Theory and History of Ontology (www.ontology.co)   by Raul Corazzon | e-mail: rc@ontology.co

Selected bibliography on the History of Continental Ontology from Suárez to Kant

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      The volume, edited by Costantino Esposito with the cooperation of Marco Lamanna, contains the Acts of the International Congress *Origin and Development of Modern Ontology*, held at Università di Bari (Italy) 15-17 May 2008.
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3.   Angelelli, Ignacio. 1998. "Aristotelian-Scholastic ontology and predication in the Port-Royal logic." *Medioevo.Rivista di Storia della Filosofia Medievale* no. 24:283-299.

4.   Blum, Paul-Richard. 1988. "Der Standardkurs der katholischen Schulphilosophie im 17. Jahrundert." In *Aristotelismus und Renaissance. In memoriam Charles B. Schmitt*, edited by Kessler, Eckhard, Lohr, Charles H. and Sparn, Walter, 127-148. Wiesbaden: Otto Harrassowitz.

5.   Blum, Paul Richard. 1995. "L'enseignement de la métaphysique dans les collèges jésuites d'Allemagne au XVIIe siècle." In *Les jésuits à la Renaissance. Système éducatif et production du savoir*, edited by Giard, Lucie, 93-105. Paris: Presses universitaires de France.

6.   Boulnois, Olivier. 2013. *Métaphysiques rebelles. Genèse et structures d'une science au Moyen Âge*. Paris: Presses universitaires de France.
Chapitre 10. *Naissance de l'ontologie (XVIe - XVIIe sècles)*, pp. 381-410.

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10. Courtine, Jean-François. 1985. "Ontologie ou métaphysique? Pour l'histoire du mot "Ontologia"." *Giornale di Metafisica* no. 7:3-24.

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"In 1694, Leibniz defines his metaphysical project in the *Réflexions sur l'avancement de la métaphysique réelle*, et particulièrement sur la nature de la substance expliquée par la force, a French translation of the *De primae philosophiae emendatione et de notione substantiae*. In the following pages, the history of the concept of advancement from Bacon and Glanvill to Leibniz is investigated. The notion moves from dignity to progress. The reasons why the translation of *emendatio* by advancement is not sufficient lead the reader to look, with accuracy, at the syntagma 'real metaphysics', used by Leibniz from 1691 on. The *emendatio* involves both ideas of progress and correction. The latter is echoed in the 'real' metaphysics. Thus, the first elements of the history of that real metaphysics, a formula that occurs until 1716, are presented here. As the translation of *emendatio* by 'advancement' and 'real' is disjunctive, I suggest a one-word translation with the French *rétablissement*."

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18. Di Vona, Piero. 1968. *Studi sulla scolastica della Controriforma. L'esistenza e la sua distinzione metafisica dell'essenza*. Firenze: La Nuova Italia.

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Le tome II n'a pas été publié.

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"Medieval transcendentals are on the side of things while Kantian transcendentality is on the side of the knower. Is there a link between the two in the Seventeenth-Century scholastic understanding of 'supertranscendentals'? In the century before Kant, scholastic supertranscendental being was primarily identified with extrinsic intelligibility and regarded as a contribution of the knower. It was said to be the same as 'the object as such' (objectum ut tale). This seems very close to 'der Gegenstand uberhaupt' which Kant has called a 'missing concept' above the dichotomy of the possible and the impossible."

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Repris dans: *Autour de la philosophie Wolffienne* pp. 131-158.

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24. Eschweiler, Karl. 1928. "Die Philosophie der spanischen Spätscholastik auf den deutschen Universitäten des siebzehnten Jahrhunderts." In *Gesammelte Aufsätze zur Kulturgeschichte Spaniens. Vol. I, 1*, edited by Finke, Heinrich, 251-325. Münster: Aschendorffsche Verlagsbuchhandlung.

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Vol. I: I grandi commentatori di San Tommaso: il Gaetano, il Ferrarese, il Vitoria (1944); Vol. II: Precedenze teoretiche ai problemi giuridici. Toledo, Pereira, Fonseca, Molina, Suarez (1946); Vol. III: I problemi giuridico-politici: Suarez, Bellarmino, Mariana (1950).

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36. ———. 2002. *La métaphysique comme science transcendentale*. Paris: Press Universitaires de France.

