Philosophy Faculty Reading List and Course Outline 2017-2018

PART II PAPER 05:
PHILOSOPHY IN THE LONG MIDDLE AGES

SYLLABUS

Theme 1: Thinking and the Self

Set Texts:

* Avicenna, 'On the Soul' from al-Najat; the 'flying man' argument in its different versions.

Averroes, Long Commentary on Aristotle's 'De Anima', extracts from Book III

* Aquinas, Summa Theologiae I, qqs. 84-85, 87

Gersonides, Wars of the Lord, Book I

Descartes, Meditations II and VI, with the Objections and Replies to those parts.

Spinoza, Ethics, Part II and Part V

Theme 2: Scientific Truth and Revelation

Set Texts:

* Averroes, Decisive Treatise

Maimonides, Guide of the Perplexed, II, 15-27

* Boethius of Dacia, On the Eternity of the World

Peter Abelard, Collationes, Collatio II (The Dialogue between a Philosopher, a Jew and a Christian)

Pietro Pomponazzi, On the Immortality of the Soul

Spinoza, Tractatus Theologico-Politicus

[Courses outline: This paper covers philosophy in the period from c. 400 to c. 1700, in the Latin, Arabic and Hebrew traditions. All texts are studied in translation. For 2017-18, the two set themes will be (a) Thinking and the Self and (b) Scientific Truth and Revelation.

Prerequisites

None

Objectives

Students taking this paper will be expected to:

1) Acquire a detailed knowledge of some of the texts studied.
2) Acquire some sense of how the positions on different topics relate to each other.
3) Engage closely, in an historical and critical manner, with some of the ideas and arguments studied.
4) Consider the different positions in relation to their wider intellectual, cultural and historical context.

READING LIST

This reading list is intended to give the details of the set texts and some basic secondary reading. Further bibliographies will be available at the seminars and on request.

General Introductions to Medieval Philosophy

There is a reasonably full, annotated bibliography of medieval philosophy available at Oxford Bibliographies Online: http://doi.org/10.1093/obo/9780195396577-0172.


Asterisks* denote texts from which commentary questions will be set]


**General Introductions to ‘Renaissance’ and Seventeenth-Century Philosophy**


**The Concept of a ‘Long Middle Ages’**


MARENBON, John. ‘Shallow Periodization and the Long Middle Ages’ (2017), Available at Resources from Cambridge Medieval Studies Events: http://www.medievalstudies.group.cam.ac.uk/resources.


**THEME 1: THINKING AND THE SELF**

**Set Texts**


AQUINAS, Thomas, *The Treatise on Human Nature: Summa Theologiae 1a 75-89*, translated by R. Pasnau (Indianapolis, IN: Hackett, 2002), Commentary, Questions 85-89, pp. 341-78. [Other translations may also be used – most conveniently the old Blackfriars translation online at: http://www.ccel.org/ccel/aquinas/summa/home.html]


DESCARTES, Rene, *Meditations on First Philosophy* (Cambridge: Cambridge University Press, 1985), Second and Sixth Meditation, with the Objections and Replies to those parts (pp. 16-23, 50-62, 87-120, 278-301). In *The Philosophical Works of Descartes*, vol. 2, translated by J. Cottingham, R. Stoothoff and D. Murdoch. Also available online at: http://doi.org/10.1017/CBO9780511818998.


**Introductory Reading on Thinking and the Self**


Further Reading on Thinking and the Self

Avicenna


DAVIDSON, Herbert, Alfarabi, Avicenna, and Averroes, on Intellect: Their Cosmologies, Theories of the Active Intellect, and Theories of Human Intellect (Oxford: Oxford University Press, 1992), ch. 4 'Avicenna on emanation, the active intellect, and human intellect' (pp. 74-126).


Averroes

An extensive, searchable bibliography on the whole of Averroes, the Digital Averroes Research Environment, compiled by David Wirmer, is available at: http://dare.uni-koeln.de/?q=node/129.


DAVIDSON, Herbert, Alfarabi, Avicenna, and Averroes, on Intellect: Their Cosmologies, Theories of the Active Intellect, and Theories of Human Intellect (Oxford: Oxford University Press, 1992), chs. 6-8.


Gersonides


THEME 2: SCIENTIFIC TRUTH AND REVELATION

Set Texts


Introductory Reading on Scientific Truth and Revelation


**Individual philosophers on Scientific Truth and Revelation**

**Averroes**

BELO, Catarina, 'Averroes (d. 1198), The Decisive Treatise', in Oxford Handbook of Islamic Philosophy (cited above), 278-95. Also available online at: http://doi.org/10.1093/oxfordhb/9780199917389.013.37.

BRENÉT, Jean-Baptiste, Averroes L’Inquiétant (Paris: Les Belles Lettres, 2015). [As the title indicates, a more exciting introduction, if you can read French]

DI GIOVANNI, Matteo, Averroè (Rome: Carocci, 2017) [A general survey. Available in the UL]


GEOFFROY, Marc, L’Almohadisme Théologique d’Averroès (Ibn Rushd), Archives d’Histoire Doctrinale et Littéraire du Moyen Âge, 66 (1999): 9-47. Also available in the Faculty Library offset print collection and on Moodle. [How Averroès’s Aristotelian commitments fitted with the radical Islamism of the regime he served]

GRIFFEL, Frank, Apostasie und Toleranz im Islam :die Entwicklung zu Al-Gazâlîs Urteil Gegen die Philosophie und die Reaktionen der Philosophen (Leiden: Brill, 2000). Available in the UL. [The later parts of the book provide one of the best studies of Averroes and his relation to Islamic theology]


**Peter Abelard**


MARENTHON, John, The Philosophy of Peter Abelard (Cambridge: Cambridge University Press, 1997). Also available online at: http://doi.org/10.1017/CBO9780511582714. [A general discussion of Abelard’s ethics, including treatment of the Colationes]


**Boethius of Dacia**

BIANCHI, Luca, Il vescovo e i filosofi. La condanna parigina del 1277 e l’evoluzione dell’aristotelismo scolastico (Bergamo: Lubrina, 1990). [Available at the UL]


THOMAS D’AQUIN and BOÈCE DE DACIE, Sur le Bonheur, edited and translated by Ruedi Imbach and Ide Fouche (Paris : Vrin, 2006) [Text and French translation of Boethius of Dacia’s De summon bono, Aquinas IaIIe qq. 1-5 (excerpt), with Introduction and supplementary material. Available at the UL]

**Maimonides**


### Pomponazzi


### Spinoza

The books by Della Rocca and Nadler listed under 'Thinking and the Self' provide good introductions to Spinoza.
