



Abelard and Heloise: Six Letters of their Correspondence. Juxtalinear and Numbered Latin and Literal English Translation (Abelard and Heloise Correspondence) (Volume 2)

Roland Denise Oberson

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This is a genuine literal translation of Abelard's and Heloise's famous Correspondence. The English version is confronted with the first printed Latin text of 1615. Both texts are divided in 4542 items, numbered and juxtaposed for ease of reading, understanding and criticizing. This work provides proofs that the common reception of the life of those so-called lovers is incorrect and unscrupulous. With such a tool in the hands, everybody may interfere in the interpretation of one or another sentence or word. He has the capacity to indicate what part of the discourse is disputable. This kind of progressive translation is not only intended for students, but also for honest amateurs of truth in historical research. Such a Correspondence is not a love romance. It is a special way of exposing human tragedy and also and above all the description by the victims themselves of the strategy of redemption they adopt facing an unnamable infamy. In the first letter, indisputably written to his friend Heloise, Abelard summarizes his misfortunes: they are the consequences from Heloise's unfortunate condition. The following five letters show the tremendous destiny of a pair of loving people undergoing deep injustice. Heloise's prolonged complaints testify that she is an abused child. Abelard's therapeutic efforts to comfort her are developed in letters that should not be taken only as religious admonitions. They show an exemplary piety and a huge acceptance of what they prefer consider the divine will. It finally bears fruit: they will die in odor of sanctity. The essential is not given without further ado from the readers; it remains to be disclosed by cute students. It first appears to be a love tragedy, but it is indeed and above all a clandestine denunciation of a crime so much so that the Correspondence should be considered a thriller where crime and criminal—readers will soon recognize them—are almost not mentioned because the important thing is not human judgement, but the way of the Cross for two martyrs of a social organization. Explanations and proofs are presented in a successive volume of Remarks by the same author Oberson. But here is the real source and the indispensable reference book that readers need to enjoy identifying the wiles of the master in dialectics, Abelard. He is not just stoic in his behavior, he is skilled in his sarcastic and allegoric denunciation of the crime committed against his protégée, Heloise, victim of, and pregnant from an incestuous rape committed outside their connection. Astute readers will not have trouble finding that the future monk, Abelard, rightly proud of his high moral attitude (continence) cannot be the abuser of his young student. He cannot be the father of Heloise's bastard. Oberson is well aware that this key for understanding the plot should not have been immediately entrusted to obdurate and impenitent readers, but without this help, the story would anew be wrongly interpreted. Therefore an introduction is given to counteract the preconceived ideas of others who make Abelard pederast. That Abelard has loved her, 'tis true, yet essentially like a Good Samaritan his neighbor with all his heart, soul and mind. His paradoxical demonstrations of lust are just courtroom posturing. Good pupil, Heloise can also discuss scabrous situations; she knows a good bit of the affair. Let us be worthy of these masters in parody; they have no other means to absolve themselves. Good students should try to flawlessly understand their message. He will die for her, socially and physically, as the true friend. Heloise, harmful to love in being pregnant, harmful to the reputation of her rescuer, having been forced to marry him, commits social suicide at the age of sixteen to account her indefectible friendship. The book should help readers answer Philip's question to the Ethiopian Eunuch consulting Isaiah: Understandest thou what thou readest? Act 8: 30.

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Elliott Salazar:

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