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**Henry of Langenstein, His Fellow Parisian Bachelors of the *Sentences*, and the
Academic Year 1371-1372**

Henry of Langenstein was one of most significant intellectual figures of the last third of the fourteenth century, yet a crucial date in his career is ignored in most of the specialist literature on his life and works, that of his lectures on the *Sentences* at Paris.¹ In the scholarship that is tangential to Langenstein, the solid date of 1371-1372 has been proposed on the basis of two pieces of information: the fact that in his *principia* the Augustinian Denis of Modena cites *Henricus de Assia* as a *socius*, i.e., a fellow bachelor of the *Sentences*, and Adolar Zumkeller's argument that Denis lectured on the *Sentences* at Paris in the 1371-1372 academic year. *Prima facie*, biographical information for a couple of Denis' *socii* may seem to raise doubts about this date, however, and the purpose of this brief article is to confirm that all ten *socii* lectured on the *Sentences* at Paris in 1371-1372 and to attempt to identify the unnamed bachelors.

Before the end of the second decade of the fourteenth century, the Parisian faculty of theology began the academic year with debates called *principia* between the bachelors of the *Sentences* before their lectures on the first book of Peter Lombard's textbook.² In these debates, which were resumed three times during the year before the bachelors began lecturing on the other three books, the bachelors often identified their *socii* by name or at least by religious order, a practice that gradually become more common. The

¹ E.g. N.H. Steneck, *Science and Creation in the Middle Ages. Henry of Langenstein (d.1397) on Genesis* (Notre Dame, 1976), 18, appears unsure whether Langenstein lectured on the *Sentences* at all: "Thereafter, he almost certainly went on to lecture on the *Sentences* (1374-1375?)." M.H. Shank, "*Unless You Believe, You Shall Not Understand.*" *Logic, University, and Society in Late Medieval Vienna* (Princeton, 1988), 128, reports the earlier views of Konrad Heilig and Justin Lang who suggested 1373-1375 and between 1375 and 1381 respectively, without suggesting a date for the lectures.

² For a succinct discussion of *principia* in this era, see W.J. Courtenay, "Theological Bachelors at Paris on the Eve of the Papal Schism. The Academic Environment of Peter of Candia," in *Philosophy and Theology in the Long Middle Ages. A Tribute to Stephen F. Brown*, ed. K. Emery, Jr., R.L. Friedman, and A. Speer (Leiden, 2011), 921-952, esp. 924-926.

Augustinian Denis of Modena, who otherwise was mostly content to copy the questions on the *Sentences* of the Cistercian Conrad of Ebrach, mentions nine *socii* in his four *principia*, which survive solely in a Paris edition of 1511.³ Josef Lechner listed them in a footnote in 1938,⁴ and here they are in order of their first appearance:

Baccalarius Carmelitarum
Galeranus de Pendref, college of Navarre
Robertus Martini, college of Navarre
Iohannes de Sancto Luciano, college of Sorbonne
Henricus de Assia (Sorbonne)
Baccalarius Sancti Bernardi, O.Cist.
Iohannes de Aquiano, OFM
Gombaldus Pinar de Ulugia de Aragonia, OP, ordinarie in scholis interioribus
Iohannes Thomae, OP, in scholis exterioribus
Dionysius de Montina, OESA (the author himself)

Following a footnote in the *Chartularium Universitatis Parisiensis* to be discussed below, Franz Pelster had argued in 1922 that Galeranus and therefore Denis lectured on the *Sentences* in 1369-1370, a date seemingly confirmed in Denis' citation of the Franciscan Francis of Perugia as regent master, since Francis is known to have been regent in 1370 according to the explicit to Francis' questions on I *Sentences* in Munich, Clm 8718, f. 80v.⁵ Lechner pointed out, however, that according to a document edited in the same *Chartularium*, in the spring of 1369 Pope Urban V urged the chancellor to assign the Dominican Iohannes Thomae to read the *Sentences* beginning in 1371, but in line with Pelster's point Lechner assumed that the chancellor moved the papally supported Iohannes Thomae up to 1369-1370.⁶

In his 1948 book on Denis of Modena, Adolar Zumkeller found this scenario unlikely and added two pieces of information. First, yet another document published in the *Chartularium* reports that on 2 June 1370, that is, toward the end of the 1369-1370

³ On Denis of Modena, see A. Zumkeller, *Dionysius de Montina. Ein neuentdeckter Augustinertheologe des Spätmittelalters* (Würzburg, 1948), but in the light of K. Lauterer, *Konrad von Ebrach S. O. Cist. (†1399). Lebenslauf und Schrifttum* (Rome, 1962), which is a repaginated reprint of three articles with the same title published in *Analecta Sacri Ordinis Cisterciensis* 17 (1961), 151-214, 18 (1962), 60-120, and 19 (1963), 3-50.

