

History of the Theories of Truth. Selected Bibliography on Medieval Primary Authors

Second Part: Middle Age

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Hilary of Poitiers (ca. 300 - 368)

Texts:

Meijering E.P. *Hilary of Poitiers on the Trinity. De Trinitate I, 1-19, 2, 3*. Leiden: Brill 1982.
In close cooperation with J. C. M. van Winden.
On truth see I, 1-14.

Studies:

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Augustine of Hippo (354 - 430)

Texts:

Studies,;

1. Boyer Charles. *L'idée de vérité dans la philosophie de Saint Augustin*. Paris: Gabriel Beauchesne 1921.
2. Kuntz Paul G., "St. Augustine's quest for truth: the adequacy of a Christian philosophy," *Augustinian Studies* 13: 1-21 (1982).
3. Vilalobos José. *Ser y verdad en Agustín de Hipona*. Sevilla: Publicaciones de la Universidad de Sevilla 1982.

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Boethius (ca. 480 - 524/5)

Texts:

Studies:

1. 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 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'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 quicquid 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).

2. Magee John. *Boethius on signification and mind*. Leiden: Brill 1989.

3. Mignucci Mario. 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. Bologna: CLUEB 1989. pp. 47-78

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Isidore of Seville (ca. 560 - 636)

Texts:

Studies:

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

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John Scottus Eriugena (ca. 800 - 877)

Texts:

Studies:

1. Ansorge Dirk. *Johannes Scottus Eriugena: Wahrheit als Prozess. Eine theologische Interpretation von "Periphyseon"*. Wien: Tyrolia Verlag 1996.
2. Moran Dermot. *The philosophy of John Scottus Eriugena. A study of idealism in the Middle Ages*. Cambridge: Cambridge University Press 1989.
3. O'Meara John Joseph. 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. Washington: Catholic University of America Press 1983. pp. 151-167

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Isaac Israeli (ca. 855 - ca. 955)

Texts:

Studies:

1. Muckle Joseph Thomas, "Isaac Israeli's definition of truth," *Archives d'Histoire Doctrinale et Littéraire du Moyen Age* 8: 5-8 (1933).

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Avicenna (980 - 1037)

Texts:

Studies:

1. Goichon Amélie-Marie. *La philosophie d'Avicenne et son influence en Europe médiévale*. Paris: Maisonneuve 1942.
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.

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Anselm of Canterbury (ca. 1033 - 1109)

Texts:

Studies:

1. Adams Marilyn McCord, "Saint Anselm's theory of truth," *Documenti e Studi sulla Tradizione Filosofica Medievale* 1: 353-372 (1990)
2. Cavini Walter, "Verità e inerenza. Un'analisi del *De veritate* Anselmiano," *Rivista di Storia della Filosofia*: 569-585 (1993)
3. Dreyer Mechthild, "Veritas - Rectitudo - Iustitia: Grundbegriffe ethischer Reflexion bei Anselm von Canterbury," *Recherches de Théologie et Philosophie Médiévales* 64: 67-85 (1997).
4. Enders Markus. *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 1999

5. Flasch Kurt, "Zum Begriff der Wahrheit bei Anselm von Canterbury," *Philosophische Jahrbuch* 72: 322-352 (1965).
6. Goebel Bernd Wilhelm. *Rectitudo, Wahrheit und Freiheit bei Anselm von Canterbury. Eine philosophische Untersuchung seines Denksatzes*. Münster: Aschendorff 2001
7. Synan Edward A., "Truth: Augustin and Anselm," *Anselm Studies. An occasional journal* 2: 275-295 (1988).

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Peter Abelard (1079 - 1142)

Texts:

Studies:

1. Lewis Neil T., "Determinate truth in Abelard," *Vivarium* 25: 81-109 (1987).
2. Tweedale Martin, "Abailard and non-things," *Journal of the History of Philosophy* 5: 329-342 (1967).
 "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. Tweedale Martin. *Abailard on universals*. Amsterdam: North-Holland 1976.
 "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."

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Philip the Chancellor (1165/86 - 1236)

Texts:

Studies:

1. Pouillon Henri, "Le premier Traité des Propriétés Transcendentales," *Revue Néoscholastique de Philosophie* 42: 40-77 (1939).

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Robert Grosseteste (1168 - 1253)

Texts:

Studies:

1. Marrone Steven P. *William of Auvergne and Robert Grosseteste. New ideas of truth in the early Thirteenth century.* Princeton: Princeton University Press 1983.

