

The project „Stephen Langton”

Institute of Philosophy, University of Warsaw

Financed by the Polish National Science Centre (Narodowe Centrum Nauki)

The full name of the project in Polish:

*Filozofia i teologia Stefana Langtona († 1228) w kontekście początków nauczania uniwersyteckiego w Paryżu.
Krytyczna edycja czterech ksiąg Quaestiones theologiae oraz studium twórczości*

1. Objectives and hypotheses

Stephen Langton († 1228), the promoter of the Magna Carta, famous for his crucial role in the history of medieval Europe, was also one of the most eminent masters of theology of his time. Langton's production stands out not only for its dimension, but also for its quality. Because of the use of a particularly advanced method based on semantics and logical analysis, Langton's literary inheritance is commonly considered the climax of the 12th-century analytical speculation (Quinto 1994; Valente 2008 et al.).

In past, the influence of Langton on the 13th-century scholasticism was seriously underrated due to lack of editions of his works. Today, as the number of edited texts is growing, it has become clear that Langton was among the most important sources for the subsequent generations. In particular, it seems that Langton's Quaestiones were the chief source of William of Auxerre's Summa aurea (ed. Ribailier 1981), that is to say of one of the most important, popular and long-lasting manuals of the 13th-century scholasticism (Young 2014). The aim of the present project is a complete critical edition and study of Stephen Langton's Quaestiones theologiae. The edited texts will be compared to other speculative works of the turn of the century, in particular to Summa aurea, in order to offer a thorough, comparative analysis of their contents and to evaluate their sources and influence. Moreover, the study will include finding parallels among Langton's Quaestiones and his remaining works, especially the inedited Commentary on Lombard's Collectanea, that is closely related to Langton's Questions.

2. Research method

All the preliminary steps, necessary to undertake a critical edition of the Quaestiones, have been concluded: the manuscripts containing the questions have been located, described, reproduced and digitalized, and a standard policy for transcribing, collating, and editing has been determined. The first volume, containing 23 of over two hundred Quaestiones, has been published by Quinto and myself in the series Auctores Britannici Medii Aevi (Oxford University Press, 2014). The British Academy has agreed to publish the whole edition. Moreover, since 2010 a group of young scholars has been frequenting specialized seminars at the University of Warsaw, during which selected Langton's Quaestiones have been edited, studied, and published under my direction (Wciórka-Bieniak 2011; Bieniak-Trepczyński 2014).

One of the main assets of Langton's Questions is their oral origin. However, the same factor is also the major source of methodological problems, because these teachings have come down to us in multiple redactions. As a consequence, all of the existing texts ought to be treated as complementary and each version should be edited separately. Due to the significant length of the material and the complexity of the task, the edition and study of the Quaestiones will necessarily require a five-year long cooperation of an highly prepared team of researchers.

3. Significance of the results

The comprehensive edition and study of Langton's *Quaestiones* will allow to assess their sources and the exact impact on the later thought. First, it might offer the long-hunted answer to the question concerning the continuity between the 12th-century theology, developed above all in the cathedral schools, and the 13th-century university philosophy, deeply marked by the assimilation of the newly translated Aristotelian and Arabic works. For reasons that still need to be fully explained, since the very beginning of the Parisian University the works of Peter Lombard were made the principal vehicle of the theological tradition. It seems that Stephen Langton may have played a decisive role in establishing Lombard's authority. What were his motivations? What was the theological legacy that Langton passed to his successors? Second, the time when the University of Paris was taking shape was marked by anxiety caused by the raise of heresies (Gorochov 2012) and the uncontrolled absorption of new Aristotelianism, culminating in the first interdiction of reading Aristotle announced at the Synod of Sens (1210). If the raise of the Parisian University was motivated mainly by the need for control over the theologians, as Nathalie Gorochov has recently claimed, and for promoting traditional theology, then the correct appreciation of the theological tradition transmitted by Stephen Langton and his eminent disciple, William of Auxerre (later assigned by the pope Gregory IX to emend Aristotle's writings from doctrinal errors), would be of utmost importance for understanding the crucial period for the development of the Western scholarly practice. This evaluation will not be possible without a trustworthy edition of Langton's works. Finally, Langton's works constitute a very important testimony of early university teaching. His *Quaestiones* originate from written reports (*reportationes*) of oral discussions. Consequently, the edition of these works allows us to take a closer look at the educational practices in precisely the period when the University of Paris was taking shape and when the didactic techniques used in the thirteenth century were not yet well established. Our knowledge concerning this critical period is still extremely limited; hence, Langton's works offer the opportunity to fill an important gap.

The project will shed new light on the problem of university's identity and will give us valuable evidence concerning the poorly known origins of the institution.

