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978-0-521-77596-0 - The Cambridge Companion to Abelard

Edited by Jeffrey E. Brower and Kevin Guilfooy

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THE CAMBRIDGE COMPANION TO ABELARD

Each volume of this series of companions to major philosophers contains specially commissioned essays by an international team of scholars, together with a substantial bibliography, and will serve as a reference work for students and non-specialists. One aim of the series is to dispel the intimidation such readers often feel when faced with the work of a difficult and challenging thinker.

Peter Abelard (1079–1142) is one of the greatest philosophers of the medieval period. Although best known for his views about universals and his dramatic love affair with Heloise, he made a number of important contributions in metaphysics, logic, philosophy of language, mind and cognition, philosophical theology, ethics, and literature. The essays in this volume survey the entire range of Abelard's thought, and examine his overall intellectual achievement in its intellectual and historical context. They also trace Abelard's influence on later thought and his relevance to philosophical debates today.

New readers will find this the most convenient, accessible guide to Abelard currently available. Advanced students and specialists will find a conspectus of recent developments in the interpretation of Abelard.

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Philosophical Dialogues: On Truth, On Freedom of Choice, On the Fall of the Devil. He is also editor of *The Cambridge Companion to Duns Scotus* and his recent articles include contributions to the *Cambridge Companions* to Augustine, Anselm, and Medieval Philosophy.

METHOD OF CITATION AND
ABBREVIATIONS

With the exception of manuscripts and texts of Abelard, the complete bibliographical information for each of the works cited may be found in the list of references at the end of this volume. In the case of manuscripts, full details are given in the notes of particular chapters. In the case of Abelard's works, full details are given in the list of his writings in the appendix at the end of the volume.

Primary sources are cited in as abbreviated a form as will allow readers to locate passages readily in the original Latin and (where available) English translations. Such references are often given as in-text citations to standard internal divisions of primary sources, but where a more precise location is needed – as in the case of most references to Abelard – page and line numbers of the relevant Latin edition are also included. All other references are given (in chapter notes) by author and date. (NB: references to the English translations of Abelard in Spade 1994 and 1995, which are included wherever possible, are given by paragraph rather than by page number throughout.)

References to Abelard are given according to the following abbreviations:

<i>ad Ast.</i>	<i>Carmen ad Astralabium</i>
<i>Apol.</i>	<i>Apologia contra Bernardum</i>
<i>Coll.</i>	<i>Collationes</i>
<i>Comm. cant.</i>	<i>Commentarius cantabrigiensis in Epistolas Pauli</i>
<i>Comm. Rom.</i>	<i>Commentaria in Epistolam Pauli ad Romanos</i>

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<i>Dial.</i>	<i>Dialectica</i>
<i>Ep.</i>	<i>Epistola</i>
<i>HC</i>	<i>Historia calamitatum</i>
<i>Hex.</i>	<i>Expositio in Hexameron</i>
<i>IP</i> (<i>Isag.</i> , <i>Cat.</i> , <i>De in.</i> , <i>De. Div.</i> , <i>Top.</i>)	<i>Introductiones parvulorum</i> (or literal glosses on Porphyry's <i>Isagoge</i> , Aristotle's <i>Categories</i> and <i>De interpretatione</i> , and Boethius's <i>De divisione</i> and <i>De topicis differentiis</i>)
<i>LI</i> (<i>Isag.</i> , <i>Cat.</i> , <i>De in.</i> , <i>Top.</i>)	<i>Logica "ingredientibus"</i> (glosses on Porphyry's <i>Isagoge</i> , Aristotle's <i>Categories</i> and <i>De interpretatione</i> , and Boethius's <i>De topicis differentiis</i> . References prefixed by a "G" or "MP" refer, respectively, to the editions in Geyer 1927 and Minio-Paluello 1956)
<i>LNPS</i>	<i>Logica "nostrorum petitori sociorum"</i>
<i>Problemata</i>	<i>Problemata Heloisae cum Petri Abaelardi Solutionibus</i>
<i>Sc.</i>	<i>Scito te Ipsum</i> (= <i>Ethica</i>)
<i>Secundum mag. Petrum.</i>	<i>Secundum magistrum Petrum sententie</i>
<i>Sent. Flor.</i>	<i>Sententie Florianenses</i>
<i>Sent. Herm.</i>	<i>Sententie Hermannii</i> (= <i>Sententie Abelardi</i>)
<i>Sent. magistri Petri</i>	<i>Sententie magistri Petri</i>
<i>Sent. Par.</i>	<i>Sententie Parisienses</i>
<i>Serm.</i>	<i>Sermones</i>
<i>TC</i>	<i>Theologia Christiana</i>
<i>TSB</i>	<i>Theologia "summi boni"</i>
<i>TSch</i>	<i>Theologia "scholarium"</i>
<i>TI</i>	<i>Tractatus de intellectibus</i>

