Bibliographia. Annotated Bibliographies (www.bibliographia.co)

by Raul Corazzon | e-mail: rc@ontology.co

Annotated bibliography of Peter Abelard: I. Literary Works

Contents of this Section

The Philosophy of Peter Abelard

First Part: Literary works (Current page)

Second Part: Dialectical, theological and ethical works

Studies on Abelard in English:

Abelard and Heloise. Bibliography of the English Studies (A - J)

Abelard and Heloise. Bibliography of the English Studies (K - Z)

Bibliography of Studies in English on the Philosophy of Peter Abelard (A - L)

Bibliography of Studies in English on the Philosophy of Peter Abelard (M - Z)

Bibliography on His theology and the doctrine of the Trinity (A - L)

Bibliography on His theology and the doctrine of the Trinity (M - Z)

Bibliography on His Ethics and Moral Philosophy

Bibliographies on Abelard in languages other than English:

Bibliographie des études en Français

Bibliografia degli studi in Italiano

Bibliographie der Studien auf Deutsch

Bibliografía de estudios en Español

Bibliografía de estudos em Português

On the website History of Logic"

I. Logic, Semantics and Ontology in the Work of Abelard

II. Theories of the Copula in 6the Logical Works of Abelard

Selected Bibliography on His Logic and Metaphysics

Abelard: A - L

Abelard: M - Z

Bibliography

1. Burnett, Charles S. F., Luscombe, David E., and Barrow, Julia. 1984. "A Checklist of the Manuscripts Containing the Writings of Peter Abelard and Heloise and Other Works Closely Associated with Abelard and his School." *Revue d'Histoire des Textes* no. 14-15:183–302.
Abstract: "This checklist has been compiled to take stock of what is presently known about the manuscripts of the works of Peter Abelard and to aid and stimulate further work in Abelardian studies. It also includes information about the writings of Heloise and about the manuscript sources for the study of her life. The manuscripts of the writings of some contemporaries who were closely concerned with Abelard, e. g. as correspondents, are added, together with manuscripts of writings by Abelard's closest disciples and followers.
The material is arranged as follows:
Part 1. The manuscripts p. 188
Appendix : Lost, unidentified or destroyed manuscripts p. 229
Part 2. The writings of Peter Abelard p. 240
Appendix : Lost or unidentified writings of Peter Abelard p. 256
Part 3. Unauthenticated or anonymous writings giving the teaching of Peter Abelard p. 259
Part 4. Writings which have from time to time been attributed to Peter Abelard, either in the manuscripts in which they occur or by later scholars p. 262
Part 5. Writings bearing directly on the doctrines of Peter Abelard, the lives of Abelard and Heloise and the Council of Sens p. 273
Part 6 a. Writings attributed to Heloise, or bearing on the early history of the Paraclete p. 283
Part 6 b. List of charters issued for the Abbey of the Paraclete be fore the death of Abbess Heloise p. 287
Part 7. Epitaphs of Abelard and Heloise p. 293
Index of works included in the checklist p. 298
The list is designed to provide guidance on the manuscripts for those engaged in editing writings by Abelard and by his associates and followers, as well as for those who wish to know how, when, where and by whom these manuscripts were copied and read. Several manuscripts are listed here which have not hitherto been used in editions or which have only recently come to light."

2. Peter, Abelard. 1616. *Petri Abaelardi sancti Gildasi in Britannia abbatis, et Heloisae conjugis ejus, quae postmodum prima coenobii Paracletensis abbatissa*

fuit Opera. Paris: Niclas Buon.
Edted by André Duchesne very same print with a different title page: François d'Amboise, Peíri Abaelardi Filosofi et Theologi, abbatis Ruyensis, et Heloissae conjugis ejus, Primae paracletensis abbatissae Opera, Parisiis, 1616. (same text, but different introductions).
Cited as "A. Duchesne *uel* F. D'Amboise".
Reprinted by Jacques Paul Migne in *Patrologia Latina*, vol. 178 (1856).

