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Modern Scholarship (1900-2000) on Albertus Magnus: A Complement

In proportion to his important role in the intellectual history of the Middle Ages and his truly universal status as a philosopher and a thinker, it seems clear to me that the thought of Albert the Great has been and remains understudied.¹ Yet it cannot be said that it has been ignored. The renewal of interest in Albert's works which has taken place in the last one hundred years or so has in fact produced a multilingual body of studies whose size and diversity are making it more and more difficult for the scholar to identify and to know precisely and with certainty what has been written about Albert. This body is not of the same magnitude as the enormous amount of writings on someone like, say, Thomas Aquinas, but it is certainly becoming a problem.

Throughout the twentieth century individuals such as Y. Congar and M. H. Laurent, F. Catania, M. Schooyans, and J. Schöpfer, to name but the main ones, tried to come to grips with this problem and composed bibliographies which could be used by academics eager to find their way through the maze of Albertinian studies. All these efforts were praiseworthy and produced very helpful results, but also displayed some serious limitations. The main one is probably that, with the exception of Congar and Laurent's bibliography, published in 1931, none of these bibliographies even came close to claiming to be complete. This problem only became worse over time, as each

¹ I wish to thank Miss Tara Knott, Mr. David Simpson and Mr. David Zettel for helping me conduct my bibliographical research and/or improve my use of the English language throughout this paper.

new partial bibliography would augment this state of fragmentation and the need for the scholar to first gather bibliographies in order to then gather studies. Another very serious limitation of all these bibliographies is that they are not descriptive (although many of them provide some kind of primary classification, which gives an indication as to what their main subject is), a lack which is of course more strongly felt as the number of studies to cover increases.

Resnick and Kitchell's work

This set of conditions has made the recent publication of I. M. Resnick and K. F. Kitchell's bibliography² a most welcome event. The authors do not claim to present a complete bibliography, strictly speaking, but they are very close to achieving this goal. Although it is true that they paid little direct attention to pre-1900 publications, one must say that there are very few of those, and even if Resnick and Kitchell are modest enough to realize that their nets could not catch absolutely everything that was written during the last century about Albert the Great, it is evident that of all existing bibliographies it is the only one that approaches this unattainable end of perfect completeness and that would deserve to be labelled ›complete‹. The bibliography includes the impressive number of almost 2600 items. This is a very good number, and for reasons that I will explain below I believe that a truly complete list would remain under, or at least would not go much beyond, 3000 items.

Resnick and Kitchell's bibliography also presents a very important novelty, if we compare it to the partial bibliographies that had been published before: it provides a brief description of the contents of an unidentified proportion – perhaps a quarter? – of the studies that make up the list. The descriptions (as well as the introductions to the different sections of the bibliography) are faithful to the style applied by the same authors to their recently published monumental translation of Albert's *De animalibus*:³ They are clear, direct,

² I. M. RESNICK and K. F. KITCHELL, *Albert the Great: A Selectively Annotated Bibliography (1900-2000)*, Tempe 2004.

³ K. F. KITCHELL and I. M. RESNICK, *Albertus Magnus ›On Animals‹: A Medieval ›Summa Zoologica‹*, 2 vols., Baltimore – London 1999.

entirely free of pedantry and gratuitous erudition, and contain as little jargon as possible. The descriptions are also purely descriptive, that is to say, they do not contain a critique or a judgment of the value of the described works. (This is a trait of the bibliography which might disappoint some readers, but bibliographies including critical descriptions can be dangerous. Prudence and neutrality are possibly a better choice in such matters.) A description of 80 or 90%, or even merely the majority, of these entries would have been a formidable achievement, and it is a bit sad that the authors did not set the bar at that height. But one can easily imagine the incredible amount of work that this would have involved on their part. Building bibliographies is a very tedious task and in itself has very little of the nature of philosophy, so the authors must be thanked for the sacrifice they have already made.

