

## SUMMARY OF THE SENTENTIE

The *Sententie secundum Magistrum Petrum*, the second text published in this volume, consists of two sections: I. Analysis of a paralogism [I-XI, according to our division into paragraphs]; II. Five problems on 'totum' [XII-XXXVI].

**A. Analysis of a paralogism concluding that « hic homo est prius hoc homine » [I-XI].**

The paralogism [i]. Rule (of syllogisms in the first figure) applied in it [ii]. The rule is applied wrongly: the predicate of the minor and the predicate of the conclusion are not really the same [iii]. Proof that the predicates are different [iv]. Correction to be brought to the argument in order that it should be valid [v]. The rule in question cannot be applied even to the valid argument: exposition of the rule in terms of personal reference [vi]. The rule should normally apply to non-individual propo-

sitions [vii]. The rule does not apply to modal propositions, as required in our case [viii]. Modification of the rule, in order that it should be applicable [ix]. Effect of addition of the determination 'tantum' [x]. The fallacy was due to a confusion between personal and "ad sensum" reference [xi].

**B. Five sophisms arising from a nominalistic interpretation of 'totum' [XII-XXXVI].**

THE FIVE SOPHISTICAL PROPOSITIONS [XII-XV]. – First: "six cannot consist of four and its half" [xii]; second: "if a multiplicity makes a whole, this whole and the multiplicity make another whole, and so on *in infinitum*" [xiii]; third: "the number three consists of two different twos" [xiv]; fourth and fifth: "the existence of the whole house does not imply the existence of the wall", and "if the whole house is a whole, it cannot consist of parts" [xv].

SOLUTIONS [XVI-XXXVI]. – *Solution of the first problem* [xvi-xxx]. – "Relative" pronouns (including 'is, ea, id') refer in two ways [xvi], just as names: "secundum identitatem naturae" (universally), and "secundum identitatem personae" (individually) [xvii]. "Vocabula naturae" ('homo') and "vocabula personae" ('Petrus') [xviii]. Reference by means of pronouns ("relation") is parallel to the double "identification" of things [xix]. – Discussion on double reference by these pronouns [xx-xxviii] ('qui' and 'quod' in trinitarian examples by Sedulius [xx]; other examples of 'qui' [xxi], 'ille qui' [xxii], 'ille, idem' [xxiii]; "mulier quae dampnavit salvavit" [xxiv]; 'illud idem' as predicate in a logical rule [xxv-xxvi]; 'id' in 'Socrates est id quod ipse est' [xxvii]; 'illud' in 'si quid fit aliquid non est illud quod fit' [xxviii]). – Double reference of "demonstrative" pronouns ('tu'), exemplified in liturgical phrases about water [xxix]. – Application of the double reference to the solution of the first problem [xxx].

*Solution of the other problems* [xxxI-xxxvi]. – Solution of the second problem: the parts are radically different from each other, the whole is not different from them in this way [xxxI]; of the third: the two “twos” which form the “three” are not completely different from each other, just as parts of the whole are not completely different from it [xxxII-xxxIII]; of the fourth and fifth: in the expression ‘argument from the whole to the parts’ and in similar expressions, the word ‘whole’ (and parallel words, i. e. those taken as “loci” of arguments) is taken *qua* word, not *qua* thing signified by the word [xxxIV], otherwise there would be many more “loci” than are implied by the general rules of argumentative talk [xxxv] (this view is supported by Boethius’s parallel between ‘differentia’ in other fields and in the field of “loci” [xxxvi]).

ON THE PRESENT EDITION OF THE *SENTENTIE*

The text of the *Sententie* is given by *F* in a rather unsatisfactory form, without any proper distinction of chapters and paragraphs, with an often misleading punctuation, and, above all, with serious mistakes. These have made it necessary to reconstruct several readings by conjecture; in some cases it cannot be claimed that our conjectures are completely satisfactory either from the paleographical or the literary point of view. The critical apparatus records all the readings of *F* which differ from the text as printed, with the exception of minor orthographical mistakes and differences in spelling. The marginal indications refer to the pages and columns of the Orleans manuscript. The footnotes are confined to references to passages explicitly quoted by the author.

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CAPP. XII-XIV \*

\* The commentary on chapters I-xI – as well as the beginning of the commentary on chapter XII, as far as p. 29.15 of this edition – was published by B. Geyer. See above, pp. XII, XIV, XXI-XXII.