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William of Auvergne (1180/90 - 1249)

Texts:

Studies:

1. Marrone Steven P. *William of Auvergne and Robert Grosseteste. New ideas of truth in the early Thirteenth century.* Princeton: Princeton University Press 1983.

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

Texts:

Studies:

1. Ruello Francis. *La notion de vérité chez saint Albert Le Grand et Saint Thomas d'Aquin de 1243 à 1254.* Paris: Béatrice-Nauwelaerts 1969.

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Bonaventure (1217 - 1274)

Texts:

Studies:

1. Bougerol Jacques Guy. *Introduction à Saint Bonaventure.* Paris: Vrin 1988.
2. Quinn John Francis. *The historical constitution of St. Bonaventure's philosophy.* Toronto: Pontifical Institute of Mediaeval Studies 1973.

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Thomas Aquinas (1125/6 - 1274)

Texts:

Studies:

1. Aertsen Jan Adrianus. *Nature and creature. Thomas Aquinas's way of thought.* Leiden: Brill 1988. Chapter 4: The way of truth (*Via veritatis*) pp. 141-190.
2. Aertsen Jan Adrianus, "Truth as Transcendental in Thomas Aquinas," *Topoi. An International Journal of Philosophy* 11: 159-171 (1992).
"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. Aertsen Jan Adrianus. *Medieval Philosophy and the Transcendentals. The Case of Thomas Aquinas*. Leiden: Brill 1996.
Chapter Six: True as Transcendental pp. 243-289.
4. Bartel Tomasz. Nouvelle interprétation 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. Helsinki: Yliopistopaino 1990. pp. 119-126
5. Brouwer Christian and Peeters Marc. 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. Louvain-la-Neuve: Éditions Peeters 1997. pp. 105-141
6. Foucat Yves, "La vérité comme conformité selon saint Thomas d'Aquin," *Revue Thomiste* 104: 49-102 (2004).
7. Galluzzo Gabriele, "Il tema della verità nell' *"Expositio Libri Peryermeneias"* di Tommaso d'Aquino," *Documenti e Studi sulla Tradizione Filosofica Medievale* 11: 217-258 (2000).
8. Schulz Gudrun. *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 1992.
9. Vande Wiele Jozef, "Le problème de la vérité ontologique dans la philosophie de saint Thomas," *Revue Philosophique de Louvain* 52: 521-571 (1954).
10. Waddell Michael M., "Truth or transcendentals: what was St. Thomas's intention at *De veritate* 1.1?," *Thomist* 67: 197-219 (2003).
11. Wippel John F., "Truth in Thomas Aquinas I," *Review of Metaphysics* 43: 295-326 (1989).
Reprinted in: J. F. Wippel - *Metaphysical themes in Thomas Aquinas* - Vol. II - Washington, Catholic University of America Press, 2007, pp. 65-112.
12. Wippel John F., "Truth in Thomas Aquinas II," *Review of Metaphysics* 43: 543-567 (1989).
Reprinted in: J. F. Wippel - *Metaphysical themes in Thomas Aquinas* - Vol. II - Washington, Catholic University of America Press, 2007, pp. 65-112.

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Henry of Ghent (ca. 1217 - 1293)

Texts:

Studies:

1. Decorte Jos, "Henri de Gand et la définition classique de la vérité," *Recherches de Théologie et Philosophie Médiévales* 68: 34-74 (2001).
2. Marrone Steven P. *Truth and scientific knowledge in the thought of Henry of Ghent*. Cambridge: Medieval Academy of America 1985.

INDEX**Siger of Brabant (ca. 1240 - after 1372)****Texts:****Studies:**

1. Dodd Tony. *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 1998.
2. Putallaz François-Xavier and Imbach Ruedi. *Profession: philosophe: Siger de Brabant*. Paris: Éditions du Cerf 1997.

INDEX**John Duns Scotus (ca. 1266 - 1308)****Texts:****Studies:**

1. Manno Ambrogio, "Scoto alla ricerca della verità fondante," *Studi Francescani*: 87-119 (1977).
2. McGrath Sean J., "Heidegger and Duns Scotus on truth and language," *Review of Metaphysics*: 339-358 (2003).

INDEX**Hervaeus Natalis (1250/60 - 1308)****Texts:**

1. Hervaeus Natalis. *A Treatise of Master Hervaeus Natalis (d.1323) The Doctor Perspicacissimus On Second Intentions*. Milwaukee: Marquette University Press 2008.
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 came 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:

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Giles of Rome (ca 1243 - 1316)

Texts:

Studies:

1. Conti Alessandro Domenico, "Conoscenza e verità in Egidio Romano," *Documenti e Studi sulla Tradizione Filosofica Medievale* 3: 305-361 (1992).