A task of this magnitude involves a multitude of choices and therefore of possibilities for making mistakes. One of the choices that must absolutely be made concerns the ordering of the bibliography. The authors present the different items according to a certain classification, and it is according to this order of presentation that the 2600 or so items are numbered. Such a classification necessarily implies a simplification as well as the existence of residues which do not fit in nicely. The authors' general ordering is overall very good and logical; it is also more detailed, and therefore much more useful, than those that can be found in the partial bibliographies that had been published before. (It is manifest that the authors already had a good knowledge of Albert's works and of the scholarship that surrounds them before they composed this bibliography.) Nevertheless, some aspects of this ordering remain questionable. Thus, why is the section ›13. Politics and Economics‹ outside of the section ›14. Philosophy‹? One supposes it is because many considerations which in the eyes of medieval thinkers belonged to political philosophy are nowadays parts of other disciplines, political science for example. (This is always a big problem: Should one use a classification that reflects the views of the times our thinker wrote in or the prevalent views of the bibliographers' times?) But then, why is the section ›Mathematics‹ within the section ›14. Philosophy‹? The ordering within the numbered sections themselves is also somewhat puzzling at times, for instance within the same section 14:

Why is aesthetics after ethics and before metaphysics? Why is mathematics after metaphysics? Why is logic at the very end? Perhaps the answer is simply that this order was not planned and is more or less fortuitous. But is this how it should be?

One of the major decisions that must be made by anyone trying to complete a bibliography concerns the nature of the material they intend to cover. In this respect, Resnick and Kitchell are rather ambitious, having opted for the inclusion of encyclopedia and dictionary articles, as well as doctoral dissertations. More importantly, their bibliography includes not only books and journal articles that are mainly about Albert the Great, but also studies which are only partly about this thinker. I tend to agree with this choice, as it is far from rare that writings whose focus is not Albert end up actually saying more about him than many studies entirely devoted to him. But such a choice obviously implies a tremendous amount of additional work, and makes it even more impossible to reach the ideal of being complete. There is also the question of how much is enough: where is one to draw the line between enough and not enough Albertinian material within a given article or book? Many entries in Resnick and Kitchell's bibliography give the reader the impression that the authors wanted their bibliography to be as inclusive as possible.

I personally do not share the criticisms sometimes expressed against such inclusive bibliographies. The greater size and therefore the lesser handiness of the final result is easily counterbalanced, in my view, by the advantage of obtaining some information about a greater number of studies. The problem is mainly for the bibliographers themselves, who have to accept, as I said earlier, that the more they try to include the less likely it becomes that their work will reach completion. I would like to exemplify this with one aspect of Resnick and Kitchell's bibliography, namely its section >6. Individual Works by Subject categories: Editions and Translations<. This section is extremely useful and well made. It provides first an orderly enumeration of Albert's authentic, dubious, spurious, lost,⁴ and even planned but not completed works, which in itself is of great practical value. Moreover, editions and translations

⁴ Although the well-known possibility of some enigmatic lost work on poetics is ignored. See ALBERTUS MAGNUS, *Metaphysica* III, 2, 10 and V, 5, 5, ed. Geyer, Münster 1960, p. 127, 35 and 280, 52.

are also mentioned for each item, whenever they are available. Now, in virtue of their being highly specialized, editions are much easier to track down, but translations are another story, especially since Resnick and Kitchell aim at identifying even translations of small parts of an Albertinian text (see for example #700 or 704). It was unavoidable that the authors, in spite of the very good quality of their research, would miss some of the existing translations. It could be because a translation hiding behind the very generic name of a collection of Ancient and/or Medieval texts was not found;⁵ because a translation was never properly published and photocopies of it can only be found in a very small number of Canadian university libraries;⁶ because a translation is merely on deposit with the Translation Clearing House⁷ at Oklahoma State University;⁸ because an item which is already listed was not actually read and the translation it contains is unknown (see #1916, which in fact includes an English translation of Albert's *Super Porphyrium De V universalibus*, tract. 1); because an item which is already listed and which was likely read, was not cross-listed in the translation section (see #1943, which contains an English translation of the *prooemium* of Albert's *Topica*); or, finally, because translations were published after the authors finished their bibliography.⁹ This list of additional translations is certainly not complete, and a few

⁵ See for example H. SHAPIRO (ed.), *Medieval Philosophy: Selected Readings from Augustine to Buridan*, New York, 1964, which contains an English translation of Albert's *De sex principiis*, tract. 1; H. ARENS (ed. and transl.), *Aristotle's Theory of Language and its Tradition: Texts from 500 to 1750*, Amsterdam – Philadelphia 1984, which contains an English translation of approximately 35 pages of excerpts from Albert's *Peri hermeneias*; H.-U. WÖHLER (ed. and transl.), *Texte zum Universalienstreit. Band 2: Hoch- und spätmittelalterliche Scholastik*, Berlin 1994, which contains a German translation of Albert's *Super Porphyrium De V universalibus*, tract. 2.

