

The Vatican Mythographers Medieval Philosophy Texts And Studies

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The Vatican Mythographers

The Vatican Mythographers offers the first complete English translation of three important sources of knowledge about the survival of classical mythology from the Carolingian era to the High Middle Ages and beyond. The Latin texts were discovered in manuscripts in the Vatican library and published together in the nineteenth century. The three so-called Vatican Mythographers compiled, analyzed, interpreted, and transmitted a vast collection of myths for use by students, poets, and artists. In terms consonant with Christian purposes, they elucidated the fabulous narratives and underlying themes in the works of Ovid, Virgil, Statius, and other poets of antiquity. In so doing, the Vatican Mythographers provided handbooks that included descriptions of ancient rites and customs, curious etymologies, and, above all, moral allegories. Thus we learn that Bacchus is a naked youth who rides a tiger because drunkenness is never mature, denudes us of possessions, and begets ferocity; or that Ulysses, husband of Penelope, passed by the monstrous Scylla unharmed because a wise man bound to chastity overcomes lust. The extensive collection of myths illustrates how this material was used for moral lessons. To date, the works of the Vatican Mythographers have remained inaccessible to scholars and students without a good working knowledge of Latin. The translation thus fulfills a scholarly void. It is prefaced by an introduction that discusses the purposes of the Vatican Mythographers, the influences on them, and their place in medieval and Renaissance mythography. Of course, it also entertains with a host of stories whose undying appeal captivates, charms, inspires, instructs, and sometimes horrifies us. The book should have wide appeal for a whole range of university courses involving myth.

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of Penelope, passed by the monstrous Scylla unharmed because a wise man bound to chastity overcomes lust. The extensive collection of myths illustrates how this material was used for moral lessons. To date, the works of the Vatican Mythographers have remained inaccessible to scholars and students without a good working knowledge of Latin. The translation thus fulfills a scholarly void. It is prefaced by an introduction that discusses the purposes of the Vatican Mythographers, the influences on them, and their place in medieval and Renaissance mythography. Of course, it also entertains with a host of stories whose undying appeal captivates, charms, inspires, instructs, and sometimes horrifies us. The book should have wide appeal for a whole range of university courses involving myth.

Later Medieval Metaphysics

This book begins with standard ontological topics--such as the nature of existence--and of metaphysics generally, such as the status of universals, form, and accidents. What is the proper subject matter of metaphysical speculation? Are essence and existence really distinct in bodies? Does the body lose its unifying form at death? Can an accident of a substance exist in separation from that substance? Are universals real, and, if so, are they anything more than general concepts? Among the figures it examines are Thomas Aquinas, John Duns Scotus, William of Ockham, Walter Chatton, John Buridan, Dietrich of Freiburg, Robert Holcot, Walter Burley, and the 11th-century Islamic philosopher Ibn-Sina (Avicenna). There is also an emphasis on metaphysics broadly conceived. Thus, additional discussions of connected topics in medieval logic, epistemology, and language provide a fuller account of the range of ideas included in the later medieval worldview.

The Beauty of the Trinity

In this book Justin Shaun Coyle remembers the theology of beauty of the forgotten *Summa Halensis*, an early-thirteenth-century text written by Franciscan friars at the University of Paris. Many scholars vaunt the *Summa Halensis*—conceived but not drafted entirely by Alexander of Hales (d. 1245)—for its teaching on beauty and its influence on giants of the high scholastic idiom. But few read the text's teaching theologically—as a teaching about God. *The Beauty of the Trinity: A Reading of the Summa Halensis* proposes an interpretation of the *Summa*'s beauty—teaching as deeply and inexorably theological, even trinitarian. The book takes as its keystone a passage in which the *Summa Halensis* identifies beauty with the “sacred order of the divine persons.” If beauty names a trinitarian structure rather than a divine attribute, then the text teaches beauty where it teaches trinity. So *The Beauty of the Trinity* trawls the massive *Summa Halensis* for beauty across passages largely ignored by the literature. Taking seriously the *Summa*'s own definition of beauty rather than imposing onto the text modernity's narrow aesthetic categories allows Coyle to identify beauty nearly everywhere across the text's pages: in its teaching on the transcendental determinations of being, on the trinity proper, on creation, on psychology, on grace. A medieval text must teach beauty that appreciates beauty theologically beyond the constricted and anachronistic boundaries that often limit study of medieval aesthetics. Readers of medieval theology and theological aesthetics both will find in *The Beauty of the Trinity* a depiction of how an early scholastic *summa* thinks beauty according to the mystery of the trinity.

