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ПРОФЕССИОНАЛЬНЫЙ АНГЛИЙСКИЙ ЯЗЫК ДЛЯ СТУДЕНТОВ
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Учебное пособие: Профессиональный английский язык для студентов философского факультета. Часть I.

Рекомендовано к размещению в электронной библиотеке
кафедрой английского языка
для гуманитарных направлений и специальностей

Предлагаемое учебное пособие по английскому языку предназначено для студентов философского факультета. Основной целью пособия является развитие навыков чтения литературы по специальности, навыков говорения и перевода иноязычной литературы. Подобранный текстовый материал дает возможность развивать навыки чтения с разной полнотой извлечения информации. Обучение говорению и переводу производится на базе представленных аутентичных текстов.

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ВВЕДЕНИЕ

Предлагаемое учебное пособие «Профессиональный английский язык для студентов философского факультета. Часть I.» направлено на развитие устных и письменных коммуникативных компетенций студентов, обучающихся по специальности «Философия». Оно содержит аутентичные тексты и состоит из 4 разделов по тематике специальности. Ссылки на источники содержатся в тексте пособия.

Цель настоящего пособия состоит в формировании у студентов следующих навыков:

- научиться читать и понимать оригинальные тексты по философии;
- уметь делать сообщения в рамках изучаемых тем;
- адекватно переводить оригинальные философские тексты среднего уровня сложности.

Необходимость решения поставленных задач предопределила структуру пособия.

В каждом разделе предлагается несколько текстов, охватывающих основные темы, предусмотренные рабочей программой по специальности «Философия». После каждого текста предлагается словарь сложных для перевода слов и терминов. Тексты сопровождаются вопросами, направленными на проверку общего понимания прочитанного, и заданиями для развития навыков перевода и реферирования. Работа с текстом также включает письменный перевод и краткое изложение информации, предложенной в тексте. Данное пособие может быть использовано как для аудиторной, так и для самостоятельной работы студентов.

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Unit I. INTRODUCTION TO PHILOSOPHY.

Philosophy [Gr., = love of wisdom] is the study of the ultimate reality, causes, and principles underlying being and thinking. It has many aspects and different manifestations according to the problems involved and the method of approach and emphasis used by the individual philosopher.

This search for truth began, in the Western world, when the Greeks first established (c.600 BC) inquiry independent of theological creeds. Philosophy is distinguished from theology in that philosophy rejects dogma and deals with speculation rather than faith. Philosophy differs from science in that both the natural and the social sciences base their theories wholly on established fact, whereas philosophy also covers areas of inquiry where no facts as such are available. Originally, science as such did not exist and philosophy covered the entire field, but as facts became available and tentative certainties emerged, the sciences broke away from metaphysical speculation to pursue their different aims. Thus physics was once in the realm of philosophy, and it was only in the early 20th century that psychology was established as a science apart from philosophy. However, many of the greatest philosophers were also scientists, and philosophy still considers the methods of science as its province.

1.1 The Main Branches of Philosophy.

Traditionally, there are five main branches of philosophy. They are:

- Metaphysics, which deals with the fundamental questions of reality.
- Epistemology, which deals with our concept of knowledge, how we learn and what we can know.
 - Logic, which studies the rules of **valid reasoning** and **argumentation**.
 - Ethics, or moral philosophy, which is concerned with human values and how individuals should act.
 - Aesthetics or esthetics, which deals with the notion of beauty and the philosophy of art.

Read the text and answer the questions after it.

Part I.

Metaphysics is the area of philosophy which deals with the **ultimate** nature of reality. Metaphysics can **encompass** large areas of philosophy, and most other philosophical schools turn back to it for basic definition. In that respect, the term *metaphysics* is a broad one, encompassing the philosophical ideas of cosmology and ontology.

The term “metaphysics” comes from Greek, meaning “after the Physics”. Although the term metaphysics generally makes sense in the way that it partially

refers to things outside of and beyond the natural sciences, this is not the origin of the term (as opposed to, say, meta-ethics, which refers to the nature of ethics itself). Instead, the term was used by later editors of Aristotle. Aristotle had written several books on **matter** and physics, and followed those volumes with work on ontology, and other broad subjects. These editors referred to them as “the books that came after the books on physics” or “*metaphysics*”. Aristotle himself refers to metaphysics as “*the first philosophy*”. This term was also used by some later philosophers, such as Descartes, whose primary work on the subject of metaphysics is called *Meditations on First Philosophy*.

