

Contents

	Acknowledgments	xi
	References to primary sources	xii
	Introduction	I
Part One		
I	Teaching and learning in the universities	7
	<i>The institutional development of Paris and Oxford as universities</i>	7
	<i>Methods and organization of studies before the thirteenth century</i>	9
	(1) Texts, commentaries and the origin of the faculties	9
	(2) The beginnings of the <i>quaestio</i> -technique	10
	<i>University organization from the thirteenth century</i>	14
	(1) The faculty of arts	14
	(2) The mendicants in the university	15
	(3) Methods of teaching in the thirteenth and fourteenth centuries	16
	(i) Reading	16
	(ii) Disputation	19
	(4) A university student's career	20
	<i>The forms of logical, philosophical and theological writing</i>	24
	(1) Types of text which record university teaching	24
	(2) Types of university text which do not record university teaching	26
	<i>The form and later development of the quaestio</i>	27
	(1) The form of the <i>quaestio</i> in the middle and late thirteenth century	27
	(2) The form of the <i>quaestio</i> in the	

	fourteenth century	31
	(3) Addendum: a note on nomenclature – <i>distinctions, articles and quaestiones</i>	33
2	The techniques of logic	35
	<i>The logica vetus, logica nova and logica modernorum</i>	35
	<i>Logic and a conceptual vocabulary: the Isagoge and the Categories</i>	36
	<i>Logic and argument: De Interpretatione and the Prior Analytics</i>	38
	(1) Syllogistic reasoning	38
	(2) Topical reasoning	40
	<i>Logic and interpretation: the De Sophisticis Elenchis and the theory of the properties of terms</i>	41
	(1) The properties of terms: <i>De Sophisticis Elenchis</i> and the origins of the theory	41
	(2) The varieties of supposition	42
	(3) Natural supposition, accidental supposition and signification	45
	<i>Logic and scientific method: the Posterior Analytics</i>	47
3	Philosophy: the ancients, the Arabs and the Jews	50
	<i>Greek, Arabic and Jewish philosophy: the translations</i>	50
	(1) Translations of Aristotle	50
	(2) Translations of antique and Arab commentaries on Aristotle	52
	(3) Translations of other ancient, Arabic and Jewish material	53
	<i>Greek, Arabic and Jewish philosophy: availability and use</i>	53
	(1) The use of the translations in the twelfth century	53
	(2) Aristotle and Avicenna in the universities, 1200–1215	54
	(3) Aristotle, Avicenna and Averroes in the universities, 1215–1240	56
	(4) The full introduction of the new material in the universities, 1240–1270	57
	<i>Greek, Arabic and Jewish philosophy: scope and subjects</i>	58
	(1) Greek philosophy	58

(2) Islamic philosophy	59
(i) The philosophical tradition in Islam	59
(ii) Avicenna's <i>Metaphysics</i> and Aristotelian philosophy	59
(iii) Algazel and Averroes	62
(3) Jewish philosophy	62
Greek, Arabic and Jewish philosophy: challenges and opportunities	64
4 The aims of arts masters and theologians	66
<i>Philosophia and the arts faculty</i>	66
<i>When reason seems to contradict the faith</i>	67
(1) The unity of the potential intellect	68
(2) The eternity of the world	71
(3) The condemnations of 1277	72
<i>Revealed and philosophical theology</i>	74
<i>Aquinas and the schools of ancient thought</i>	77
<i>Theology as a discipline and as a science</i>	79
(1) Theology is an argumentative discipline	79
(2) Is theology a science?	80
Conclusion to Part One: what is medieval philosophy?	83
<i>Current approaches to medieval philosophy</i>	83
(1) The distinction between philosophy and theology: 'separationism'	83
(2) Christian philosophy	85
(3) The modern analytical approach	85
<i>Historical and philosophical justification for the different approaches</i>	87
<i>A fourth approach: 'historical analysis'</i>	89

Part Two

5 Intellectual knowledge: the problem and its sources	93
<i>The problem of intellectual knowledge</i>	93
<i>Sources: the intellect and its knowledge in ancient thought</i>	94
(1) Plato and the Platonists	94
(2) Aristotle	95
(i) Potency and act, matter and form, soul and body in the <i>De Anima</i>	95
(ii) Sensation and thought	97