Ens Rationis from Suarez to Caramuel

The influence of the Spanish Jesuit Francisco Suarez (1548-1617) on 17th-century philosophy, theology, and law can hardly be underestimated. In this groundbreaking book, Daniel D. Novotny explores one of the most controversial topics of Suarez's philosophy: “beings of reason.” Beings of reason are impossible intentional objects, such as blindness and square-circle. The first part of this book is structured around a close reading of Suarez's main text on the subject, namely Disputation 54. The second part centers on texts on this topic by other outstanding philosophers of the time, such as the Spanish Jesuit Pedro Hurtado de Mendoza (1578-1641), the Italian Franciscan Bartolomeo Mastri (1602-73), and the Spanish-Bohemian-Luxembourgian polymath Juan Caramuel de Lobkowitz (1606-82). The book should be of interest not just to those concerned with beings of reason but also for all those with a broader interest in the history of the period. It is written in a clear style that will make it appealing both to historians of philosophy and to anyone interested in applying analytical tools to the history of philosophy.

Medieval Philosophy and Modern Times

Modern developments in philosophy have provided us with tools, logical and methodological, that were not available to Medieval thinkers - a development that has its dangers as well as opportunities. Modern

tools allow one to penetrate old texts and analyze old problems in new ways, offering interpretations that the old thinkers could not have known. But unless one remains sensitive to the fact that language has undergone changes, bringing with it a shift in the meaning of terminology, one can easily perpetrate an anachronism. Yet there is a growing need to bring modern tools and to bear on the struggle for greater understanding of the problems studied and the solutions found by the ancient scholars. If we remain sensitive to the dangers, this openness to new methods can be expected to widen our perspectives and deepen our knowledge of old material. The focus in the present volume is on problems in Medieval and contemporary philosophy of religion.

Studies in Medieval Philosophy

Continuing work begun by previous scholars, *New Directions in Boethian Studies* brings together recent studies from the diverse perspective of recent scholarship published during the first decade of *Carmina Philosophiae: Journal of the International Boethius Society*, a journal which seeks to make sound editions of texts and commentaries, both Latin and vernacular, more readily available to scholars. The book is divided into five sections according to the following areas of study: 1) aspects of Boethius's Latin *De Consolatione Philosophiae*, 2) vernacular translations of the *Consolatio*, 3) multidisciplinary perspectives on Boethius in art and literary history, 4) multidisciplinary perspectives on Boethius in art and literary history, and 5) ongoing efforts to find and edit unpublished translations and major studies of Boethius's works. The study of Boethius, his works, and his influence continues to expand as scholars turn their attention to interdisciplinary and heretofore neglected areas of research. The essays and the critical edition presented in this collection represent the ongoing discussions of established and emerging scholars who are drawn to Boethius, undeniably one of the most central and seminal thinkers in the Western tradition.

New Directions in Boethian Studies

The second volume in Jane Chance's study of the history of medieval mythography from the fifth through fifteenth centuries focuses on the time period in Western Europe between the School of Chartres and the papal court at Avignon. This examination of historical and philosophical developments in the story of mythography reflects the ever-increasing importance of the subjectivity of the commentator. Through her vast and wide-ranging familiarity with hitherto seldom studied primary texts spanning nearly one thousand years, Chance provides a guide to the assimilation of classical myth into the Christian Middle Ages. Rich in insight and example, dense in documentation, and compelling in its interpretations, *Medieval Mythography* is an important tool for scholars of the classical tradition and for medievalists working in any language.

