: On extracting any star chosen for us from the fixed stars which are not depicted upon the globe.

Sixty-Fourth Chapter: On knowing the distance of any star chosen for us from the fixed stars which are not depicted upon the globe, from the meridian circle.

Sixty-Fifth Chapter: On knowing the distance between any star chosen for us from the fixed stars which are not depicted upon the globe and the point of the azimuth, in any town you wish.

*University of Michigan*

## THE LATIN TRANSLATIONS OF THE ASTROLOGICAL TRACTS OF ABRAHAM AVENEZRA

By LYNN THORNDIKE

MANUSCRIPTS of the astrological tracts of ABRAHAM AVENEZRA (c. 1090-1167) in Latin translation are very numerous. These treatises are unoriginal and little more than a collection of brief dicta excerpted from previous astrological authorities. But this may account for their popularity with persons who did not wish to read longer and more thorough works and who flattered themselves that here they could get the cream of all the leading past astrological writers in a small compass. So many are the extant manuscripts that I have not always noted them when I found them themselves or ran across notices of them in catalogues, and no doubt there are others which have never come even within my passing notice. But I hope that I have seen or heard of enough to distinguish the different versions from one another. Four different translators of these tracts into Latin are known by name: HENRI BATE of Malines who translated directly from the Hebrew in 1281 and 1292; PETER OF ABANO who in 1293 made improved Latin versions from the pre-existing French translation but apparently without reference to the Hebrew original; an ARNOUL DE QUINQUEMPOIX, a doctor at the court of PHILIP THE FAIR and his sons in the early years of the fourteenth century, who also translated into Latin from the French translation, apparently in ignorance of the fact that PETER had

already done so; and LUDOVICUS DE ANGULO or LOYS DE LANGLE<sup>1</sup> who translated the treatise on nativities from Catalan into Latin at Lyons in 1448. With the French translation by HAGIN THE JEW we are not here concerned.<sup>2</sup>

The translations by PETER OF ABANO gained far wider currency than those of ARNOUL, who appears to be mentioned in but one manuscript as a translator of ABRAHAM AVENEZRA,<sup>3</sup> although there is another manuscript of a translation by him

<sup>1</sup> Concerning this and other works by him see my *Magic and Experimental Science*, II, 878; IV, 554-55, and *Science and Thought in the Fifteenth Century*, 1929, 206-8.

<sup>2</sup> Concerning it see *Histoire littéraire de la France*, XXI, 499-503, and RAPHAEL LEVY, *The Astrological Works of Abraham ibn Ezra. A literary and linguistic study with special reference to the old French translation of Hagin*, Baltimore, 1927. Also LEVY and CANTERA, *The Beginning of Wisdom, an astrological treatise by Abraham ibn Ezra*, The Johns Hopkins Press, Baltimore, 1939: Hebrew original of 1148 edited by FRANCISCO CANTERA, Old French version of 1273 and English translation of the Hebrew original by LEVY. At p. 30 is listed an Escorial MS of a Catalan translation by MARTIN D'OSCA, "completed before 1448," the year when LOYS DE LANGLE translated the treatise on nativities from Catalan into Latin. In *Speculum*, XVII (1942), 568, LEVY states more directly that LOYS's translation was "from the Catalan intermediary of MARTIN D'OSCA."

<sup>3</sup> Ghent 5 (137, Saint-Genois 416), 1479 A.D., ff. 84v-103.

of ALBUMASAR on elections into French.<sup>4</sup> But some of the anonymous translations of AVENEZRA that differ from those of PETER or of HENRI BATE may be by ARNOUL or by LUDOVICUS DE ANGULO. A difficulty is that, until the manuscript at Ghent in which ARNOUL is named as translator can be examined for incipits, which are not given in SAINT-GENOIS' catalogue,<sup>5</sup> we cannot identify the translations therein contained with any in other manuscripts.

The name of PETER OF ABANO is associated as translator with more treatises of ABRAHAM than is that of HENRI BATE, but there seem to be more manuscripts extant for a given treatise in the case of BATE's translations. That of *De mundo vel seculo*, which he executed at Liège and Malines in 1281, on the theme of conjunctions and revolutions of the world, was known to ARNOUL and apparently also to PETER, since neither of them attempted to revise or duplicate it. BATE's Latin translations of other astrological tracts by ABRAHAM AVENEZRA were performed while in Italy in 1292, so that PETER, who, although an Italian, was at that time teaching at Paris, presumably was unaware of their existence when he set about his versions in 1293. Had BATE composed these, like his other writings, at Malines or thereabouts, students from that region might have brought wind thereof to the university of Paris and PETER have learned of them. Or had PETER been teaching at Padua, the university with which his name was to be especially connected, news of BATE's translations might have crossed the Apennines from Orvieto to him. But the fact that both men were at this time absent from their own countries in a foreign land admitted a duplication of effort on their part, with the result that many of the astrological tracts of ABRAHAM AVENEZRA were translated by them independently but almost simultaneously. ARNOUL DE QUINQUEMPOIX would appear to have had much less excuse for his subsequent translations insofar as they covered the same tracts.

Some astrological tracts, which otherwise might seem to be Latin renditions of works by ABRAHAM AVENEZRA, have the word Additor or ABRAHAM additor attached to them. It is difficult to surmise whether this means that ABRAHAM himself or some

later editor is adding to and supplementing ABRAHAM, just as PETER OF ABANO himself composed an *Additio* to the medical work of MESUE, or whether ABRAHAM ADDITOR is a different person from AVENEZRA and an entirely independent writer. I have therefore made some note of such works in the manuscripts.

I shall now proceed to list the various tracts singly, indicating in each case whether one or more Latin translations are in existence and listing manuscripts for each such version in alphabetical order of cities where the manuscripts were last reported to be. In conclusion I shall give a concordance in the form of a chart showing what versions are found together and in what order or sequence they occur in the printed edition of 1507 and in a dozen or so representative manuscripts. In listing the tracts one by one I begin with *De mundo vel seculo*, since it was the first to be translated into Latin, but in the conspectus of all the tracts together I put *Liber introductorius* or *Principium sapientiae* first, because it is the logical introduction to the others and usually comes first in the manuscript and printed collections of these astrological opuscula of ABRAHAM AVENEZRA.