3. Cousin, Victor, ed. 1836. *Ouvrages inédits d'Abélard pour servir à l'histoire de la philosophie scolastique en France*. Paris: Imprimerie Royale.
Table générale des matières: Introduction I; Sommaire de l'Introduction CCV; Sic et Non 1; Index questionum quae continet *Sic et Non* 165; Dialectica: Pars prima de partibus orationis 173; Pars secunda, de propositionibus et syllogismis categoricis, seu Analytica priora 227; Pars Tertia, Topica 324; Pars quarta, de propositionis et syllogismis hypotheticis, seu Analytica posteriora 424; Pars quinta, liber divisionum et definitionum 450; Index eorum quae in Dialectica continentur 499; Fragmentum Germanense de Generibus et Specibus [*] 505; Glossae in Porphyrium 551; Glossae in Categorias 577; Glossae in Librum de Interpretatione 595; Glossae in Topica Boethii 603;

   Appendice, T. Raban-Maur 611; II. Gloses du X^{e} siècle sur les Catégories, etc. 616; III. Guillaume de Champeaux 623; IV, Bernard de Chartres 625; V. Plusieurs écrits de Gerbert. Commentaire d'Hoooré d'Autun sur le Timée. Introduction de Porphyre et Catégories d'Aristote mises en vers 642; VI. Guillaume dee Conches 669-677.
   [*] this text is now attributed to an anomymous author: Pseudo-Joscelin, *Treatise on Genera and Species*, edited and translated by Peter King, *Oxford Studies in Medieval Philosophy*, 2, 2015, pp. 104-210

4. Cousin, Victor, and Jourdain, Charles, eds. 1849–1859. *Petri Abœlardi opera hactenus seorsim edita nunc primum in unum collegit, textum ad fidem librorum editorum scriptorumque recensuit, notas, argumenta, indices adjecit Victor Cousin, adjuvantibus C. Jourdain et E. Despois*. Paris A. Durand.
Two volumes.

5. Peter, Abelard. 1919. *Philosophische Schriften. I. Die Logica "Ingredientibus". 1. Die Glossen zu Porphyrius*. Münster: Verlag der Aschendorffschen Verlagsbuchhandlung.
Beiträge zur Geschichte der Philosophie und Theologie des Mittelalters. n° 21 (Part 1).
Contents: Einleitung V-XII; *Logica Ingredientibus.* [The Logic that begins with the words: *For beginners*] First Part: Glossae super Porphyrium [The commentary from *Logica Ingredientibus* on Porphyry's *Isagoge*] pp. 1-109.

6. ———. 1921. *Philosophische Schriften. I. Die Logica "Ingredientibus". 2. Die Glossen zu den Kategorien*. Münster: Verlag der Aschendorffschen Verlagsbuchhandlung.
Beiträge zur Geschichte der Philosophie und Theologie des Mittelalters. n° 21 (Part 2).
Contents: *Logica Ingredientibus.* [The Logic that begins with the words: *For beginners*] Second Part: *Glossae super Predicamenta* [The commentary from *Logica Ingredientibus* on Aristotle's *Categories*] pp. 111-305.

7. ———. 1927. *Philosophische Schriften. I. Die Logica "Ingredientibus". 3. Die Glossen zu PERI ERMHNEIAS*. Münster: Verlag der Aschendorffschen Verlagsbuchhandlung.
Beiträge zur Geschichte der Philosophie und Theologie des Mittelalters. n° 21 (n° 3).
Contents: *Glossae super Periermeneias* [Glosses on Aristotle's *De Interpretatione*] pp. 307-503.

8. ———. 1933. *Philosophische Schriften. II. Die Logica "Nostrorum Petitioni Sociorum". Die Glossen zu Porphyrius*. Münster: Verlag der Aschendorffschen

Verlagsbuchhandlung.
Beiträge zur Geschichte der Philosophie und Theologie des Mittelalters. n° 21 (n° 4).
Contents: *Logica nostrorum petitioni sociorum: Glossulae super Porphyrium* pp. 505-580. *Glossae super Porphyrium secundum vocales* pp. 583-588. Untersuchungen pp. 591-633; Sachindex zu den Texten pp. 634-648.

