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Bibliography on the Latin Medieval Commentaries on Aristotle's *Categories*

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6. ———. 2001. "Question Commentaries on the *Categories* in the Thirteenth Century." *Medioevo.Rivista di Storia della filosofia Medievale* no. 26:265-326. "A philosophical genre new to the thirteenth century was the question commentary. Commentaries on Aristotle's *Categories* (a book "read by children"), extending in an unbroken tradition back to antiquity, by 1300 had developed into sophisticated analyses of the fundamental concepts underlying the rest of logic and philosophy. In this article I present, from both published and manuscript sources, texts selected with two purposes in mind: to examine the development of the question commentary out of the inserted *dubia* of the literal commentary, and to point out a particular shift in the concept of quantity, which may serve as a criterion for relative dating of *Categories* commentaries."
7. Ashworth, Earline Jennifer. 1991. "A Thirteenth-century interpretation of Aristotle on equivocation and analogy." *Canadian Journal of Philosophy* no. Supplementary volume 17:85-101. "This paper is a case study of how Aristotle's remarks about equivocation were read in the thirteenth century. I analyze the divisions of equivocation and analogy found in an anonymous commentary on the *Sophistici Elenchi* written in Paris between 1270 and 1280; and I show the part played by four sources: 1) the Greek commentators of late antiquity; 2) the new translations of Aristotle's *Physics* and *Metaphysics*; 3) Arabic works, particularly those of Averroes; 4) new grammatical doctrines, notably *modi significandi*."
8. ———. 1997. "L'analogie de l'être et les homonymes. *Categories*, 1 dans la "Guide de l'étudiant"." In *L'enseignement de la philosophie au XIII siècle. Autour du "Guide de l'étudiant" du ms. Ripoll 109. Actes du Colloque International*, edited by Lafleur, Claude and Carrier, Joanne, 281-295. Turnhout: Brepols.
9. Asztalos, Monika. 1993. "Boethius as a Transmitter of Greek Logic to the Latin West: the *Categories*." *Harvard Studies in Classical Philology* no. 95:367-407. "...my purpose in this paper is to bring out what these commentaries, and especially the ones on the *Isagoge* and the *Categories*, reveal about Boethius' working methods in his earliest works on Greek logic. I intend to deal less with the end product than with the road to it, and to point to the stages of development and improvement exhibited within these early works." (p. 367)
(...)
"Boethius devoted his first effort in Greek philosophy to Porphyry's *Isagoge*, and later, in the year of his consulate (510), when he was in all likelihood in his late twenties, he spent all his spare time commenting for the first time on a work by Aristotle, the *Categories*. Ever since Samuel Brandt attempted a chronology of Boethius' works on the basis of their internal references, it has been commonly held that when Boethius began commenting on the *Categories*, he had already written both his expositions of Porphyry's *Isagoge* (hereafter *Isag. 1* and *Isag. 2*), the first one a dialogue in two books based on Marius Victorinus' apparently incomplete Latin version, the second a five book commentary on his own, complete translation.

(2) This is certainly not the place for a full discussion of the chronology of Boethius' works, but for the arguments of this paper it is necessary to establish the order between *Isag. 2* and the commentary on the *Categories* (CC)." (p. 368)

(..)

"... I am not in a position to judge whether or not Boethius displays real originality in his later, more mature works. But I think that it would be unfair to expect novel interpretations in commentaries like the *Isag. 1* and CC, which, if my assumptions in the first sections of this paper are correct, are not only the earliest of Boethius' works on Greek philosophy but also the context in which he first encountered Aristotle. He seems to have come quite unprepared to both the *Isagoge* and the *Categories*, unarmed with proper translations and unfamiliar with the work he was commenting on. Boethius is indeed an epitome of the expression *docendo discimus*." (p. 407)

(2) 2 S. Brandt, "Entstehungszeit und zeitliche Folge der Werke von Boethius," *Philologus* 62 (1903), 141-154 and 234-275. See also pp. XXVI-XXIX of the Prolegomena to *Anicii Manlii Severini Boethii In Isagogen Porphyrii commenta*, rec. S. Brandt, *Corpus*

Scriptorum Ecclesiasticorum Latinorum 48, Wien/Leipzig, 1906. In his "Stylistic Tests and the Chronology of the Works of Boethius," *Harvard Studies in Classical Philology* 18 (1907), 123-156, A. P. McKinley's conclusions concerning the chronology of *Isag. 7*,

Isag. 2, and the commentary on the *Categories* (hereafter CC) are the same as Brandt's.