#### DE MUNDO VEL SEculo

OR

#### TRACTATUS DE PLANETARUM CONIUNCTIONIBUS ET ANNORUM REVOLUTIONIBUS MUNDANORUM

(translated by HENRI BATE at Liège and Malines, 1281)

The prologue of the translator opens: "Tractatus de planetarum coniunctionibus et annorum revolutionibus mundanorum translationem aggressuri in vestibulo quidem sermonis obstupimus . . ." Thus one form of the title of the work which is to be translated itself forms the incipit. Some cataloguers of manuscripts (unfortunately followed by THORNDIKE and KIBRE, *A Catalogue of Incipits of Medieval Scientific Writings in Latin*) assumed that the title ended with the word *revolutionibus* rather than *mundanorum* and so gave the incipit as "Mundanorum translationem aggressuri . . ." rather than "Translationem aggressuri . . ." But *Tractatus* is very likely a genitive governed by *translationem* rather than an independent nominative, in which case we must regard it as part of the incipit and not merely of the titulus.

The incipit of ABRAHAM's text as distinct from the prologue of the translator is, "Si tu inveneris librum Albumasaris . . ."

The more distinctive alternative form of title, *De mundo vel* (or, *et*) *seculo* occurs in the explicit or colophon, of which several variations will be noted below.

Basel F.II.10, 15th century paper folio, ff. 82ra-

<sup>4</sup> Paris, Bibliothèque Nationale, MS français 613, f. 145-: cited by ERNEST WICKERSHEIMER, *Dictionnaire biographique des médecins en France au moyen âge*, 1936, I, 52, article on ARNOUL DE QUINQUEMPOIX.

<sup>5</sup> Le baron JULES DE SAINT-GENOIS, *Catalogue méthodique et raisonné des manuscrits de la bibliothèque de la ville et de l'université de Gand*, Ghent, 1849-1852, p. 296.

90rb: "Explicit liber de mundo et seculo completus die lune post festum beati Luce hora diei quarta et anno domini 1282, inceptus in Leodio, perfectus Machilinia, translatus a magistro Henrico Bate de hebreo in latinum."

Douai 715, 1338 A.D., f. 59 *et seq.*

Limoges 9 (28), 15th century paper, ff. 135v-144v: "Tractatus Aveneszre de planetarum coniunctionibus et annorum revolucionibus mundanorum. Translacionem aggressum (*sic*) . . . / . . . Explicit liber de mundo vel seculo translatus a magistro Henrico Bate de hebraico in latinum."

Milan, Ambros. D.331 Inf., 15th century folio, ff. 31ra-37vb: "Incipit prologus translationis libri Abraam Avenarre de revolutionibus . . . / . . . Explicit liber de mundo vel seculo completus die lune post festum beati Luce hora diei quasi 10 anno domini 1281 inceptus in Leodio, perfectus in alchiluna (*sic*), translatus a magistro Henrico Bate de hebreo in latinum."

Naples, Oratoriana XV, xi, ff. 167vb-172vb

Zurich B.244, 1490 A.D., ff. 81va-88ra

The manuscripts yet to be listed of this work have already been mentioned by GASTON WALLERAND, *Henri Bate de Malines, Speculum divinarum et quorundam naturalium. Les philosophes belges*, tome XI, Louvain, 1931, pp. 15-16, but I have added or revised details in a number of cases.

Berlin 964 (lat. fol. 54), 1440 A.D., ff. 170-176: "Si tu inveneris librum Albumasaris . . . / . . . Explicit Abraham Avenezre de revolutionibus."

Cambridge University, Emmanuel College 70, 15th century, paper, ff. 137v-143v: "Incipit liber Avenezre Israelite de mundo scilicet de revolutione annorum mundi scilicet de revolutione annorum seculi . . . Tractatus secundus de planetarum coniunctionibus . . . / . . . semper intendas. Explicit liber de mundo et seculo completus die Iovis post festum S. Barnabe apostoli sub ascendente scorpionis anno domini 1292 (*sic*) in perside (?), translatus autem a magistro Henrico dicto Bate de Machelia de hebreo in latinum."

Ghent 2 (Saint-Genois 417), 1486 A.D., ff. 45v-54, according to WALLERAND; ff. 37v-44, according to SAINT-GENOIS.

Leipzig, University 1466, ff. 24r-30v. This MS is that described by JOACHIM FELLER, *Catalogus MSS Bibliothecae Paullinae Lipsiensis*, 1686, as Philos. II, 29. He also ascribed to ABRAHAM the last two items in Philos. II, 32, 15th century, *De coniunctionibus magnis* and *De nativitatibus*, but I do not know whether this MS is still at Leipzig.

London, British Museum, Sloane 312, quarto, 15th century, ff. 70v-96v. ABRAHAM's text begins at f. 75r.

Oxford, Bodleian, Canon. Misc. 190, 15th century, paper folio, ff. 64-72

Oxford, Bodleian, Digby 114, 13-14th century, ff. 165-175: "Explicit liber de mundo vel seculo completus die lune post Luce hora diei quasi decimo anno Domini 1281. Inceptus in Leodio, perfectus in Matchlinia, translatus a magistro Henrico Vate de Ebrayco in Latinum."

Oxford, Bodleian, Digby 212, 14th century, membr., ff. 48v-52v

Paris, Bibliothèque Nationale, Latin MS 7336, 15th century, ff. 98v-109r: "Incipit prologus translationis libri Abrahe Avenerre de revolutionibus . . . / . . . Explicit liber de mundo et seculo translatus a magistro Henrico Bate de ebreo in latinum."

Paris, BN 7438, ff. 151r-168v

Paris, BN 10269, ff. 88r-99r

Vienna 4146, ff. 257r-264r

## PRINCIPIUM SAPIENTIAE,

OR

## LIBER INTRODUCTORIUS

(translation by PETER OF ABANO, 1293)

Titulus: "Incipit liber introductorius Abrahe Avenezre in iudiciis astrorum qui dicitur principium sapientie. Prohemium universale ipsius Abrahe Avenezre"

Incipit: "Cum initium sapientie timor domini existat . . ."