9. Dal Pra, Mario, ed. 1969. *Abelardo. Scritti di logica*. Firenze: La Nuova Italia. Second edition; first edition Milano, Bocca 1954.
Indice: Introduzione XI; Avvertenze XL; Introductiones dialecticae: Editio super Porphyrium 3; Glossae in Categorias 43; [Logica Ingredientus 7] Editio super Aristotelem De Interpretatione 69; De divisionibus 155; Logica « Ingredientibus » : Super Topica Glossae 205-330.
"Quanto viene raccolto nel presente volume costituisce un contributo che integra, in parte, le lacune ancora esistenti nella nostra conoscenza delle opere logiche di Abelardo, ben lungi però dall'eliminarle interamente. D'altra parte la posizione di Abelardo nella storia della filosofia medievale ed in particolare nella storia della logica è tanto rilevante, oltre che per il merito intrinseco di parecchie dottrine, specialmente per il fatto che egli si trova a far da tramite fra tutta la tradizione che risale a Boezio e gli sviluppi posteriori della logica nei secoli XIII e XIV, che una conoscenza la più completa possibile di tutti i suoi scritti logici nel loro reciproco intrecciarsi storico è un obiettivo da perseguire insistentemente." (pp. XI-XII, una nota omessa)

10. Buytaert, Eligius, ed. 1969. *Petri Abaelardi Opera Theologica I. Commentaria in Epistolam Pauli ad Romanos; Apologia contra Bemardum*. Turnhout: Brepols.
Corpus Christianorum. Continuatio Mediaevalis, 11.

11. ———, ed. 1969. *Petri Abaelardi Opera Theologica II. Theologia christiana. Theologia scholarium (recensiones breviores). Capitula haeresum Petri Abaelardi*. Turnhout: Brepols.
Corpus Christianorum. Continuatio Mediaevalis, 12.

12. Buytaert, Eligius, and Mews, Constant J., eds. 1987. *Petri Abaelardi Opera Theologica III. Theologia 'summi boni'. Theologia 'scholarium'*. Turnhout: Brepols.
Corpus Christianorum. Continuatio Mediaevalis, 13.

13. Ilgner, Rainer M., ed. 2001. *Petri Abaelardi Opera Theologica IV. Scito te ipsum*. Turnhout: Brepols.
Corpus Christianorum. Continuatio Mediaevalis, 190.

14. Romig, Mary Foster, Luscombe, David, and Burnett, Charles S. F., eds. 2004. *Petri Abaelardi Opera theologica V. Expositio in Hexameron; Abbreviatio Petri Abaelardi Expositionis in Hexameron*. Turnhout: Brepols.
Corpus Christianorum. Continuatio Mediaevalis, 15.
Mary Foster Romig, *A Critical Edition of Peter Abelard's "Expositio in hexameron*, unpiblished Ph. D. dissertation, 1981.

15. Luscombe, David E., and Mews, Constant J., eds. 2007. *Petri Abaelardi Opera theologica VI. Sententie - Liber Sententiarum*. Turnhout: Brepols.
Corpus Christianorum. Continuatio Mediaevalis, 14.

16. Buytaert, Eligius, Luscombe, David E., Barrow, Julia, Burnett, Charles S. F., and Keats-Rohan, Katharine, eds. 2014. *Petrus Abaelardus. Opera theologica*. Tornhout Brepols.
Summary: "This set of three volumes includes the complete text of Peter Abelard's theological works as published in *Corpus Christianorum, Continuatio Mediaevalis volumes* 11, 12, 13, 14, 15 and 190.

17. Engels, Lodewijk Jozef, and Vande Veire, Christine eds. 2021. *Petrus Abaelardus. Sermones*. Turnhout: Brepols.
Corpus Christianorum. Continuatio Mediaevalis, 286.
First edition D'Amboise vel Duchesne (1616) p. 727-971.

First critical edition: Paola De Santis, *I sermoni di Abelardo per Ie monache del Paracleto*, Mediaevalia Lovaniensia 31, Leuven: Leuven University Press 2002.
"La tradizione manoscritta dei sermoni di Abelardo è molto povera, ancor più di quella già scarna degli altri scritti per il Paracleto. Infatti, dei trentasei sermoni che vengono attribuiti al Magister palatinus, solo nove risultano trasmessi dai codici; per i rimanenti bisogna ricorrere all'*Editio princeps* del 1616, da cui derivano, con qualche aggiunta, le edizioni di V. Cousin del 1849 e di J.P. Migne del 1855. Una moderna edizione critica, pur avvalendosi di conoscenze più ampie e di metodi di indagine storica e filologica più progrediti, dovrà pur sempre basarsi sulla prima edizione stampata. Quest'ultima, da parte sua, ci informa . scarsamente sui codici utilizzati, di cui si sono perdute le tracce. É importante, perciò, ricostruire anzitutto un quadro completo della tradizione manoscritta dei sermoni, che aiuti ad illuminare meglio i problemi della trasmissione di questi testi. A tale scopo si descriveranno i dati essenziali esterni ed interni dei codici e, poiché si tratta sempre di manoscritti compositi ed eterogenei, si cercherà di vedere quale posto vi occupano i sermoni di Abelardo, ricavandone, se del caso, qualche ipotesi sulla loro area di diffusione. Inoltre si terrà conto dei codici andati perduti e si esamineranno le caratteristiche delle due pricipali edizioni, l'*Editio princeps* e quella del Cousin. Sulla base dei dati ottenuti, verranno, infine, prese in considerazione le possibili relazioni tra i testimoni manoscritti per ricavarne i criteri da adottare nella presente edizione dei *Sermones lI, IV e XIV* del ciclo *de tempore* e dei *Sermones XXV, XXXII e XXXIV* del ciclo *de sanctis.* (pp.1-2)"