	(iii) The potential intellect and the active intellect	99
	(iv) How does the Aristotelian view of intellect differ from Plato's?	101
	(3) Antique and Arab interpretations of the two intellects	102
	<i>Sources: two Arab Aristotelians on the intellect</i>	103
	(1) Avicenna	103
	(2) Averroes	106
6	William of Auvergne	109
	<i>William's works and their background: Aristotle and Avicenna</i>	109
	<i>The intellect and the world</i>	110
	(1) The intellect does not receive forms but uses signs	110
	(2) How intellectual knowledge is acquired	111
	<i>The intellectual cognition of singulars</i>	113
	<i>Conclusion</i>	115
7	Thomas Aquinas	116
	<i>Aquinas the Aristotelian?</i>	116
	<i>Aquinas the theologian and the intellect in man and angels</i>	117
	(1) The sources of intellectual knowledge	118
	(2) The process of cognition: intellect in angels, reason in man	119
	<i>Body, soul and the object of human knowledge</i>	122
	(1) The soul is the form of the body	122
	(2) The object of human knowledge	123
	<i>The process of cognition in the human intellectual soul</i>	124
	(1) Apprehending a quiddity	124
	(2) Forming a definition; compounding and dividing and mental discourse	125
	<i>The intellectual cognition of individuals</i>	128
	(1) Thinking and <i>phantasmata</i>	128
	(2) Indirect intellectual cognition of individuals	129
	(3) Direct intellectual cognition of individuals by God	129
	<i>Conclusion</i>	130
8	Modes and intentions: some arts masters on	

intellectual knowledge	132
<i>Modes and intentions: arts masters and theologians</i>	132
<i>Modes</i>	133
(1) Aquinas	134
(2) Martin and Boethius of Dacia	135
(3) Radulphus Brito	138
<i>Intentions</i>	139
(1) Avicenna and Aquinas	139
(2) Radulphus Brito	140
<i>Conclusion</i>	143
9 Henry of Ghent	144
<i>A new approach to Henry's discussion of intellectual knowledge</i>	144
<i>The earlier stage</i>	145
(1) Knowing the truth of things: Henry's Aristotelian account	145
(2) Knowing the absolute truth of things: Henry's illuminationist account	146
(3) Knowing the truth about things	147
(4) Truth and certainty: the relations between Henry's Aristotelian and his illuminationist accounts	147
<i>The later account</i>	149
(1) The abandonment of impressed intelligible species	149
(2) The process of intellectual cognition in Henry's revised theory	151
(3) The intellectual cognition of singulars	152
<i>Conclusion</i>	152
10 Duns Scotus: intuition and memory	154
<i>Scotus and Scotism</i>	154
<i>Intelligible species and the dignity of the soul</i>	155
<i>Singulars, the formal distinction and intuitive cognition</i>	156
(1) Intuition and the problem of the intellectual cognition of singulars	156
(2) Formal distinctions and intellectual cognition	157
(3) Intuitive and abstractive cognition in Scotus	158
(4) Can our intellect cognize intuitively in this life?	158

<i>Memory</i>	160
(1) Aristotle's <i>De Memoria et Reminiscentia</i> and Aquinas's commentary	160
(2) Aquinas on memory in the <i>Summa</i> <i>Theologiae</i>	161
(3) Scotus on memory	162
(i) Sensitive memory, <i>phantasmata</i> and recollection	163
(ii) Intellectual memory: the problem of interpreting Scotus	164
(iii) Intellectual memory: clarification and summary of Scotus's theory	166
<i>Scotus's theory of intuitive knowledge in the light</i> <i>of his theory of memory</i>	168
<i>Conclusion</i>	169
11 William of Ockham	170
<i>Ockham the innovator</i>	170
<i>Ockham on universals and intelligible species</i>	171
(1) What was Ockham's anti-realism?	171
(2) Ockham's views on distinctions	173
(i) Arguments against the distinction of things by reason	173
(ii) Arguments against formal distinctions	174
(3) Ockham's attack on sophisticated realism	175
(4) Ockham's attack on the concept of impressed intelligible species	177
<i>The language of the mind</i>	178
(1) Thoughts and things: Ockham's earlier theory	178
(2) Thoughts and things: Ockham's later theory	179
(3) The relations between things, spoken language and mental language	181
<i>Knowing the truth</i>	182
(1) Evident knowledge and intellectual intuition	182
(2) God's absolute power and the intuition of non-existents	184
(3) Intuitive knowledge and memory	185
<i>Conclusion</i>	187
(1) Ockham and theology	187
(2) Ockham's successors	187

Conclusion to Part Two	189
Abbreviations	192
Bibliography	194
Section I: Primary sources	194
Part (i) Latin translations used by medieval thinkers	1944
Part (ii) Medieval Latin texts	197
Section II: Secondary works	204
Index	225

Acknowledgments

I should like to thank Dr S. Lawlor for comments on early versions of this book; the anonymous reader engaged by my publisher and Dr O. Letwin for their very thorough and valuable criticisms of a later draft.

John Marenbon, Trinity College, Cambridge, 2 June 1986.