37. ———. 2003. "Metaphysics as a discipline: from the "Transcendental philosophy of the ancients" to Kant's notion of transcendental philosophy." In *The medieval heritage in early modern metaphysics and modal theory, 1400-1700*, edited by Friedman, Russell L. and Nielsen, Lauge O., 53-74. Dordrecht: Kluwer.
Contents: 1. The point of departure of Kant's concept of metaphysics as "transcendental philosophy": metaphysics as *scientia transcendens* in the doctrine of John Duns Scotus; 2. The mediation of the Scotistic concept of metaphysics as *scientia transcendens* by Francisco Suárez' *Disputationes metaphysicae*; Kant's concept of "transcendental philosophy" ; 4. Kant's transformation of fundamental concept of the Scotistic *scientia transcendens*.
"In the following, we will investigate metaphysics' status as a scientific discipline, through an examination of the medieval sources of the approach that most profoundly transformed modem metaphysics, i.e. Kantian transcendental philosophy. Starting with Kant's direct sources we will trace the discussion back to the ideas of John Duns Scotus (§ 1) and of Francisco Suárez (§ 2), in order to demonstrate with regard to its most important features just how Kant received (§ 3) and transformed (§ 4) these ideas."

38. Hunter, Ian. 2001. *Rival Enlightenments. Civil and Metaphysical Philosophy in Early Modern Germany*. Cambridge: Cambridge University Press.

39. Kessler, Eckhard, and Maclean, Ian, eds. 2002. *Res et Verba in der Renaissance*. Wiesbaden: Harrassowitz.

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42. Lamanna, Marco. 2006. "Sulla prima occorrenza del termine "Ontologia". Una nota bibliografica." *Quaestio.Yearbook of the History of the Metaphysics* no. 6:557-570.

43. ———. 2012. "La "nascita" dell'ontologia nella *Schulmetaphysik* riformata e protestante dei secoli XVI e XVII " In *Prospettive filosofiche. Ontologia*, edited by Tatasciore, Carlo, Graziani, Perluigi and Grimaldi, Giorgio, 137-151. Acireale - Roma: Bonanno Editore.

44. ———. 2013. *La nascita dell'Ontologia nella metafisica di Rudolph Göckel (1547-1628)*. Hildesheim: Georg Olms.
"Nel dibattito seguito al cosiddetto *Ontological Turn* della filosofia analitica contemporanea un posto di assoluto rilievo ha avuto, e continua ad avere, l'ipotesi di distinguere l'ambito dell'ontologia da quello della metafisica. Si tratta solo dell'ultima insorgenza di un dibattito epistemologico che ha conosciuto più riprese nel corso dei secoli, in contesti anche molto differenti tra loro. A livello strettamente terminologico, la prima distinzione dell'ontologia dalla metafisica si registra all'inizio del XVII secolo, all'interno della *Schulmetaphysik* riformata, in particolare calvinista. È in quell'ambito che un autore come Rudolph Gōckel (lat. Goclenius) potè intestarsi una simile operazione a seguito delle istanze scaturite dall'"importazione" dei modelli metafisici dell'aristotelismo gesuita (in particolare di Benet Perera, più che di Francisco Suárez) nella Germania protestante. Erano trascorsi quasi ottant'anni dall'interdetto pronunciato da Lutero contro la metafisica e le sue pretese epistemologiche. Il "ritomo" alla metafisica tra i calvinisti coincise pertanto con la nascita dell'ontologia come scienza propriamente detta e con la distinzione di quest'ultima dalla metafisica, intesa perlopiù come teologia: nel corso

delle dispute tra riformati e protestanti si affinerà un modello che dominerà il dibattito scolastico in ambito continentale sino agli anni di Kant, determinando profonde conseguenze nel modo di pensare la realtà."

45.   ———. 2014. "Ontology Between Goclenius and Suárez." In *Suárez's Metaphysics in Its Historical and Systematic Context*, edited by Novák, Lukáš, 135-152. Berlin: Walter de Gruyter.
Abstract: "From latest findings the "birth of ontology" has emerged as a debate in which three Reformed authors originally participated: Rudolph Goclenius, Clemens Timpler and Jakob Lorhard. Under this new label ("*ontologia*"), the Calvinist Goclenius aims to make the model of science of being first proposed by the Jesuit Benet Perera standard within Reformed scholastic philosophy. This paper focuses on the dispute between Goclenius and Timpler concerning the status of metaphysics and its subject-matter (*ens*). According to Timpler the subject of the universal part of metaphysics is not being qua being but the purely intelligible (*intelligibile*), a concept even more general than that of being. In this solution Timpler drew upon the Jesuit Pedro da Fonseca, who seemed to approve of the hypothesis that the concept of *ens* might be subordinated to *aliquid*, in a single passage of his *Commentarii in libros metaphysicorum Aristotelis*.
Unlike Timpler, Goclenius adopts the more traditional thesis according to which each noetic definition, however abstract and universal, has to be conceived "*sub specie entis*". Still, Goclenius' point of view is only seemingly "traditional", just like the doctrine of being on which he builds his metaphysics – or rather his "ontology" –, which is based on a new elaboration of the concept of being and that of other transcendentals. In particular, Goclenius removes the concepts of *res* and *aliquid* from the list of transcendentals, and he puts them into extensional identity with the concept of *ens*. This philosophical choice of Goclenius is not new, but draws upon the doctrine of "*synonymia entis*", proposed also by Suárez in the *Disputationes metaphysicae* (DM 3.2.5)."