18. Peter, Abelard. 1995. *Ethical Writings: His Ethics or "Know Yourself" and His Dialogue between a Philosopher, a Jew and a Christian*. Indianapolis: Hackett.
Translated by Paul Vincent Spade.
With an Introduction by Marilyn McCord Adams.

19. ———. *Epistolae*.
First editions: Duchesne, A., Petri Abaelardi sancti Gildasi in Britannia abbatis, et Eloisae coniugis eius, quae postmodum prima coenobii Paracletensis, abbatissa fuit, Opera, Paris 1616. Same edition, but with a different title: F. d' Amboise, Petri Abaelardi Filosofi et Theologi, abbatis Ruyensis, et Heloissae coniugis eius, prima paracletensis abbatissae, Opera, Paris 1616.
Rawlinson, R, Petri Abaelardi abbatis Ruyensis et Heloissae abbatissae Paracletensis Epistolae, Oxford 1718.
"Although Abelard was not a prolific letter-writer, a number of uncollected letters survive which he wrote to different people for various reasons: letters of dedication prefacing works, letters relating to his quarrels with Roscelin, the monks of St Denis and with Bernard, some short letter-treatises.(62)" (John Marenbon, *The Philosophy of Peter Abelard*, Cambridge: Cambridge University Press 1997, p. 72)
(62) The 'uncollected' letters are edited in Smits, *Letters* (Ep. 9-Ep. 14; *Checklist* §§ 278-83) except for his letter to his followers against Bernard (*Checklist* § 284), ed. in Klibansky, 'Peter Abailard', pp. 6-7 (see above p. 30 [*]) and the dedicatory letters, all to Heloise, to the *Hymnarius Paraclitensis*, the commentary on the *Hexaemeron* and the sermons (edited along with these works). For the occasional letters, see above, p. 27, n. 84 (Ep. 10, to St Bernard), 18-19 (Ep. 11, to the abbot and monks of St Denis), 57-8 (Ep. 14 to the bishop of Paris).
The letter-treatises are *Ep*. 9, to the nuns of the Paraclete (a set of recommendations for their studies, perhaps related to the Rule); *Ep*. 12 (on the superiority of monks to canons) and *Ep*. 13 (a defence of logic, which may in fact be a short note or fragment, not a letter at all). Smits comments in detail on the textual history, dating and contents of these letters.
[*] ed. in R. Klibansky, 'Peter Abailard and Bernard of Clairvaux', *Mediaeval and Renaissance Studies* 5 (1961) 1-27 (edition on pp. 6-7).
Critical edition: *The Letter Collection of Peter Abelard and Heloise*, edited with a revised translation by David Luscombe after the translation by Betty Radice, Oxford Meedival Texts, Oxford: Clarendon Press 2013.

"David Luscombe has provided a long-awaited edition with meticulous attention to the transcription of manuscripts and recording of variants. He also supplies informed commentary on numerous points of historical detail relevant to the correspondence, above all to Abelard's H*istoria calamitatum* (identified here as Letter 1, rather than by its familiar, but inauthentic title). The critical edition thus replaces those by Jacques Monfrin of the *Historia calamitatum* and by Eric Hicks [* [of the subsequent letters, as well as those by J .T. Muckle and T. McLaughlin, published in Mediaeval Studies between 1950 and 1956." Constant J. Mews, "Between authenticity and interpretation: On the letter collection of Peter Abelard and Heloise and the *Epistolae duorum amantium*", *Tijdschrift voor Filosofie*, 76, 2014, p. 824.