Colophon: "Terminatus est liber principium sapientie intitulus quem edidit Abraham Avenezre in Nazara Iudeus (autem aezera iudeus, aut aezora, are other readings) qui magister adiutorii appellatur. Quem quidem cum Petrus Padubanensis (Paduanus, Paduanensis) invenisset in gallico ydiomate propter imperitiam transferentis ex hebraico in pluribus defectivum corruptum et aliquando inordinate transpositum necnon (*or*, ac omnino) intellectu dissonum, prout ei fuit possibile latina lingua ad Abrahe priorem reduxit intellectum benedictum omne et textum et sententiam auctoris servando. Nunc autem predictus Petrus ad librorum aliorum translationem Abrahe ordinatur ut ad librum de rationibus, deinde ad nativitates et alios quousque auctoris sit textus et sententia in latino." To this some MSS<sup>6</sup> further add: "Cum autem compilatus fuit iste liber erant anni a creatione Ade 4908. Nunc autem existentibus annis incarnationis domini nostri Ihesu Christi 1293 sunt anni Adde 5053 et 8 menses circa."

Basel, F.II.10, 15th century paper folio, ff. 91ra-121ra

Klagenfurt, Bischöfl. Bibl. XXX.b.7, 15-16th century paper, mutilus in initio

Milan, Ambros. D.331 Inf., 15th century folio, ff. 1ra-18ra

Munich, cod. lat. 826, 14th century, ff. 10-17

Naples, Oratoriana XV, xi, ff. 142ra-153ra

Oxford, Bodleian, Canon. Misc. 190, 15th century paper folio, ff. 1-26

Oxford, Bodleian, Digby 212, 14th century, membr., ff. 34-48

Paris, BN 7336, 15th century, ff. 21r-51r. Following the Prohemium universale is a "Divisio libri primi in decem partes et intentiones" and a Prohemium particulare

Zurich B. 244, 1490 A.D., ff. 25ra-45vb

<sup>6</sup> For example, Basel F.II.10 and Zurich B.244.

The following manuscript, for which I can only quote the description of the catalogue, presents noteworthy variations:

Limoges 9(28), 15th century paper, ff. 84v-114: "Incipit liber completus in magisterio iudiciorum astrorum quem compilavit Abraham ex dictis sapientum et floribus antiquorum, cuius quidem sunt quinque tractatus quorum primus est de arte introductoria et astrorum iudiciali interpretatione, per Petrum Paduanum . . ."

Incipit: "Cum initium sapientie prophetarum universale ipsius Abrahe . . ."

Colophon: "Explicit liber primus sapientie intuitus et editus ab Habraham Avesnesze vel Aezera Iudeo qui magister adiutorii est appellatus quem cum magister Petrus Paduanus invenisset in gallico ydiomate propter impericium transferentis ex hebraico . . . inordinate transpositum . . . ad Abrahe priorem reduxit intellectum."

#### INTRODUCTORIUS AD ASTRONOMIAM

(translation by HENRI BATE at Orvieto, August 22, 1292, on the Octave of the Assumption of the Virgin)

This much, in ten chapters, appears to correspond to the first book of the *Principium sapientiae*.

Incipit: "Initium sapientie timor . . ."

WALLERAND, *op. cit.*, p. 17, lists the following manuscripts:

Berlin 963 (lat. fol. 192), 15th century, ff. 152-163r, caps 6, 7, 8 and 9 only

Leipzig, University 1466, ff. 2r-23v

Vatican, Palat. lat. 1377, 14th century, ff. 21r-37va: "Liber Abrahe ducis et Avenessre. Inicium sapientie timor domini huius aut verbi sensus est quod dum homo . . . / . . . secundum contrarium signorum ita est ut commemorat Ptholomeus in libro fructus." The statement at the close, "Hunc librum edidit Abraham Avenezze quod interpretatur magister adiutorii," suggests the colophon of the PETER OF ABANO version. But then we read, "Translatus est hic liber a magistro Henrico de Malinis dicto Bate cantore Leodien. et est hec translatio perfecta in urbe veteri anno domini 1292 in octava assumptionis beate Marie virginis gloriose deo gratias."

Wolfenbüttel 2816, 1461 A.D., ff. 84-111: "Hunc librum edidit Abraham Avenezze quod interpretatur magister adiutorii. Translatus est a magistro Henrico de Malynes, dicti Bate cantore Leodiensi. Perfecta est hec translatio in Urbe Veteri anno Domini 1292 in octava assumptionis beate virginis gloriose."

#### LIBER INTRODUCTORIUS AD IUDICIA ASTROLOGIE

(translated by HENRI BATE at Orvieto, October 28, 1292)

Probably this is the remainder of *Principium sapientie*, but I have not seen the sole manuscript mentioned by WALLERAND:

Leipzig, University 1466, ff. 37r-49v: "Ysagoge magistri Abrahe ducis seu principis vocati hebrayce hezkia . . . / . . . secundum quod intra domus interiora gradus planete fuerit collocatus. Explicit. Explicit liber introductionis ad iudicia astrologie . . . perfecta quidem est translacio libri huius in Urbe veteri a magistro Hynrico de Malinis dicto Bate anno domini 1292 in crastino apostolorum Symonis et Jude."

I suspect that the following, of which I take the description from BJÖRNBO, *Abhandlungen zur Geschichte der mathematischen Wissenschaften*, XXVI (1912), 135, is the same work, since the date 1272 seems an error for 1292 and "in crastino angulorum (?) salomonis (?) et iude," a misreading of "in crastino apostolorum Symonis et Jude."

Vatican plat. lat. 1377, 14th century, ff. 37v-42v: "Per translatorem super ysagoga Abrahe ducis Avenessre. De fortitudine planetarum. Planetarum fortitudo considera(tur), si locus . . . / . . . arcum oppositum. Et consimiliter est de principio tertie domus. Explicit deo gratias. Perfecta est translatio huius libri in urbe veteri a magistro Henrico de Malinis dicto Bate anno domini 1272 in crastino angulorum (?) salomonis (?) et iude. Deo gratias."

#### LIBER DE RATIONIBUS

(translation by PETER OF ABANO)

Incipit: "Volo enim nunc ponere fundamentum . . ."

In the colophon to his translation of *Principium sapientie* which we have quoted above, PETER implied that he would proceed next to the translation of *Liber de rationibus*, and his version of it often, though not always, follows immediately after that of *Principium sapientie* in the manuscripts.

Basel F.II.10, 15th century, ff. 131ra-141vb: "In nomine domini altissimi librum rationum incipiam. Volo enim nunc . . . / . . . Explicit translacio libri de rationibus per Petrum Paduanum: laudetur ergo Christus adiutor noster."