⁴ J. Lechner, "Franz von Perugia, O.F.M., und die Quästionen seines Sentenzenkommentars," *Franziskanische Studien* 25 (1938), 28-64, at 31, n. 11.

⁵ F. Pelster, "Die Ehrentitel der scholastischen Lehrer des Mittelalters: Ein Beitrag und eine Ergänzung," *Theologische Quartalschrift* 103 (1922), 37-56, at 42 and n. 2, and 43 and n. 1.

⁶ Lechner, "Franz von Perugia," 30-32, esp. the part of n. 11 on 32.

academic year, the Dominican Chapter General assigned Gombaldus, another of Denis' *socii*, to lecture on the *Sentences* in 1371-1372. Second, early in his *Sentences* questions Denis mentions that John Hiltalingen is his order's "presentatus" for promotion, something that was not true before 10 February 1371. Zumkeller then reinterpreted the evidence for Galeranus and settled on 1371-1372.⁷

In 1962 Kassian Lauterer revisited the issue in his book on the Cistercian Conrad of Ebrach, adding another piece of evidence: Erfurt, Universitäts- und Forschungsbibliothek, Amplon. Q 148, contains on folios 97ra-176vb a text on book IV of the *Sentences* with a colophon assigning the work to Friar Iohannes Canondi de Aquino, that is, Denis' Franciscan *socius* Iohannes de Aquiano, and dating that text to Paris 1372. Since bachelors read the *Sentences* at Paris in only one year, if the date is correct, it can only mean 1371-1372 or, less likely, 1372-1373, and Lauterer agreed with Zumkeller that the date was 1371-1372.⁸

Let us first rule out 1372-1373, which is actually a possibility for the two Dominicans, Iohannes Thomae and Gombaldus. Pope Urban V's letter to the chancellor dated 4 May 1369 relates that Iohannes Thomas is asserted to have read philosophy and the *Sentences* in various places in the Dominican Order and to have served as lector in Reims, Sens, and elsewhere for around eight years. Thus the pope orders the chancellor to examine Iohannes Thomae and, if the candidate is suitable, to have him lecture on the *Sentences* starting in the winter (i.e., fall) of 1371 "in the other of the two schools of the house of said order," but he adds that if Iohannes Thomae is impeded in any way then he is to read in one of the following two years, that is, either 1372-1373 or 1373-1374.⁹

⁷ Zumkeller, *Dionysius de Montina*, 28-31.

⁸ Lauterer, *Konrad von Ebrach*, 117-118.

⁹ AAV, Reg. Av. 170, f. 542v; Reg. Vat. 259, f. 63r: "Dilecto filio cancellario ecclesie Parisiensis, salutem etc. Viri sacre lectionis studio... Cum itaque, sicut fidedignorum testimonio accepimus, dilectus filius Iohannes Thome, Ordinis Fratrum Predicatorum professor, qui – ut asseritur – philosophiam et librum Sententiarum in nonnullis locis eiusdem ordinis legit ac in Remensi, Senonensi, et aliis locis eiusdem ordinis per octo annorum spatium vel circiter lector fuit, ad legendum Parisius theologiam tanquam bacallarius ydoneus existat, nos, volentes dictum Johannem premissorum meritorum suorum intuitu favore prosequi gratie specialis, discretionis tue per apostolica scripta mandamus quatenus, si per tuam examinationem dictus Iohannes ad hoc ydoneus et sufficiens repertus extiterit, et alias tibi videatur et placeat, ipsum Johannem ad legendum huiusmodi librum Sententiarum in dicto studio Parisiensi tempore hiemali ut bacallarium in altera duarum scholarum domus dicti ordinis anno Domini millesimo trecentesimo septuagesimo primo inchoando, secundum morem dicti studii, vel si ipsum Johannem impediri contingeret quoquomodo, altero duorum annorum predictum annum tunc proxime secutorum auctoritate apostolica deputes et ad huiusmodi lecturam recipi et admitti facias, ut est moris. Non obstantibus... Datum apud Montemflasconem, IIII Nonas Maii, anno septimo." In searching for papal letters we have first employed Brepolis' database *Ut per litteras apostolicas...*

