

Boethius' Logic and Metaphysics. An Annotated Bibliography

The Philosophical Works of Boethius. Editions and Translations

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- Contents: Siobhan Nash-Marshall: Editor's Introduction; Claudio Micaelli: Boethian Reflections on God: Between Logic and Metaphysics 181; Joseph W. Koterski: Boethius and the Theological Origins of the Concept of Person 203; Siobhan Nash-Marshall: God, Simplicity, and the *Consolatio Philosophiae* 225; Jonathan Evans: Boethius on Modality and Future Contingents 247; M.V. Dougherty: The Problem of *Humana Natura* in the *Consolatio Philosophiae* of Boethius 273; John R. Fortin: The Nature of Consolation in the *Consolation of Philosophy* 293; Paul J. Lachance: Boethius on Human Freedom 309; John Marenbon: Boethius and the Problem of Paganism 329-348.
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 9. *Boèce ou la chaîne des savoirs* . Edited by Galonnier Alain. Louvain-la-Neuve: Peeters 2005. Actes du Colloque International de la Fondation Singer-Polignac, Paris, 8-12 juin 1999. Préface by Roshdi Rashed; Introduction by Pierre Magnard.
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- Contents: List of contributors XI; List of abbreviations of Boethius' works XIV; List of abbreviations XV; John Marenbon: Introduction: reading Boethius whole 1;
- Part I. Before the *Consolation* 11;
1. John Moorhead: Boethius' life and the world of late antique philosophy 13; 2. Sten Ebbesen: The Aristotelian commentator 34; 3. Christopher J. Martin: The logical textbooks and their influence 56; 4. Margaret Cameron: Boethius on utterances, understanding and reality 85; 5. David Bradshaw: The *Opuscula sacra* : Boethius and theology 105; 6. Andrew Arlig: The metaphysics of individuals in the *Opuscula sacra* 129; 7. Christophe Erismann: The medieval fortunes of the *Opuscula sacra* 155;
- Part II The *Consolation* 179;
8. John Magee: The Good and morality: *Consolatio* 2-4 181; 9. Robert Sharples: Fate, prescience and free will 207; 10. Danuta Shanzer: Interpreting the *Consolation* 228; 11. Lodi Nauta: The *Consolation* : the Latin commentary tradition, 800-1700 255; 12. Winthrop Wetherbee: The *Consolation* and medieval literature 279;
- Appendix. John Magee and John Marenbon: *Boethius' works* 303; Bibliography: 311; Index: References to Boethius' works 340; General index 343-356
13. *A Companion to Boethius in the Middle Ages* . Edited by Jr. Kaylor Noel Harold and Phillips Philip Edward. Leiden: Brill 2012. To be published March 2012.
- Contents: Acknowledgments; Preface; Noel Harold Kaylor, Jr.: Introduction: The Times, Life, and Work of Boethius; Stephen C. McCluskey: Boethius's Astronomy and Cosmology; Rosalind C. Love: The Latin Commentaries on Boethius's *De consolazione philosophiae* from the 9th to the 11th Centuries; Jean-Yves Guillaumin: Boethius's *De institutione arithmetica* and its Influence on Posterity; Siobhan Nash-Marshall: Boethius's Influence on Theology and Metaphysics to c. 1500;

John Patrick Casey: *Boethius's Works on Logic in the Middle Ages*; Paul E. Szarmach: *Boethius's Influence in Anglo-Saxon England: The Vernacular and the *De consolazione philosophiae**; Christine Hehle: *Boethius's Influence on German Literature to c. 1500*; Glynnis M. Cropp: *Boethius in Medieval France: Translations of the *De consolazione philosophiae* and Literary Influence*; Dario Brancato: *Readers and Interpreters of the Consolatio in Italy, 1300-1500*; Ian Johnson: *Making the Consolatio in Middle English*; Mark T. Rimple: *The Enduring Legacy of Boethian Harmony*; Ann E. Moyer: *The Quadrivium and the Decline of Boethian Influence*; Fabio Troncarelli: *Afterword: Boethius in Late Antiquity and the Early Middle Ages*; Philip Edward Phillips: *Anicius Manlius Severinus Boethius: A Chronology and Selected Annotated Bibliography*; List of Contributors; Index of Manuscripts Cited; Index.

14. Arlig Andrew W., "A Study in Early Medieval Mereology: Boethius, Abelard, and Pseudo-Joscelin", Ohio State University, 2005.
Ph.D. dissertation available at: <http://etd.ohiolink.edu/view.cgi?osu1110209537>.