Klagenfurt, Bischöfl. Bibl. XXX.b.7, 15th century, ff. 170v-213r: "In nomine domini altissimi librum rationum componam . . . / . . . Et iam dixi tibi quomodo debes miscere iudicium planetarum et signorum."

Oxford, Bodleian, Canon. Misc. 190, 15th century, ff. 27-35

Oxford, Digby 212, 14th century, ff. 56-62

Paris, Bibl. Nat. lat. 7336, 15th century, ff. 52r-64r: "Incipit liber de rationibus Habrahe Avenezze quem transtulit Petrus Paduanus . . . / . . . Explicit translatio libri de rationibus per Petrum Paduanum."

Paris, Bibl. Nat. lat. 7438, ff. 63v-86v

Zurich B.244, 1490 A.D., ff. 51vb-59rb: "Incipit liber rationum Abrae Avenzare. In nomine dei altissimi librum rationum incipiam. Volo enim nunc ponere fundamentum libro de principio sapientie . . . / . . . Explicit translacio libri de rationibus per Petrum Paduanum. Laudetur ergo Christus adiutor noster."

## LIBER RACIONUM

(translated by HENRI BATE at Orvieto, Sept. 15 and 23, 1292)

Incipit: "Fundamentum quidem volo . . ."

WALLERAND, *op. cit.*, pp. 17-18, lists only the following manuscript:

Leipzig, University 1466, ff. 49v-73v: "In nomine Dei manentis in excelsis incipiam librum rationum seu causarum. Fundamentum quidem volo . . . / . . . (f. 60v) cum sole de die et cum luna de nocte. Translatio partis huius perfecta est 23 die mensis septembris anni domini 1292. Incipit liber causarum seu rationum super hiis que dicuntur in Introductorio Abrahe qui incipit Sapientie timor domini . . . / . . . ac regularis ibidem regulare quoddam et artificiosum ac breve tradidimus documentum. Explicit liber rationum et completus est. Cuius translatio perfecta est a magistro Hynrico de Malinis dicto Bate in Urbe Veteri anno domini 1292 in octavis nativitatis beate Marie virginis."

Another MS is Limoges 9(28), 15th century, ff. 1-44: Liber rationum sive causarum astronomie, opening, "Fundamentum quidem volo ponere libro inicii sapientie . . ." which the catalogue erroneously ascribes to Albumasar.

DE NATIVITATIBUS ET REVOLUTIONIBUS  
EARUM

(translation by PETER OF ABANO)

Incipit: "Inquit magister noster Abraham . . ."

Incipit of book II: "Indi dixerunt . . ."

In the colophon to his translation of *Principium sapientie*, quoted above, PETER proposed after translating *De rationibus* to translate "Nativities." The present work on nativities and their annual revolutions or recurrences bears his name as translator, while the works on nativities to be listed after it do not and, except for the first, are perhaps not even by ABRAHAM AVENEZRA. The same is true of a work on revolutions which seems to deal with those of nativities rather than of years of the world.

Basel F.II.10, ff. 149va-160va: "Inquit magister noster Habraam sapiens astutus quod omnis sapiens qui per se . . .; ff. 160vb-162vb, "Indi dixerunt annum solarem esse . . . / . . . Explicit liber de nativitatibus et revolutionibus earum quem Petrus Paduanus ordinavit in latinum."

Milan, Ambros. D.331 Inf., ff. 18ra-30vb: "Incipit liber Abraam Avenarre de nativitatibus et revolutionibus. Inquit magister noster Abraam sapiens astutus . . . / . . . Explicit liber de nativitatibus et revolutionibus earum quem Petrus Paduanus ordinavit in latinum."

Naples, Oratoriana XV, xi, ff. 153ra-161vb

Oxford, Bodleian, Canon. Misc. 190, ff. 36-49

Paris, Bibl. Nat. lat. 7336, ff. 64r-79v: "Incipit liber Habrae Avenezre de revolutionibus et nativitatibus cuius principium est in octo regulis quibus verificatur iudicium in nativitatibus"; f. 77r, "incipit tractatus secundus

huius libri qui est de revolutionibus nativitatum et primo de extractione anni . . . / . . . Explicit liber de nativitatibus et revolutionibus earum quem Petrus Paduanus ordinavit in latinum/"

Paris, Bibl. Nat. lat. 7438, ff. 87r-113r-120r

Zurich B.244, ff. 59va-70rb: "Incipit hic de nativitatibus Abrahe Avenezre. Inquit magister noster Abraham . . ."; f. 68vb, "Incipit tractatus secundus huius qui est de revolutionibus nativitatum. Indi dixerunt . . ."; f. 70rb, "Explicit liber de nativitatibus et revolutionibus earum quem Petrus Paduanus ordinavit in latinum."

Paris. Bibl. Nat. lat. 10270, 15th century paper, Liber de revolutionibus nativitatum, is perhaps our treatise. It is followed at f. 139v by a "Liber servi Dei de Mechlinia super inquisitione et verificatione nativitatis incerte," which somewhat suggests the "Nativitas magistri henrici machlinensis cum quibusdam revolutionibus" in MS 7324, ff. 24va-49va, but Servus Dei is called a Franciscan friar in MS 10642, 14th century, "Liber naturalium rerum editus a fratre Servo Dei ordinis fratrum minorum," although this title again somewhat suggests BATE's *Speculum divinatorum et quorundam naturalium*, ed. GASTON WALLERAND, *Les philosophes belges*, tome XI, Louvain, 1931. Unfortunately I know of MSS 10642 and 10270 only through the brief entries of the catalogue of DELISLE.

## LIBER DE NATIVITATIBUS

(translation by LUDOVICUS DE ANGULO from Catalan)

Lyons 329 (Delandine 262), 15th century, ff. 214-226: Habraam Avenezre de nativitatibus. Omnis intendens circa scientiam iudiciorum . . . / . . . Explicit liber seu tractatus de nativitatibus Habrae Avenezre, translatus de ydiomate Cathalano in Latinum a Ludovico de Angulo, Yspano, in civitate Lugdunensi. Anno Christi 1448 perfectus est."

Paris, Bibl. Nat. 7321, 15th century, ff. 87-116: "Explicit tractatus de nativitatibus Abrahe Avenezre translatus de ydiomate Cathalano in Latinum a Ludovico de Angulo, Yspano, in civitate Lugdunensi anno Christi 1448."