Medieval Mythography, Volume Two

Chris Schabel presents a detailed analysis of the radical solution given by the Franciscan Peter Auriol to the problem of reconciling divine foreknowledge with the contingency of the future, and of contemporary reactions to it. Auriol's solution appeared to many of his contemporaries to deny God's knowledge of the future altogether, and so it provoked intense and long-lasting controversy; Schabel is the first to examine in detail the philosophical and theological background to Auriol's discussion, and to provide a full analysis of Auriol's own writings on the question and the immediate reactions to them. This book sheds new light both on one of the central philosophical debates of the Middle Ages, and on theology and philosophy at the University of Paris in the first half of the 14th century, a period of Parisian intellectual life which has been largely neglected until now.

Theology at Paris, 1316–1345

This book recounts the remarkable history of efforts by significant medieval thinkers to accommodate the ontology of the Trinity within the framework of Aristotelian logic and ontology. These efforts were remarkable because they pushed creatively beyond the boundaries of existing thought while trying to strike a balance between the Church's traditional teachings and theoretical rigor in a context of institutional politics. In some cases, good theology, good philosophy, and good politics turned out to be three different things. The principal thinkers discussed are Augustine, Boethius, Abélard, Gilbert of Poitiers, Bonaventure, Aquinas, Scotus, and Ockham. The aspects of Trinitarian doctrine dealt with are primarily internal ontological questions about the Trinity. The approach draws on history of theology and philosophy, as well as on the modern formal disciplines of set-theoretic semantics and formal ontology. Augustine inaugurated the project of constructing models of the Trinity in language drawn from Platonic

and Aristotelian philosophy, especially the conceptual framework of Aristotle's *Categories*. He used the Aristotelian notions of substance and relation to set up a model whose aim was not so much to demystify the Trinity as to demonstrate the logical consistency of maintaining that there is one and only one God at the same time as maintaining that there are three distinct persons, each of whom is God. Standing against this tradition are various heretical accounts of the Trinity. The book also analyzes these traditions, using the same techniques. All these accounts of the Trinity are evaluated relative to the three constraints under which they were formed, bearing in mind that the constraints on philosophical theorizing are not limited to internal consistency but also take note of explanatory power. Besides analyzing and evaluating individual accounts of the Trinity, the book provides a novel framework within which different theories can be compared.

The Logic of the Trinity

Wippel and Wolter are perhaps the most respected names in metaphysical thought of the middle ages.

Medieval Philosophy

This is the first reference ever devoted to medieval philosophy. It covers all areas of the field from 500-1500 including philosophers, philosophies, key terms and concepts. It also provides analyses of particular theories plus cultural and social contexts.

Encyclopedia of Medieval Philosophy

It is commonly supposed that certain elements of medieval philosophy are uncharacteristically preserved in modern philosophical thought through the idea that mental phenomena are distinguished from physical phenomena by their intentionality, their intrinsic directedness toward some object. The many exceptions to this presumption, however, threaten its viability. This volume explores the intricacies and varieties of the conceptual relationships medieval thinkers developed among intentionality, cognition, and mental representation. Ranging from Aquinas, Scotus, Ockham, and Buridan through less-familiar writers, the collection sheds new light on the various strands that run between medieval and modern thought and bring us to a number of fundamental questions in the philosophy of mind as it is conceived today.

Intentionality, Cognition, and Mental Representation in Medieval Philosophy

'Oxford Studies in Medieval Philosophy' showcases the best new scholarly work on philosophy from the end of antiquity into the Renaissance. It combines historical scholarship with philosophical acuteness, and will be an essential resource for anyone working in the area. Oxford Studies in Medieval Philosophy showcases the best scholarly research in this flourishing field. The series covers all aspects of medieval philosophy, including the Latin, Arabic, and Hebrew traditions, and runs from the end of antiquity into the Renaissance. It publishes new work by leading scholars in the field, and combines historical scholarship with philosophical acuteness. The papers will address a wide range of topics, from political philosophy to ethics, and logic to metaphysics. OSMP is an essential resource for anyone working in the area.