McKinley studied the frequency of certain particles in these commentaries as well as in Boethius' translations of the *Isagoge* and *Categories*, assuming that Boethius' language was influenced by his translations of Porphyry and Aristotle. Now, some of McKinley's data corroborate Brandt's chronology whereas others support the one I will suggest below. Furthermore, McKinley's tests were made before the appearance of L. MinioPaluello's critical editions of Boethius' translations in the *Aristoteles Latinus* and would therefore have to be remade. I also believe that a necessary preliminary stage in examining whether Boethius' translating activities influenced his choice of particles is to compare his Latin commentaries with the extant Greek sources. Since there is no adequate source apparatus in any of the editions of Boethius' commentaries, this would mean a great deal of work.

Concerning the question whether Boethius wrote *Isag. 2* before or after CC, L. M. De Rijk follows Brandt's view on pp. 125-127 of "On the chronology of Boethius' works on logic," *Vivarium* 2 (1964), 1-9 and 125-162, on exactly the same grounds as the ones on which Brandt based his conclusions and without corroborating them further.

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- Acts of the Third Symposium organized by the Dutch Society for Medieval Philosophy Medium Aevum (May 23 and 24, 1996).
- "In this contribution we shall investigate the views held by Albert the Great, Thomas Aquinas and John Duns Scotus concerning the nature and number of the categories. As is traditional in medieval logic, one first has to determine the nature of something, and then its division (in this case their number). Each in their own way, Albert the Great and Thomas Aquinas intended to safeguard the number of ten by way of a proof, i.e. a deduction. Duns Scotus, however, believes that such a proposition is impossible. He also investigates the opinions of those who try to infer the nature of the categories from the various modi predicandi, thus possibly criticizing Albert and Thomas -- be it justly or unjustly. In his opinion, the members of the categories refer to distinct 'realities' ('realities' in a Scotistic sense). None of them can be reduced, neither to each other, nor to something else. All members possess a certain formal reality, although this is not merely identical with the being of an actual thing. (5) Scotus accepts the number of ten categories with reference to tradition, (6) but he gives some negative arguments. He demonstrates that there are neither more categories (for instance motus as an eleventh category), (7) nor less than ten (for instance *ens per se* and *ens in alio* alone). So he concludes to the number of ten in a negative way: there are no more, and no less." pp. 183-185
- (5) Th. Kobusch, 'Substanz und Qualität. Die Reduzierung der Kategorien nach Wilhelm von Ockham' in D. Koch and Kl. Bort (eds.), *Kategorie und Kategorialität. Historisch-systematische Untersuchungen zum Begriff der*

Kategorie im Philosophischen Denken. Festschrift für Klaus Hartmann zum 65. Geburtstag, Würzburg 1990, 79.

(6) Just as his (supposed) disciple Francis of Mayronnes would. E. P. Bos, 'The Theory of Ideas According to Francis of Meyronnes (*Commentary on the Sentences (Conflatu)*) I, dist. 47), in L. Benakis (ed.), *Néoplatonisme et philosophie médiévale. Acts du colloque international de Corfu*, 6-8 octobre 1995, Bruges 1997, 211-227.

(7) Which is also suggested by Aristotle in one place of his work, where it said that for each category there is a substrate, for instance for the *quale*, for the *quantum*, for the when, for the where, and for the motion. See Aristotle, *Metaphysics*, VII, 4 1029b 25.

"Conclusions.

1. The number of categories turns out to be a problem for medieval philosophers. It is pointed out that the Philosopher himself was not too consistent in his listings of the categories. Avicenna, for instance, does not accept the number of ten just like that.

2. Some Medievals try to deduce the ten categories. Albert the Great and Thomas Aquinas do so each in their own (although quite similar) ways, starting from their own respective ontology.

3. Scotus does not undertake any kind of deduction. He stresses the *realiter* difference between the diverse categories. He only accepts the number of ten categories on the basis of tradition. He differentiates between the way the metaphysician and the logician views the list of ten categories.

4. Scotus does reduce *non-entia*, *figmenta*, and so on to *entia*, as members of the categories. To Scotus this seems to be a matter of far greater concern than it was to his predecessors. After Scotus philosophers are very much interested in the problem whether those non-positive terms can be regarded as members of the ten traditional categories." (p. 196)

15. Bos, Egbert P. 1999. "John Buridan on Substance in his Commentary (*Summulae*) on Aristotle's *Categories*." In *Signs and Signification. Vol. I*, edited by Gill, Harjeet Singh and Manetti, Giovanni, 85-99. New Delhi: Bahri Publications.