SYMON DE PHARES, *Recueil des plus celebres astrologues*, ed. ERNEST WICKERSHEIMER, Paris, 1929, p. 258, says that "Maistre Loys de Langle, Espagnol, florit en ce temps" (i.e. 1450) "à Lyon . . . et translata le livre des *Nativités* que fist Hyspalense de langue hispanique en latin." This probably has reference to the same treatise, although SYMON attributes it to "Hyspalense" i.e. JOHN OF SEVILLE, rather than to ABRAHAM AVENEZRA. JOHN OF SEVILLE's astrological *Isagoge* is included in Lyons 329.

## LIBER DE NATIVITATIBUS

(anonymous translator)

(but the title varies in different manuscripts and this Latin translation of ABRAHAM AVENEZRA may best be identified by its Incipit. The work is in 17 chapters)

Incipit: "Dixit (quoque) Abraham Iudeus Optimum instrumentorum ad inveniendum oriens in nativitatibus est astrolabium . . ."

London, British Museum, Sloane 312, ff. 43v-69v: "Incipit liber de secretis Abrahe Iudei de iudiciis nativitatium. Dixit quoque Abraham Iudeus Optimum instrumentorum ad inveniendum . . ."

Munich, cod. lat. 2841, 15th century, ff. 66r-94v: "Incipit liber Abraham Iudei de nativitatibus. Dixit quoque Abraham Iudeus optimum instrumentorum ad inveniendum . . . / . . . Explicit Abraham Iudeus de nativitatibus."

Vatican, Palat. lat. 1340, ff. 389ra-403ra: "Incipit liber Abraham Iudei subtilis astronomi de revolutionibus nativitatium. Dixit Abraham Iudeus optimum instrumentorum ad inveniendum . . . / . . . Explicit liber Abraham de nativitatibus."

Vienna 5143, 15th century, 31 ff.

#### ABRAHAM ADDITOR, LIBER DE NATIVITATIBUS

Incipit: "In nomine illius qui scit res futuras incipiam librum nativitatium. Dicit Abraham additor, Oportet me loqui secundum vias communes . . ."

Desinit: ". . . terminata iudicia nativitatium Laus nomini illius cuius sunt bonitates."

Erfurt, Amplon. O.89, mid-14th century, ff. 52v-68

Vienna 5442, 15th century, ff. 203v-217v: SAXL, *Verzeichnis astrologischer und mythologischer illustrierter Handschriften des lateinischen Mittelalters*, II, Die Handschriften der National-Bibliothek in Wien, Heidelberg, 1927, p. 158.

#### LIBER ABRAHAM DE REVOLUCIONIBUS

Titulus: "Nunc incipit liber suus de revolucionibus (annorum nati is added in a later hand in Vienna 5442)."

Incipit: "In nomine illius cuius nomen est admirabile incipiam librum revolucionum. Cum sol revertitur ad gradum et ad minutum . . ."

Desinit: ". . . Et deus qui docet hominem scire intellectum faciet mihi iter in itinere recto. Amen."

Erfurt, Amplon. O.89, mid-14th century, ff. 69-72

Vienna 5442, 15th century, ff. 218r-220v: SAXL, *ut supra*.

#### EXCERPTA QUÆDAM EX LIBRO IUDICIORUM ABRAHAM DEPROMPTA

Titulus: "Hec est nativitas quedam ad instruendum te in aliis nativitatibus et est de iudiciis Abraham."

Incipit: "Domus prima quia vero Mercurius est in domo sua . . ."

Desinit: ". . . semper erit in alio audes curare."

Erfurt, Amplon. O.89, mid-14th century, ff. 73-76

Vienna 5442, 15th century, ff. 221r-223v: SAXL *ut supra*.

#### DE INTERROGATIONIBUS (translation by PETER OF ABANO)

Titulus: "Incipit liber de interrogationibus Habrahe Avenezre Iudei sermo universalis in doctrina iudiciorum."

Incipit: "Astrologie duo exstiterunt capita unum quidem Ptholomeus alterum vero Doronius (*sic*) et ambo fuerunt reges . . ."

Colophon: "Explicit liber de interrogationibus Habrahe Avenezre Iudei quem Petrus Paduanus (*or*, Padubanensis) rededit (*or*, reddidit) in latinum."

Basel F.II.10, 15th century, ff. 125va-130va

Naples, Oratoriana XV, xi, ff. 162ra-165va

Oxford, Digby 212, 14th century, ff. 63-64r: desinit abrupte circa medium cap. de sexta domo

Paris, Bibl. Nat. lat. 7336, 15th century, ff. 79v-86r

Paris, Bibl. Nat. lat. 7438, ff. 120r-129v

Zurich B.244, 1490 A.D., ff. 70va-74va

#### DE INTERROGATIONIBUS (apparently a different translation)

Incipit: "In nomine illius qui scit abscondita et aperta incipiamus (*or*, incipiam) librum interrogacionum. Et dividerunt se sapientes iudiciorum signorum in duas societates . . ."

Desinit: ". . . multum honorantur verba Ptholomei in libro centum verborum de te et de illis. Item (*or*, Iterum) id radix magna."

Colophon: "Explicit liber de interrogationibus editus ab Abraham Iudeo quodam."

Erfurt, Amplon. O.89, mid-14th century, ff. 19v-30

Vienna 5442, 15th century, ff. 180r-186r: SAXL *ut supra*.

#### DE INTERROGATIONIBUS (apparently a third translation)

Titulus: "Incipit alius liber de interrogationibus ab alio editus."

Incipit: "Capita sapientum signorum fuerunt duo Doroteus . . ."

Desinit: ". . . secundum computacionem annorum minorum. Explicit liber questionum laus deo et oracio Amen."

Erfurt, Amplo. O.89, mid-14th century, ff. 30-39v

Vienna 5442, 15th century, ff. 186r-192v

#### DE QUESTIONIBUS

(translation of ARNOUL DE QUINQUEMPOIX)

We might regard the above translation as by ARNOUL DE QUINQUEMPOIX, whose version in Ghent 5 (151), ff. 84v-91v, is entitled by SAINT-GENOIS 416 (p. 286), "Liber Abrahe de questionibus" (*instead of* interrogationibus); but SAINT-GENOIS gives no incipit or other means of identification. Nor does MACRAY for Oxford,

Bodleian, Digby 212, 14th century, ff. 67v-72: "Explicit liber questionum Abraham. Laus deo omnipotenti."

