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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The Cambridge Companion to Abelard

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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:

\textit{ad Ast.} \rightarrow \textit{Carmen ad Astralabium}
\textit{Apol.} \rightarrow \textit{Apologia contra Bernardum}
\textit{Coll.} \rightarrow \textit{Collationes}
\textit{Comm. cant.} \rightarrow \textit{Commentarius cantabrigiensis in Epistolas Pauli}
\textit{Comm. Rom.} \rightarrow \textit{Commentaria in Epistolam Pauli ad Romanos}
Method of citation and abbreviations

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

References to Aristotle are given according to the following abbreviations:

De in.     De interpretatione (= Peri hermeneias)
Metaph.    Metaphysics
Method of citation and abbreviations

Pr. An. Prior Analytics
Post. An. Posterior Analytics
Top. Topics

References to Boethius are given according to the following abbreviations:

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

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

De civ. Dei Augustine, De civitate Dei
Inst. Priscian, Institutiones grammaticae
Isag. Porphyry, Isagoge
ST Aquinas, Summa Theologiae
It is a pleasure to acknowledge the help, encouragement, and advice that we have received from a number of friends and colleagues in the course of preparing this volume. To begin, we want to thank three individuals who were especially helpful at the beginning stages of this project: the late Norman Kretzmann, who offered invaluable suggestions on an early draft of our prospectus; Eleonore Stump, who showed us how to improve it immensely; and Scott MacDonald, who has given us expert advice and support at every step of the way.

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 *Introductiones parvulorum*.

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