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History of Truth. Selected bibliography on Medieval Primary Authors

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History of Truth in Western Philosophy

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Introduction

The Authors to which I will devote an entire page are marked with an asterisk (*).

- Hilary of Poitiers
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- Albert the Great
- Bonaventure

- Thomas Aquinas (*)

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- Siger of Brabant

- John Duns Scotus (*)

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- Giles of Rome

- Durandus of St. Pourçain

- Peter Auriol

- Walter Burley

- William of Ockham (*)

- Robert Holkot

- John Buridan (*)

- Gregory of Rimini

- William of Heytesbury

- Peter of Mantua

- Paul of Venice

Hilary of Poitiers (ca. 300 - 368)

Texts

1. Meijering, E.P. 1982. *Hilary of Poitiers on the Trinity. De Trinitate 1, 1-19, 2, 3*. Leiden: Brill.

    In close cooperation with J. C. M: van Winden.
    On truth see I, 1-14.

Studies

Augustine of Hippo (354 - 430)

Texts

Studies

1. Boyer, Charles. 1921. *L'idée De Vérité Dans La Philosophie De Saint Augustin*. Paris: Gabriel Beauchesne.

2.   Kuntz, Paul G. 1982. "St. Augustine's Quest for Truth: The Adequacy of a Christian Philosophy." *Augustinian Studies* no. 13:1-21.

3.   Vilalobos, José. 1982. *Ser Y Verdad En Agustín De Hipona*. Sevilla: Publicaciones de la Universidad de Sevilla.

Boethius (ca. 480 - 524/5)

Texts

Studies

1.   Magee, John. 1989. *Boethius on Signification and Mind*. Leiden: Brill.

2.   Mignucci, Mario. 1989. "Truth and Modality in Late Antiquity: Boethius on Future Contingent Propositions." In *Atti Del Convegno Internazionale Di Storia Della Logica. Le Teorie Della Modalità. San Gimignano, 5-8 Dicembre 1987*, edited by Corsi, Giovanna, Mangione, Corrado and Mugnai, Massimo, 47-78. Bologna: CLUEB.

3.   Rijk, Lambertus Marie de. 1981. "Boèce Logicien Et Philosophe: Ses Positions Sémantiques Et Sa Métaphysique De L'être." In *Atti Del Congresso Internazionale Di Studi Boeziani (Pavia, 5-8 Ottobre 1980)*, edited by Obertello, Luca, 141-156. Genova: Accademia Ligure di scienze e lettere.

"Le grand historien Etienne Gilson a bien remarqué que c'est à propos du problème du Bien que la pensée de Boèce fut la plus personnelle et la plus féconde. Avec Platon et Saint Augustin, il identifie dans son opuscule *Quomodo substantiae* l'être au Bien (comme le Mal au non-être). Il est évident que dans l'opinion de Boèce la doctrine de l'être obtient une importance décisive comme base de la théorie du Bien. Aussi la solution du problème du Bien et du Mal fut esquissé dans sa métaphysique de l'être.

L'identification de l'être et du Bien implique que pour tout ce qui est, c'est une seule et même chose *d'être* et *d'être bon.* Mais si les choses sont *substantiellement* bonnes, en quoi diffèrent-elles du Bien en soi, qui est Dieu? Dans cette question la problématique du *Sophiste* de Platon a dû revivre. On sait que dans cette dialogue Platon a essayé de resoudre le problème fondamental de l'être des choses périssables par une analyse vraiment pénétrante des notions de «Même» (*tauton*)et «Autre» (*heteron*).

Il me semble que Boèce fait une chose comparable. Il n'est pas étonnant qu'il commence (dans *De hebdomadibus = Quomodo substantiae* etc.; voir l'edition de Stewart-Rand) ses exposés approfondis sur la notion de l'être par l'axiome qui a dû provoquer tant de commentaires pendant le moyen âge: *diversum est esse et quit quod est* (II 28-30: «il ya diversité entr "être" et "ce qui est"»). Cette formule, qui est valable pour tout être composé concerne la différence ontologique entre l'élément constitutif, ou la forme, de tout être composé d'un côté, et la chose elle-même, ou le tout établi par cette forme, de l'autre. Le tout doit son être à l'élément constitutif qui est la forme substantielle, sans laquelle il n'est pas du tout. Cependant la question sur son essence ne peut pas être resolue en désignant cette forme. (...)