Chapter 3: *Boethius and the early mereological tradition* , pp. 62-140.

"In what follows I will examine the mereological tradition founded by Aristotle and presented to the early medieval West by Boethius. Given the paucity of what was available from Aristotle's extensive opera, it is no surprise that some important concepts are not carried over to the early medieval period, or if they do appear, they often do so in a distorted form. Sometimes this omission and distortion is attributable to Boethius. Boethius' logical works are almost without exception introductory treatises. As one would expect from introductory textbooks, Boethius' treatment of mereology often glides over complexities, which a more advanced work would stop to address. Hence, Boethius' remarks about parts and wholes are often general and devoid of nuance.

It is by no means clear that Boethius actually has a theory of parts and wholes. He might, as some of his contemporary interpreters have urged, be merely parroting remarks he finds in elementary, (probably) neoplatonic textbooks without worrying whether these remarks are consistent.⁴⁹ I will not assume that this is the case from the start. Rather, I will attempt as best as I can to re-construct Boethius' metaphysics of mereology. This reconstruction will require that I piece together stray remarks, think through the specific examples that he gives, and generally extrapolate from an admittedly

sparse collection of rules, examples and hints. My method carries the risk of yielding not Boethius' theory of parts and wholes, but rather a Boethian theory. But this is the same risk that Abelard, Pseudo-Joscelin, and all the thinkers of the early medieval period took when attempting to piece Boethius' remarks into a coherent metaphysics of mereology." (pp. 84-65).

15. Ashworth Earline Jennifer, "Boethius on Topics, Conditionals and Argument-forms," *History and Philosophy of Logic* 10: 213-225 (1989).
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19. Berka Karel, "Die Semantik des Boethius," *Helikon* 8: 454-459 (1968).
20. Berka Karel, "Die Aussagenlogik des Boethius," *Philologus* 126: 90-98 (1982).
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22. Bobzien Susanne, "A Greek Parallel to Boethius *De hypotheticis syllogismis* ," *Mnemosyne* 55: 285-300 (2002).
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Sommario: 1. Il progetto boeziano e il commento di Tommaso al *De hebdomadibus*. 2. La questione dell'essere boeziano e tommasiano. 3. La partecipazione. 4. Ci può essere partecipazione con o senza Idee platoniche. 5. L'essere stesso partecipa ad una causa. 6. L'essere non si partecipa come un genere e comunque inerisce alle cose. 7. L'essere si partecipa secondo le categorie e l'essere simpliciter è l'essere sostanziale. 8. L'essere partecipato appartiene per se. 9. Conclusione.
Abstract: Several features of St Thomas's commentary on the *De hebdomadibus* suggest that he was taking quite seriously Boethius's view concerning the fundamental harmony between the philosophies of Plato and Aristotle. The paper focuses on the commentary's treatment of the doctrine of participation in being (*esse*). There are several places where St Thomas seems to be working quietly to bring the doctrine in line with Aristotelian ontology. These have a bearing on the much disputed question of the relation between St Thomas and Boethius on the distinction between *esse* and *id quod est*.
25. Brosch Hermann Josef. *Der Seinsbegriff bei Boethius mit besonderes Berücksichtigung der Beziehung von Sosein und Dasein*. Innsbruck: Felizian Rauch 1931.
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29. Correia Manuel Antonio, "The syllogistic theory of Boethius," *Ancient Philosophy* 29: 391-405 (2009).
30. Corrigan Kevin, "A new source for the distinction between *id quod est* and *esse* in Boethius' *De Hebdomadibus*," *Studia Patristica* 18: 133-138 (1990).
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31. Courcelle Pierre. *Les lettres grecques en Occident. De Macrobe à Cassiodore*. Paris: Boccard 1948. Nouvelle édition revue et augmentée (première édition 1943).
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32. Courcelle Pierre. *La Consolation de philosophie dans la tradition littéraire. Antécédents et postérité de Boèce*. Paris: Études augustiniennes 1967.
33. Craemer-Ruegenberg Ingrid. *Die Substanzmetaphysik des Boethius in den Opuscula sacra*. Köln: Gouder u. Hansen, 1969.
34. De Libera Alain. *L'art des généralités. Théories de l'abstraction*. Paris: Aubier 1999.
Table: Introduction, 5; 1. Alexandre d'Aphrodise, 25; 2. Boèce, 159; 3. Pierre Abélard, 281; 4. Avicenne 499; Conclusion 609; Appendice: Textes traduits de l'arabe par Marc Geoffroy, 637; Index: Auteurs anciens et médiévaux, 683; Auteurs modernes, 687; Thèses, 693
35. de Rijk Lambertus Marie, "On the chronology of Boethius' works on logic. Part I," *Vivarium* 2: 1-49 (1964).
"The chronological order of Boethius' works appears to be a rather difficult problem. Hence, it is not surprising that the numerous attempts to establish it led the scholars to results which are neither all conclusive nor uniform. In this article I confine myself to Boethius' works on logic. Before giving my own contribution it would seem to be useful to summarize the results of preceding studies and to make some general remarks of a methodological nature.
(...)
My conclusion from this survey is that the best we can do in order to establish approximately the chronological order of Boethius' works on logic is to start a careful and detailed examination of all