⁶ See J. GALLUP and R. BOURRET (transl.), *Commentaire sur le De divisione de Boèce*, Quebec City, 79 pp., which was written somewhere in the 1970s or in the beginning of the 1980s and which is actually a complete French translation of Albert's *De divisione*.

⁷ <http://philosophy.okstate.edu/tch.htm>.

⁸ See J. C. WOOLLEY, *Metaphysica: Commentary on Aristotle's Metaphysics, Bk IX, with prefatory material and bibliography*, which contains an English translation of book 9 of Albert's *Metaphysica*.

⁹ See A. LO BELLO, *The Commentary of Albertus Magnus on Book I of Euclid's Elements of Geometry*, Leiden, 2003; H. ANZULEWICZ and J. R. SÖDER (ed. and transl.), *Über den Menschen – De homine*, Hamburg, 2004. — Mistakes can also be made with translations that are mentioned: item #646, for example, does not contain a translation of Albert's entire *De praedicamentis*, but only of tract. 4.

more are actually mentioned in the last section of this paper. My point was mainly to exemplify how difficult and nightmarish such a bibliographical enterprise soon becomes, even when done as well as it was in this case. And I haven't mentioned the numerous small mistakes which are inevitably introduced by typing, whether they come from one's own work or from one's reliance on former bibliographies or on general electronic bibliographical tools such as the Philosopher's Index, ALTA or ITER, which themselves are not free of such errors.¹⁰

¹⁰ A comparison between Resnick and Kitchell's bibliography and my own data show a certain number of discrepancies, which might indicate the presence of mistakes either in my results or in theirs (or in both). However, it is likely that in the following few cases the discrepancies point out to errors in their work. (I haven't directly seen a copy of all the studies that are mentioned in this list, but when I haven't I have at least had some sort of indirect confirmation. Thus, this list of corrections is probably 90-100% accurate.) Here it is: p. 63, when referring to the Borgnet edition: the names are Auguste and Émile Borgnet; #185: the page numbers of the third part of this paper are 361-371; #709: the family name of the author should be Ancelet-Hustache; #721: the page numbers of this paper are 337-342; #824: the volume number is 60; #881: the year of publication is 2001; #886: the title of this paper is »Albert le Grand et le platonisme. De la doctrine des idées à la théorie des trois états de l'universel«; #910: the page numbers of this paper are 6-30; #939: the page numbers of this paper are 322-326; #942: the page numbers of this paper are 31-55; #967: this entry is not taken into account in the »Subject and Author Index«; #1083: the page numbers of this paper are 241-255; #1158: the first publication was in *Nature* 129 (132); #1297: the title of this paper is »Théorie et pratique de la météorologie au Moyen Âge: l'approche d'Albert le Grand et Jean Buridan«; #1495: the page numbers of this paper are 103-120; #1498: the page numbers of this paper are 45-57; #1554: the page numbers of this paper are 29-36; #1585: the page numbers of this paper are 56-83; #1721: the year of publication is 1996; #1738: the page numbers of this paper are 83-129; #1819: the page numbers of this paper (when published in *The Thomist*) are 599-646; #1871: the page numbers of this paper are 79-117; #1879: the page numbers of this paper are 249-277. #1895: the page numbers of this paper (when published in *The Thomist*) are 286-326; #1906: the volume number is 64; #1923: the family name of the author is Mariétan; #2243: the page numbers of this paper are 129-155; #2308: the page numbers of this paper are 251-295; #2350: the title of the paper is »Tabla general de las citas de Alkindi y Alfarabi en las obras de San Alberto Magno«; #2367: this entry is not taken into account in the »Subject and Author Index«; #2422: the volume number is 3; #2423: the volume number is 3; #2424: this item is wrongly called 2524; #2425: this item is wrongly called 2525; #2454: in the title »reflessione« should be replaced with »riflessione«; #2517: the page numbers of this paper are 264-278; #2539: the page numbers of this paper are 338-348.