References

L.-J. Bataillon - N. Bériou - G. Dahan - R. Quinto (eds), *Étienne Langton: Prédicateur, bibliste, théologien*, Brepols, Turnhout 2010; B. C. Bazán, "Les questions disputées dans la faculté de théologie", in B. C. Bazán, J. W. Wippel, G. Fransen and D. Jacquart, *Les questions disputées et les questions quodlibétiques dans les facultés de théologie, de droit et de médecine*, Brepols, Turnhout 1985, 15-149; M. Bieniak, "A Critical Edition of Stephan Langton's Question 'De persona'", *Cahiers de l'Institut du Moyen-Âge Grec et Latin* 77 (2006), 85-109; M. Bieniak - G. P. Maggioni - R. Quinto, "Le questioni di Stefano Langton sui doni dello Spirito Santo e sul sacrificio di Abramo", *Medioevo* 35 (2010), 151-256; M. Bieniak - M. Trepczyński, "Christ's Power of Remitting Sins: A Critical Edition of Stephen Langton's *Quaestio theologiae Camb062*", *Medioevo* 39 (2014), 217-285; S. Ebbesen - L. B. Mortensen, "A Partial Edition of Stephen Langton's *Summa* and *Quaestiones* with Parallels from Andrew Sunesen's *Hexaameron*", *Cahiers de l'Institut du Moyen-Âge Grec et Latin* 49 (1985), 25-244; K. Emery, Jr. - Ch. M. Jones - A. I. Irving - V. Kotusenko, "Quaestiones, Sententiae and Summae from the Later Twelfth and Early Thirteenth Centuries: The Joseph N. Garvin Papers", *Bulletin de philosophie médiévale* 47 (2005), 11-68; K. Emery, Jr. - A. I. Irving - S. M. Metzger - Ch. M. Jones, "Quaestiones, Sententiae and Summae from the Later Twelfth and Early Thirteenth Centuries: The Joseph N. Garvin Papers (II)", *Bulletin de philosophie médiévale* 48 (2006), 15-81; S. Ferruolo, *The Origins of the University: The Schools of Paris and Their Critics, 1100-1215*, Stanford University Press 1985; N. Gorochov, *Naissance de l'université: les écoles de Paris d'Innocent III à Thomas d'Aquin (v. 1200-v. 1245)*, H. Champion, Paris 2012; *Guillelmus Altissiodorensis*,

Summa aurea, vol. 7, Editiones Collegii S. Bonaventurae - CNRS, Grottaferrata - Paris 1987 (Spicilegium Bonaventurianum, XVI-XX); G. Lacombe - A. M. Landgraf, "The Questions of Cardinal Stephen Langton", *The New Scholasticism* 3 (1929), 1-28, 113-158; 4 (1930), 115-165; A.M. Landgraf, *Der Sentenzenkommentar des Kardinals Stephan Langton*, Aschendorff, Münster i. W. 1952 (BGPTMA, 37.1; repr. in 1995); A.M. Landgraf, *Introduction à l'histoire de la littérature théologique de la scholastique naissante* (Regensburg 1948), ed. fr. A.M. Landry and L.B. Geiger, Montréal – Paris 1973 (Publications de l'Institut d'Études médiévales de Montréal, XXII); O. Lottin, *Psychologie et morale aux XIIe et XIIIe siècles*, vols I-VI, Duculot, Gembloux 1942-1960; Petrus Lombardus, *Collectanea in omnes B. Pauli epistolas*, PL 191, 1297-1696; 192, 9-520; Petrus Lombardus, *Sententiae in IV libris distinctae*, editio tertia, 2 vols, Editiones Collegii S. Bonaventurae Ad Claras Aquas, Grottaferrata 1971-1981 (Spicilegium Bonaventurianum, IV-V); R. Quinto, "Doctor Nominatissimus". Stefano Langton († 1228) e la tradizione delle sue opere, Aschendorff, Münster 1994 (BGPTMA. NF, 39); R. Quinto - M. Bieniak, General Introduction, in *Stephen Langton, Quaestiones Theologiae. Liber I*, Oxford University Press/British Academy, Oxford 2014 (Auctores Britannici Medii Aevi, 22); J. Ribaillier, "Introduction générale", in *Guillelmus Altissiodorensis, Summa aurea*, v. supra; F. Siri, "Lectio, disputatio, reportatio. Note su alcune pratiche didattiche nel XII secolo e sulla loro trasmissione", in M. Lenzi - C. A. Musatti - L. Valente (eds), *Medioevo e Filosofia. Per Alfonso Maierù*, Viella, Roma 2013, 109-128; L. Valente, *Logique et théologie. Les écoles parisiennes entre 1150 et 1220*, Vrin, Paris 2008; J. Verger - O. Weijers, *Les débuts de l'enseignement universitaire à Paris (1200-1245 environ)*, Brepols, Turnhout 2013 (Studia Artistarum 38); W. Wciórka - M. Bieniak, "Double Knowledge in Christ. A Critical Edition of Stephen Langton's *Quaestio theologica Camb063*", *Archa Verbi* 8 (2011), 164-170; O. Weijers, *Queritur utrum. Recherches sur la 'disputatio' dans les universités médiévales*, Brepols, Turnhout 2009 (Studia Artistarum 20); S. Young, *Scholarly Community at the Early University of Paris: Theologians, Education and Society, 1215-1248*, Cambridge University Press, Cambridge 2014.