DE ELECTIONIBUS

(translation by PETER OF ABANO)

Incipit: "Sapientes legis concesserunt hominem plene (or, perfecte) habere potestatem . . ."

Colophon: "Explicit liber de electionibus Habrahe per Petrum Paduanum translatus."

Naples, Oratoriana XV, xi, ff. 165va-167vb

Oxford, Canon. Misc. 190, 15th century, ff. 53v-57

Paris, Bibl. Nat. lat. 7336, ff. 86v-91r

Paris, Bibl. Nat. lat. 7438, ff. 130r-138v

DE ELECTIONIBUS

(unknown translator)

Incipit: "Sapientes legis sentenciaverunt quod homo de libero arbitrio potest facere bonum et malum . . ."

Oxford, Bodleian, Digby 212, 14th century, ff. 64v-66r

DE ELECTIONIBUS

(unknown translator)

Incipit: "Sapientes legis examinaverunt quod homo de libero arbitrio . . ."

London, British Museum, Royal 12.C.XVIII, 14th century, ff. 26-30v

Possibly this is the same translation as the foregoing.

DE ELECTIONIBUS

(unknown translator)

Titulus: "Incipit alius liber electionum ab Abraham Avenezre."

Incipit: "Sapientes legis sustinent quod homo habet posse faciendi bonum et malum . . ."

Desinit: ". . . prepara locum Veneris vel prepara locum Iovis ita dixerunt antiqui. Explicit liber electionum."

Erfurt, Amplon. O.89, 14th century, ff. 46v-52v

Vienna 5442, 15th century, ff. 198v-203v: SAXL *ut supra*.

(ABRAHAM ADDITOR) DE ELECTIONIBUS

Incipit: "Incipiam librum electionum. Conclusiones sunt semper (super) gradatim succedentes . . ."

Desinit: ". . . et quod dominus hore sit in bono loco respectu ascendentis. Explicit liber electionum Abraham."

Erfurt, Amplon. O.89, 14th century, ff. 39v-46: ABRAHAM ADDITOR is written in the margin by JOHANNES DE WASIA, once owner of the MS.

Vienna 5442, 15th century, ff. 192v-198v

DE ELECTIONIBUS

(translation of ARNOUL DE QUINQUEMPOIX)

Ghent 5 (151 — Saint-Genois 416), ff. 91v-96v: "Liber Abrahe iudei Avenezre de electionibus quem transtulit Arnulphus de Quinquenpoit," may be one of the above or not.

DE CONSUETUDINIBUS

Incipit: "Nunc inchoabo librum de consuetudinibus in iudiciis stellarum. Scias quod planete quando sunt retrogradi . . ."

Oxford, Bodleian, Canon. Misc. 190, 15th century, ff. 57-59: Eiusdem (i.e. ABRAHAM AVENEZRE) liber de consuetudinibus in iudiciis astrorum et est centiloquium Bethen<sup>7</sup> eodem interprete (i.e. PETER OF ABANO).

Oxford, Bodleian, Canon. Misc. 517, 15th century, f. 31: anon.

Paris, Bibl. Nat. lat. 7336, ff. 91r-93v: "Incipit liber de consuetudinibus . . . / . . . Explicit Centiloquium breve."

Paris, Bibl. Nat. lat. 7438, ff. 138v-142v: "Incipit liber de consuetudinibus planetarum . . . / . . . Explicit Centiloquium breve."

Paris, Bibl. Nat. lat. 10269, ff. 99r-102r: Centiloquium Beteni de consuetudinibus planetarum in iudiciis astrorum

Vatic. Palat. lat. 1369, ff. 55vb-56ra: rubric, Centiloquium Bethen; incipit, "Nunc inchoabo librum de consuetudinibus in iudiciis stellarum. Scias quod planete quando sunt retrogradi . . ."

Zurich B.244, 1490 A.D., ff. 77rb-78va: "Incipit liber de consuetudinibus in iudiciis. Scias quod planete quando sunt . . . / . . . Explicit centiloquium Beteni."

For yet other MSS consult THORNDIKE and KIBRE, *A Catalogue of Incipits*, Index, under Bethen.

LIBER LUMINARIUM

(translation of PETER OF ABANO)

Titulus: "Incipit liber de luminaribus et est de cognitione dierum creticorum."

Incipit: "Ego facio cadere deprecationem meam ante deum meum . . ."

Desinit: ". . . salutem secat egroto si vero eus. (?) q. necem secat."

Colophon: "Explicit liber luminarium Abrahe Avenezre quem Petrus de Padua Lombardus ordinavit quam melius potuit in planum ydeoma latinum qui (or, cuius) liber potest de cognitione crisis intitulari."

<sup>7</sup> PIERRE DUHEM, *Le système du monde*, IV (1916), 28, apparently identifies this name with BATE, to whom he ascribes the work regardless of the fact that PETER OF ABANO is named as the translator and ABRAHAM as author. Bethen is more likely to be a corruption of the name of some Greek or Arabic writer such as ALBATEGNI whose work ABRAHAM has appropriated. WALLERAND, p. 21, lists the work as BATE's but notes that A. BIRKENMAJER, *Henri Bate de Malines*, Cracow, 1923, has deemed this attribution erroneous.



- Klagenfurt, Bischöfl. Bibl. XXIX.e.12, 15th century, ff. 116v-118v  
 Oxford, Bodleian, Canon. Misc. 190, 15th century, ff. 59-63  
 Paris, Bibl. Nat. lat. 7336, ff. 93v-98v  
 Paris, Bibl. Nat. lat. 7438, ff. 142v-150v  
 Zurich B.244, ff. 78vb-81va

## LIBER LUMINARIUM

(translation in 1292 by HENRI BATE for bishop of Aversa)

Incipit: "Dominum deum nostrum suppliciter oro . . ."

Limoges 9(28), 15th century paper, ff. 66-71v: the catalogue unfortunately merely states in French the gist of the colophon, quoting only this much of the Latin, "pro reverendo domino N. presule Aversano."

Prague 433 (III.C.2), 15th century, ff. 118vb-125rb: "Incipit Abraham Avanere. Dominum meum deum simpliciter oro quam diu est in me anima . . ."