46.   Lamanna, Marco, and Esposito, Costantino. 2011. "Dalla metafisica all'ontologia. Storia di una trasformazione editoriale." *Quaestio. Yearbook of the History of the Metaphysics* no. 11:213-246.
"The bibliographical history offers an interesting point of view for a better understanding of the rise and development of ontology, as an autonomous discipline, in early modern thought. After Luther's interdict, the metaphysics was neglected in many protestant academies and excluded from the disciplinary classifications (§§ 1-2). The return of metaphysics, at the end of the 16th century, coincided, in many cases, with the affirmation of the new scholastic paradigm of ontology (§ 3). An illustrious precedent of this paradigm was constituted by the Jesuit Francisco Suárez and his *Disputationes metaphysicae* (§ 5). The Jesuit models - not only that by Suárez, but also those by Benet Perera and Pedro da Fonseca - represented the standard on which Calvinists and Lutherans built their own metaphysics in an ontological way. This paper provides a conspicuous number of case studies in which the passage from metaphysics to ontology becomes definitively clear: this debate takes place throughout the first handbooks, treatises, magisterial and doctoral disputations (§ 6) proposed by the Calvinist and Lutheran authors."

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I. Teil: Darstellung; II: Teil: Anmerkungen und Register.

48.   ———. 1988. "Methodologie und Metaphysik bei den deutschen Lutheranern um 1600." In *Aristotelismus und Renaissance. In memoriam Charles B. Schmitt*, edited by Kessler, Eckhard, Lohr, Charles H. and Sparn, Walter, 149-162. Wiesbaden: Otto Harrassowitz.

49.   Lewalter, Ernst. 1935. *Spanisch-Jesuitische und Deutsch-Lutherische Metaphysik des 17. Jahrhunderts. Ein Beitrag zur Geschichte der iberisch-deutschen Kulturbeziehungen und zur Vorgeschichte des deutschen Idealismus*. Hamburg: Ibero-Amerikanisches.
Nachdruck Darmstadt: Wissenschaftliche Buchgesellschaft 1967.
Traduzione italiana: "Metafisica ispano-gesuitica e tedesco-luterana del XVII secolo. Un contributo alla storia dei rapporti culturali ibero-tedeschi e alla preistoria dell'idealismo tedesco", *Cheiron: materiali e strumenti di aggiornamento storiografico*, 14, 1997, pp. 263-338.

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51.   Lohr, Charles H. 1976. "Jesuit Aristotelianism and Sixteenth-century metaphysics." In *Paradosis. Studies in the Memory of Edwin A. Quain, S.J.*, 203-220. New York: Fordham University Press.

52.   ———. 1988. "Metaphysics." In *The Cambridge history of Renaissance philosophy*, edited by Schmitt, Charles B., Skinner, Quentin and Kessler, Eckhard, 537-638. Cambridge: Cambridge University Press.

53.   ———. 1999. "Metaphysics and natural philosophy as sciences: the Catholic and the Protestant views in the sixteenth and seventeenth centuries." In *Philosophy in the Sixteenth and Seventeenth centuries : conversations with Aristotle*, edited by Blackwell, Constance, 280-295. Aldershot: Ashgate.

54.   Mesnard, Pierre. 1948. "Comment Leibniz se trouva placé dans le sillage de Suaréz." *Archives de Philosophie*:7-32.

55.   Meyer, Michel. 1999. *Pour une histoire de l'ontologie*. Paris: Presses Universitaires de France.
Première edition avec le titre: *Pour une critique de l'ontologie,* Bruxelles: Éditions de l'Université de Bruxelles, 1991.

56.   Mora, José Ferrater. 1963. "On the early history of 'Ontology'." *Philosophy and Phenomenological Research* no. 24:36-47.

57.   Narbonne, Jean-Marc. 1992. "Note critique: Metaphysique et possibilité: A propos de "Suarez et le systeme de la metaphysique" de Jean-Francois Courtine." *Laval Théologique et Philosophique* no. 48:109-123.

58.   Orrego Sanchez, Santiago. 2004. *La actualidad del ser en la 'primera escuela' de Salamanca, con lecciones inéditas de Vitoria, Soto y Cano*. Pamplona: EUNSA.

59.   Petersen, Peter. 1921. *Geschichte der aristotelischen Philosophie im protestantischen Deutschland*. Leipzig: Felix Meiner.
Nachdruck Stuttgart: Friedrich Frommann - Günther Holzboog, 1964.