Ontology is a branch of metaphysics which studies *being*. Ontology is concerned with the ultimate nature of being, and of all reality in general. The process of studying ontology generally consists of describing being as well as determining how reality may be organized and categorized, and how different types of beings relate to one another. The term “ontology” refers to the things counted as being in a metaphysical system. Generally, ontology is a list of things that exist – the “furniture of the universe” as it is sometimes put.

Differences in ontology among philosophers generally deal with whether or not there are non-physical **entities**, and whether those things can be counted as being, existing, both or neither. Examples of candidates for ontological status as non-physical being include the mind, mathematical objects and **universals**.

Some of the prominent ontologists were: Aristotle, Plato, **Saint Anselm**, **Baruch Spinoza**, Georg Wilhelm Friedrich Hegel, Martin Heidegger, Immanuel Kant and Jean-Paul Sartre¹.

Vocabulary.

valid – веский, обоснованный, достоверный;
reasoning – рассуждение, объяснение;
argumentation – обоснование;
ultimate – безусловный, окончательный;
to encompass – заключать (в себе), охватывать;
matter – материя, вещество, сущность;
entity – сущность, существо, существование;
Saint Anselm – Святой Ансельм (Кентерберийский);
Baruch Spinoza – Барух (Бенедикт) Спиноза;

Questions:

1. What is the main subject of metaphysics?

¹ <http://www.infoplease.com/encyclopedia/society/philosophy-the-history-philosophy.html#ixzz2u3wjMakq>, <http://www.philosophy-index.com/philosophy/branches/>

2. What does the term “metaphysics” mean?
3. Where did this term come from?
4. What is the main subject of ontology?
5. What does the term “ontology” mean?
6. Name some of the most prominent ontologists.

Give the written translation of the text.

Part II.

Cosmology is the area of metaphysics and science that studies the origin, evolution and nature of the universe. Cosmology is concerned with the contents and astrophysical phenomena of space and time, as well as their origin and **progression**. Although cosmology is most often concerned with physics and astronomy in the scientific world, it directly relates to a number of philosophical and theological views. While ontology studies the nature of being and reality itself, cosmology is the study of those things that are in reality, and how they, and perhaps reality, came to be.

Epistemology is the area of philosophy that is concerned with knowledge. The main concerns of epistemology are the definition of knowledge, the sources of knowledge (**innate ideas**, experience, etc.), the process of **acquiring** knowledge and the limits of knowledge. Epistemology considers that knowledge can be **obtained** through experience and/or reason. A **primary concern** of epistemology is the very definition of knowledge itself. The traditional definition, since Plato, is that knowledge is **justified** true belief, but recent **evaluations** of the concept have shown supposed **counterexamples** to this definition. In order to fully explore the nature of knowledge and how we come to know things, the various conceptions of what knowledge is must first be understood. The sources of knowledge must also be considered. **Perception**, reason, memory, **testimony**, **introspection** and innate ideas are all supposed sources of knowledge.

Logic is the systematic process of valid reasoning through **inference** – **deriving** conclusions from information that is known to be true. It is the area of philosophy that is concerned with the laws of valid reasoning. A distinction is drawn between logical **validity** and truth. Validity merely refers to formal properties of the process of inference. Thus, a conclusion whose value is true may be drawn from an **invalid** argument, and one whose value is false, from a valid **sequence**².

² <http://www.infoplease.com/encyclopedia/society/philosophy-the-history-philosophy.html#ixzz2u3wjMakq>, <http://www.philosophy-index.com/philosophy/branches/>

Vocabulary

progression – движение, изменение;
innate ideas – врожденные идеи;
to acquire – приобретать, получать, достигать;
to obtain – приобретать, получать;
primary concern – первоочередная задача;
justified – подтвержденный, обоснованный;
evaluation – анализ, исследование;
counterexample – исключение;
perception – восприятие;
testimony – доказательство, утверждение;
introspection – интроспекция, самоанализ;
inference – умозаключение;
to derive – выводить из, происходить от;
validity – обоснованность, действительность;
invalid – необоснованный, недействительный;
sequence – последовательность.