New bibliographical material

The reader might have guessed by now that I also conducted some bibliographical research on Albertinian scholarship for some time. It first started as a part of on-going research on Albert's logical works and it then became bigger when I was able to hire two research assistants to help me collect titles and build a more comprehensive bibliography. Although much work was left to do – I had originally intended to consult a copy of most entries so as to verify the accuracy of my citations and provide a brief description of their content –, I was able to establish a list of approximately 2500 items by the end of Summer 2004. The publication of Resnick and Kitchell's work in Fall 2004, the similarity of its aims and above all its very good quality clearly meant the end of my own project.

Before I put a final end to this bibliographical research, however, I would like to make a modest contribution, which comes as a result of a systematic comparison between my list and Resnick and Kitchell's. Their bibliography contains a few hundreds entries which I did not have, but the opposite is also true. My earlier indication that a comprehensive 1900-2000 bibliography on Albertus Magnus should have approximately 3000 entries came from that comparison. Many of the items which are missing from their list are works whose subject is not restricted to Albert's thought but which include some brief or long consideration thereof. A significant number of the missing studies, however, are mainly about Albertus Magnus.

Resnick and Kitchell mention in their introduction that they intend to make an electronic version of their bibliography. I am not sure that the possibility of being electronically searchable is sufficient a reason to digitize an already existing and published bibliography. The greatest advantage of such a

move, in my view, is rather that it should make it much easier for the bibliographers to constantly correct and update their work. It is only with this in mind that I present in the following pages a list of 350 or so texts which in one way or another concern Albertus Magnus and which are missing from *Albert the Great: A Selective Annotated Bibliography (1900-2000)*. Partly because Resnick and Kitchell's bibliography itself actually includes many items published after 2000, it was decided to also incorporate in the present list as many more recent studies as possible. However, the pre-2001 material makes up for approximately three quarters of these additional entries.

Titles are often sufficient to identify the subject of a study. Whenever needed and possible, however, I supply between brackets located after the citation some brief supplementary indication about the content of a listed item. — I wish I could say that this list is errorfree, but such a claim would certainly be false.

Abstract

The renewal of interest in Albert Magnus' works which has taken place in the last one hundred years or so has in fact produced a multilingual body of studies whose size and diversity are making it more and more difficult for the scholar to identify and to know precisely and with certainty what has been written about this very important philosopher. The partial bibliographies which have been published throughout the 20th century were of some use, but none can compare, in terms of completeness, to the new, selectively annotated bibliography composed by I. M. Resnick and K. F. Kitchell. After briefly analyzing this impressive piece of scholarship and identifying some of the mistakes it inevitably contains, the present paper provides a list of approximately 350 items which are missing from Resnick and Kitchell's bibliography and which for the most part were written before 2001.

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The Journal of Aesthetics and Art Criticism 20 (1961), 3-23. (The author intends to show that the medieval cathedral reflects the magical interpretation of the universe that according to him was common among medieval intellectuals. Throughout the article, Albert's general positions on magic and the inculcation of occult virtues on earthly things – stones, plants, animals – by the stars are among the medieval views referred to by the author.)

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109. FLÜELER, C., *Rezeption und Interpretation der Aristotelischen Politica im späten Mittelalter*, vol. 1, (Bochumer Studien zur Philosophie 19/1) Amsterdam – Philadelphia 1992, 335 p. (Albert is referred to throughout the book, but see especially pp. 41-44.)

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113. FÜHRER, M. L., »The Agent Intellect in the Writings of Meister Dietrich of Freiberg«, in: *Dietrich von Freiberg: Neue Perspektiven seiner Philosophie, Theologie und Naturwissenschaft*, ed. K.-H. Kandler, B. Mojsisch and F.-B. Stammkötter, (Bochumer Studien zur Philosophie 28) Amsterdam – Philadelphia 1999, 69-88. (Dietrich of Freiberg's reading and use of Albert's *De intellectu*, especially as far as the agent intellect is concerned.)

114. FÜRBEETH, F., »Zum Begriff und Gegenstand von Magie im Spätmittelalter. Ein Forschungsproblem oder ein Problem der Forschung?«, in: *Jahrbuch der Oswald von Wolkenstein-Gesellschaft* 12 (2000), 411-422. (Many medieval views on magic, including Albert's, are briefly discussed.)

115. GABBANI, C., »Le proprietà trascendentali dell'essere nel *Super Sententiarum* di Alberto Magno«, in: *Medioevo* 28 (2003), 97-138.