References to Aristotle are given according to the following abbreviations:

<i>Cat.</i>	<i>Categories</i> (references prefixed by "ed. comp." refer to the medieval Latin translation of the <i>Categories</i> known as "composite edition," edited in Minio-Paluello 1961)
<i>De in.</i>	<i>De interpretatione</i> (= <i>Peri hermeneias</i>)
<i>Metaph.</i>	<i>Metaphysics</i>

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<i>Pr. An.</i>	<i>Prior Analytics</i>
<i>Post. An.</i>	<i>Posterior Analytics</i>
<i>Top.</i>	<i>Topics</i>

References to Boethius are given according to the following abbreviations:

<i>Cons.</i>	<i>De consolatione philosophiae</i>
<i>De div.</i>	<i>De divisione</i>
<i>De hyp. syll.</i>	<i>De syllogismis hypotheticis</i>
<i>De inst. arith.</i>	<i>De institutione arithemetica</i>
<i>De top. diff.</i>	<i>De topicis differentiis</i>
<i>De Trin.</i>	<i>De Trinitate</i>
<i>In Cat.</i>	<i>In Categorias Aristotelis libri quattuor</i>
<i>In Cic. Top.</i>	<i>In Topica Ciceronis commentariorum libri sex</i>
<i>In De in. maior</i>	<i>In De interpretatione Aristotelis commentarius maior</i>
<i>In De in. minor</i>	<i>In De interpretatione Aristotelis commentarius minor</i>
<i>In Isag. maior</i>	<i>In Isagogen Porphyrii commentarius maior</i>
<i>In Isag. minor</i>	<i>In Isagogen Porphyrii commentarius minor</i>

Finally, references to the works of certain other authors are given according to the following abbreviations:

<i>De civ. Dei</i>	Augustine, <i>De civitate Dei</i>
<i>Inst.</i>	Priscian, <i>Institutiones grammaticae</i>
<i>Isag.</i>	Porphyry, <i>Isagoge</i>
<i>ST</i>	Aquinas, <i>Summa Theologiae</i>

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We are also very grateful for the encouragement and expert advice given to us by Susan Brower-Toland, Jean Field, Terry Foreman, Hilary Gaskin, Peter King, John Marenbon, Robert Pasnau, Paul Spade, and Thomas Williams. Without the help of these people, this volume would never have reached completion.

Finally, we want to thank the two people whose friendship and support we cherish the most – our wives, Janice and Margaret. It is to you that this volume is dedicated.

CHRONOLOGY

1079	Born of minor nobility at La Pallet (near Nantes).
1092–1099	Studies with Roscelin sometime during this period (either immediately before 1092, when Roscelin is tried for heresy, or some time later in the 1090s, or during both periods).
1100	Arrives at Paris to study logic with William of Champeaux.
1102–1104	Establishes school of logic at Melun, then transfers it to Corbeil; perhaps writes series of commentaries known as the <i>Introductiones parvulorum</i> .
1108–1110	Studies rhetoric at Paris with William of Champeaux; defeats William in disputation over universals; teaches briefly at school of Notre Dame.
1110–1112	Reestablishes school at Melun, then transfers it to Mont Ste. Geneviève.
1113	Studies theology with Anselm of Laon.
1114	Teaches at Notre Dame (until 1117); perhaps begins writing his most famous logical works, <i>Logica “ingredientibus”</i> and <i>Dialectica</i> (between 1114 and 1121).
1115/1116	Begins affair with Heloise.
1117	Secretly marries Heloise (after the discovery of her pregnancy); Astralabe’s birth; Abelard’s castration.
1118	Enters monastery at St. Denis; implores Heloise to become a nun.
1121–1122	First version of <i>Theologia</i> (“ <i>summi boni</i> ”) condemned at Soissons.

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- 1126/1128 Appointed Abbot of St. Gildas; retires from public teaching.
- 1133 Resumes teaching at Paris (until 1140/1141); around this time writes his major ethical treatises, *Scito te ipsum* and *Collationes*.
- 1140/1141 Revised version of *Theologia* (“*scholarium*”) condemned at Council of Sens; Abelard and his followers excommunicated.
- 1141 Stops at Cluny on his way to Rome to appeal the sentence at Sens; excommunication is revoked.
- 1142 21 April, dies at Cluny.