"As a master of arts John Buridan commented on Aristotle's logic. The *quaestiones*, in which specific problems are discussed in the traditional medieval form, are more elaborate and detailed commentaries.

One of Aristotle's text to be commented are the *Categories (Praedicamenta)*. The *Quaestiones in Praedicamenta* have been edited recently by J. Schneider (München, 1983); I have prepared a critical edition of Buridan's commentary (*summulae*) on the same work, which is due to appear soon. This edition is part of an international project, of which it is the intention to issue the first complete edition of Buridan's *Summulae*, which contains eight treatises, supplemented with a new edition of his *Sophismata*.

In the present contribution I shall give an analysis of Buridan's commentary on the category of substance. Before entering this subject, I shall make some remarks on the general nature of the work. This contribution is practically the same as a part of the introduction to my forthcoming edition." p. 85

"4. A summary of the Contents

Buridan starts with a discussion on *aequivocatio*, *univocatio* and *denominatio*. Sometimes, he says, *aequivocatio* is attributed to a *word* having signification, sometimes to *things* signified. Here (3.1.1.) Buridan attributes *aequivocatio* to things as far as they are signified equivocally by one and the same word. This signification is not matched by one concept (*ratio*, 3.1.2), but by two, or more, one for each thing. E.g. a dog, a star and a fish are signified by the word *canis* ('dog') that may have supposition for them under different concepts.

There is univocation when the several things signified are united, not only by a common designation, but also by a common definition. Buridan emphasizes (3.1.2) that both *aequivocatio* and *univocatio* are on the level of conventional terms and propositions, and are *not* properties of *mental* terms and propositions.

- Equivocation and univocation are mutually opposed in an exhaustive division. The third item of the *Antepraedicamenta*, denomination (*denominatio*), is different. For a term to be denominative it must satisfy both a morphological-cum-semantical criterion and a purely semantical one. First, (1.a) it must be a concrete term (a term signifying concrete entities), and (1.b) it must be morphologically related to the corresponding abstract term; *album* ('white [thing]') satisfies (1.a-b), having *albedo* ('whiteness') as its abstract counterpart. Second, (2) the term must have appellation. This, Buridan explains, means that it must 'evoke' or 'connote' some disposition which is extrinsic to the nature of that for which the term supposits. *Album* ('white [thing]') satisfies this condition; it may supposit, say, for a man, but it also connotes something which is extrinsic (nonessential) to man, namely whiteness. By contrast, *homo* ('man') only satisfies criteria (1.a-b); it is a concrete noun with a morphologically related abstract counterpart, viz. *humanitas*. Criterion (2) remains unsatisfied because humanity is essential to all supposits of *homo* and thus cannot fulfil the role of an extrinsic disposition connoted by the term." p. 91 (notes omitted).
16. Bos, Egbert Peter. 2000. "Some Notes on the Meaning of the Term 'Substantia' in the Tradition of Aristotle's 'Categories'." In *L'élaboration du vocabulaire philosophique au Moyen Âge*, edited by Hamesse, Jacqueline and Steel, Carlos, 511-537. Turnhout: Brepols.
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"...la question des catégories constitue une aporie que toute métaphysique doit traverser, et que Duns Scot lui-même a parcouru minutieusement. Son traitement des catégories est-il déjà un fondement de l'univocité? Ou, *a contrario*, une doctrine qu'il lui a fallu abandonner?
L'élucidation du statut des catégories va évidemment de pair avec une interprétation de l'ouvrage éponyme (attribué à Aristote, mais peut-être d'origine scolaire): les *Catégories*. L'indécision portant sur le *skopos* du traité donne aux interprètes du grain à moudre. En tous cas, si nous pouvons maintenant s'efforcer de renouer avec une compréhension de l'aristotélisme authentique, nous le pouvons qu'en tenant compte de la tradition de l'interprétation. et notamment de l'interprétation médiévale. Celle-ci, tantôt a fait surgir des questions essentielles, tantôt a recouven le texte de questions étrangères. Dans un cas comme dans l'autre. il nous faut les reprendre, soit pour les faire nôtres, soit pour les détruire.
Dans ce cadre historique et herméneutique plus vaste, je me limiterai ici à une de ces interprétations, celle de Duns Scot. Nous bénéficions depuis peu d'une nouvelle édition critique de son *Commentaire par questions sur les Catégories*. Pour l'architecture d'ensemble de l'ouvrage, il est frappant que Scot ajoute une réflexion préliminaire sur le concept de catégorie en général, alors qu'une telle réflexion est absente chez Aristote. Il consacre en effet 4 questions à des considérations générales sur les catégories, - avant d'examiner en 7 questions l'objet des chapitres 1 à 3 des *Catégories* (Univoques, équivoques et paronymes; genres et espèces). et de consacrer 33 questions aux diverses catégories en particulier, ainsi qu'aux postprédicaments.
Ces quatre questions sont les suivantes:
1. Le livre des *Catégories* pone-t-il sur dix sons vocaux signifiants? (Problème du rapport entre la grammaire et la logique).