116. GALLE, G., »Scholastic Explanations of Why Local Motion Generates Heat«, in: *Early Science and Medicine* 8 (2003), 336-370. (Aquinas, Albertus Magnus and Averroes are among the medieval thinkers whose views on the question are considered by the author.)

117. GALLUP, J., and BOURRET, R. (transl.), *Commentaire sur le De divisione de Boèce*, Quebec City, 79 p. (A complete French translation of Albert's commentary on Boethius' *De divisione*. No year is mentioned.)

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119. GARCIA CUADRADO, J. A., »El estatuto del entendimiento agente en la obra de San Alberto Magno«, in: *Revista española de filosofía medieval* 9 (2002), 91-103. (Albert's effort to synthesize Arabic theories on the soul and the doctrine of divine illumination.)

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Texte zur Geistesgeschichte des Mittelalters 83) Leiden – Boston 2004, viii, 384 p. (Albert's commentaries on Aristotle are among the works that are used to define the context of Konrad's book.)

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126. GULDENTOPS, G., »Albert the Great's Zoological Anthropocentrism«, in: *Micrologus* 8 (2000), 217-235. (Examination of Albert's characterization of man as the most perfect animal.)

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129. HASSE, D. N., *Avicenna's De anima in the Latin West*, London – Turin 2000, 350 p. (Although Albert's works are referred to throughout the whole book, a distinct section is devoted to him on pp. 60-69.)

130. HERGAN, J. P., *St. Albert the Great's Theory of Beatific Vision*, New York 2002, x, 160 p. (Translations of excerpts from Albert's *Quaestio de visione dei*, *De resurrectione*, *Super IV Sent.*, and *Summa de mirabili scientia dei* can be found throughout the author's analysis.)

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132. HISSETTE, R., »Le Symbolum Parisinum. Approche de trois commentaires médiévaux et évocation de doctrines significatives d'Albert le Grand«, in: *Il commento filosofico nell'Occidente latino (secoli XIII-XV)*, ed. G. Fioravanti, C. Leonardi and S. Perfetti, Turnhout 2002, 469-498.

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139. HONNEFELDER, L., WOOD, R., DREYER, M. and ARIS, M.-A. (eds.), *Albertus Magnus und die Anfänge der Aristoteles-Rezeption im lateinischen Mittelalter. Von Richardus Rufus bis zu Franciscus de Mayronis / Albertus Magnus and the Beginnings of the Medieval Reception of Aristotle in the Latin West. From Richardus Rufus to Franciscus de Mayronis*, (Subsidia Albertina 1) Münster 2005, 862 p.
140. HOPKINS, J., *Nicholas of Cusa on Wisdom and Knowledge*, Minneapolis 1996. (Part of the author's presentation aims at showing that Cusa's epistemology must be seen as a modification of Aquinas' and Albert's teachings.)
141. HOSSFELD, P., *Das Unendliche gemäß der Physik des Albertus Magnus*, Bonn 1986, 12 p.
142. HOSSFELD, P., *Die Physik des Albertus Magnus*, Bonn 1986, 13 p.
143. HOSSFELD, P. (ed.), *Meteora*, (Alberti Magni Opera Omnia 6/1), Münster 2003, 346 p. (New critical edition of Albert's commentary.)
144. HOUDE, R., »Albertus Magnus: On the Formal Syllogism«, in: *Readings in Logic*, ed. R. Houde, Dubuque, 1958 114-127. (This is actually a translation of excerpts from Albert's commentary on Aristotle's Prior Analytics.)
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147. ISENMANN, E., »Medieval and Renaissance Theories of State Finance«, in: *Economic Systems and State Finance*, ed. R. Bonney, (The Origins of the Modern State in Europe, 13th to 18th Centuries) Oxford 1995, 21-52. (Considers the theory of taxation in the works of many medieval and Renaissance thinkers, including Albert's.)
148. JACOB, G., *Beati Alberti Magni De sacrosancto Corporis Domini Sacramento sermones*, Regensburg 1893, 272 p.
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150. JECK, U. R., *Aristoteles contra Augustinum. Zur Frage nach dem Verhältnis von Zeit und Seele bei den antiken Aristoteleskommentatoren, im arabischen Aristotelismus und im 13. Jahrhundert*, (Bochumer Studien zur Philosophie 21) Amsterdam – Philadelphia 1994, 521 p. (Albert's views on time are discussed, along with those of many other thinkers.)
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254. ROSKAL, Z. E., »Filozofia przyrody w europejskiej tradycji filozoficznej«, in: *Roczniki Filozoficzne* 48/49 (2000/2001), 47-70. (Examines the tradition of philosophy of nature in the works of Hildegard von Bingen, Albert the Great, Aquinas, and Duns Scotus.)
255. ROSSI, G. F., »L'edizione critica delle *Postilla super Isaiam* di sant' Alberto Magno«, in: *Divus Thomas* (Piacenza) 58 (1955), 183-185.
256. ROY, B., »Richard de Fournival, auteur du *Speculum astronomiae*?«, in: *Archives d'histoire littéraire et doctrinale du Moyen Âge* 67 (2000), 159-180.
257. RUH, K., *Geschichte der abendländischen Mystik*. Bd III: *Die Mystik des deutschen Predigerordens und ihre Grundlegung durch die Hochscholastik*, München 1996, 534 p.
258. SAARINEN, R., »Die heroische Tugend als Grundlage der individualistischen Ethik im 14. Jahrhundert«, in: *Individuum und Individualität im Mittelalter*, ed. J. A. Aertsen and A. Speer, (Miscellanea Mediaevalia 24) Berlin 1996, 450-463. (Examines the notion of heroic virtue in Aristotle's Nicomachean Ethics and in some of his commentators, including Albert the Great.)
259. SAARINEN, R., »Weakness of the Will. The Plurality of Medieval Explanations«, in: *Emotions and Choices from Boethius to Descartes*, ed. H. Lagerlund and M. Yrjönsuuri, (Studies in the History of Philosophy of Mind 1) Dordrecht 2002, 85-97. (Albert, Aquinas, Buridan and Grosseteste are among those whose views are considered.)