Such a delay is also possible for Gombaldus, for the decision of the Dominican Chapter General of 1370 assigning him to lecture on the *Sentences* at Paris in 1371-1372 also allows for contingencies at least in the case of the persons assigned to lecture in 1370-1371 and in 1372-1373, so a shift could have taken place.¹⁰

The reason that 1372-1373 can be ruled out is that we now have evidence that one of the *socii* whom Denis cites, Iohannes de Sancto Luciano of the Sorbonne, was dead before the start of the 1372-1373 academic year. A letter of Pope Gregory XI dated 8 October 1372 grants to Iacobus Falconis the canonry and prebend in Bayeux Cathedral that Iohannes de Sancto Luciano had, noting that Iohannes had died outside the Roman curia. That this is our Iohannes is confirmed by a papal letter of 29 January 1371 addressed to Iohannes de Sancto Luciano, canon of Bayeux, master of arts and bachelor of theology. The 1372 letter makes it clear that Iohannes had died, the chapter of Bayeux was informed, Iacobus was made canon on the basis of a previous papal letter, Iacobus informed the pope near Avignon via a letter, and the chancery responded on 8 October, meaning that at the latest Iohannes de Sancto Luciano's death occurred weeks before the principal debates began at Paris in the second half of September in 1372.¹¹

The papal letter dated January 1371 is linked to the original belief that Galeranus and by extension everyone else lectured in 1369-1370. The decision of the Dominican Chapter General of June 1370 assigning Gombaldus to lecture on the *Sentences* at Paris in the future rules out 1369-1370 as a possibility, as does the fact that we now know all ten bachelors of the *Sentences* who lectured in that year via the recently discovered

¹⁰ *Acta Capitulorum Generalium Ordinis Praedicatorum*, vol. II. Ab anno 1304 usque ad annum 1378, ed. B.M. Reichert (Rome, 1899), 417; also *Chartularium Universitatis Parisiensis* (= CUP), ed. H. Denifle and E. Chatelain, vol. 3 (Paris, 1894), 190-191, no 1359: "Assignamus ad legendum sentencias Parisius pro anno immediate sequenti fr. Guillelmum de Marreija de provincia Francie; pro anno secundo, quantum nostra interest, fr. Gombaldum de Vlugia de provincia Aragonie; et pro anno tercio, quantum nostra interest, fr. Simonem Bardelli, quem in casu, quo contigerit fr. Guillelmum de Marreija impediri, ad legendum sentencias pro anno immediate sequenti Parisius assignamus."

¹¹ AAV, Reg. Av. f. 352r, Reg. Vat. 283, ff. 152v-153r: "Dilecto filio Jacobo Falconis, canonico Baietensi, salutem etc. Laudabilia probitatis... Sane petitio pro parte tua nobis nuper exhibita continebat quod olim, canonicatu et prebenda ecclesie Baiocensis quos quondam Johannes de Sancto Luciano, ipsius ecclesie canonicus dum viveret, obtinebat, per ipsius Johannis obitum, qui extra Romanam curiam diem clausit extremum, vacante, tu, vigore quarundam litterarum nostrarum per quas canonicatum dicte ecclesie obtinens prebendam ac dignitatem vel officium expectas, prebendam ipsam sic vacantem ac tibi ex ordine debitam, [153r] prout ex ipsarum forma poteras litterarum, infra tempus legitimum acceptasti et de ea tibi provideri fecisti canonice, nisi apostolice reservationes obstarent. Cum autem... Datum apud Villamnovam, Avinionensis diocesis, VIII Idus Octobris, pontificatus nostri anno secundo." For the 29 January 1371 letter, see below.

principia of the Cistercian James of Eltville and those of the Franciscan John Regis.¹² Yet this does not eliminate the academic year 1370-1371 as a possibility, since one can conceive of a scenario whereby instead of 1371-1372 both Gombaldus and Iohannes Thomae lectured in the two Dominican schools in 1370-1371.

Let us return to Pelster and Galeranus. A letter of Pope Urban V dated 1 May 1369 remarked that Galeranus, master in arts and medicine, was asserted to be “prepared to read his *cursus* in theology,”¹³ and a letter of Gregory XI dated 28 January 1371 calls him a bachelor of theology who “intends to continue until the degree of master.”¹⁴ Assuming that one could not be claim to be a bachelor of theology before having lectured on the *Sentences*, in a note to the *Chartularium* Heinrich Denifle stated that Galeranus had already lectured on the *Sentences* by 28 January 1371,¹⁵ making 1369-1370 the only possible year, for Pelster. We now know that 1369-1370 is impossible, but if we interpret the reference to Galeranus’ being bachelor as meaning that he had at least begun reading the *Sentences*, 1370-1371 remains possible.

