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Stephen F. Brown, Thomas Dewender and Theo Kobusch, eds., *Philosophical Debates at Paris in the Early Fourteenth Century*, Studien und Texte zur Geistesgeschichte des Mittelalters 102. Leiden and Boston: E. J. Brill, 2009. xviii + 519. Table, indices of manuscripts, names, and subjects. \$231.00 U.S., 162 € (hb.). ISBN 978 90 04 17566 2.

Review by William J. Courtenay, University of Wisconsin-Madison.

The early fourteenth century has become a particularly active area of research in medieval philosophy and theology in the last two decades. Interest in Oxford thought led the way. Building upon the earlier publication of the works of Richard Campsall, William of Ockham, and the *Lectura Secunda* of Adam Wodeham, we now have editions of the works of Walter Chatton and Henry of Harclay, and questions from Thomas Wylton, Walter Burley, Richard Fitzralph, and Thomas Bradwardine. As regards Paris, the ongoing critical edition of the *opera omnia* of John Duns Scotus and a portion of Peter Auriol's commentary on the *Sentences* is now being followed by projects for critical editions of the rest of Auriol's commentary and the *Sentences* commentaries of Durand of St. Pourçain, Francis of Marchia, and Gerard Odonis. *Philosophical Debates* brings together many of those who are leading the research field on Parisian thought in the early fourteenth century. The essays themselves are the result of a joint project between Stephen Brown at Boston College and Thomas Dewender at Bonn, who hosted two conferences on this theme at their respective institutions.

The book is divided into six sections. The first section entitled "Historical Context" contains articles by Chris Schabel on Peter Auriol's citations of earlier and contemporary theologians; by Stephen Dumont on Godfrey of Fontaines on the succession theory of forms; by Timothy Noone on William of Ascoli, Thomas Wylton, and William of Alnwick on Duns Scotus' formal distinction; and by Wouter Goris on the agent intellect in Meister Eckhart. Major themes are clearly addressed here, such as the intension and remission of forms, the formal distinction, and the agent intellect, the last topic less of a burning issue as one moves further into the fourteenth century, but one that shows important continuities with the concerns of the 1270s. Schabel's article is particularly useful in showing the pattern of citations and internal debate at Paris not only for Auriol, but for Gerard Odonis, John Baconthorpe, Dionysius de Borgo San Sepolcro, Gerard of Siena, Michael of Massa, Bernard Lombardi, and Landulf Caracciolo.

The second section on views on the Beatific Vision has two articles, one by Severin Kitanov on Durand of St.-Pourçain and Peter Auriol, and the other by Lauge Nielsen on Thomas Wylton, Sibert of Beka, Peter Auriol, and Raymund Bequini. All of these contributions to that debate by these figures precede the controversial opinions on the Beatific Vision expressed in sermons by John XXII in 1331-33, but they should be read alongside Christian Trottman's extensive examination of views on the Beatific Vision in previous centuries and especially in the early fourteenth century in his *La Vision Béatifique. Des disputes scolastiques à sa définition par Benoît XII* (Rome, 1995). Most significant, these articles show the way in which a theological doctrine was used to explore philosophical topics, such as human epistemology, the object of knowledge, the relation of intellect and will, and the meaning of enjoyment.

The third section is concerned with intentions, which are the results of cognitive acts and have intelligible being. This was a complex and controversial area of logic in the opening decades of the fourteenth century. In the first essay in this section Judith Dijs explores that complexity by describing the foundational argumentation of Radulphus Brito and Hervaeus Natalis. Hervaeus was particularly important inasmuch as he was the first to write a treatise on intentions, *De secundis intentionibus*, one dimension of which was the relation of first intentions, that is, knowing a thing, and second intentions, knowing a thing in relation to other things. Georg Koridze devotes his entire essay on first and second intentions to Hervaeus, followed by Fabrizio Amerini on realism and intentionality in Hervaeus, Auriol, and Ockham. The section is concluded by John Doyle's remarks on Hervaeus' understanding of intentionality and the influence of his discussion on later thinkers in the sixteenth and seventeenth centuries.

