Among the many contributions of Stephen Brown to fourteenth-century Scholastic texts and thought, Peter of Candia occupies a small but important place. Along with editions and studies of the first and second articles of the prologue of Candia’s commentary on the Sentences, Brown’s first contribution in this area was his edition and study of the four sermons, or collationes, which formed part of the opening academic exercises, or principia, before lecturing on each of the four books of the Sentences. The following contribution will concern the other part of those exercises, the principal questions or disputations, the context in which they are to be understood, and what principia in this period can tell us about the Parisian academic community in which Candia participated.

Peter of Candia (Crete) was born Pitros Philargis around 1340 and was orphaned at an early age. In 1357 he joined the Franciscan order, which had probably cared for him and educated him in the preceding years. He was sent to the Franciscan convent at Padua for training in arts and subsequently to England, where he studied theology in the Norwich and Oxford convents. He is said to have attained the baccalaureate in theology at Oxford, which would have entailed lecturing on the Sentences, before being sent to Paris for the baccalaureate and doctorate in theology. Except for the lectura he gave at Paris, however, no other redaction of his commentary on the Sentences exists, although earlier material may have been reused in his Paris lectures. It is not known whether he also lectured on the Bible while in England,

a requirement of the program in theology at both universities, which at Oxford came after lecturing on the *Sentences* and need not take more than one or two terms, but which at Paris occupied two years before one was allowed to read the *Sentences*. He may also have lectured in other *studia* of the order before his sojourn in Paris, which had become common practice by the second quarter of the fourteenth century.

Franz Ehrle, in his groundbreaking study that has remained the basis for all subsequent research on Candia, dated his arrival in Paris in 1378, his lectures on the *Sentences* in 1378–1380, and his licensing in 1381. The 1378 date is based on an explicit to Candia’s *principium* I in Paris, Bibl. Nat. lat. 1467, which dates both his *principium* as well as the beginning of his lectures. The explicit at the end of book IV in Erfurt, CA 2º 94 appears to date the completion of his commentary to 1380. In September 1381 Pope Clement VII wrote John Blanchard, chancellor at Paris, requesting the licensing and promotion of Candia. In return for a ‘gift’ of 80 francs, he was licensed at the end of 1381. It is certain, therefore, that Candia was in Paris by 1378, and in light of the residency requirements of the faculty of theology at Paris, possibly a year or two earlier, especially if he lectured on the Bible there before beginning the *Sentences*.

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4 Universitäts- und Forschungsbibliothek Erfurt/Gotha (formerly Wissenschaftliche Bibliothek), CA 2º 94, f. 203v: “Completa est et lecta Parisius a venerabili magistro Petro de Candia, anno Domini M.CCC.LXXXº, crastino sancti Anthonii, tempore, quo Davantrie viguit studium provincie, necnon completa ibidem”.


7 A commentary on the Apocalypse is attributed to Candia, but whether this was the result of lectures as a bachelor or after attaining the magisterium in theology is not known; cf. F. Stegmüller, *Repertorium Bibliicum Medii Aevi*, 11 vols., Madrid 1949–80, vol. IV, p. 248.