[*] E. Hicks (éd.), *La vie et les epistres Pierres Abaelart et Heloys sa fame*, traduction du XIIIe siècle attribuée à Jean de Meun avec une nouvelle édition des textes latins d'après le ms. Troyes Bibl. mun. 802 par Éric Hicks, Genève, Slatkine; Paris, Champion 1991.

Main English Translations:

The Letters of Abelard and Heloise. Translated with an Introduction and Notes by Betty Radice. Revised by M- T. Clanchy, London: Penguin Books 2003 (first edition 1973)

Abelard and Heloise, The Letters and Other Writings, Translated with Introduction and Notes, by William Levitan *Selected Songs and Poems*, Translated by Stanley Lombardo and by Barbara Thorburn, Indainapoli: Hackett 2007.

The Letters of Heloise and Abelard. A translation of their collected correspondence and related writings, Translated and edited by Mary Martin McLaughlin with Bonnie Wheeler, New York: Palgrave Macmillan 2009.

Main Italian translation:

Abelardo ed Eloisa, Epistolario, A cura di Ileana Pagani. Con considerazioni sulla trasmissione del testo di Giovanni Orlandi, Torino: Utet 1974.

Main French translation:

Abélard et Héloïse, Correspondance, Traduction d'Octave Gréard présentée, revue et annotée par Édouard Bouyé, Préface d'Étienne Gilson, Paris: Gallimard 2000.

Héloïse et Abélard, Lettes et vies, Introduction, traduction, notes, annexes, bibliographie (mise a jour en 2015) et chronologie par ves Ferroul, Paris: GF Flammarion 1996.

20. ———. "Historia calamitatum [Epistola 1]."

Date of composition: ca. 1132.

Critical editions:

Jacques Monfrin, *Abélard: Historia Calamitatum. Texte critique avec une introduction*, Paris: Vrin 1959.

Alexander Andrée (éd.), *Historia calamitatum: Consolation to a Friend: Edited from Troyes, Médiathèque du Grand Troyes, MS 802*, Turnhout: Brepols 2015.

Summary: "Peter Abelard's *Letter to a Friend*, frequently known as *The Story of My Calamities*, recounts the meteoric and disastrous career of one of the driving forces of the twelfth-century renaissance.The son of a minor Breton noble family, a public intellectual who turned the academic establishment on its head, lover of Heloise, and sometimes his own worstenemy, Abelard produced in elegant prose one of the signal works of medieval autobiography. This new edition presents the Latin text as it appears in the earliest manuscript—until recently misdated by a hundred years—studded with a commentary that explicates the circumstances of its composition, context, and language."

21. Muckle, Joseph T. 1953. "The Personal Letters between Abelard and Heloise [Epistolae 2-5]." *Mediaeval Studies* no. 15:47–94.

Date of composition: 1132-1135.

"In this edition I am limiting myself to the two intimate and personal letters written by Heloise to Abelard and Abelard's reply in a spiritual vein to each; I am adding the very beginning of Heloise's third letter which, except for this paragraph, is not personal but an exposition of the incongruities of the Benedictine Rule when

applied to Orders of women, and contains a request that Abelard write an account of the rise of sisterhoods and compose a rule suitable for women." (p. 47)

22. ———. 1955. "The Letter of Heloise on Religious Life and Abelard's First Reply [Epistolae 6-7]." *Mediaeval Studies* no. 17:240–281.
Date of composition: 1132-1135.
"The text of the first four letters [*] published in *Mediaeval Studies*, (XV) 1953. I also included there the text of the introduction of the first of the letters which follow since it is of a personal character. In her letter Heloise sets forth with some digressions the incongruities of the Rule of St. Benedict when applied to women, and asks Abelard to compose an adaptation of that rule for nuns. She also asks Abelard to write for her and for her community a history of religious life of women. In letter VI Abelard sets forth to answer the second request. In it he would trace religious life of women back to Apostolic times. He displays no knowledge of the rise of organized religious communities of women in the East in the fourth century. Abelard was a better dialectician than historian." (p. 240)
[*] Epistolae 2-5.