our data on this matter. In doing so an analysis of their contents seems to be quite indispensable, no less than a thorough examination of doctrinal and terminological differences." pp. 1 and 4.

36. de Rijk Lambertus Marie, "On the chronology of Boethius' works on logic. Part II," *Vivarium* 2: 125-162 (1964).

"We shall now sum up the results of our investigations. First some previous remarks. Our first table gives of nine of the works discussed the chronological interrelation, which can be established with a fair degree of certainty. The figures put after the works give the approximative date of their composition (the second one that of their edition); when printed in heavy types they are based on external data; the other ones are based on calculation.

Table 1

Boethius' birth about 480 A.D.

In Porphyrii Isagogen, editio prima about 504-505

In Syllogismis categoricis libri duo (= ? Institutio categorica) about 505-506

In Porphyrii Isagogen, editio secunda about 507-509

In Aristotelis Categorias (? editio prima) about 509-511

In Aristotelis Perhemeneias, editio prima not before 513

In Aristotelis Perhemeneias, editio secunda about 515-516

De syllogismis hypotheticis libri tres between 516 and 522

In Ciceronis Topica Commentaria before 522

De topicis differentiis libri quattuor before 523

Boethius' death 524

The rest of the works discussed cannot be inserted in this table without some qualification. (...)

We may establish the following table for the works not contained in our first table:

Table 2

Liber de divisione between 505 and 509

possible second edition of the *In Categorias* after 515-516

Translations of the *Topica (and Sophistici Elenchi)* and of the

Analytica Priora and *Analytica Posteriora* not after 520

Commentary on Aristotle's *Topica* before 523

the so-called *Introductio* (? = *In Priora Analytica Praedicanda*) certainly after 513; probably c. 523

Scholia on Aristotle's *Analytica Priora* first months of 523 at the latest"

pp. 159-161 (notes omitted).

37. de Rijk Lambertus Marie. 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. Genova: Accademia Ligure di scienze e lettere 1981. pp. 141-156
 "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 ce dialogue Platon a essayé de résoudre 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'édition 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 quod 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 résolue 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 éclaircie en mettant en lumière le but et la méthode du traité *Quomodo substantiae* (7)." pp. 141-142 (Notes omitted).

38. de Rijk Lambertus Marie. On Boethius' notion of Being. A chapter of Boethian semantics. In *Meaning and inference in medieval philosophy. Studies in memory of Jan Pinborg*. Edited by Kretzmann Norman. Dordrecht: Kluwer Academic Publishers 1988. pp. 1-29
Reprinted as chapter I in: *Through language to reality: studies in medieval semantics and metaphysics*.

"From Parmenides onwards, ancient and medieval thought had a special liking for metaphysical speculation. No doubt, speculative thought was most influentially outlined by Plato and Aristotle. However, what the Christian thinkers achieved in metaphysics was definitely more than just applying and adapting what was handed down to them. No student of medieval speculative thought can help being struck by the peculiar fact that whenever fundamental progress was made, it was theological problems which initiated the development. This applies to St Augustine and Boethius, and to the great medieval masters as well (such as Anselm, Thomas Aquinas, Duns Scotus). Their speculation was, time and again, focused on how the notion of being and the whole range of our linguistic tools can be applied to God's Nature (Being).

It is no wonder, then, that an inquiry into Boethius's notion of being should be concerned, first and foremost, with his theological treatises, especially *De hebdomadibus*.

(...)

