My concern in this paper is not with works of logic associated with Peter Abelard but with writings of a theological kind containing material which is similar to that also found in Abelard’s own writings.¹

To these works of theology, largely collections of sentences but also including some works of biblical commentary, I gave attention in a book which I published in 1969 under the title *The School of Peter Abelard* and with the sub-title *The Influence of Abelard’s Theology in the Early Scholastic Period*.² After the passage of more than twenty years I welcome Professor Courtenay’s mandatum to me to revisit what I called, following a well-established convention, the school. Whether or not this school looks any different now than it did two decades ago is one legitimate concern of this colloquium which seeks to raise new questions and to explore different possibilities than I have previously done. When John of Salisbury, as he tells us in his *Metalogicon*, made a return visit to the Mont Sainte-Geneviève after an absence of twelve years to see again the contemporaries and pupils of Abelard, he was disappointed to find that they had not progressed one bit; John’s enquiries revealed nothing that had not been known earlier.³ Perhaps not in the case of John and the logicians from 1136 to 1148, but my

1 See Julia Barrow, Charles Burnett, David Luscombe 1984-5, 183-302. Part 3 of this Checklist (259-261) gives information about a few works which put forward doctrine identifiable as Abelard’s; Part 2 gives information about Abelard’s own writings (240-258). See also Luscombe 1969: chapter 3 (‘The Diffusion of Abelardian Writings’, 60-102) includes some details of writings on logic and theology inspired by Abelard as well as of those written by him; chapters 5 and 10 (143-172, 224-260) examine works of theology from Abelard’s school.

2 See n. 1 above.

hope is that a fresh return visit to Abelard’s followers in theology will reveal some fresh considerations.

When considering the theological literature of the twelfth century in all its diversity and quality, we should remember that the writings which are either ascribed to Abelard or which contain features characteristic of his teaching are not especially numerous or very much copied but they were remarkable in their contents and character and caused considerable controversy.

We have knowledge, in the first place, of Abelard’s own books, especially his *Theology* in its many successive versions and his *Ethics*. Then there are the various collections of sentences. Of prime importance here are the *Sentences* called the *Sentences of Master Peter Abelard* (*SPA*). From time to time they have been called the *Sentences of Hermann* because a certain Hermann names himself in one version of the work. But Peter Abelard names himself in another version. Clearly this collection of sentences represents the teaching given by Abelard to students as reported or copied, perhaps by some of those students. This is a well written work; it is far from being a set of loose *reportationes*.

Other collections of sentences also summarise Abelard’s theological teaching in more or less similar ways to that found in *SPA*: the short *Sentences of St. Florian* (*SF*) for example, the *Sententie Parisienses* edited by Landgraf and which I call *SP1*. In this way we may distinguish the first collection of the Paris *Sentences* from *SP2* which is a second collection of *Sentences* also reporting Abelard’s teaching and found in the same MS of the Bibliothèque nationale, latin 18108.

4 *TSum, TSch, Tchr, Tsch.*
7 Buzzetti, op. cit., 4-6 explains the problem of authorship and suggests that one *magister Hermannus* revised the text of the *Sentences* of Abelard and that, in so doing, he substituted his name where the name of *Petrus* appears in one group of manuscript copies of the work. See further Constant J. Mews, *The Sententie of Peter Abelard*, in: RTAM, 53 (1986), 130-84.
8 *Sententie Florianenses*, ed. Heinrich Ostlender, Florilegium Patristicum XIX, Bonn 1929.