Being and Knowing

When Gilson died in 1978, a great deal of his work on the history of philosophy, and specifically God, the primacy of existence or *esse* over essence, and the impact of Christianity on philosophy had been translated. A significant amount of material, however, has not yet appeared into English. The publication of Medieval studies represents a vital step in bringing these important works into the English-speaking world. The opening piece revisits a battle now won (and won in great measure by Gilson's efforts), namely the fight to acknowledge the very existence of medieval philosophy and win its place in the academic world. But the article also makes the effort--which becomes a connecting thread throughout the nine articles--to pinpoint the uniqueness of what Gilson calls Christian. philosophy. All the articles give an insight into the great synthetic visions articulated by the better-known works of Gilson like *The Spirit of Medieval philosophy*. "The Middle Ages and ancient naturalism" contrasts Renaissance humanists and Reformers with the medievals on the defining issue of their attitude toward nature to understand who actually stands closer to the Greeks. In his examination of the Latin Averroist Boethius of Dacia's book on the eternity of the world, Gilson finds that Boethius never expresses the view attributed to Latin Averroism that there are contradictory truths in religion and philosophy. The closing article studies the profound influence of the great Muslim thinker Avicenna on Latin Europe drawing a

parallel between Avicenna's work and that of the great Christian medievals like Thomas Aquinas and Duns Scotus.

Oxford Studies in Medieval Philosophy

This sourcebook explores how the Middle Ages dealt with questions related to the mental life of creatures great and small. It makes accessible a wide range of key Latin texts from the fourth to the fourteenth century in fresh English translations. Specialists and non-specialists alike will find many surprising insights in this comprehensive collection of sources on the medieval philosophy of animal minds. The book's structure follows the distinction between the different aspects of the mental. The author has organized the material in three main parts: cognition, emotions, and volition. Each part contains translations of texts by different medieval thinkers. The philosophers chosen include well-known figures like Augustine, Albert the Great, and Thomas Aquinas. The collection also profiles the work of less studied thinkers like John Blund, (Pseudo-)Peter of Spain, and Peter of Abano. In addition, among those featured are several translated here into English for the first time. Each text comes with a short introduction to the philosopher, the context, and the main arguments of the text plus a section with bibliographical information and recommendations for further reading. A general introduction to the entire volume presents the basic concepts and questions of the philosophy of animal minds and explains how the medieval discussion relates to the contemporary debate. This sourcebook is valuable for anyone interested in the history of philosophy, especially medieval philosophy of mind. It will also appeal to scholars and students from other fields, such as psychology, theology, and cultural studies.

Medieval Essays

This book shows how the Age of Reason actually began during the late Middle Ages.

Animal Minds in Medieval Latin Philosophy

The Middle Ages is often viewed as a period of low intellectual achievement. The name itself refers to the time between the high philosophical and literary accomplishments of the Greco-Roman world and the technological advances that were achieved and philosophical and theological alternatives that were formulated in the modern world that followed. However, having produced such great philosophers as Anselm, Peter Abelard, John Duns Scotus, William of Ockham, Peter Lombard, and the towering Thomas Aquinas, it hardly seems fair to label the medieval period as such. Examining the influence of ancient Greek philosophy as well as of the Arabian and Hebrew scholars who transmitted it, *The A to Z of Medieval Philosophy and Theology* presents the philosophy of the Christian West from the 9th to the early 17th century. This is accomplished through a chronology, an introduction, appendixes, a bibliography, and hundreds of cross-referenced dictionary entries on the philosophers, concepts, issues, institutions, and events, making this an important reference for the study of the progression of human thought.