260. SACCON, A. (transl.), »Alberto Magno: La natura e l'origine dell'anima. Trattato primo. La natura dell'anima nel corpo«, in: *Rivista di Estetica* 38 (1998), 151-175.
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262. SACCON, A., »Predicazione e filosofia: il caso del Paradisus anime intelligentis«, in: *Filosofia in volgare nel medioevo. Atti del Convegno della Società italiana per lo studio del pensiero medievale (S.I.S.P.M.), Lecce, 27-29 settembre 2002*, ed. N. Bray and L. Sturlese, (Textes et études du Moyen Age 21) Louvain-la-Neuve 2003, 81-105. (Examines a collection of sermons which can be found in a series of European manuscripts. Albert's influence on what these sermons say about the intellect is briefly considered by the author.)
263. SANDOR, P., *Histoire de la dialectique*, Paris 1947, 249 p. (Includes a consideration of Albert the Great.)
264. SANTI, F., »I metodi della teologia e i Padri in Niccolò Cusano«, in: *Tradizioni patristiche nell'umanesimo: Atti del Convegno Istituto Nazionale di Studi sul Rinascimento. Biblioteca Medicea Laurenziana, Firenze, 6-8 febbraio 1997*, ed. M. Cortesi and C. Leonardi, (Millennio Medievale 17; Atti di Convegni 4) Firenze 2000, 193-210. (»Averroist Albertism« is part of the author's examination.)
265. SANTI, F., »Il senso del ragno. Sistemi a confronto«, in: *Micrologus* 10 (2002), 147-161. (The mention of spiders in theological, literary, philosophical, and medical treatises. Special attention is devoted to Aristotle's and Albert the Great's works.)
266. SANTOS NOYA, M., »Alberto Magno y la teología española medieval: la relación entre filosofía y teología según Alberto Magno, Raimundo Martí y Raimundo Llull«, in: *España y el »Sacro Imperio«: Procesos de cambios, influencias y acciones recíprocas en la época de la »europeización« (siglos XI-XIII)*, ed. K. F. Rudolf and J. Valdeón Baroque, (Historia y sociedad 97) Valladolid 2002, 129-149.
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268. SCHMIEDER, K., *Alberts des Großen Lehre vom natürlichen Gotteswissen*, Freiburg 1932, 178 p.
269. SCHNEIDER, N., »Die Qualität der Zahlen. Die aristotelische Zahlentheorie nach Metaph. V D 14 und ihre mittelalterliche Kommentierung und Umdeutung«, in: *Documenti e studi sulla tradizione filosofica medievale* 2 (1991), 587-609. (Albert is one of three authors whose views on the question are considered.)
270. SCHÖNBERGER, R., »Sein – Nichtsein – Werden. Zur Privationstheorie bei Albertus Magnus«, in: *Sein und Werden im Lichte Platons. Festschrift für Karl Albert zum 80. Geburtstag*, ed. E. Jain and S. Grätzel, Freiburg – München 2001, 59-75.
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274. SHAPIRO, H., ed., *Medieval Philosophy. Selected Readings from Augustine to Buridan*, New York 1964, 547 p. (Includes a translation of the first *tractatus* of Albert's *De sex principiis*.)
275. SHERWOOD SMITH, M., »Forschung oder Vorurteil, Kultur oder Naturkunde? Zur Frage der Frauenfeindlichkeit in den deutschen und niederländischen Bearbeitungen der *Secreta Mulierum* von Pseudo-Albertus Magnus; Colloquium Exeter 1997«, in: *Natur und Kultur in der deutschen Literatur des Mittelalters*, ed. A. Robertshaw and G. Wolf, Tübingen 1999, 163-174.
276. SINGER, C., *A History of Biology to About the Year 1900. A General Introduction to the Study of Living Things*, London 3 1959, 580 p. (On Albert, see pp. 73-76.)
277. SKARICA, M., »Realidad y pensamiento según S. Alberto Magno«, in: *Philosophica* 4 (1981), 63-76. (Almost certainly the same text as the following item.)
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284. SÖDER, J. R., »Albert der Große über Sinne und Träume. Beobachtungen am Traumtraktat von De homine«, in: *Micrologus* 10 (2002), 239-250.
285. SPEER, A., »*Sapientia ordinatur ad contemplari*. Philosophie und Theologie im Spannungsfeld der Weisheit bei Albertus Magnus«, in: *Prudentia und Contemplatio*, ed. J. Brachtendorf, Paderborn – Wien – Zürich 2002, 199-221.
286. SPEER, A., »Ce qui se refuse à la pensée: la connaissance de l'infini chez Bonaventure,