Read the text and answer the questions after it.

Part III.

Ethics or **moral philosophy** is the branch of philosophy concerned with human **conduct** and its moral **value**. There are generally three branches of ethics: meta-ethics, which is concerned with questions about whether or not morality exists, and what it consists of if it does, **normative ethics**, which is concerned with how moral values should be developed and **applied ethics**, which deals with how moral values can be applied to specific cases.

Aesthetics is the area of philosophy which covers the concepts of beauty and art. There are two basic **standings** on the nature of beauty: objective and subjective **judgment**. Subjective judgment of beauty suggests that beauty is not the same to everyone – that which aesthetically **pleases** the **observer** is beautiful (to the observer). Alternatively, those **partial** to the objective description of beauty try to measure it. They suggest that certain **properties** of an object create an **inherent** beauty – such as symmetry and balance. Both Plato and Aristotle supported the objective judgment. Some, such as Immanuel Kant, took a middle path, holding that beauty is of a subjective nature, but there are qualities of beauty which have universal validity. The classical concepts behind aesthetics saw beauty in nature, and that art should **mimic** those qualities found in nature. Aristotle's *Poetics* describes this idea, which he develops from Plato's teachings. Modern

aesthetic ideas, including those of Kant, stress the creative and symbolic side of art – that nature does not always have to guide art for it to be beautiful³.

Vocabulary

conduct – поведение;

value – ценность;

normative ethics – нормативная этика;

applied ethics – «прикладная этика»;

standing – положение, статус;

judgment – суждение, мнение, взгляд;

to please – доставлять удовольствие, угождать, нравиться;

observer – наблюдатель;

partial – равнодушный к;

properties – характеристики;

inherent – зд. природный;

to mimic – подражать, имитировать;

Poetics – «Поэтика».

Questions:

1. What is the main subject of ethics?
2. What are the main branches of ethics? What do they deal with?
3. What is the main subject of aesthetics?
4. What are two basic standings of the nature of beauty?

Give the written translation of the text.

1.2 The History of Philosophy.

Historically, philosophy falls into three large periods: classical (Greek and Roman) philosophy, which was concerned with the **ultimate** nature of reality and the problem of **virtue** in a political context; medieval philosophy, which in the West is virtually inseparable from early Christian thought; and, beginning with the Renaissance, modern philosophy, whose main direction has been epistemology.

Part I. Classical Philosophy.

The first Greek philosophers, the **Milesian** school in the early 6th century BC, consisting of **Thales**, Anaximander, and Anaximenes, were concerned with finding the one natural element **underlying** all nature and being. They were followed by Heraclitus, Pythagoras, Parmenides, **Leucippus**, Empedocles,

³ <http://www.infoplease.com/encyclopedia/society/philosophy-the-history-philosophy.html#ixzz2u3wjMakq>, <http://www.philosophy-index.com/philosophy/branches/>

Anaxagoras, and Democritus, who took divergent paths in exploring the same problem.

Socrates was the first to inquire also into social and political problems and was the first to use the dialectical method. His **speculations** were carried on by his pupil Plato, and by Plato's pupil Aristotle, at the Academy in Athens. Roman philosophy was based mainly on the later schools of Greek philosophy, such as the Sophists, the Cynics, Stoicism and Epicureanism. In late antiquity Neoplatonism, chiefly represented by **Plotinus**, became the leading philosophical movement and profoundly affected the early development of Christian theology. Arab thinkers, notably Avicenna and **Averroes**, preserved Greek philosophy, especially Aristotelianism, during the period when these teachings were forgotten in Europe⁴.

Vocabulary

ultimate – окончательный, безусловный, идеальный;

virtue – добродетель;

Milesian – милетский;

Thales – Фалес;

to underlie – лежать в основе, обуславливать;

Leucippus – Левкипп;

Anaxagoras – Анаксагор;

speculations – предположения, размышления;

Plotinus – Плотин;

Averroes – Аверроэс (Ибн Рушд Мухаммед).

Read the text and give the summary of it.

Part II. The Middle Ages to the 19th Century.