Il semble être utile de prendre au sérieux la suggestion des commentateurs médiévaux et d'entreprendre la réponse à notre question du point de vue sémantique. Je propose de discuter d'abord (1) la notion de *qualitas* chez Boèce (2), ensuite son modèle sémantique (3), et ses idées sur le rôle (logico-sémantique) du nom et du verbe (4-5); enfin la signification exacte de sa notion de l'être (*esse*) sera discutée (6) et éclarcie en mettant en lumière le but et la méthode du traité *Quomodo substantiae* (7)." pp. 141-142 (Notes omitted).

Isidore of Seville (ca. 560 - 636)

Texts

Studies

1. Henderson, John. 2007. *The Medieval World of Isidore of Seville. Truth from Words*. Cambridge: Cambridge University Press.

John Scottus Eriugena (ca. 800 - 877)

Texts

Studies

1. Ansorge, Dirk. 1996. *Johannes Scottus Eriugena: Wahrheit Als Prozess. Eine Theologische Interpretation Von "Periphyseon"*. Wien: Tyrolia Verlag.

2. Moran, Dermot. 1989. *The Philosophy of John Scottus Eriugena. A Study of Idealism in the Middle Ages*. Cambridge: Cambridge University Press.

3. O'Meara, John Joseph. 1983. "The Problem of Speaking About God in John Scottus Eriugena." In *Carolingian Essays. Andrew W. Mellon Lectures in Early Christian Studies*, edited by Blumenthal, Ute-Renate, 151-167. Washington: Catholic University of America Press.

Isaac Israeli (ca. 855 - ca. 955)

Texts

Studies

1. Muckle, Joseph Thomas. 1933. "Isaac Israeli's Definition of Truth." *Archives d'Histoire Doctrinale et Littéraire du Moyen Age* no. 8:5-8.

Avicenna (980 - 1037)

Texts

Studies

1. Goichon, Amélie-Marie. 1942. *La Philosophie D'Avicenne Et Son Influence En Europe Médiévale*. Paris: Maisonneuive.

   Forlong Lectures 1940.
   Second edition, corrected and augmented 1984.
   English translation: *The philosophy of Avicenna and its influence on medieval Europe* - Translated from the French with notes, annotations, and a preface by M. S. Khan - Delhi, Motilal Banarsidass, 1969.

Anselm of Canterbury (ca. 1033 - 1109)

Texts

Studies

1. Adams, Marilyn McCord. 1990. "Saint Anselm's Theory of Truth." *Documenti e Studi sulla Tradizione Filosofica Medievale* no. 1:353-372.

2. Cavini, Walter. 1993. "Verità E Inerenza. Un'analisi Del *De Veritate* Anselmiano." *Rivista di Storia della Filosofia*:569-585.

3. Dreyer, Mechthild. 1997. "Veritas - Rectitudo - Iustitia: Grundbegriffe Ethischer Reflexion Bei Anselm Von Canterbury." *Recherches de Théologie et Philosophie Médiévales* no. 64:67-85.

4. Enders, Markus. 1999. *Wahrheit Und Notwendigkeit. Die Theorie Der Wahrheit Bei Anselm Von Canterbury Im Gesamtzusammenhang Seines Denkens Und Unter Besonderer Berücksichtigung Sener Antiken Quellen (Aristoteles, Cicero, Augustinus, Boethius)*. Leiden: Brill.

5. Flasch, Kurt. 1965. "Zum Begriff Der Wahrheit Bei Anselm Von Canterbury." *Philosophische Jahrbuch* no. 72:322-352.

6. Goebel, Bernd Wilhelm. 2001. *Rectitudo, Wahrheit Und Freiheit Bei Anselm Von Canterbury. Eine Philosophische Untersuchung Seines Denkensatzes*. Münster: Aschendorff.