In fact, Galeranus is not alone among Denis’ *socii* for being called a bachelor of theology in late January 1371. The context was the papal response to the *rotulus* of the faculty of theology of the University of Paris that had been sent to the newly elected Pope Gregory XI requesting benefices, and although Robert Martini of the college of Navarre is not listed, the other two of Denis’ secular *socii* are present: Henry of

¹² See now M. Brînzei, “When Theologians Play Philosopher: A Lost Confrontation in the *Principia* of James of Eltville and His *Socii* on the Perfection of Species and Its Infinite Latitude,” in *The Cistercian James of Eltville (†1393). Author in Paris and Authority in Vienna*, ed. Eadem and C. Schabel (Turnhout, 2018), 43-78, in edition to W.J. Courtenay, “James of Eltville, O.Cist., His Fellow *Sententiarum* in 1369-70, and His Influence on Contemporaries,” in the same volume, 21-42.

¹³ AAV, Reg. Av. 170, ff. 398v-399r: “Dilecto filio . . . cancellario ecclesie Parisiensis, salutem etc. Dignum arbitramur... Volentes igitur dilectum filium Galeranum de Pendref, rectorem parochialis ecclesie beate Marie [399r] de Columbariis, Cenomanensis diocesis, in artibus et medicina magistrum, apud nos de litterarum scientia, vite ac morum honestate, aliisque probitatis et virtutum meritis multipliciter commendatum, horum intuitu favore prosequi gratioso, discretioni tue per apostolica scripta mandamus quatenus, si post diligentem examinationem dictum Galeranum in diaconatus ordine constitutum, qui – ut asserit – paratus existit ad legendum in theologia cursus suos, ad hoc ydoneum esse repperis, super quo tuam conscientiam oneramus, eidem Galerano de canonicatu ecclesie Cenomanensis cum plenitudine... prebendam vero siqua in eadem ecclesia vacat ad presense vel cum vacaverit... Non obstantibus... seu quod idem Galeranus dictam parochialem ecclesiam, cuius fructus et proventus annui, ut idem Galeranus asserit, ad viginti libras Turonenses parvorum pro decima sunt taxati, noscitur obtinere... Datum apud Montemflasconam, Kalendis Maii, anno septimo.”

¹⁴ *Rotuli Parisienses. Supplications to the Pope from the University of Paris. Volume II: 1352-1378*, ed. W.J. Courtenay and E.D. Goddard (Leiden, 2004), 359-360: “in theologia bac. et qui in facultate eiusdem theologie usque ad gradum magisterii continuare intendit” (from AAV, Reg. Av. 174, f. 129r).

¹⁵ *CUP III*, 190, n. 3 (to no. 1358): “an. 1371, Jan. 28, Sententias jam legerat.”

Langenstein is called “bachelor in theology and master in arts,”¹⁶ and, more complicated, Iohannes de Sancto Luciano is called “bachelor in theology, master in arts, who has completed *duo cursus* of the Bible *ad lecturam Sententiarum*.”¹⁷ The *duo cursus* of the Bible seem to indicate that Iohannes lectured on a book of the Old Testament and a book of the New Testament, but the preposition *ad* before *lecturam Sententiarum* appears to mean not that Iohannes had finished his *Sentences* lectures nor that he had already begun, but that his two Bible *cursus* were the prerequisites for being admitted to read the *Sentences*. Since Iohannes had already completed reading the Bible, it seems that during the 1370-1371 academic year he was preparing to lecture on the *Sentences*. If the two seculars Galeranus and Iohannes de Sancto Luciano followed the same pattern, then they both did their two *cursus* during the 1369-1370 academic year and in 1370-1371 prepared for their *Sentences* lectures, as Henry of Langenstein and Robertus Martini would have as well. Even if they did not, the phrase in the letter to Iohannes de Sancto Luciano is good evidence that at Paris at the time one could be called a bachelor of theology between one’s Bible and *Sentences* lectures.