- Maître Eckhart et Nicolas de Cues«, in: *Revue des sciences religieuses* 77 (2003), 367-388. (Albert is very briefly alluded to.)
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288. STAMMLER, W., »Die bürgerliche Dichtung des Spätmittelalters«, in: *Zeitschrift für deutsche Philologie* 53 (1928), 1-24. (Tackles Albert's influence on late medieval German society.)
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295. SWEENEY, L., »John Damascene's Infinite Sea of Essence«, in: *Studia Patristica* 4 (1962), 294-309. (Aims at interpreting this enigmatic phrase of John Damascene. Albert's works are among those that are referred to by the author in order to shed light on this question.)
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300. T HIJSEN, J. M., »Buridan on Mathematics«, in: *Vivarium* 23 (1985), 55-77. (The focus is on Buridan's views on mathematical objects, but the views of Averroes, Albert the Great and Burley are also considered.)
301. THOMASSET, C., »De la Bible à Albert le Grand«, in: *Dans l'eau, sous l'eau: Le monde aquatique au Moyen Age*, ed. D. James-Raoul and C. Thomasset, (Cultures et civilisations médiévales 25) Paris 2002, 59-78. (The notion of water in the Bible, Aristotle and Albert the Great.)
302. THORNDYKE, L., »Rufinus: A Forgotten Botanist of the Thirteenth Century«, in: *Isis* 18 (1932), 63-76. (In his presentation of Rufinus' book on botanics, the author makes frequent but brief comparisons with Albertus Magnus' *De vegetabilibus* [see especially pp. 64, 66, 69, 74, and 75], although Rufinus seems to owe Albert nothing.)
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304. T KACZ, M. W., »Neo-Darwinians, Aristotelians, and Optimal Design«, in: *Thomist* 62 (1998), 355-372. (Argues that optimality models used by neo-darwinians correspond to a methodology used by ancient and medieval Aristotelians. Part of the author's argumentation is based on an example of explanation found in Albert the Great's zoology.)
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308. TREMBLAY, B., »Alberto Magno: la mano y la palabra, signos de la universidad de la inteligencia«, in: *Estudios filosóficos* 46 (1997), 153-173. (A brief consideration of how the hand and the word are signs that manifest the universality of the intellect.)
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310. TROTTMANN, C., »Connaissance *in via*, vision *in patria*. La théologie scolastique naissante en quête d'un statut noétique: une autocritique médiévale de la raison dans son usage le plus pur«, in: *Was ist Philosophie im Mittelalter? Qu'est-ce que la philosophie au Moyen Age? What is Philosophy in the Middle Ages? Akten des X. Internationalen Kongresses für mittelalterliche Philosophie der Société Internationale pour l'Etude de la Philosophie Médiévale, 25. bis 30. August 1997 in Erfurt*, ed. J. A. Aertsen and A. Speer, (Miscellanea Mediaevalia 26) Berlin – New York 1998, 961-968. (Albert is among the medieval authors who are referred to, along with Robert Grosseteste, Guillaume d'Auxerre, Eudes Rigauld, Rolando da Cremona, Roger Bacon, Bonaventure, Richard Fishacre, Aquinas and Henry of Gent.)