My final section aims at showing how Boethius's notion of being is clearly articulated in accordance with his semantic distinctions. This is most clearly seen in the main argument of *De hebdomadibus* where they may be actually seen at work.

As is well known, the proper aim of *De hebdomadibus* is to point out the formal difference between *esse* and *esse bonum*, or in Boethius's words: 'the manner in which substances *are good* in virtue of their *being*, while not yet being substantially good' (38.2-4). Its method consists in a careful application of certain formal distinctions, viz.:

- (a) The distinction between an object 'when taken as a subsistent whole and *id quod est* = the constitutive element which causes the object's actuality' being; it is made in Axiom II and used in Axiom IV.
- (b) The distinction (closely related to the preceding one) obtaining between the constitutive element effecting the object's actual being (*forma essendi*, or *ipsum esse*) and the object's actuality as such (*id quod est* or *ipsum est*); it is made in Axioms VII and VIII.
- (c) The distinction between *esse* as 'pure being' (= *nihil aliud praeter se habens admixtum*), which belongs to any form, whether substantial or incidental, and *id quod est* admitting of some admixture

(lit. 'something besides what it is itself'); it is made in Axiom IV and in fact implies the distinction between *esse simpliciter* and *esse aliquid*.

(d) The distinction between 'just being some thing', *tantum esse aliquid*, and 'being something qua mode of being'. It is made in Axiom V and used in Axiom VI and is in fact concerned with a further distinction made within the notion of *id quod est*. It points out the differences between the effect caused by some form as constitutive of being *some* thing and that caused by the main constituent (*forma essendi*) which causes an object's *being simpliciter*.

(e) The distinction between two different modes of participation, one effecting an object's *being subsistent*, the other its being *some* thing, where the '*some* thing' (*aliquid*) refers to some (non-subsistent) quality such as 'being white', 'being wise', 'being good', etc.

The application of these distinctions enables Boethius to present a solution to the main problem: although the objects (*ea quae sunt*, plural of *id quod est*) are (*are good*) through their own constitutive element, *being (being good)*, nevertheless they are not identical with their constitutive element nor (*a fortiori*) with the IPSUM ESSE (BONUM ESSE) of which their constituent is only a participation." pp. 1 and 22-23.

39. de Rijk Lambertus Marie. Boethius on *De interpretatione* (ch. 3): is he a reliable guide? In *Boèce ou la chaîne des savoirs*. Edited by Galonnier Alain. Paris: Peeters Publishers 2003. pp. 207-227
- "There can be no doubt whatsoever about Boethius's exceptional merits for transmitting Aristotle's logic to us. But while 'Aristotelian' logic is in many respects synonymous with 'Aristotelico-Boethian' logic, the question can be raised whether Aristotle himself was an 'Aristotelian'. To give just one example: from Lukasiewicz onwards there has been much debate among scholars about the telling differences between traditional syllogistic and that of the *Prior Analytics*. (1)
- In this paper I intend to deal with two specimens of Boethius's way of commenting upon Aristotle's text. They are found in his discussion of *De interpretatione*, chapters 2 and 3, which present Aristotle's views of *ónoma* and *rhema*. (2) One concerns the semantics of indefinite names, the other that of isolated names and verbs." p. 227
- (1) Jan Lukasiewicz, *Aristotle's Syllogistic from the Standpoint of Modern Formal Logic*, Oxford, 1951. G. Patzig, *Aristotle's Theory of the Syllogism. A logico-philological study of Book A of the Prior Analytics*, Dordrecht, 1969.
- (2) *Rhema* properly stands for 'what is said of', including not only our 'verb' but also adjectives, when used in attributive position. One should realise, however, that 'verb' refers to a word class, rather than a semantic or syntactical category, as *rhema* does.
- (...)

"Conclusion. Returning now to Boethius' manner of commenting upon Aristotle's texts, the following points can be made:

[1] In the wake of Ammonius, (3) Boethius explains [*De int.*] 16b22-25 on the apophantic level, i.e. in terms of statement-making, instead of framing significative concepts, i.e. on the onomastic level.

[2] Whereas in Ammonius' report of the predecessors, Alexander and Porphyry, as well as his own exposition of the issue, there are many clues to the previous alternative reading and interpretation on the onomastic level, Boethius does not even refrain from cleansing the text (including his 'quotations'), by changing, at any occurrence, '*ens*' into '*est*'.