7. Synan, Edward A. 1988. "Truth: Augustin and Anselm." *Anselm Studies.An occasional journal* no. 2:275-295.

Peter Abelard (1079 - 1142)

Texts

Studies

1. Lewis, Neil T. 1987. "Determinate Truth in Abelard." *Vivarium* no. 25:81-109.

2. Tweedale, Martin. 1967. "Abailard and Non-Things." *Journal of the History of Philosophy* no. 5:329-342.

   "I explain how Abailard thinks he can justify saying that certain items, particularly what is said by a sentence, are not things. His grounds are that they are never referred to by any noun. He holds that nominalizations of sentences and of verbs, which appear to be nouns with such a reference, are not logically speaking nouns, and sentences which have a nominalization for a grammatical subject do not have any logical subject."

3. ———. 1976. *Abailard on Universals*. Amsterdam: North-Holland.

   "This work shows how Abailard elaborated and defended the view that universals are words, avoided the pitfalls of an image theory of thinking, and propounded a theory of "status" and "dicta" as objects of thought without treating them as subjects of predication. His defense of these views is shown to depend on certain fundamental departures from the Aristotelian term logic of his day, including a proposal for subjectless propositions, the treatment of copula plus predicate noun as equivalent to a simple verb, and a transformation of the 'is' of existence into the 'is' of predication."

Philip the Chancellor (1165/86 - 1236)

Texts

Studies

1.   Pouillon, Henri. 1939. "Le Premier Traité Des Propriétés Transcendentales." *Revue Néoscolastique de Philosophie* no. 42:40-77.

Robert Grosseteste (1168 - 1253)

Texts

Studies

1.   Marrone, Steven P. 1983. *William of Auvergne and Robert Grosseteste. New Ideas of Truth in the Early Thirteenth Century*. Princeton: Princeton University Press.

William of Auvergne (1180/90 - 1249)

Texts

Studies

1.   Marrone, Steven P. 1983. *William of Auvergne and Robert Grosseteste. New Ideas of Truth in the Early Thirteenth Century*. Princeton: Princeton University Press.

Albert the Great (ca. 1200 - ca. 1280)

Texts

Studies

1.   Ruello, Francis. 1969. *La Notion De Vérité Chez Saint Albert Le Grand Et Saint Thomas D'aquin De 1243 À 1254*. Paris: Béatrice-Nauwelaerts.

Bonaventure (1217 - 1274)

Texts

Studies

1. Bougerol, Jacques Guy. 1988. *Introduction À Saint Bonaventure*. Paris: Vrin.

2. Quinn, John Francis. 1973. *The Historical Constitution of St. Bonaventure's Philosophy*. Toronto: Pontifical Institute of Mediaeval Studies.

Thomas Aquinas (1125/6 - 1274)

Texts

Studies

1. Aertsen, Jan A. 1988. *Nature and Creature. Thomas Aquinas's Way of Thought*. Leiden: Brill.

   Chapter 4: The Way of Truth (*Via veritatis*) pp. 141-190.

2. ———. 1992. "Truth as Transcendental in Thomas Aquinas." *Topoi.An International Journal of Philosophy* no. 11:159-171.