The only manuscript listed by WALLERAND is Leipzig University 1466, Tractatus de luminariibus seu diebus criticis. He gives neither incipit nor foliation, merely stating that it follows *De mundo vel seculo* in this manuscript.

In this connection it may be well to note that HENRI BATE seems to have also written a work of his own on critical days; WALLERAND does not include it among BATE's works but notes (p. 21, n. 46) that A. BIRKENMAJER thinks that BATE is author of a work, entitled, *De criticis diebus*. The work of BIRKENMAJER cited by WALLERAND, *Henri Bate de Malines, astronome et philosophe du XIIIe siècle*, Cracovie, Imprimerie de l'Université, 12 pp. 1923, is also found in *La Pologne au Congrès International de Bruxelles*, Cracow, 1923.

MSS of this work are:

Vatican Palat. lat. 1211, 14th century, ff. 89ra-99rb: "Incipit tractatus magistri Hainrici de Malinis de diebus criticis. De diebus criticis periodorumque causa aliquid summam colligere temptantes . . . / . . . quorum causa est satis tacta superius. Hec ergo dicta sunt de diebus criticis periodorumque causis. Benedictus deus in secula seculorum amen. Explicit tractatus de diebus criticis a magistro Hainrico compilatus dicto de Malinis. Requiescat in pace."

Vatican Palat. lat. 1116, ff. 118ra-125ra: anonymous, "De diebus criticis periodorumque causa aliquid summam colligere temptantes . . . / . . . quorum causa est satis tacta superius. Hec dicta sunt de diebus criticis periodorumque causis."

Vienna 5337, 1395 A.D., ff. 185r-193v: with the same incipit is also anonymous.

Against BATE's authorship may be cited Limoges 9 (28), 15th century, ff. 51v-66: with the same incipit, attributed to HUGH OF LUCCA, who flourished at Bologna about 1214.

TRACTATUS PARTICULARES  
(translation by PETER OF ABANO)

When found complete in a manuscript these "particular tractates" are four in number, namely:

- i. De cognitione hominis et eius questione, or De rebus occultis, in 4 chapters which are not to be confused with the four Tractatus particulares.
- ii. De tredecim manieribus planetarum
- iii. De significacionibus planetarum in 12 domibus
- iv. Dogma universale in iudiciis

Incipit of the first Tractatus: "Debes quoque aspicere dominum ascendentis . . ."

Colophon to all the tractates: "Finis quorundam tractatum particularium Abrahe Avenezre quos Petrus Paduanus ordinavit in latinum."

Basel F.II.10, 15th century, ff. 121ra-125va, seems to omit or at least not to distinguish the third tractatus, De tredecim manieribus planetarum following the first work at ff. 123ra-125ra, and being followed by the Dogma universale at ff. 125ra-va, opening, "Sciendum in questione omni tria esse . . ."

Naples, Oratoriana XV, xi, 15th century, ff. 172vb-176rb: "Liber hic quatuor continet capitula primum de cogitatione (*sic*) hominis et eius questione secundum quid est quod occultat in manu et de colore ipsius per dominum hore. Tertium de re absconsa et loco eius. Quartum in loco fugitivi"; at f. 174rb, "Tractatus in 13 manieribus planetarum"; at f. 175rb, "Tractatus de significacionibus planetarum in 12 domibus."

Oxford, Bodleian, Canon. Misc. 190, 15th century, ff. 72v-77

Oxford, Bodleian, Canon. Misc. 517, 15th century paper, ff. 33-35: Abenezre significaciones planetarum per domos.

Oxford, Bodleian, Digby 212, 14th century membr., f. 53-55: "quidam tractatus particulares." i. capitula quatuor de rebus occultis etc. ii. de manieribus 13 planetarum. iii. "de significacionibus planetarum in 12 domibus Abrahe Avenarre." iv. "dogma universale in iudiciis."

Paris, Bibl. Nat. lat. 7336, April 1470, ff. 109r-116v: "Incipit alius tractatus particularis. Incipit tractatus de partibus horarum in interrogationibus. Liber hic quatuor continet capitula: primum de cognitione hominis et eius questione. Secundum ad illud est, quid tenet in manu et de colore ipsius per dominum hore. Tertium de re absconsa et loco eius. Quartum de loco fugitivi. Debes quoque aspicere . . . / . . . hec radix est magna"; f. 111v, "Incipit liber significacionum septem planetarum et earum generibus vel manieribus"; f. 114v, "Et sic finitur liber significacionis septem planetarum. Tractatus de significacionibus planetarum in 12 domibus Abrahe"; f. 116v, the Dogma in iudiciis ends, ". . . Et iam dixi tibi quando debes miscere iudicium planetarum et signorum, amen." The usual colophon follows.

Paris, Bibl. Nat. lat. 7438, ff. 168v-180v, has slight verbal differences. The first tractate ends at f. 172v, and

the second opens without a heading, "Et maneriebus 13 exponam significationem cuiuslibet planetarum." At f. 176v, "Finitus est liber servorum idest vii planetarum. De planetis secundum 12 domos." At fol. 180v the text ends as above but there is no colophon.

### TRACTATUS PARTICULARES

(translation of ARNOUL DE QUINQUEMPOIX)

Ghent 5 (151 — Saint-Genois 416) seems to contain at least two of the Tractatus particulares in this translation: ff. 96v–99, Liber Abrahe Avenezre iudei de occultis; ff. 99–103, Liber Abrahe Avenezre de significationibus septem planetarum quem transtulit Arnulphus." Unfortunately SAINT-GENOIS failed to give the incipits.

### DE IUDICIIS SIGNORUM

Of this I know of only one manuscript where it heads a group of Latin translations of astrological treatises of ABRAHAM AVENEZRA, no one of which is ascribed either to HENRI BATE or PETER OF ABANO.

Erfurt, Amplon. O.89, second quarter of 14th century, ff. 5–19v: "Principia domorum possunt esse quilibet . . . / . . . habet magnum nomen. Hic finit liber iudiciorum signorum; laus deo et per ipsum computantur opera. Explicit."

I have not seen the manuscript but take this description from WILHELM SCHUM, *Beschreibendes Verzeichnis der Amplonianischen Handschriften-Sammlung zu Erfurt*, Berlin, 1887, p. 747.