God and Reason in the Middle Ages

The second volume in Jane Chance's study of the history of medieval mythography from the fifth through fifteenth centuries focuses on the time period in Western Europe between the School of Chartres and the papal court at Avignon. This examination of historical and philosophical developments in the story of mythography reflects the ever-increasing importance of the subjectivity of the commentator. Through her vast and wide-ranging familiarity with hitherto seldom studied primary texts spanning nearly one thousand years, Chance provides a guide to the assimilation of classical myth into the Christian Middle Ages. Rich in insight and example, dense in documentation, and compelling in its interpretations, *Medieval Mythography* is an important tool for scholars of the classical tradition and for medievalists working in any language.

The A to Z of Medieval Philosophy and Theology

The nature and properties of angels occupied a prominent place in medieval philosophical inquiry. Creatures of two worlds, angels provided ideal ground for exploring the nature of God and his creation, being perceived as 'models' according to which a whole range of questions were defined, from cosmological order, movement and place, to individuation, cognition, volition, and modes of language. This collection of essays is a significant scholarly contribution to angelology, centred on the function

and significance of angels in medieval speculation and its history. The unifying theme is that of the role of angels in philosophical inquiry, where each contribution represents a case study in which the angelic model is seen to motivate developments in specific areas and periods of medieval philosophical thought.

Medieval Mythography, Volume Two

The Medieval period was one of the richest eras for the philosophical study of religion. Covering the period from the 6th to the 16th century, reaching into the Renaissance, "The History of Western Philosophy of Religion 2" shows how Christian, Islamic and Jewish thinkers explicated and defended their religious faith in light of the philosophical traditions they inherited from the ancient Greeks and Romans. The enterprise of 'faith seeking understanding', as it was dubbed by the medievals themselves, emerges as a vibrant encounter between - and a complex synthesis of - the Platonic, Aristotelian and Hellenistic traditions of antiquity on the one hand, and the scholastic and monastic religious schools of the medieval West, on the other. "Medieval Philosophy of Religion" will be of interest to scholars and students of Philosophy, Medieval Studies, the History of Ideas, and Religion, while remaining accessible to any interested in the rich cultural heritage of medieval religious thought.

Angels in Medieval Philosophical Inquiry

The *Cosmographia* of Bernard Silvester was the most important literary myth written between Lucretius and Dante. One of the most widely read books of its time, it was known to authors whose interests were as diverse as those of Vincent of Beauvais, Dante, and Chaucer. Bernard offers one of the most profound versions of a familiar theme in medieval literature, that of man as a microcosm of the universe, with nature as the mediating element between God and the world. Brian Stock's exposition includes many passages from the *Cosmographia* translated for the first time into English. Arising from the central analysis are several more general themes: among them the recreation by twelfth-century humanists of the languages of myth and science as handed down in the classical tradition; the creation of the world and of man, the chief mythical and cosmographical problem of the period; the development of naturalistic allegory; and Bernard's relation to the "new science" introduced from Greek and Arabic sources. Originally published in 1972. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

Medieval Philosophy of Religion

Illustrates the wide range of theories available in the early Middle Ages to explain natural phenomena, and speculations concerning the courses of the heavenly bodies and the origin of the soul, before the advent of specialized scientific and philosophical works in the 12th century.

Myth and Science in the Twelfth Century

In *On Being and Cognition*, the first complete translation into English of a pivotal text in the history of philosophy and theology, Scotus addresses fundamental issues concerning the limits of human knowledge and the nature of cognition by developing his doctrine of the univocity of being, refuting skepticism and analyzing the way the intellect and the object cooperate in generating actual knowledge in the case of abstractive cognition. Throughout the work Scotus is in discussion with important theologians of his time, such as Thomas Aquinas, Henry of Ghent, and Godfrey of Fontaines. Anyone interested in the pertinent philosophical problems will find in this book the highly sophisticated and subtle answers of a giant in the history of thought.

De Mundi Celestis Terrestrisque Constitutione

The rediscovery of Aristotle in the late twelfth century led to a fresh development of logical theory, culminating in Buridan's crucial comprehensive treatment in the *Treatise on Consequences*. Buridan's novel treatment of the categorical syllogism laid the basis for the study of logic in succeeding centuries. This new translation offers a clear and accurate rendering of Buridan's text. It is prefaced by a substantial Introduction that outlines the work's context and explains its argument in detail. Also

included is a translation of the Introduction (in French) to the 1976 edition of the Latin text by Hubert Hubien.