   "Aquinas presents his most complete exposition of the transcendentals in De veritate 1, 1, that deals with the question "What is truth?". The thesis of this paper is that the question of truth is essential for the understanding of his doctrine of the transcendentals.
   The first part of the paper (sections 1--4) analyzes Thomas's conception of truth. Two approaches to truth can be found in his work. The first approach, based on Aristotle's claim that "truth is not in things but in the mind", leads to the idea that the proper place of truth is in the intellect. The second approach is ontological: Thomas also acknowledges that there is truth in every being. The famous definition of truth as "adequation of thing and intellect" enables him to integrate the two approaches. Truth is a relation between two terms, both of which can be called "true" because both are essential for the conformity between thing and intellect. The second part of the paper (sections 5--7) deals with the manner in which Thomas gives truth a place in the doctrine of the transcendentals, and shows that his conception of truth leads to important innovations in this doctrine: the introduction of relational transcendentals and the correlation between spirit and being. If "truth" is transcendental, it must be convertible with "being". Sect. 6 discusses objections that Thomas advances himself to this convertibility.
   Sect. 7 deals with a difficulty in his account of truth as a relational transcendental. Ontological truth expresses a relation to an intellect but the relation to the human intellect is accidental for the truth of things. Essential for their truth can only be a practical intellect that causes things. In this way, Thomas argues, the divine intellect relates to all things."

3. ———. 1996. *Medieval Philosophy and the Transcendentals. The Case of Thomas Aquinas*. Leiden: Brill.

   Chapter Six: True as Transcendental pp. 243-289.

4. Bartel, Tomasz. 1990. "Nouvelle Interpretation De La Définition *Veritas Est Adaequatio Rei Et Intellectus* Chez St. Thomas D'aquin." In *Knowledge and the Science in Medieval Philosophy. Proceedings of the Eighth International Congress of Medieval Philosophy (S.I.E.P.M.) Vol. Ii*, edited by Knuuttila, Simo, Työrinoja, Reijo and Ebbesen, Sten, 119-126. Helsinki: Yliopistopaino.

5. Brouwer, Christian, and Peeters, Marc. 1997. "Thomas D'aquin. Première Question Disputée *De Veritate*. Analyse Méréologique, Constitution Historique Et Principes De Traduction." In *Éditer, Traduire, Interpréter. Essais De Méthodologie Philosophique*, edited by Lofts, Steve G. and Rosemann, Philip W., 105-141. Louvain-la-Neuve: Éditions Peeters.

6. Foucat, Yves. 2004. "La Vérité Comme Conformité Selon Saint Thomas D'aquin." *Revue Thomiste* no. 104:49-102.

7. Galluzzo, Gabriele. 2000. "Il Tema Della Verità Nell' "*Expositio Libri Peryermeneias*" Di Tommaso D'aquino." *Documenti e Studi sulla Tradizione Filosofica Medievale* no. 11:217-258.

8. Schulz, Gudrun. 1992. *Veritas Est Adaequatio Intellectus Et Rei. Untersuchungen Zur Wahrheitslehre Des Thomas Von Aquin Und Zur Kritik Kants an Einem Überlieferten Wahrheitsbegriff*. Leiden: Brill Academic Publishers.

9. Vande Wiele, Jozef. 1954. "Le Problème De La Verité Ontologique Dans La Philosophie De Saint Thomas." *Revue Philosophique de Louvain* no. 52:521-571.

10. Waddell, MIchael M. 2003. "Truth or Transcendentals: What Was St. Thomas's Intention at *De Veritate* 1.1?"*Thomist* no. 67:197-219.

11. Wippel, John F. 1989. "Truth in Thomas Aquinas I." *Review of Metaphysics* no. 43:295-326.

    Reprinted in: J. F. Wippel, *Metaphyscal Themes in Thomas Aquinas*, Vol. II, Washington: Catholic University of America Press, 2007, pp. 65-112.

12. ———. 1989. "Truth in Thomas Aquinas Ii." *Review of Metaphysics* no. 43:543-567.

    Reprinted in: J. F. Wippel, *Metaphyscal Themes in Thomas Aquinas*, Vol. II, Washington: Catholic University of America Press, 2007, pp. 65-112.

Henry of Ghent (ca. 1217 - 1293)

Texts

Studies

1. Decorte, Jos. 2001. "Henri De Gand Et La Définition Classique De La Vérité." *Recherches de Théologie et Philosophie Médiévales* no. 68:34-74.

2. Marrone, Steven P. 1985. *Truth and Scientific Knowledge in the Thought of Henry of Ghent*. Cambridge: Medieval Academy of America.