The fourth section on "realities and relations" has a broader list of topics, not as closely related to each other as those in the previous two sections. Thomas Dewender, one of the editors of this volume, explores the different understandings of the ontological status of relation in the thought of Durand of St. Pourçain and Hervaeus Natalis on the one hand, and on the other, Peter Auriol's critique of that view. Much of this analysis of the category of relation is occasioned by discussions of the doctrine of the Trinity. As such, this essay should be read alongside Russell Friedman's *Medieval Trinitarian Thought from Aquinas to Ockham* (Cambridge, 2010). Isabel Iribarren continues the theological context for debates over relation in her essay on the Christological thought of Durand and Pierre de la Palude against the background of early fourteenth-century Thomism. Moving away from the topic of relation per se, Sven Knebel devotes his contribution to Auriol's understanding of the meaning and ambiguities of the distinction of reason. Like Doyle, Knebel's contribution is focused on the early modern continuation and reshaping of Auriol's discussion of distinctions of reason. Tiziana Suarez-Nani looks at singularity and individuality in the context of Auriol's critique of Duns Scotus' understanding of common nature and the problem of universals. This section concludes with Tobias Hoffmann's treatment Scotus on the origin of the possibles in the divine intellect.

The fifth section moves to a topic that was standard in the prologues to commentaries on the *Sentences* in the second half of the thirteenth century, and which underwent significant changes in approach in the early fourteenth century, namely whether and to what degree theology can be considered a science. The section opens with Steven Marrone's examination of Scotus' understanding of the criteria for scientific knowledge in his *Reportatio Parisiensis*. This essay is particularly valuable for contrasting Scotus' treatment of this topic in the opening years of the fourteenth century with his earlier views expressed in his lectures at Oxford. Stephen Brown, who has contributed more to research on this topic for the fourteenth century than almost anyone else, returns to the issue of "declarative theology" in Durand and Auriol, which should be read alongside Brown's "Declarative and Deductive Theology in the Early Fourteenth Century," in *Was ist Philosophie im Mittelalter?*, ed. J.A. Aertsen and A. Speer, *Miscellanea Mediaevalia* 26 (Berlin, 1998), 648-665. Both Durand and Auriol reflect the tendency in the early fourteenth century to use a stricter reading of Aristotle's view of demonstrative proof to question the scientific nature of theological argumentation, although in very different ways. His article parallels nicely with David Piché's essay on intuition, abstraction, and the possibility of a "science of God" in Durand, Gerard of Bologna, and Ockham, examining the problem from the standpoint of epistemology. The section concludes with Russell Friedman's description and analysis of the problem of simultaneous acts in the intellect as viewed by Durand and Thomas Wylton.

The final section is on propositions and their meaning, a topic that has received considerable attention by historians of medieval logic, most notably in Gabriel Nuchelmans' *Theories of the*

Proposition (Amsterdam, 1973) and earlier in Hubert Elie's *Le complexe significabile* (Paris, 1937). Much of the recent attention on this subject has focused on Adam Wodeham, Robert Holcot, and Gregory of Rimini. The focus of this section, in keeping with that of the volume as a whole, is on Parisian thought in the opening decades of the fourteenth century. In that context Laurent Cesalli discusses the understandings of what is signified propositionally in the thought of Duns Scotus and Walter Burley. That essay is balanced with Stephan Meier-Oeser's essay on Burley's *Propositio in re* and the systematization of the *Ordo Significationis*.

This volume represents a major contribution to recent literature on early fourteenth century philosophy and theology, particularly as produced in the very active intellectual climate of Paris at that time. One can easily argue that the first three decades of the fourteenth century at Paris, with the contributions of Duns Scotus, Gerard of Bologna, Hervaeus Natalis, Durand of St. Pourçain, Thomas Wylton, Walter Burley, Peter Auriol, and a host of others mark one of the richest periods in scholastic thought, comparable to the achievements of the second half of the thirteenth century. Not only do the chapters in this volume offer fresh insights into the thought of these individuals, but the topics chosen are among the most discussed and controversial of the period, such as epistemology, intuitive and abstractive cognition, first and second intentions, the intension and remission of forms, Scotus' formal distinction, the scientific status of theology, fruition and enjoyment, the ontological status of relation, the problem of universals, and the meaning of propositions. Anyone interested in Parisian scholastic thought of the generation between Henry of Ghent and Francis of Marchia needs to be aware of the essays contained here. That said, a bibliography would have been useful, and readers would have been helped had more of the essays taken the trouble in footnotes to list the major secondary literature against which, or in the context of which, their contribution should be read.

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Laurent Cesalli, « Le signifié propositionnel selon Jean Duns Scot et Gauthier Burley »

Stephan Meier-Oeser, "Walter Burley's *Propositio in re* and the Systematization of the *Ordo Significationis*"

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