2. Ce livre a-t-il pour sujet les dix catégories? (Problème du rapport entre le nominalisme et le réalisme).
 3. Y a-t-il un prédicat intentionnel commun à ces termes les plus généraux?
 4. L'être est-il univoque aux dix catégories?
 Je suivrai le fil conducteur de ces 4 questions." (pp. 357-358, note omise)
19. Breton, Stanislas. 1962. "La déduction thomiste des catégories." *Revue Philosophique de Louvain* no. 60:5-32.
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 "Il nous est parvenu d' Aristote un petit traité de logique dont l'unique but, semble-t-il, est de vouloir ramener toutes choses à l'une ou l'autre de dix catégories. L'usage constant que fait l'auteur des noms de ces catégories dans tous ses autres traités n'est pas sans suggérer qu'il serait tout à fait impossible de faire oeuvre de science telle que l'entend Aristote sans l'aide de ces catégories. Or, l'on est forcé de noter que l'énumération qu'il en fait lui-même en plusieurs traités différents n'est pas toujours la même : en fait, et le nombre et l'ordre des choses énumérées varient.
 La chose n'a pas été sans attirer l'attention de nombreux successeurs d' Aristote, et, disciples comme critiques lui ont le plus souvent accordé un intérêt qui dépassait la simple curiosité. Mais les explications proposées par les uns ou les autres n'ont pas toujours touché, à notre avis, le fond du problème qui nous apparaît comme étant strictement d'ordre logique. Il semble donc que toute solution éventuelle du problème tel que posé devrait s'appuyer sur les réponses aux deux questions préliminaires suivantes, à savoir : quel est le rôle précis que jouent les *Catégories* dans l'ensemble de la logique aristotélienne ; et, est-il possible de démontrer, d'une preuve proprement logique, le nombre de ces catégories ?