Siger of Brabant (ca. 1240 - after 1372)

Texts

Studies

1. Dodd, Tony. 1998. *The Life and Thought of Siger of Brabant, Thirteenth-Century Parisian Philosopher. An Examination of His Views on the Relationship of Philosophy and Theology*. Lewiston: Edwin Mellen Press.

2. Putallaz, François-Xavier, and Imbach, Ruedi. 1997. *Profession: Philosophe: Siger De Brabant*. Paris: Éditions du Cerf.

John Duns Scotus (ca. 1266 - 1308)

Texts

Studies

1. Manno, Ambrogio. 1977. "Scoto Alla Ricerca Della Verità Fondante." *Studi Francescani*:87-119.

2. McGrath, Sean J. 2003. "Heidegger and Duns Scotus on Truth and Language." *Review of Metaphysics*:339-358.

Hervaeus Natalis (1250/60 - 1308)

Texts

1. Hervaeus, Natalis. 2008. *A Treatise of Master Hervaeus Natalis (D.1323) the Doctor Perspicacissimus on Second Intentions*. Milwaukee: Marquette University Press.

07/05/23, 20:21

Theories of Truth. Bibliography on Primary Medieval Authors

Volume One - An English translation and Volume Two - A Latin edition by John P. Doyle.

"These volumes present a first critical Latin edition and an English translation of an important, but very difficult to read and understand, medieval treatise. As almost everyone knows, the notion of intentionality comes from the Middle Ages. What is less known is that Hervaeus Natalis, O.P. (d. 1323) was the first one explicitly to consider it as such. Even less known is the fact that he carne to it not immediately from the Aristotelian *De Anima,* but rather from the division in Aristotle's *Metaphysics* between "being as being" and "being as true." Least of all known is the fact that Hervaeus, who uses the term"intentionality" in the present work 235 times, regards its significance as a relation of reason which runs in the direction of known or knowable to knower. Apart from its exceedingly obscure Latin style, what particularly makes this work difficult to understand is its multi-layered reflection on things and non-things, its reflection on Hervaeus thinking itself, and its reflection on his thinking about his thinking about things and non-things."

Studies

Giles of Rome (ca 1243 - 1316)

Texts

Studies

1. Conti, Alessandro D. 1992. "Conoscenza E Verità in Egidio Romano." *Documenti e Studi sulla Tradizione Filosofica Medievale* no. 3:305-361.

Durandus of St. Pourçain (ca. 1270/5 - 1334)

Texts

Studies

1. Iribarren, Isabel. 2005. *Durandus of St Pourcain. A Dominican Theologian in the Shadow of Aquinas*. New York: Oxford University Press.

2. Perger, Mischa von. 2004. "Der Wahrheitsbegriff Nach Durandus Von Saint-Pourçain Mit Der Quästion 'Utrum Veritas Sit in Rebus Vel in Anima' Aus *in Sent*. I, Fassung a, Und Darauf Bezogenen Texten." *Archivum Fratrum Praedicatorum* no. 74:127-224.

Peter Auriol (ca. 1280 - 1322)

Texts

Studies

1. Boehner, Philotheus. 1948. "*Notitita Intuitiva* of Non-Existents According to Peter Aureoli, O.F.M. (1322)." *Franciscan Studies* no. 6:388-416.

2. Friedman, Russell L. 1999. "Peter Auriol on Intentions and Essential Predication." In *Medieval Analyses in Language and Cognition. Acts of the Symposium: The Copenhagen School of Medieval Philosophy*, edited by Ebbesen, Sten and Friedman, Russell L., 415-430. Copenhagen: Royal Danish Academy of Sciences and Letters.

Walter Burley (ca. 1275 - 1344)

Texts

Studies

1. Conti, Alessandro D. 2000. "Significato E Verità in Walter Burley." *Documenti e Studi sulla Tradizione Filosofica Medievale* no. 11:317-350.