60.   Pozzo, Riccardo. 2004. "Logic and Metaphysics in German Philosophy from Melanchton to Hegel." In *Approaches to Metaphysics*, edited by Sweet, William, 57-66. Dordrecht: Kluwer.
"The aim of this paper is to focus on the distinction between logic and metaphysics in German philosophy from Philipp Melanchthon to G.W.F. Hegel. Its scope is a temporal route that goes from the Renaissance to the 19th century, and which exhibits a movement from one extreme to another. Thus, Melanchthon -- owing to his nominalistic background -- was in fact repelled by metaphysical forms and chose not to include metaphysics among the philosophical sciences. For him, metaphysics was to be identified with logic. On the other hand, Hegel was repelled by logical formalism and did not include logic among the philosophical sciences. For Hegel, logic was to be identified with metaphysics. While Melanchthon and Hegel are the subjects, respectively, of the first and last parts of this paper, the second, the third, and the fourth parts are dedicated to the understanding of the relationship between logic and metaphysics in the work of Scheibler, Leibniz and Kant." (p. 57)

61.   Prouvost, Géry. 1993. "La naissance de l'ontologie." *Revue Thomiste* no. 93:478-484.
"Le point de départ de cette réflexion est le livre de Jean-François Courtine, *Suarez et le système de la métaphysique*. Ce type de travaux manifeste un questionnement au sujet de la métaphysique, il s'agit d'en saisir le statut, l'objet et la nature en instaurant un dialogue avec la pensée de type historico-philosophique de Gilson. Ce dialogue est le signe d'un retour à la métaphysique où se prolonge la circularité entre philosophie et histoire."

62.   Schmutz, Jacob. 2000. "Bulletin de scolastique moderne (I)." *Revue Thomiste* no. 100:270-341.
"Ce bulletin entend offrir un premier état des lieux de la recherche internationale dans le domaine de la théologie et de la philosophie scolastiques des XVIe et XVIIe siècles. Un liminaire général présente brièvement les approches historiographiques qui ont prévalu jusqu'aujourd'hui, propose ensuite une tentative de définition et enfin relève quelques caractères significatifs de cette tradition de pensée. Suivent alors les discussions critiques d'une trentaine de titres publiés au cours des cinq dernières années."
Voir en particuler la section C pp. 297-314:
Métaphysique ou ontologie?
1) Genèse et structure des métaphysiques modernes
2) Logique et ontologie chez Pedro da Fonseca
3) Suárez Gallicus
4) Théorie des distinctions et ontologie
5) Une métaphysique de la volonté: Antonio Pérez

63.   Solana, Marcial. 1928. *Los grandes escolásticos españoles de los siglos XVI y XVII : suas doctrinas filosóficas y su significación en la Historia de la Filosofia*. Madrid: Jaime Ratès.

64.   ———. 1940. *Historia de la filosofia Española. Epoca del Renacimiento. Tomo terciero*. Madrid: Real Academia de Ciencias Exactas, Físicas y Naturales.

65.   Sparn, Walter. 1976. *Wiederkehr der Metaphysik. Die ontologische Frage in der lutherischen Theologie des 17. Jahrhunderts*. Stuttgart: Calwer Verlag.

66.   Tommasi, Francesco Valerio. 2008. *Philosophia transcendentalis. La questione antepredicativa e l'analogia tra la Scolastica e Kant*. Firenze: Olschki.

67.   Tonelli, Giorgio. 2006. *A Short-Title List of Subject Dictionaries of the XVIth, XVIIth, and XVIIIth Centuries as Aids to the History of Ideas*. Firenze: Olschki.
Extended edition revised and annotated by Eugenio Canone and Margherita Palumbo.
First edition: London, Warburg Institute, 1971.

68.   Vollrath, Ernst. 1962. "Die Gliederung der Metaphysik in eine *Metaphysica generalis* und eine *Metaphysica specialis*." *Zeitschrift für Philosophische Forschung* no. 16:258-284.

69.   Walton, Craig. 1969. "Malebranche's ontology." *Journal of the History of Philosophy* no. 7:143-162.

70.   Wille, Dagmar von. 1991. *Lessico filosofico della Frühauflklärung. Christian Thomasius - Christian Wolff - Johann Georg walch*. Roma: Edizioni dell'Ateneo.

71.   Wollgast, Siegfried. 1988. *Philosophie in Deutschland zwischen Reformation und Aufklärung*. Berlin: Akademie Verlag.

72.   Wundt, Max. 1939. *Die deutsche Schulmetaphysik des 17. Jahrhunderts*. Tübingen: J. C. B. Mohr (Paul Siebeck).

73.   ———. 1945. *Die deutsche Schulphilosophie im Zeitalter der Aufklärung*. Tübingen: Mohr.
Nachdruck Hildesheim: Georg Olms, 1964.