

watch on every road leading to Finisterre and in reporting back resists the temptation to limit herself to just two examples whenever a dozen or so can claim entitlement to attention. Yet in her expansive conduct of the journey to St James's shrine, with one sentence regarding a Florentine pilgrim of 1477 running to more than eighteen lines, and at the end of a review of pretty well every type of record concerning the Compostela pilgrimage, the author concludes that that medieval world 'n'est peut-être pas si différent de celui que nous connaissons'. *En route*, the reader has been treated to coverage of the subject wider and more generous even than that provided in the pioneering works of López Ferreiro or Vázquez de Parga *et al.* though even so he may on occasion find himself asking for more – on King Alfonso X, for example, who is cited for his juridical works but not for his disruption of the pilgrimage itself. Likewise, further attention might have been paid to Compostela's increasingly limited strategic relevance to the process of Christian reconquest after about 1150 and to the consequences for it of the enhanced significance of the Guadalupe pilgrimage after the 1340s. Moreover, although this is a valuable work for the bibliography embedded in its footnotes alone, with upwards of eleven hundred of them the absence of an index to that bibliography is tiresome, the author's *orientation bibliographique* wholly failing to allay the need for frequent forays in pursuit of information. Significantly perhaps, amongst the multitude of authors prayed in aid one unindexed authority is Samuel Purchas (d. 1626), the three pages of whose *Pilgrimes* are cited at least as many times as his testimony regarding the pleasures of the way, despite that author's own admission therein (i. 74) that for all his having 'written so much of travellers & travells ... [I] never travelled 200 miles from *Thaxted* in *Essex*, where I was borne'.

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Abelard in four dimensions. A twelfth-century philosopher in his context and ours. By John Marenbon. (The Conway Lectures in Medieval Studies, 2009.) Pp. x + 285. Notre Dame, IN: University of Notre Dame Press, 2013. \$34 (paper). 978 0 268 03530 3

JEH (67) 2016; doi:10.1017/S0022046915003048

This is a truly Abelardian book: not only does it discuss some recent developments in Abelardian scholarship, but it also develops, while doing so, important theses about the job of the historian of philosophy. Thus, it reproduces in its own way the complex structure which still makes many of Abelard's own works such fascinating reading.

The four dimensions mentioned in the title are, in Marenbon's words: first, the present of the authors studied by the historian of philosophy, i.e. their lifetime; second, their past, i.e. 'their teachers, predecessors and ... sources'; third, 'their future', i.e. their reception; and fourth, 'the relation between the past thinkers and philosophy today' (p. 1). By applying this scheme to aspects of Abelard's philosophical work, Marenbon forcefully argues that all four dimensions have to be taken into account by anyone who is doing history of philosophy:

Historians of philosophy should certainly attend to the fourth dimension ... but they should also be careful not neglect the first dimension ... [otherwise], in their attitude to history, they will be dilettantes. The history of philosophy, however, can be, and should be, a proper, professional specialism (p. 90).

As examples of the four dimensions, Marenbon discusses first the chronology of Abelard's works, clarifying the chronology of his logical writings, and second Abelard's relationship to Anselm of Canterbury. He shows that no serious engagement by Abelard with Anselm's theses can be demonstrated. As for Abelard's future, Marenbon shows that Abelard's argument that God cannot do otherwise than he actually does, was well known, in an anonymous form, to many medieval thinkers, due to its presence in the *Sententiae* of Peter Lombard. This is not a new insight, but Marenbon shows that reactions were very different and that it was probably Aquinas who came closest to understanding Abelard's original intention. This is interesting. First, because Aquinas shows a remarkable similarity to Abelard in other areas too, especially in the doctrine of conscience, and, second, because an acceptance of Abelard's argument coheres with Aquinas's conviction that God created a world of intelligible and sensible substances, because this was the most convenient thing to do. Furthermore, Marenbon shows how Leibniz, as a result of the sources that he used, overlooked the fact that his own theodicy was quite close to that of Abelard. The last part of the book is a balanced discussion of some recent attempts to parallel Abelard's theory of signification and his ontology with some recent strands in analytic philosophy. Marenbon shows, correctly, the limits of such a comparison. However, he could have gone further by stating that the history of philosophy can and should be a starting-point also for criticising contemporary approaches, if they do not reach the complexity of their historical predecessors or ignore some of their important insight. In this way, the history of philosophy, which is so brilliantly presented and defended in this book, becomes itself really a piece of philosophy and treats historical authors in accordance with its own philosophical spirit. However, every historian of philosophy, while never losing sight of this final aim, is well advised to take all the, sometimes painful, but always fascinating steps, which Marenbon proposes in this remarkable book.

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The repentant Abelard. Family, gender and ethics in Peter Abelard's 'Carmen ad Astralabium' and 'Planctus'. By Juanita Feros Ruys. (The New Middle Ages.)

Pp. xvi + 355. Basingstoke–New York: Palgrave Macmillan, 2014. £55. 978 0 312 24002 8

JEH (67) 2016; doi:10.1017/S0022046915003140

Peter Abelard is a figure about whom judgements are quickly made, often based on a hasty reading of his *Historia calamitatum*. The stock phrase is that he was arrogant and dismissive of his teachers. In this volume, Ruys offers an Abelard who is much less well known, namely a poet, committed to writing a long didactic poem for his son, Astralabe, and a series of poetic Laments for Heloise. In these compositions, all