

CONTENTS

Preface	vii
Introduction	3
I. ORAL AND WRITTEN	12
1. Two Traditions	13
2. Latin and Romance	19
3. The Emergence of Written Culture	30
<i>The Perspective of Written Tradition</i>	34
<i>Orality within Written Tradition</i>	42
<i>Cultural Implications</i>	59
II. TEXTUAL COMMUNITIES	88
1. Literacy and Early Heresy	92
<i>Introduction</i>	92
<i>Leutard</i>	101
<i>Orléans</i>	106
<i>Arras</i>	120
<i>Monforte</i>	139
<i>The Making of "Heresies"</i>	145
2. Literacy and Reform: The Pataria	151
<i>Introduction</i>	151
<i>Arnulf of Milan</i>	163
<i>Landulf Senior</i>	174
<i>Book Two</i>	178
<i>Book Three</i>	190
<i>Andrew of Strumi</i>	215
<i>Conclusion: Preachers, Heretics, and Reformers</i>	231
III. THE EUCHARIST AND NATURE	241
1. Guibert and "Popular" Culture	244
2. Interpreting the Eucharist	252
<i>"Sacramentum"</i>	254
<i>Paschasius Radbertus and Ratramnus of Corbie</i>	259

CONTENTS

<i>Eleventh-Century Authors</i>	272
<i>Berengar of Tours</i>	273
<i>Early Criticism</i>	281
<i>Hugh of Langres and Durand of Troarn</i>	287
<i>Lanfranc</i>	295
<i>Guitmund of Aversa</i>	309
3. Nature as Text	315
IV. LANGUAGE, TEXTS, AND REALITY	326
1. Anselm of Canterbury	329
<i>The "Monologion" and "Proslogion"</i>	331
<i>Logic, Grammar, and Forms of Expression</i>	351
2. Peter Abelard	362
<i>Boethius on Aristotle</i>	366
<i>Abelard: "Oratio"</i>	372
<i>Abelard: "Significatio"</i>	376
<i>Universals</i>	385
<i>Boethius on Porphyry</i>	386
<i>Abelard on Porphyry</i>	391
3. Bernard of Clairvaux	403
<i>Super Cantica, Sermo I</i>	410
<i>Word, Text, and Experience</i>	417
<i>The Word, Interiority, and Reform</i>	430
<i>Man as an Image of God's Word</i>	438
V. RITUALS, SYMBOLS, AND INTERPRETATIONS	455
<i>Rodulf Glaber's "Stories"</i>	456
<i>Attitudes towards Change</i>	472
<i>Wandering and Youth</i>	476
<i>Odyssey and Vision</i>	489
<i>Guibert's Mother</i>	499
<i>Interpreting Social Conflict</i>	507
<i>Symbols Unearthed</i>	510
<i>Ancients and Moderns</i>	517
Conclusion	522
Bibliography	533
Index	577