23. McLaughlin, T. P. 1956. "Abelard's Rule for Religious Women [Epistola 8]." *Mediaeval Studies* no. 18:241–292.
"This letter, (...), completes the new edition of the *Historia Calamitatum* and of the correspondence between Heloise and Abelard by J. T. Muckle C.S.B., published in *Mediaeval Studies*, XII (1950), 163-213; XV (1953), 47-94 and XVII (1955), 240-281.* It contains Abelard's reply to the request of Heloise that he compose for her religious an adaptation of the Rule of St. Benedict. In it he discusses the virtues of monastic life, recrutement, the duties of the abbess and other officers, buildings, food and clothing, prayer and study." (p. 241)
°While receiving invaluable aid from Father Muckle in the preparation of following text, it is only fair to him to acknowledge that I accept sole responsibility for the readings adopted**."**

24. Smits, E. R. 1983. *Peter Abelard: Letters IX–XIV. An Edition with an Introduction [Epistolae 9-14]*. Groningen: Rijksuniversiteit.
Date of composition: between 1135 and 1140.

25. Klibansky, Raymond. 1961. "Peter Abailard and Bernard of Clairvaux [Epistola 15]." *Mediaeval and Renaissance Studies* no. 5:1–27.
Date of composition: 1140-41.
The letter is at pp. 6–7.

26. Rubingh-Bosscher, Josepha Marie Annaïs, ed. 1987. *Peter Abelard, "Carmen Ad Astrolabium". A Critical Edition*. Groningen: Rijksuniversiteit
"2. The state of scholarship and the aims of the present study
Research on the Carmen ad Astralabium is characterized by a rather late but turbulent start in the 19th century. The *Carmen* was not incorporated in the first edition of Abelard's opera, (D'AMBOISE-DUCHESNE 1616), and was first mentioned, as far as I know, by Dorn GERVAISE in *La Vie d'Abeillard* (1720, I, 169-170). The first 12 verses of the *Carmen,* based on MS Cotton Vitellius C.VIII (latter part of the 11th c., which we shall call C from now on) in the British Museum (as its library signature at the time), became known under the title: *Petri Abaelardi Versus elegiaci ad Astralabium filium suum de moribus er vita pia ac proba*. The editor was Dorn J.F. CLEMENT, who published the verses in the *Histoire littéraire de la France* (XII, 1763, 133-134) and derived the title from a table of contents of a later date in the codex itself. The same title is also used in the Cottonian Library catalogue (PLANTA 1802, 424). CLÉMENT's publication was a definitive authority for over 70 years, until within space of eight years (1838-1846) three editions came out, each based on different witnesses, with different rubrics and a different number of verses, but all purporting to offer the text with moral didactic verses, written by Abelard to his son Astralabe.
The first complete edition of C was given by Victor COUSIN in his F*ragments philosophiques* (1838, II, 168-171): 226 verses, with the affirmation that this was

the entire work." (p. 7)
Date of composition: "It may not be possible to date the composition of the *Carmen* more specifically than to observe that it is of a piece with numerous other texts written by and to Abelard around the early to mid-1130s. The Heloise section of the *Carmen* (379–384, discussed in greater detail later in the chapter), must postdate Heloise's Ep. IV. Similarly, numerous ideas expressed in Heloise's *Ep*. VI, which were then represented by Abelard in his *Ep*. VIII, Rule for the Nuns of the Paraclete, appear again in the *Carmen*. Themes that arise in both the questions and solutions of the *Problemata Heloissae* occur in the *Carmen*. The *Carmen* also resonates with ideas relayed in Abelard's ethical works, such as the *Collationes* and *Scito te ipsum,* with his biblical exegesis in the *Expositio in Hexameron*, the scriptural conundrums he explored in the *Sic et non*, and his poetic works, such as his *Hymns* and *Planctus*. (8)" Juanita Feros Ruys, *The Repentant Abelard*, p. 14)
New edition and English translation in: Juanita Feros Ruys, *The Repentant Abelard: Family, Gender, and Ethics in Peter Abelard's Carmen Ad Astralabium and Planctus*, New York: Palgrave Macmillan 2014.
Part III: *Latin text*, pp. 93-142; Part IV: *English translation,* pp. 143-168.
Italian translation: Graziella Ballanti, *Pietro Abelardo, Insegnamenti al figlio: Commento, traduzione e testo latino.* Roma: Armando Editore, 1991.

27. Burnett, Charles S. F. 1984. "Peter Abelard: Soliloquium: A Critical Edition." *Studi medievali* no. 25:857–894.
Date of composition: middle 1120's.
English translation: Robert Wadholm, "Anointed to Philosophize: A Translation and Pentecostal Reception of Peter Abelard's Soliloquy", *Proceedings of the Society for Pentecostal Studies*, 2019, pp. 6-12.