William of Ockham (ca. 1285 - 1347)

Texts

Studies

1. Adams, Marilyn McCord. 1989. "Ockham on Truth." *Medioevo* no. 15:143-172.

2. Boehner, Philotheus. 1945. "Ockham's Theory of Truth." *Franciscan Studies* no. 5:138-161.

   Reprinted in: P. Boehner - *Collected articles on Ockham* - Edited by E. Buytaert - Louvain, Nauwelaerts, 1958 pp. 174-200.

3. ———. 1946. "Ockham's Theory of Supposition and the Notion of Truth." *Franciscan Studies* no. 6:261-292.

   Reprinted in: *Collected articles on Ockham* (pp. 237-267)

4. Kaufmann, Matthias. 1994. "Ockham Und Davidson Über Die Wahrheit." In *Analyomen. Vol. I*, edited by Meggle, Georg, 453-462. Berlin: de Gruyter.

5. Müller, Paola. 1991. "Esistenza E Verità in Guglielmo Di Ockham." *Medioevo* no. 17:249-280.

6. Yrjönsuuri, Mikko. 1997. "Supposition and Truth in Ockham's Mental Language." *Topoi* no. 16 (1):15-25.

"In this paper, Ockham's theory of an ideal language of thought is used to illuminate problems of interpretation of his theory of truth. The twentieth century idea of logical form is used for finding out what kinds of atomic sentences there are in Ockham's mental language. It turns out that not only the theory of modes of supposition, but also the theory of supposition in general is insufficient as a full theory of truth. Rather, the theory of supposition is a theory of reference, which can help in the determination of truth values within the scope of simple predications. Outside this area, there are interesting types of sentences, whose truth does not depend on whether the terms supposit for the same things or not for the same things."

Robert Holkot (? - 1349)

Texts

Studies

1. Dal Pra, Mario. 1956. "Linguaggio E Conoscenza Assertiva Nel Pensiero Di Roberto Holkot." *Rivista Critica di Storia della Filosofia* no. 11:15-40.

John Buridan (ca. 1300 - after 1358)

Texts

Studies

1. Reina, Maria Elena. 1960. "Il Problema Del Linguaggio in Buridano. Ii. Significazione E Verità." *Rivista Critica di Storia della Filosofia* no. 15:141-165.

Gregory of Rimini (ca. 1300 - 1358)

Texts

Studies

1. Bermon, Pascal. 2007. *L'assentiment Et Son Objet Chez Grégoire De Rimini*. Paris: Vrin.

2. Conti, Alessandro D. 2004. "*Complexe Significabile* and Truth in Gregory of Rimini and Paul of Venice." In *Medieval Theories on Assertive and Non-Assertive Language*, edited by Maierù, Alfonso and Valente, Luisa, 473-494. Firenze: Leo S. Olschki.

William of Heytesbury (before 1313 - 1372/3)

Texts

Studies

1. Maierù, Alfonso. 1966. "Il Problema Della Verità Nelle Opere Di Guglielmo Heytesbury." *Studi Medievali* no. 7:40-74.

Peter of Mantua (? - 1400)

Texts

Studies

1. Bos, Egbert P. 1985. "Peter of Mantua's Treatise *De Veritate Et Falsitate, Sive De Taliter Et Qualiter*." In *Mediaeval Semantics and Metaphysics. Studies Dedicated to L. M. De Rijk*, edited by Bos, Egbert P., 291-312. Nijmegen: Ingenium Publishers.

2. Maierù, Alfonso. 1973. "Il Problema Del Significato Nella Logica Di Pietro Da Mantova." In *Antiqui Und Moderni. Traditionsbewusstsein Und Fortschrittsbewusstsein Im Späten Mittelalter*, edited by Zimmermann, Albert, 155-170. Berlin: de Gruyter.

Paul of Venice (1369 - 1429)

Texts

Studies

1.   Conti, Alessandro D. 1996. *Esistenza E Verità. Forme E Strutture Del Reale in Paolo Veneto E Nel Pensiero Filosofico Del Tardo Medieovo*. Roma: Istituto Storico Italiano per il Medio Evo.