Scholasticism, the high achievement of medieval philosophy, was based on Aristotelian principles. St. Thomas Aquinas was the foremost of the schoolmen, just as St. Augustine was the earlier **spokesman** for the church of pure belief. The Renaissance, with its new physics, astronomy, and humanism, revolutionized philosophic thought. René Descartes is considered the founder of modern philosophy because of his attempt to give the new science a philosophic basis. The other great rationalist systems of the 17th century, especially those of Baruch Spinoza and G. W. von Leibniz, were developed in response to problems raised by **Cartesian philosophy** and the new science. In England empiricism **prevailed** in the work of Thomas Hobbes, John Locke, and

⁴ [http://www.infoplease.com/encyclopedia/society/philosophy-the-history-](http://www.infoplease.com/encyclopedia/society/philosophy-the-history-philosophy.html#ixzz2u3wjMakq)

[philosophy.html#ixzz2u3wjMakq](http://www.infoplease.com/encyclopedia/society/philosophy-the-history-philosophy.html#ixzz2u3wjMakq), <http://www.philosophy-index.com/philosophy/branches/>

David Hume, as well as that of George Berkeley, who was the outstanding idealist. The philosophy of Immanuel Kant achieved a synthesis of the rationalist and empiricist traditions and was in turn developed in the direction of idealism by J. G. Fichte, F. W. J. von Schelling, and G. W. F. Hegel.

The romantic movement of the 18th century had its beginnings in the philosophy of J. J. Rousseau; its **adherents** of the 19th century included Arthur Schopenhauer and Friedrich Nietzsche, as well as the American transcendentalists represented by Ralph Waldo Emerson. Opposed to the romanticists was the dialectical materialism of Karl Marx. The evolutionary theories of Charles Darwin profoundly affected mid-19th-century thought. Ethical philosophy culminated in England in the **utilitarianism** of John Stuart Mill and in France in the positivism of Auguste Comte. Pragmatism, the first essentially American philosophical movement, was founded at the end of the 19th century by C. S. Peirce and was later **elaborated** by William James and John Dewey⁵.

Vocabulary

scholasticism – схоластика;

spokesman – представитель, выразитель мнения;

Cartesian philosophy – философия Декарта;

to prevail – преобладать, господствовать;

adherent – приверженец, последователь;

utilitarianism – утилитаризм;

to elaborate – тщательно разрабатывать.

Read the text and answer the questions after it.

Part III. The 20th Century.

The **transition** to 20th-century philosophy essentially came with Henri Bergson. The century has often seen a great **disparity** in orientation between Continental and Anglo-American thinkers. In France and Germany, major philosophical movements have been the phenomenology of Edmund Husserl and the existentialism of Martin Heidegger and Jean-Paul Sartre. Positivism and science have come under the **scrutiny** of Jürgen Habermas of the Frankfurt School; he has argued that they are driven by hidden interests. Structuralism, a powerful intellectual movement throughout the first half of the 20th century, defined language and social systems in terms of the relationships among their elements.

⁵ <http://www.infoplease.com/encyclopedia/society/philosophy-the-history-philosophy.html#ixzz2u3wjMakq>, <http://www.philosophy-index.com/philosophy/branches/>

Beginning in the 1960s arguments against all of Western metaphysics were **marshaled** by poststructuralists; among the most influential has been Jacques Derrida, a **wide-ranging** philosopher who has **pursued deconstruction**, a program that seeks to identify metaphysical **assumptions** in literature and psychology as well as philosophy. Both structuralism and poststructuralism originated mostly in France but soon came to influence thinkers throughout the West, especially in Germany and the United States.

Major **concerns** in American and British philosophy in the 20th century have included formal logic, the philosophy of science, and epistemology. Leading early figures included G. E. Moore, Bertrand Russell, and Ludwig Wittgenstein; Anglo-American philosophy was later **exemplified** by logical positivists like Rudolph Carnap. In their close attention to problems of language, the logical positivists, influenced by Wittgenstein, in turn influenced the work of W. V. O. Quine and others in the philosophy of language. Later Anglo-American philosophers turned increasingly toward ethics and political philosophy, as in John Rawls' work on the problem of justice⁶.

Vocabulary

transition – переход;

disparity – неравенство, несоответствие;

scrutiny – внимательное изучение, рассмотрение;

to marshal – размещать, выстраивать;

wide-ranging – обширный;

to pursue – заниматься чем-либо, проявлять интерес;

deconstruction – деконструктивизм;

assumptions – предположения, гипотезы;

concerns – вопросы, проблемы;

to exemplify – воплощать.