28. Peter, Abelard. *Hymnarius Paraclitensis*.
First editions:
Victor Cousin, *Petri Abœlardi opera*, t. I, Paris, 1849, p. 295-328.
Jean-Baptiste Pitra, *Patrologia latina*, t. 178, Paris, 1855, col. 1765-1816.
Critical editions:
Franz Dolveck, Pascale Bourgain (eds.), L'Hymnaire du Paraclet. Introduction, texte latin et notes par Franz Dolveck, préface et traduction par Pascale Bourgain, Turnhout Brepols 2022.
Joseph Szövérfly, *Peter Abelard's Hymnarius Paraclitensis: An annotated edition with introduction*: Vol. 1: *Introduction to Peter Abelard's Hymns*; Vol. 2 The *Hymnarius Paraclitensis — Text and Note*s, Albany: Classical Folia Editions 1975.
"Peter Abelard's *Hymnarius Paraclitensis* is not only a major monument of twelfth-century hymnody and poetry in general, but also a work of personal significance. Written at Heloise's request, it was a labor of love and in poetic form, it often expresses Abelard's personal approach and his views on some subjects, more directly than some of his other writings. This is a very rare feature in medieval Latin hymnody. Supposedly, hymns were a "liturgical" genre, a form of "objective" poetry without "personal" and "subjective" feelings and views. The great medievalist, Wolfram von den Steinen, however, rightly pointed out the 'subjective' character of Abelard's liturgical hymnody, thus placing him into a new framework and new context altogether." (Vol. 1, p. 7)
(...)
"I have approached this Hymnarius as a literary work not as a liturgical document. It is a work of great importance for the development of poetry, religious as well as secular, in the twelfth century and afterwards.
I hold with Spanke that Abelard not only created new and hitherto unknown forms of versification by using "new" lines, line combinations and stanzas but, also served as a model for his contemporaries, thus contributing also to the development of secular vernacular lyrics and to that of courtly poetry. He liberated medieval versification from the traditional formal constraints of a few established classical and early medieval models by giving example to hymnodists, troubadours, and

trouvéres alike. This is, however, only a fraction of his total contribution as subsequent researches may show us later." (Vol, 1, p. 8)

Chrysogonus Waddell, *Hymn Collection from the Paraclete*, Trappist, Kentucky: Gethsemany Abbey, 1989: Vol. 1: *Introduction and Commentary*; Vol, 2: *Edition*.

"In his review of a still relatively recent edition of the hymns of Peter Abelard, Michel Huglo ended his remarks on a positive note: "even though we wait for the publication of a still better edition, this one will urge the reader on to read and study the poetry of one of the greatest writers of the Middle Ages" (1). Ever since the nineteenth century there has been no dearth of editions of Abelard's hymnody; and, given the intrinsic interest of this remarkable material, there is every likelihood that edition will follow upon edition for centuries to come, with each successive edition marking time till yet a better one appears, and with Huglo's observation remaining applicable to each and every new edition." (Vol. 1, p. III)

(1) In *Scriptorium* 33 (1979), p. 339, reviewing the edition by J. Szövérfly, *Peter Abelard's Hymnarius Paraclitensis* 2 vols. (Albany-Brookline: Classical Folia Editions, 1975).

"The present introductory volume attempts chiefly to study the actual use of Abelard's hymns at the Paraclete. It does indeed study, through superficially, matters touching on the formal aspect of Abelard's hymnody; but these and related questions call for treatment by specialists such as Peter Dronke, and in book-length monographs." (Vol. 1, p. IV)

Pierre Abélard, *L'Hymnaire du Paraclet*. Introduction, texte latin et notes par Franz Dolveck. Préface et traduction par Pascale Bourgain, Turnhout: Brepols 2022.

"Le texte latin ici imprimé est entièrement fondé sur les manuscrits, collationnés de première main sur les originaux puis, pour des vérifications, sur des photographies. L'auteur de ces lignes regrette de ne pouvoir fournir ici une édition critique, qui permettrait au lecteur de contrôler chacun des choix opérés et à l'éditeur de les justifier ; mais il ne peut s'empêcher de se réjouir de l'absence d'apparat critique, espérant qu'ainsi l'Hymnaire sera d'abord goûté comme un monument littéraire plutôt que comme un document historique.

