Logico-Theological Schools from the Second Half of the 12th Century:  
A List of Sources

IWAKUMA YUKIO and STEN EBBESEN

Several logico-theological schools are known to have been active in the second half of the 12th century. This is an exhaustive collection of the sources we know in which any of those schools are referred to by name. We have only omitted the Helistae, who appear solely in Glossa Promissimus (see texts in Hunt 1940/43, pp. 52-54). For the two early 12th-century schools known, Waldicelli/Waldilli and vocales, see sources in De Rijk 1966, p. 4 and Iwakuma 1992b, § 1, respectively. Our collection does not include passages in which the adjective for a school-name is attached to the name of the school-founder (e.g. Parvipontanus attached to Adam).

The following school-names occur.

Adamitae 21, 52c, 53, 55-57, (cf. 42).
Albricani 18, 24, 25b.
Coppausi 11.
Gilebertini 33c, 34.
Meludinenses 16b, 21, 23, 25c, 38, (cf. 15, 16a).
Montani 10, 11, 25a, 36n, 41a, (cf. 1).
nominales 4, 5, 8, 9, 11, 12, 13, 18, 19, 20, 22b, 23 25b, 26, 29, 30, 31, 32, 33a-b, 35, 37, 39a, 40a-b, 44a, 44c-e, 45, 46, 47, 48a-d, 50a-d, 51a-b, 52c-d, f, 53, 54, 58, 59, 61, 62d, 64a-c, 65a, (cf. 60).
Parvipontani 14, 18, 24, 39b, 49, (cf. 2, 7b, 26, 28, 41b, 42).
Porretani 17, 18, 25d-g, 27, 36a-m, 44b, 47, 52a-b, 62a-b, 62e, 63, 65b, 66a-e, 67a-b, 68, 69, (cf. etiam 11, 62c).
reales 5, 9, 13, 18, 22a-b, 25h-i, 29, 31, 32, 35, 43, 44a, 44c-d, 45, 46, 48c-d, 52d, 53, 59, 60.
Robertini 18.

The Coppausi are otherwise unknown and no convincing explanation has been found for the name, which is under suspicion of being a scribal error. There is also a reference (No. 3) to Carnoti, which might well be a locative genitive 'in Chartres'; no Carnotenses have been otherwise found so far.

Godfrey of St. Victor, who was not a member of any of the above schools, in his Fons philosophiae (No. 18) reports that in his day there were five rival sects, the nominales and four sorts of reales, viz. Porretani, Albricani, Robertini and Parvipontani. John of Salisbury in his Entheticus (No. 7a) seems to allude to four different schools. We then arrive at the following picture of the school divisions in the second half of the 12th century.

We would like to express here our sincere gratitude to Dr. C.H. Kneepkens, and Mrs. K.M. Fredborg, Dr. I. Rosier and Prof. K. Tachau, who provided the texts numbered 25b, 17, 43 and 70, and to Prof. W.J. Courtenay who gave much good advice and information.

1 We would like to express here our sincere gratitude to Dr. C.H. Kneepkens, and Mrs. K.M. Fredborg, Dr. I. Rosier and Prof. K. Tachau, who provided the texts numbered 25b, 17, 43 and 70, and to Prof. W.J. Courtenay who gave much good advice and information.
The correlations between school-names and particular thinkers proposed in the above table are neither new nor uncontroversial. In particular, W. Courtenay ([1986] 1991a, [1992a]) has challenged the traditional identification of nominales as followers of Peter Abelard.

That Montani and Albricani are identical was first proposed by De Rijk (1966). Hunt (1950), who found both names in Glossa Promissimus (No. 25a-b), thought they referred to two different schools, and some scholars have continued to think so (thus Southern 1982, p. 114. Kneepkens 1987, I p. 373). In fact, the only argument in favour of identity is that Alberic taught on Mt Sainte Geneviève (hence Montani); but so did Abelard and Robert of Melun (see John of Salisbury, Metalogicon II-10). Three considerations speak against the identification, viz. (a) Glossa Promissimus does not otherwise use more than one label for the same school; (b) Whereas Alberic is not known to have taught theology, almost all the theses that the sources ascribe to the Montani are of a theological character; (c) Generally school-names are derived from the founder’s name (Adamitae, Gilbertini, Robertini) or they are adjectives that were also applied to the founder (Meludinensis, Parvipontanus, Porretanus), but no source calls Alberic Montanus, unless No. 41a refers to him and not, as commonly supposed, to William de Monte.

The identification of Meludinenses with Robertini is less doubtful, but one worry remains. Robert won fame as a theologian rather than as a logician. Is it not strange, then, that none of the theses ascribed to Meludinenses is theological? They all belong to the sphere of logic.

We hope this collection of sources will stimulate further research into the nature and identity of 12th-century schools, and would be grateful to be informed of sources we have overlooked.

---

**Godfrey** | **John** | followers of | other names
--- | --- | --- | ---
nominales | he who corrects errors of Abelard | Peter Abelard | —
reales | Porretani | — | Gilbert of Porreta Gilebertini
 | Albricani | he who believes himself to be wiser than his own master Alberic | Alberic of Paris Montani(?)
 | Robertini | he who smells like Melun | Robert of Melun Meludinenses
 | Parvipontani | Inhabitant of the “Modicus Pons” | Adam of Balsham ‘Parvipontanus’ Adamitae

---

The texts have been arranged in a rough chronological order.
The sign (#) indicates from which source we quote each text.
When quoting printed editions we do not in general reproduce their information about variant readings and conjectural emendations.
When quoting from manuscripts we normalize the orthography and use the following conventions:
\X / X is a marginal or interlinear addition by the scribe.
<X> X is in no manuscript, but has been added by us.