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312. TÜCHLE, H., *Albert der Große und das Rottweiler Dominikanerkloster*, Rottweil 1968.
313. TURIEL, B., »El hábito en San Alberto«, in: *Studium* 21 (1981), 441-465.
314. VALDERAS GALLARDO, J. M., »Formacion de la teoria botanica: del Medievo al Renacimiento«, in: *Convivium* 8 (1996), 24-52. (Albert the Great, Jean Ruel and Andrea Cesalpino are the authors who are chiefly considered.)
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320. VENTIMIGLIA, G., »Die Transzendentalienlehre des Thomas von Aquin: Denktraditionen, Quellen, Eigenheiten«, in: *Was ist Philosophie im Mittelalter? Qu'est-ce que la philosophie au Moyen Age? What is Philosophy in the Middle Ages? Akten des X. Internationalen Kongresses für mittelalterliche Philosophie der Société Internationale pour l'Etude de la Philosophie Médiévale, 25. bis 30. August 1997 in Erfurt*, ed. J. A. Aertsen and A. Speer, (Miscellanea Mediaevalia 26) Berlin – New York 1998, 522-528. (Examines Philippe le Chancelier's, Aristotle's, Avicenna's and Albertus Magnus' influence on Aquinas' doctrine.)
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325. VON HERTLING, G., »Albertus Magnus und die Wissenschaft seiner Zeit«, in: *Historisch-politische Blätter* 1874, 485-514.
326. WALLACE, W. A., *Causality and Scientific Explanation*, Vol I: *Medieval and Early Classical Science*, Ann Arbor 1972. (The concept of causality from Grosseteste to Newton. Chapter 3 is partly devoted to Albert the Great's contribution.)
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331. WÉBER, É.-H., »La classification des sciences selon Avicenne à Paris vers 1250«, in: *Études sur Avicenne*, ed. J. Jolivet and R. Rashed, Paris 1984, 77-101. (Albert's views on the question play a very important role in the author's examination.)
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333. WEIJERS, O., »La *Quaestio de augmento* d'Adam de Bocfeld«, in: *Ratio et superstitio. Essays in Honor of Graziella Federici Vescovini*, ed. G. Marchetti, V. Sorge, and O. Rignani, Turnhout 2003, 243-262. (The similarity between this quaestio and Albert's commentary on *De generatione et corruptione* is addressed.)
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337. WIELAND, G., *Ethica, scientia practica. Die Anfänge der philosophischen Ethik im 13. Jahrhundert*, (Beiträge zur Geschichte der Philosophie und Theologie des Mittelalters 21) Münster 1981, 327 p.

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346. ZONTA, M., »Syriac, Hebrew and Latin Encyclopaedias in the 13th Century: a Comparative Approach to Medieval Philosophies«, in: *Was ist Philosophie im Mittelalter? Qu'est-ce que la philosophie au Moyen Age? What is Philosophy in the Middle Ages? Akten des X. Internationalen Kongresses für mittelalterliche Philosophie der Société Internationale pour l'Etude de la Philosophie Médiévale, 25. bis 30. August 1997 in Erfurt*, ed. J. A. Aertsen and A. Speer, (Miscellanea Mediaevalia 26) Berlin – New York 1998, 922-928. (Includes a consideration of Albert's commentaries.)