L'ordre des hymnes adopté, qui est en partie nouveau, a déjà été justifié ; on trouvera en annexe une concordance avec les éditions précédentes, même s'il serait souhaitable d'abandonner les références par numérotation continue au profit d'indications plus précises, par jour ou par fête puis par heure ou par numéro au sein d'un cycle. Une seconde annexe donne la liste des leçons où cette édition diffère des précédentes."p. 34)

English translation: *The Hymns of Abelard in English Verse*, translated by Sister Jane Patricia, Lanham: Unversity Press of Americ a 1986.

"The hymns in Migne's Patrologia Latina, volume 178, 1772-1818, number only ninety-three. Dr. Joseph Szövérffy in 1975 published his annotated text, including forty more hymns from a collation of the
manuscripts from Brussels and Chaumont as well as from the edition of Dreves[*]. His work has been critized by Peter Dronke and by M. Silvestre, and where it made adifference in translation I have followed Silvestre's corrections.

Dr. Szövérffy's introduction to the *Hymnarius Paraclitensis* (HP), volume 1, contains much material on Abelard's background and his skill both as poet and as liturgist. The collection of one hundred and thirty-three hymns is not complete, for parts of the manuscript are missing. There are no Advent hymns, and though no hymn exists for St. Stephen, there are hymns for St. John the Evangelist and the Innocents at the same time of the year. Some of the apostles' days have no hymns, nor does the feast of the Trinity. Father Chrysogonus Waddell concludes in his analysis of the liturgy that the abbey of the Paraclete, for whom the hymns were written, adopted the Cistercian breviary, adding its own feasts.(1)" (p. 25)

[*] *Hymnarius Paraclitensis sive hymnorum libelli tres. Ad fidem codicum Bruxellensis et Calmontani* edidit Guido Maria Dreves, Paris; Lethielleux 1891.

(1) Chrysogonus Waddell, "Peter Abelard as Creator of Liturgical Texts," paper read at Kalamazoo International Congress of Medieval Studies, 1975.

29. ———. "Planctus."
First editions:
Petri Abaelardi Opera (1616).
Edélestand du Méril, *Poésies populaires latines antérieures au XIIe siècl*e (Paris: Brockhaus et Avenarius, 1843).
——— “Poésies d’Abailard,” Journal des savants de Normandie, 44 (1844), 119–153.
——— Poésies populaires latines du moyen âge (Geneva: Slatkine Reprints, 1977; first publication Paris: Firmin Didot Frères, 1847).
Critical editions:
Wilhelm Meyer, Wilhelm Brambach, "Petri Abaelardi Planctus (III.) virginum Israel super filia Jeptae Galaditae", *Gesammelte Abhandlungen zur mittellateinischen Rythmik*, t. I, Berlin, 1905, p. 340-356.
Wilhelm Meyer, "Petri Abaelardi planctus I II IV V VI", *Romanische Forschungen*, 5. Bd., Festschrift Konrad Hofmann zum 70sten Geburtstag (1890), pp. 419-435 (reprinted in *Gesammelte Abhandlungen*, pp. 357-374).
Guido Maria Dreves, *Analecta Hymnica Medii Aevi*, 48, Leipzig, 1905, pp. 223-232.
Pietro Abelardo, I «Planctus», Introduzione, testo critico, trascrizioni musicali a cura di Giuseppe Vecchi, Modena; Società Tipografica Modenese 1951.
Juanita Feros Ruys, *The Repentant Abelard: Family, Gender, and Ethics in Peter Abelard's Carmen ad Astralabium and Planctus*, New York: Palgrave Macmillan 2014, Part IV - *Planctus* Text, pp. 245-256.
English translation: Juanita Feros Ruys, *The Repentant Abelard: Family, Gender, and Ethics in Peter Abelard's Carmen ad Astralabium and Planctus*, New York: Palgrave Macmillan 2014, Part IV - *Plancrtus* Text, pp. 257-266.
Italian translation: Pietro Abelardo, *Planctus. Consolatoria. Confessio fidei lamenti. Consolazione. Professione di fede.* Testo latino a fronte a cura d Massimo Sannelli, Lavis (TN): La Finestra Editrice 2002 (seconda edizione 2013).
French translation: Pierre Abélard, *Lamentations. Histoire de mes malheurs. Correspondance avec Héloise*, texte latin traduit et présenté par Paul Zumthor; note musicologique de Gérard Le Vot, Arles; Actes Sud 1992.6