- Nous nous limiterons ici à suggérer une réponse à ces deux questions, réponse que nous croyons se rattacher à une certaine tradition logique à laquelle nous aimerions associer les noms de Porphyre, Boèce et Albert le Grand en particulier." (p. 165, notes omises)
25. Courtenay, William J. 2003. "The Categories, Michael de Massa, and Natural Philosophy at Paris, 1335–1340." In *La tradition médiévale des catégories (XIII–XVe siècles)*, edited by Biard, Joël and Rosier-Carach, Irène, 243-260. Louvain: Peeters.
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"Many people throughout the centuries have been fascinated by Aristotle's theory of the categories. Here I would like to put forth the view that in terms of contemporary linguistic theory it may be regarded as a theory of componential semantics. This discussion will be primarily historical, tracing the development of the theory up to what may be considered its high point in the late 13th and early 14th centuries. The history of the theory will also stand as the main argument for the interpretation herein, in lieu of a detailed treatment of specific points in terms of current semantical theory.
Following Lyons (1977:317-335), we can define a theory of componential semantics as a view that the meanings of words (lexemes) in languages exhibit structural relations within conceptual fields. Within these fields there are atomic sense components (SC's) into which meanings can be factorized.
The 'basic', literal, semantical meanings within language are thus regarded as molecular structures built up from atomic SC's. Elsewhere (McMahan 1980b:147-148) I have taken the fairly standard position that Aristotle's categories are semantical. Here I want to add the contention that the ten Aristotelian categories are a suggested list of atomic SC's. and hence the theory of the categories would actually be the original theory of componential semantics within Western thought."
(p. 53)
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 Contents: Preface VII-VIII; Lloyd A. Newton: The Importance of Medieval Commentaries on Aristotle's *Categories* 1; Michael Chase: The Medieval Posterity of Simplicius' Commentary on the Categories: Thomas Aquinas and al-Fārābī 9; Allan Bäck: Avicenna The Commentator 31; Bruno Tremblay: Albertus Magnus On the Subject of Aristotle's *Categories* 73; Robert Andrews: Interconnected Literal Commentaries on the *Categories* in the Middle Ages 99; Paul Symington: Thomas Aquinas on Establishing the Identity of Aristotle's Categories 119; Giorgio Pini: Reading Aristotle's Categories as an Introduction to Logic: Later Medieval Discussions about Its Place in the Aristotelian *Corpus* 145; Martin Pickavé: Simon of Faversham on Aristotle's *Categories* and The *Scientia Praedicamentorum* 183; Lloyd A. Newton: Duns Scotus's Account of a *Propter Quid* Science of the Categories 221; Todd Bates: Fine-tuning Pini's Reading of Scotus's *Categories* Commentary 259; Giorgio Pini: How Is Scotus's Logic Related to His Metaphysics? A Reply to Todd Bates 277; Alexander W. Hall: John Buridan: on Aristotle's *Categories* 295; Alessandro D. Conti: A Realist Interpretation of the *Categories* in the Fourteenth Century: The *Litteralis sententia super Praedicamenta Aristotelis* of Robert Alyngton 317; Robert Andrews: Thomas Maulevelt's Denial of Substance 347; Appendix: Thomas Maulevelt: *Quaestiones super Praedicamenta: Quaestio 16* 358; Alessandro D. Conti: Categories and Universals in the Later Middle Ages 369; Bibliography 411; List of Contributors 429; Index 433-439.
 "Originally, I planned to include essays on all three main philosophical traditions alive throughout the Middle Ages, namely, those written by Jewish, Christian and Islamic philosophers. Essays pertaining to the Jewish tradition, however, are noticeably absent due to the lack of contemporary scholarship in this area. Consequently, the preponderance of the remaining articles focuses mainly on Christian philosophers. The scope of the project has, however, stayed away from theological issues, even though discussions of the categories often have tremendous theological implications, especially concerning the doctrines of Transubstantiation and the Trinity. Consequently, the issues raised in the following essays are properly philosophical issues, not theological.
 What follows is a collection of fourteen original essays, all devoted to one or more medieval commentaries on Aristotle's *Categories*, written by a wide variety of philosophers from Europe, Canada, and the United States." (p. 2)
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 "The aim of this paper is to argue for a twofold thesis: (a) for Aristotle the verb '*katêgorein*' does not as such stand for statemental predication, let alone of the well-known 'S is P' type, and (b) 'non-statemental predication' or 'categorization' plays an important role in Ancient and Medieval philosophical procedure.
 1. *Katêgorein and katêgoria in Aristotle*
 Aristotle was the first to use the word 'category' (*katêgoria*) as a technical term in logic and philosophy. It is commonly taken to mean 'highest predicate' and explained in terms of statement-making. From the logical point of view categories are thus considered 'potential predicates'.(*)
 (...)
 1.3 *Name giving ('categorization') as the key tool in the search for 'true substance'*
 What Aristotle actually intends in his metaphysical discussions in the central books of his *Metaphysics* (Z-Th) is to discover the proper candidate for the name 'ousia'. According to Aristotle, the primary kind of 'being' or 'being as such' (*to on hêi on*) can only be found in 'being-ness' (*ousia*; see esp. *Metaph.* 1028b2). Unlike Plato, however, Aristotle is sure to find 'being as such' in the domain of things belonging to the everyday world. Aristotle's most pressing problem is to grasp the things' proper nature *qua* beings. In the search for an answer name-giving plays a decisive role: the solution to the problem consists in finding the most appropriate ('essential') name so as to bring everyday being into the discourse in such a way that precisely its 'beingness' is focussed upon.
 (...)
 2. *The use of 'praedicare' in Boethius*
 The Greek phrase *katêgorein ti kata tinos* is usually rendered in Latin as *praedicare aliquid de aliquo*. The Latin formula primarily means 'to say something of something else' (more precisely 'of somebody'). Of course, the most common meaning of the Latin phrase is 'to predicate something of something else in making a statement of the form S = P'. However, the verb *praedicare*, just as its Greek counterpart *katêgorein*, is used more than once merely in the sense of 'naming' or 'designating by means of a certain name', regardless of the syntactic role that name performs in a statement. In such cases *praedicare* stands for the act of calling up something under a certain name (designation), a procedure that we have labelled 'categorization'. (...)
 Boethius' use of *praedicare* is quite in line with what is found in other authors. Along with the familiar use of the verb for statemental predication, Boethius also frequently uses *praedicare* in the sense of 'naming' or 'designating something under a certain name' whereby the use of the designating word in predicate position is, sometimes even explicitly, ruled out." pp. 1, 4, 9-10.
 (*) See L. M. de Rijk, *The Categories as Classes of Names (= On Ancient and Medieval Semantics 3)*, in: *Vivarium*, 18 (1980), 1-62, esp. 4-7
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