The above considerations confirm that Denis of Modena and his nine *socii*, including Henry of Langenstein, lectured on the *Sentences* at Paris in 1371-1372. With this information we can attempt to fill in the gaps in our knowledge. First of all, while there may have been more than ten bachelors reading the *Sentences* in 1371-1372, there are indications that, perhaps for practical reasons, only ten bachelors participated in the principal debates, since this number corresponds to what we find for other years between the 1340s and the 1380s. Traditionally, the Carmelite was the first to deliver his first *principium*, and the Carmelite Chapter General held in Montpellier on 22 May 1369 assigned Michael Marquer to read the Bible at Paris in 1369-1370 and, after a year of preparation, to lecture on the *Sentences* in 1371-1372.¹⁸ Given that Michael Marquer

¹⁶ *Rotuli Parisienses II*, ed. Courtenay and Goddard, 435, for 27 January 1371: “in theologia bac. et mag. in artibus” (from AAV Reg. Av. 178, f. 377r).

¹⁷ *Rotuli Parisienses II*, ed. Courtenay and Goddard, 423, for 29 January 1371: “bac. in theologia, mag. in artibus, qui duos cursos Biblie ad lecturam sententiarum complevit” (from AAV, Reg. Av. 181, f. 390v).

¹⁸ *Acta Capitulorum Generalium Ordinis Fratrum B. V. Mariae de Monte Carmelo*. Vol. I. Ab anno 1318 usque ad annum 1593, ed. G. Wessels (Rome, 1912), 66: “Ordinamus ad legendum sententias Parisiis 1 loco et anno Fr. Conradum Theolonarium, Pro 2 anno Fr. Iohannem de Cruone, Pro 3 anno Fr. Michaellem Marquerii, Pro 4 anno Fr. Iohannem Peschym. Sequitur ordinatio eorum qui in studio dicto sunt lecturi Bibliam. Pro 1 anno legat Bibliam in dicto studio Fr. Michael Marquer, Pro 2 anno Fr Io. Paschym, Pro 3 anno Fr. Io. Textor, Pro 4 anno Fr Lucas de Janua.”

was licensed in 1375, it is virtually certain that he was Denis' Carmelite *socius* during the 1371-1372 academic year.¹⁹

Unfortunately, there are three good candidates for Denis' Cistercian *socius*, Galterus de Voto, Nicasius Jossiaume, and Arnaldus de Balbona, for whom the closest information we have related to their *Sentences* lectures is the rough date when they were licensed in theology. According to Thomas Sullivan's database,²⁰ this was as follows:

Galterus de Voto: after Easter in 1374

Nicasius Jossiaume: between Christmas 1374 and 2 February 1375

Arnaldus de Balbona: in 1375

We can compare these dates to those of their nine *socii*, except that both Iohannes de Sancto Luciano, as we have seen, and the royal protégé Robertus Martini of the college of Navarre died before they were licensed, since Robertus' canonry and prebend in Antwerp, reserved on 25 March 1375, were given to another on 8 July after Robertus' death outside the Roman curia, probably in late spring and presumably before licensing in 1375.²¹

¹⁹ T. Sullivan, *Parisian Licentiates in Theology, A.D. 1373-1500. A Biographical Register. Vol. 1: The Religious Orders* (Leiden, 2004), 243.

²⁰ Sullivan, *Parisian Licentiates in Theology, A.D. 1373-1500*, 14-15. See also their individual entries, pp. 381, 212, and 72 respectively.