[3] In doing so, Boethius decisively influenced the commentary tradition on account of the purport of *De int.* 3, 16b19-25. He effectively contributed to the common verdict on this paragraph in terms of 'a curious medley'.

[4] As far as the semantics of the indefinite verb (3, 16b14-15) is concerned, Boethius' apparently adhering to the so-called 'Ammonii recensio' was far less disastrous for the common understanding of Aristotle on this score, and, in effect, merely provided us with some stimulating Medieval discussions of the semantics of term infinitation.

[5] Finally by way of speculative surmise, it might be suggested that both the fact that Boethius

dealt with the 'Ammonii recognise' without reading it in his lemma of 16b14-15, as well as his rather ruthlessly interfering in the quotations of the pre-Ammonian sources, should make it more plausible that Boethius had extensive, but incomplete marginal notes to his Greek text of Aristotle at his disposal, rather than a full copy of Ammonius' commentary (or those of other Greek commentators).

To comment upon Aristotle's work naturally includes developing his lore. But nothing can ever guarantee that this will happen *ad metem auctoris* . (4)"

(3) It is unmistakably plain that in *De int* . ch. 3, Boethius is strongly influenced by what he read in Ammonius (or in marginal notes on Ammonius' view).

(4) Cf. the interesting paper on this subject by Frans A.J. de Haas, "Survival of the Fittest? Mutations of Aristotle's Method of Inquiry in Late Antiquity" (forthcoming). (Conference: *The Dynamics of Natural Philosophy in the Aristotelian Tradition (and beyond)* , Nijmegen, 16-20 August 1999.)

40. Dürr Karl. *The propositional logic of Boethius*. Amsterdam: North-Holland 1951.

Contents: Introduction 1; I. The sources of "De Syllogismo Hypothetico" 4; II. The effects of Boethius' propositional logic in the early scholastic period 16; III. Choice of metascience and metalanguage 19; IV. Analysis of "De Syllogismo Hypothetico" 30; V. Analysis of the section of Boethius' Commentary on Cicero's *Topics* 66; Appendix by Norman M. Martin 74-79.

"The text of the treatise "The Propositional Logic of Boethius" was finished in 1939. Prof. Jan Lukasiewicz wished at that time to issue it in the second volume of "Collectanea Logica"; as a result of political events, he was not able to carry out his plan.

In 1938, I published an article in "Erkenntnis" entitled "Aussagenlogik im Mittelalter"; this article included the contents of a paper which I read to the International Congress for the Unity of Science in Cambridge, England, in 1938 (Cf. Erkenntnis, vol. 7, pp. 160-168). The subject matter of this paper touched upon that of the above-mentioned treatise. Recently an article of Mr. René van den Driessche, "Sur le 'de syllogismo hypothetico' de Boèce", was published in the journal "Methodos" (vol. I, no. 3, [1949]). Mr. van den Driessche referred in this article to the article on propositional logic in the Middle Ages, which had appeared in "Erkenntnis". This reminded me of my yet-unpublished treatise on the propositional logic of Boethius." (From the Preface)

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 "The following is a study of Boethius' thought on signification which attempts to situate that thought historically and to evaluate it philosophically. Its justification is found in the present lack of any systematic examination of the subject,(1) and in the intrinsic importance of that subject for the history of later ancient and especially of medieval thought. It is frequently the case that medievalists will have read Boethius' philosophical works with an eye only to subsequent developments; those classicists who bother with him at all will probably have done so out of an interest (one which shows signs of increasing) in investigating the very last stages in the history of ancient learning. That Boethius has sometimes run afoul of misunderstandings originating on both sides of the academic fence can, I believe, be explained in part by the fact that his work as both commentator and translator sets him somewhat apart in the history of ancient commentary on Aristotle. As a commentator, he has tended to be ignored by those classical scholars who are accustomed to the massive and weighty Greek commentaries from the likes of Alexander (late 2nd-early 3rd c. AD) and Simplicius (6th c. AD). As a translator, he has sometimes obscured, for the medievalists not working in the Greek tradition of commentary (as indeed for the many medieval writers who depended upon his translations), the prehistory of certain ideas expressed during the course of his commentaries on the texts of what in the Middle Ages came to be known as the *logica vetus*." p. 1
- (1) There are two valuable studies by L.M. De Rijk, as well as a short article by K. Berka. Beyond this, however, very little has come to my attention. [De Rijk 1981 and 1988, Berka 1968]
71. Magee John, "The text of Boethius' *De divisione*," *Vivarium* 32: 1-50 (1994).
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 78. Marshall David J. The Argument of *De hebdomadibus*. In *Die Normativität des Wirklichen*. Edited by Buchheim Thomas, Schönberger Rolf, and Schweidler Walter. Stuttgart: Klett-Cotta 2002. pp. 35-73
 79. Martin Christopher J. Embarrassing arguments and surprising conclusions in the development of

theories of the conditional in the Twelfth century. In *Gilbert de Poitiers et ses contemporains: aux origines de la logica modernorum*. Edited by Jolivet Jean and De Libera Alain. Napoli: Bibliopolis 1987. pp. 377-400