### ABRAHISMUS

This treatise is mentioned here not as one of the astrological tracts of ABRAHAM AVENEZRA but in order to distinguish it from them. It is astronomical, not astrological. The manuscripts of it are of the twelfth and thirteenth centuries, too early to represent the activity as translators of either HENRI BATE or PETER OF ABANO. It is doubtful not only whether the ABRAHAM IUDEUS whom it mentions is AVENEZRA but also whether he is the author of the work or merely one of various authorities whom it cites. In one manuscript ALBUMASAR is named as the author. In the case of another, the catalogue suggests that ABRAHAM BEN CHIJA is perhaps meant rather than AVENEZRA.

Incipit: "Cognitum est corpus solare magnitudine omnia corpora vincere . . ."

Desinit: ". . . et per hunc gradum medium celi possumus scire mutationem secundum latitudinem terre."

Erfurt, Amplon. Q.381, 2nd half of 12th century, ff. 1–28: Item liber Albumazar de astronomia secundum Hermetem et Egiptios.

Oxford, Bodleian, Digby 40, late 12th–early 13th century, ff. 52–88: Abrahae ben Ezrae, sive forsan Abrahae ben Chija, de astronomia liber, "Dixit Abraham Iudeus, Cognitum est corpus solare . . ."

Paris, Bibl. Nat. lat. 16648, 13th century, ff. 106r–146v: "Liber qui dicitur Abrahamismus et primo dicit quod primo agendum est de sole et quare. Dixit Habraham Iudeus, Cognitum est corpus solare . . . / . . . scire mutationem secundum latitudinem terre. Explicit cum dei auxilio."

This is the only manuscript of the three which I have examined. I list some of its rubrics and paragraph incipits to give a further idea of its contents:

107v, De discordia antiquorum in motu stellarum fixarum

109v, De partitione circuli in 12 partes secundum duas sententias

112v, De equatione solis

115v, Nunc vero de luna

116r, Dixerunt Caldei se probasse per stellas fixas . . .

119r, Tertius vero motus secundum Indos est . . .

Motus quintus est secundum Abrachac et Ptolomeum et ceteros magistros . . .

120v, Omnes sapientes concordant in hoc quod Saturnus habet duos circulos . . .

124v, (the text turns from Saturn to Jupiter)

125r, (Mars is considered)

126r, (Venus is considered)

126v, Iam diximus de stellis superioribus

127v, De arcu et corda

129v, "Philosophi Indorum artem communem et subtilem tradiderunt qua invenire quantum sit latus cuiuslibet poligonie equilaterae circulo inscripte

131v, (on the instrument, kardaja, according to the Indians)

133r, Dicit Costa filius Lucca in Isagogis geometrie . . .

133v, Dicit Habraham geometria aliter astronomia vero aliter circulum attendunt

135v, Postquam de arcu et corda diximus de declinatione solis dicemus

136r, Nunc de lune latitudine dicendum. Dicit Algorismus, Cum volueris . . .

137v, Nunc de ascensionibus circuli directi . . .

140r, Nunc ostendamus qualiter possis constituere tabulas ascencionum circuli recti

140v, . . . alia ratio Habraham

141r, Habraham, Posuimus superius descriptiones figurarum . . .

Ad sumendam latitudinem terre cuiuslibet

143r, Dicit Abraham si arcum hore temporalis . . .

Hermes Doromeus Messhalla Albumazar omnes Sarraceni . . .

145v, (eclipses)

Lynn Thorndike

TITLE AND INCIPIT	TRANSLATOR	Ed. of 1507	Basel F.II.10	Erfurt, Am- plon. O.87	Ghent 5	Leipzig Univ. 1466	Limoges 9	London, BM Sloane 312	Milan D.331. inf.	Naples, Orat XV, xi	Oxford, Can Misc. 190	Oxford, Digby 212	Paris, BN 7336	Paris, BN 7438	Vienna 5442	Zurich, B.244
<i>Principium sapientie</i>	Peter	1	91	.....	.....	.....	84	.....	1	142	1	34	21	.....	.....	25
Cum initium sapientie timor . . .																
<i>Introductorius ad astronomiam</i>	Bate	.....	.....	.....	.....	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Initium sapientie timor . . .																
<i>Introd. ad iudicia astrologie</i>	Bate	.....	.....	.....	.....	37	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Yasoge magistri . . .																
<i>Rationibus</i>	Peter	32	131	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	51
Volo enim nunc ponere fundamentum	Bate	.....	.....	.....	.....	.....	49	.....	.....	.....	.....	.....	.....	.....	.....	.....
Fundamentum quidem volo . . .																
<i>Nativitatibus et resolutionibus</i>	Peter	44	149	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Inquit magister noster Abraham . . .	Peter	.....	160	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
(Liber II) Indi dixerunt . . .																
<i>Nativitatibus</i>	Ludov.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Omnis intendens circa . . .																
Dixit quoque Abraham Iudeus, Optimum								43								
In nomine illius qui scit res futuras								.....								203
<i>Resolutionibus</i>																
In nomine illius cuius nomen est . . .																218
<i>Excerpta de libro iudiciorum</i>																
Domus prima quia vero Mercurius . . .							73									221
<i>Interrogationibus</i>	Peter	61	125	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Astrologie duo existerunt . . .																70
In nomine illius qui scit abscondita																180
Capita sapientum signorum . . .	Arnoul	.....	.....	.....	.....	.....	30	.....	.....	.....	.....	.....	.....	.....	.....	186
<i>Questionibus</i>																
<i>Electionibus</i>	Arnoul	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Sapientes legis concesserunt . . .	Peter	67	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Sapientes legis sentenciaverunt . . .																.....
Sapientes legis sustinent . . .																198
Incipiam librum electionum . . .	Arnoul	.....	.....	.....	.....	.....	39	.....	.....	.....	.....	.....	.....	.....	.....	192
. . . . . ?	Peter	93	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
<i>Consuetudinibus</i> Nunc inchoabo . . .																.....
<i>Luminarium</i>	Peter	71	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Ego facio cadere deprecationem . . .	Bate	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Domnum deum nostrum . . .																78
<i>Mundo et seculo</i>	Bate	76	82	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Tractatus de planetarum coniunctio																81
<i>Tractatus particularis</i>	Peter	85	121	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Debes quoque aspicere . . .	Arnoul	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
. . . . . ?																.....
<i>De iudicis signorum</i>																.....
Principia domorum . . .																5