On Being and Cognition

In *Medieval Theories of Divine Providence 1250-1350* Mikko Posti presents a historical and philosophical study of the doctrine of divine providence in 13th- and 14th-century Latin philosophical theology.

Treatise on Consequences

This volume examines the changing perceptions of time in the transition from the medieval debate to early modern philosophy. Some of the foremost contemporary experts try to weave the various strands of the topic into a methodological and doctrinal whole. The book consists of 21 studies (19 in English, 2 in French) subdivided into five main sections, entitled respectively *The Late Antique Legacy*, *The Scholastic Debate*, *Late Scholasticism*, *Time and Medicine*, *Early Modern Philosophy*. Themes discussed include the reception of Aristotle's doctrine of time, the Augustinian and Neoplatonic heritage, the concepts of divine eternity and angelic duration, and the particular role attributed to time in medieval and early modern medicine. This collection of studies aims at offering a comprehensive historico-doctrinal analysis of one of the most fascinating topics in western intellectual history.

Scholasticism

The origin of transcendental thought is to be sought in medieval philosophy. This book provides for the first time a complete history of the doctrine of the transcendentals and shows its importance for the understanding of philosophy in the Middle Ages.

Medieval Theories of Divine Providence 1250-1350

The soul-body problem was among the most controversial issues discussed in thirteenth-century Europe, and it continues to capture much attention today as the quest to understand human identity becomes more and more urgent. What made the discussion about this problem particularly interesting in the scholastic period was the tension between the traditional dualist doctrines and a growing need to affirm the unity of the human being. This debate is frequently interpreted as a conflict between the "new" philosophy, conveyed by the rediscovered works of Aristotle and his followers, and doctrinal requirements, especially the belief in the soul's immortality. However, a thorough examination of Parisian texts, written between approximately 1150 and 1260, leads to surprising conclusions. In *The Soul-Body Problem at Paris, ca. 1200-1250*, the study and edition of some little-known texts of Hugh of St-Cher and his contemporaries, ranging from Gilbert of Poitiers to Thomas Aquinas, reveals an extremely rich and colorful picture of the Parisian anthropological debate of the time. This book also offers an opportunity to reconsider some received views concerning medieval philosophy, such as the conviction that the notion of "person" did not play any major role in the anthropological controversies.

The Medieval Concept of Time

This book studies medieval theories of angelology insofar as they made groundbreaking contributions to medieval philosophy. It centers on the period from Bonaventure to Ockham while also discussing some original positions by earlier thinkers.

Medieval Philosophy as Transcendental Thought

Throws light on the particular renewal of the theological and philosophical tradition which Henry of Ghent brought about and elucidates various aspects of his metaphysics and epistemology ethics, and theology.

The Soul-body Problem at Paris Ca. 1200-1250

First published in 1991. Routledge is an imprint of Taylor & Francis, an informa company.

Reason and Revelation in the Middle Ages

Oxford Studies in Medieval Philosophy showcases the best scholarly research in this flourishing field. The series covers all aspects of medieval philosophy, including the Latin, Arabic, and Hebrew traditions, and runs from the end of antiquity into the Renaissance. It publishes new work by leading scholars in

the field, and combines historical scholarship with philosophical acuteness. The papers will address a wide range of topics, from political philosophy to ethics, and logic to metaphysics. OSMP is an essential resource for anyone working in the area.

A Companion to Angels in Medieval Philosophy

This scarce antiquarian book is a facsimile reprint of the original. Due to its age, it may contain imperfections such as marks, notations, marginalia and flawed pages. Because we believe this work is culturally important, we have made it available as part of our commitment for protecting, preserving, and promoting the world's literature in affordable, high quality, modern editions that are true to the original work.

The Age of Belief

Henry of Ghent and the Transformation of Scholastic Thought