80. Martin Christopher J., "The Logic of Negation in Boethius," *Phronesis* 36: 277-304 (1991).
 "Boethius' *de Hypothesis Syllogismis* is by far the most extensive account of the conditional and its logic to have survived from antiquity. A rather obscure and tedious work, it has puzzled commentators from Peter Abaelard to Jonathan Barnes. Most of the difficulties that they have had in extracting the principles of Boethian logic seem to me to follow from the assumption that what he offers is an account of the application of propositional operators to propositional contents. Though generally not made explicit by modern historians, the concepts of propositional content and propositional operation are nevertheless presupposed by the symbolic apparatus which they typically use to represent the claims of ancient and mediaeval logics. I will try to show that an examination of Boethius' theory of language forces us to give up the assumption that his logic is propositional and that when we do so his remarks on compound propositions turn out to be rather less mysterious than they have seemed."
81. Martin Christopher J., "Non-reductive arguments from impossible hypotheses in Boethius and Philoponus," *Oxford Studies in Ancient Philosophy* 17: 279-302 (1999).
82. Martin Christopher J. *De Interpretatione* 5-8: Aristotle, Boethius, and Abelard on Propositionality. In *Methods and Methodologies. Aristotelian Logic East and West, 500-1500*. Edited by Cameron Margaret and Marenbon John. Leiden: Brill 2011. pp. 207-228
83. Martin John N., "A Tense Logic for Boethius," *History and Philosophy of Logic* 10: 203-212 (1989).
 Reprinted as Chapter 5 in: J. N. Martin - *Themes in Neoplatonic and Aristotelian Logic. Order, Negation and Abstraction* - Aldershot, Ashgate, 2004, pp. 53-63.
 "An interpretation in modal and tense logic is proposed for Boethius' reconciliation of God's foreknowledge with human freedom from *The Consolation of Philosophy*, Book V. The interpretation incorporates a suggestion by Paul Spade that God's special status in time be explained as a restriction of God's knowledge to eternal sentences. The argument proves valid, and the seeming restriction on omnipotence is mitigated by the very strong expressive power of eternal sentences."
84. Matino Giuseppina, "Nota alla traduzione dell'*Organon* aristotelico fatta da Severino Boezio," *Cuadernos de Filología Clásica. Estudios Latinos* 8: 171-180 (1995).
 "Throughout his translation of Aristotle's *Organon*, Boethius dealt with questions of exegesis, syntax, interpretation and lexical expression. He tried to obtain a perfect correspondence with the «veracity» of the translated text, being at the same time afraid of the stylistic traps that a too exact interpretation could bring along. He hoped to contribute to the progress of the Latin Literature by means of a complete translation of the philosophical works by Aristotle. However the mechanical closeness to the model brought in grammatical and syntactic forms that do not correspond to the Classical Latin syntax: the use of adjectives and/or periphrases which made the Greek text translatable into Latin, the coinage of new words, or the decal of Greek terms."
85. McInerney Ralph. *Boethius and Aquinas*. Washington: Catholic University of America Press 1990.
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 Part Three: *De hebdomadibus* ; 6. Survey of Interpretations 161; 7. The Exposition of St. Thomas 199; 8. More on the Good 232; Epilogue: *Sine Thoma Boethius Mutus Esset* 249; Appendix: Chronologies of Boethius and St. Thomas 255; Bibliography 259; Index 265-268.

"The thesis of this book is simply stated: Boethius taught what Thomas said he taught and the Thomistic commentaries on Boethius are without question the best commentaries ever written on

the tractates.

Another aspect of the opposition Thomists have thought to find between Boethius and Aquinas has to do with the understanding of what Thomas himself means by the composition of *esse* and essence in created things. This book will not enter fully into that matter, only sufficiently to show that anyone who thinks Thomists are of one mind, or explanation, about the "real distinction" is grievously mistaken. That the diversity between *esse* and *id quod est* is self-evident is one of the great overlooked claims of *De hebdomadibus* and of Thomas's commentary on it.