²¹ Brepolis' database *Ut per litteras apostolicas...* Gregory XI, no. 37028, 8 July 1375 (ed. A.M. Hayez, J. Mathieu, M.F. Yvan, summarizing AAV, Reg. Av. 199, f. 305r: "Abbati monast. s. Genovefe Parisien. mandatur ut Johanni de Ponte de Pitrehem, cler. Leodien. dioc., mag. in art., qui in studio Parisien. a sex annis citra in art. actu regens extitit et ibidem per idem tempus in theologia continue studuit, si idoneus repertus fuerit, canonicatus et prebenda eccl. b. Marie Antwerpien., Cameracen. dioc., dudum per papam VIII kal. apr. proxime preteriti (25 mart. 1375) specialiter reservati et postmodum vac. per obitum ext. Rom. cur. Roberti Martini, conferantur...") That this is our Robertus Martini is confirmed by the letter of Pope Urban V granting the benefice on 16 June 1365, AAV, Reg. Av. 161, f. 424r: "Dilecto filio . . . officiali Atrebatensi, salutem etc. Dignum arbitrarum... Volentes igitur personam dilecti filii Roberti Martini clerici Atrebatensis diocesis, magistri in artibus... discretioni tue per apostolica scripta mandamus quatenus... beneficium ecclesiasticum... ad dilectorum filiorum decani et capituli ecclesie beate Marie Antwerpiensis, Cameracensis diocesis, collationem, provisionem, seu quomodovis aliam dispositionem communiter vel divisim pertinens, si quod vacat ad presens vel cum illud vacare contigerit... <Non obstantibus>... Seu quod de canonicatu cum reservatione prebende ecclesie beate Marie Magdalene Virdunensis per litteras nostras eidem Roberto mandavimus provideri... Datum Avinione, XVI Kalendas Julii, anno tertio." That he was already a student in theology is indicated in another letter by Urban dated 13 January 1365, AAV, Reg. Av. 161, f. 94r: "Dilecto filio . . . officiali Parisiensi, salutem etc. Dignum arbitramur... Volentes itaque dilectum filium Robertum Martini, perpetuum capellanum in altari beate Marie Magdalene sito in ecclesia beate Marie Lessensis, Atrebatensis diocesis, qui – ut asseritur – magister in artibus et in theologia Parisius scolarius existit, de litterarum scientia, vite ac morum honestate, aliisque probitatis et virtutum meritis apud nos multipliciter commendatum, horum intuitu, necnon consideratione carissimi in Christo filii nostri Caroli Francorum regis illustris pro dicto Roberto dilecto suo nobis super hoc humiliter supplicantis, favoribus prosequi, gratiosis discretioni tue per apostolica scripta mandamus quatenus, si post diligentem examinationem eundem Robertum ad hoc

Galeranus de Pendref, college of Navarre: after Easter in 1374
 Iohannes Thomae, OP: between Christmas 1374 and 2 February 1375
 Dionysius de Montina, OESA: between Christmas 1374 and 2 February 1375
 Michael Marquer, O.Carm.: 1375
 Henricus de Assia (Sorbonne): 1375
 Iohannes de Aquiano, OFM: 1375
 Gombaldus Pinar de Ulugia de Aragonia, OP: 1375

That is, one of the seven was licensed along with Galterus de Voto, two with Nicasius Jossiaume, and four with Arnaldus de Balbona, five if we assume that Robertus Martini would have been licensed in the spring of 1375 had he lived. It is thus probable that Arnaldus de Balbona was the Cistercian bachelor in 1371-1372, but perhaps new evidence for the Cistercians in these years will eventually turn up.

From the 1371-1372 academic year we are fortunate to have the *principia* and some other questions on the *Sentences* of Denis of Modena, but also have what seem to be the lectures on book IV of the Franciscan Iohannes de Aquiano and all four books of Henry of Langenstein in two copies, the complete Alençon, Bibliothèque de la Ville 144, and the incomplete Vienna, ÖNB 4319, which has lost the section containing book I and the start of book II. Damerau published and translated into German the material in the Vienna manuscript, although oddly he neglected the Alençon codex, book I in which Marco Toste is editing for publication.²² Happily, we have discovered further confirmation that the Henricus de Assia cited by Denis of Modena is in fact Henry of Langenstein: the first quire in the Alençon witness (ff. 1-8), thought not to belong to Langenstein because of its radically different nature, turns out to be Langenstein's first *principium*. Not only is the idiosyncratic opinion attributed to Langenstein by Denis found in the Alençon quire, but another copy of the *principium*, here correctly ascribed to Henricus de Hassia, is in Jena, Thüringer Universitäts- und Landesbibliothek, El. f. 47, ff. 142vb-149va. Moreover, despite the fact that Langenstein's *Sentences* questions have been identified in only two witnesses, they exerted a profound influence on the

ydoneum esse reppereris, suo quo tuam constantiam onoramus, ei de canonicatu ecclesie beate Marie Magdalene Virdunensis cum plenitudine... Prebendam vero siqua in dicta ecclesia beate Marie Magdalene vacat ad presens vel cum vacaverit... <Non obstantibus>... Seu quod idem Robertus quandam capellaniam in dicto altari beate Marie Magdalene noscitur obtinere... Datum Avinione, Idibus Januarii, anno tertio."

²² *Der Sentenzenkommentar des Heinrich von Langenstein*, ed. and trans. R. Damerau, 2 vols. (Marburg, 1979-1980).

later University of Vienna and perhaps on Langenstein's own monumental and popular Genesis commentary from Vienna. The academic year 1371-1372 in the faculty of theology at Paris thus turns out to be fascinating and significant, worthy of our further attention.