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

Texts:

Studies:

1. Iribarren Isabel. *Durandus of St Pourçain. A Dominican theologian in the shadow of Aquinas*. New York: Oxford University Press 2005.
2. Von Perger Mischa, "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* 74: 127-224 (2004).

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Peter Auriol (ca. 1280 - 1322)

Texts:

Studies:

1. Boehner Philotheus, "*Notitia intuitiva* of non-existents according to Peter Aureoli, O.F.M. (1322)," *Franciscan Studies* 6: 388-416 (1948).
2. Friedman Russell L. 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. Copenhagen: Royal Danish Academy of Sciences and Letters 1999. pp. 415-430

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Walter Burley (ca. 1275 - 1344)

Texts:

Studies:

1. Conti Alessandro D., "Significato e verità in Walter Burley," *Documenti e Studi sulla Tradizione Filosofica Medievale* 11: 317-350 (2000).

INDEX**William of Ockham (ca. 1285 - 1347)****Texts:****Studies:**

1. Adams Marilyn McCord, "Ockham on truth," *Medioevo* 15: 143-172 (1989).
2. Boehner Philotheus, "Ockham's theory of truth," *Franciscan Studies* 5: 138-161 (1945).
Reprinted in: P. Boehner - *Collected articles on Ockham* - Edited by E. Buytaert - Louvain, Nauwelaerts, 1958 pp. 174-200.
3. Boehner Philotheus, "Ockham's theory of supposition and the notion of truth," *Franciscan Studies* 6: 261-292 (1946).
Reprinted in: *Collected articles on Ockham* (pp.237-267)
4. Kaufmann Matthias. Ockham und Davidson über die Wahrheit. In *Analyomen. Vol. I*. Edited by Meggle Georg. Berlin: de Gruyter 1994. pp. 453-462
5. Müller Paola, "Esistenza e verità in Guglielmo di Ockham," *Medioevo* 17: 249-280 (1991).
6. Yrjönsuuri Mikko, "Supposition and truth in Ockham's mental language," *Topoi* 16 (1): 15-25 (1997).
"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."

INDEX**Robert Holkot (? - 1349)****Texts:****Studies:**

1. Dal Pra Mario, "Linguaggio e conoscenza assertiva nel pensiero di Roberto Holkot," *Rivista Critica di Storia della Filosofia* 11: 15-40 (1956).

INDEX**John Buridan (ca. 1300 - after 1358)****Texts:**

Studies:

1. Reina Maria Elena, "Il problema del linguaggio in Buridano. II. Significazione e verità," *Rivista Critica di Storia della Filosofia* 15: 141-165 (1960).

INDEX**Gregory of Rimini (ca. 1300 - 1358)****Texts:****Studies:**

1. Bermon Pascal. *L'assentiment et son objet chez Grégoire de Rimini*. Paris: Vrin 2007.
2. Conti Alessandro. *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. Firenze: Leo S. Olschki 2004. pp. 473-494

INDEX**William of Heytesbury (before 1313 - 1372/3)****Texts:****Studies:**

1. Maierù Alfonso, "Il problema della verità nelle opere di Guglielmo Heytesbury," *Studi Medievali* 7: 40-74 (1966).

INDEX**Peter of Mantua (? - 1400)****Texts:****Studies:**

1. Bos Egbert P. 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. Nijmegen: Ingenium Publishers 1985. pp. 291-312
2. Maierù Alfonso. Il problema del significato nella logica di Pietro da Mantova. In *Antiqui und Moderni. Traditionsbewusstsein und Fortschrittsbewusstsein im späten Mittelalter*. Edited by Zimmermann Albert. Berlin: de Gruyter 1973. pp. 155-170

INDEX**Paul of Venice (1369 - 1429)****Texts:**

Studies:

1. Conti Alessandro D. *Esistenza e verità. Forme e strutture del reale in Paolo Veneto e nel pensiero filosofico del Tardo Medioevo*. Roma: Istituto Storico Italiano per il Medio Evo 1996.

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EXTERNAL LINKS

Caterina Dutilh Novaes - *Medieval Theories of Truth* - in: Henrik Lagerlund (ed.) - *Encyclopedia of Medieval Philosophy. Philosophy between 500 and 1500* - Dordrecht, Springer, 2011

Last updated: Friday, November 25, 2011