The book I have come to write, then, is a monograph on the relation between Boethius and his commentator. My thesis I have stated. I will be content if this book, by subjecting received opinion to severe scrutiny and criticism, opens up for reexamination the relation between St. Thomas Aquinas and his great predecessor and mentor Anicius Manlius Severinus Boethius." p. XIV

86. McInerny Ralph. Saint Thomas on *De hebdomadibus*. In *Being and Goodness. The concept of Good in metaphysics and philosophical theology*. Edited by MacDonald Scott. Ithaca: Cornell University Press 1991. pp. 74-97
 87. Micaelli Claudio. Il *De hebdomadibus* di Boezio nel panorama del pensiero tardo-antico. In *Boèce ou la chaîne des savoirs*. Edited by Galonnier Alain. Louvain-la-Neuve: Peeters 2005. pp. 33-53
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 "As is well known, Aristotle's analysis of future contingents in *De interpretatione*, Chapter 9 has generated since ancient times a lot of discussion, which ranges from the interpretation of his own words to the philosophical meaning and adequacy of the solution proposed by him. Unfortunately, the former question is entailed by the latter and there is no agreement between scholars about the kind of answer that Aristotle gives to the question of determinism, despite the astonishing quantity of works dedicated to it. I would by no way like to be involved in the problem of Aristotle's interpretation. My task here is to illustrate the meaning and relevance of Boethius' analysis of future contingents, and I will consider his commentary on the *De interpretatione* for its own sake. In other words, I do not feel myself committed to evaluate the adequacy of Boethius' proposal with respect to Aristotle, even if, of course, he believed that his interpretation was faithful to the pages of the *De interpretatione*. Nor will I try to compare Boethius' solution with other solutions which have been proposed by ancient and modern interpreters who have tried to explain Aristotle's text. I will just consider one view different from that of Boethius, because Boethius himself discusses it, and his discussion is relevant to the understanding of his position." p. 47
1. A bibliographical survey of the relevant books and papers until the year 1973 can be found in V. Celluprica, *Il capitolo 9 del De interpretatione di Aristotele. Rassegna di studi: 1930-1973*, Bologna 1977. Further references are in D. Frede, "The-Sea Battle Reconsidered: A Defence of the Traditional Interpretation", *Oxford Studies in Ancient Philosophy*, 3 (1985), pp. 84-87 and J. Talanga, *Zukunftsurteile und Fatum. Eine Untersuchung Über Aristoteles' De interpretatione 9 und Ciceros De fato mit einem Überblick Ober die spätantiken Reimarmene-Lehre*, Bonn 1986, pp. 169-185. The recent article of C. Kirwan, "Aristotle on the Necessity of the Present", *Oxford Studies in Ancient Philosophy*, 4 (1986), pp. 167-187 must be added.
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Indice: Premessa 7; Introduzione 11; 1. L'interpretazione classica e le sue varianti 39; 2. La *pars destruens* : le difficoltà dell'interpretazione classica 69; 3. La *pars construens* : verso una nuova interpretazione 95; 4. Obiezioni, risposte e conferme 123; 5. Implicazione crisippea e implicazione boeziana 151; 6. Considerazioni conclusive e problemi aperti 173; Appendice: La dottrina boeziana della *repugnantia* - Scelta di testi 193; Riferimenti bibliografici 231-232.
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"In view of the importance of Boethius' "In Ciceronis Topica" as a source for Stoic logic, argues for the constitution of an index of divergent readings between the editions of Orelli (Zurich 1833) and Migne, including those omitted by Stangl (1882). Such an index would show that while Orelli's edition is better, sometimes the reading of Migne is to be preferred. Includes considerations on the gradual Stoicization of Aristotelian syllogistics, on Boethius' reliability as a source for Stoic logic, and on the genuine *editio princeps* of Boethius' "De topicis differentiis" (Rome 1484, rather than Venice 1492."
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Contents: Acknowledgments VII; Abstract IX; Preface XI-XIII; 1. The Aristotelian background 1; 2. The Greek Commentators on Aristotle 35; 3. Boethius: *On hypothetical syllogisms* 67; 4. Boethius: *On Cicero's Topics* 101; References 135; General index 139; Index locorum 141
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