PREFACE

The following study has a somewhat unusual origin. It was begun in the spring of 1973 when, in order to use Adam Wodeham as a source in another work, I encountered the difficult and fundamental problem of determining which of the various redactions of his *Sentences* Commentary should be used as the principal text for his thought; or, to phrase the question more accurately, where in the life of Wodeham and the development of his thought should each redaction be placed and, consequently, what value or import should be assigned to each? This led me to investigate and eventually, I believe, solve many of the problems associated with the various redactions of Wodeham’s Commentary on the *Sentences*. Initially (and naively) I hoped that what was to be only some background research for a small section in another work would take only a few weeks. Instead, it required a more thorough reading of Wodeham’s Commentary, or commentaries, than first anticipated and, eventually, led to the examination of all the extant manuscripts of Wodeham that could be located and identified.

The material on Wodeham thus unearthed went well beyond my original needs. It not only made possible the chronological arrangement of the redactions of his *Sentences* Commentary, but shed considerable light on Wodeham’s biography and, more importantly, on Oxford theology in the first third of the fourteenth century. This material should prove useful for anyone who might like to use Wodeham as a source, or for anyone who might give to Wodeham the more concentrated and extensive attention he deserves. I therefore expanded my “footnote” into the following study, in which form I hope it is able to provide a tentative map to guide the way into Wodeham research for other scholars.

A work that attempts to make order out of the literary remains of a famous but almost unstudied author is naturally indebted to a wide number of individuals and institutions. Such is the case with the present study. At the roots of the book stand the European libraries to which I would like to express my gratitude for allowing me access to the manuscripts of Wodeham or for providing microfilm copies of them. In particular, I would like to thank a number of librarians whose helpfulness to me exceeded the responsibilities of their offices: Professor Charles J. Ermatinger of the Vatican Film Library in St. Louis; Professor Astrik L. Gabriel of the Ambrosiana Microfilm Collection at Notre Dame; Dr.
Julian Plante of the Monastic Microfilm Library, Collegeville, Minn.; Sr. Dr. Don José Goñi Gaztambide, librarian of the Cathedral at Pamplona; M. I. Sr. D. Lc. Julian Ruiz Izquierdo, librarian of the Cathedral at Tarazona; and Fr. Dr. Winkler of the Ratsbücherei der Stadt Lüneburg.

I would also like to thank those who, through correspondence or by reading portions of the work, raised questions or made suggestions that altered some inaccurate assumptions or stimulated further thought and research. Most prominent within this group are Fr. Gedeon Gál of the Franciscan Institute at St. Bonaventure, N.Y.; Prof. Dr. Heinrich Schepers of the University of Münster; Dr. Damasus Trapp of the Institut für Spätmittelalter und Reformation at Tübingen; and Prof. James A. Weisheipl of The Pontifical Institute of Mediaeval Studies at Toronto. The evidence and interpretations presented in this work, however, are the responsibility of the author.

Ms. Elizabeth Zanichkowsky and Ms. Katherine Tachau-Auerbach helped improve the text by culling out inconsistencies and typographical errors and by calling my attention to some of the more glaring infelicities of style. In addition I am grateful to several graduate students at the University of Wisconsin who worked on the Wodeham texts with me or who fortuitously happened to be near the appropriate European library when I had a question that could not be answered through the microfilms: Ms. Carol Bargeron, Mr. Ronald Ferguson, Mr. Joseph Freedman, and Mr. Thomas Mitchell.

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