Questions:

1. Who marked the transition to 20th century philosophy?
2. What is this century characterized by?
3. What were the major philosophical movements in France and Germany?
4. What were the major concerns in American and British philosophy?
5. What are the names of leading figures of philosophy during the 20th century?

⁶ <http://www.infoplease.com/encyclopedia/society/philosophy-the-history-philosophy.html#ixzz2u3wjMakq>, <http://www.philosophy-index.com/philosophy/branches/>

Unit II. ANCIENT PHILOSOPHY.

2.1 Introduction to Ancient Philosophy.

The philosophy of the Greco-Roman world from the 6th century BC to the 6th century AD laid the foundations for all **subsequent** Western philosophy. Its greatest figures are Socrates (5th century BC) and Plato and Aristotle (4th century BC). But the enormously diverse range of further important thinkers who populated the period includes the Pre-Socratics and Sophists of the 6th and 5th centuries BC; the Stoics, Epicureans and **sceptics** of the **Hellenistic age**; and the many Aristotelian and especially Platonist philosophers who wrote under the Roman Empire, including the great Neo-Platonist **Plotinus**. Ancient philosophy was principally **pagan**, and was finally **eclipsed** by Christianity in the 6th century AD, but it was so **comprehensively annexed** by its conqueror that it came, through Christianity, to dominate medieval and Renaissance philosophy. This **eventual** symbiosis between ancient philosophy and Christianity may reflect the fact that philosophical **creeds** in late antiquity fulfilled much the same role as religious movements, with which they shared many of their aims and practices⁷.

Read the text and answer the questions after it.

2.2 Main Features of Ancient Philosophy.

“Ancient” philosophy is that of classical antiquity, which not only **inaugurated** the entire European philosophical tradition but has **exercised** an **unparalleled** influence on its style and content. It is conventionally considered to start with Thales in the mid 6th century BC, although the Greeks themselves frequently made Homer (c.700 BC) its true originator. Officially it is often regarded as ending in 529 AD, when the Christian emperor Justinian is believed to have banned the teaching of pagan philosophy at Athens. However, this was no **abrupt termination**, and the work of Platonist philosophers continued for some time in self-imposed **exile**.

Down to and including Plato (in the first half of the 4th century BC), philosophy did not develop a significant technical terminology of its own – unlike such contemporary disciplines as mathematics and medicine. It was Plato’s pupil Aristotle, and after him the Stoics, who made truly decisive contributions to the philosophical vocabulary of the ancient world.

⁷ SEDLEY, DAVID (1998). Ancient philosophy. In E. Craig (Ed.), *Routledge Encyclopedia of Philosophy*. London: Routledge. Retrieved February 05, 2014, from <http://www.rep.routledge.com/article/A130>

Ancient philosophy was above all a product of Greece and the Greek-speaking parts of the Mediterranean, which came to include southern Italy, Sicily, western Asia and large parts of North Africa, **notably** Egypt. From the 1st century BC, a number of Romans became actively engaged in one or other of the Greek philosophical systems, and some of them wrote their own works in Latin. But Greek remained the *lingua franca* of philosophy. Although much modern philosophical terminology derives from Latinized versions of Greek technical concepts, most of these stem from the Latin vocabulary of medieval Aristotelianism, not directly from ancient Roman philosophical writers⁸.

Vocabulary

subsequent – последующий;
skeptic – философ-скептик;
Hellenistic age – эллинистическая (эллинская) эпоха;
Plotinus – Плотин;
pagan – языческий;
to eclipse – затмевать, заслонять;
comprehensively – всеобъемлюще, полностью;
to annex – присоединять, добавлять;
eventual – возможный;
creeds – убеждения;
to inaugurate – открывать, начинать;
to exercise – осуществлять, оказывать;
unparalleled – несравненный, непревзойденный;
abrupt – внезапный, неожиданный;
termination – прекращение, завершение;
exile – изгнание;
notably – в особенности;
lingua franca – лингва франка, общепринятый язык.

Questions:

1. What is the starting point of ancient philosophy?
2. What point is considered to be the end of it?
3. Who made decisive contributions to the philosophical vocabulary?
4. What parts of the world was ancient philosophy the product of?

⁸ SEDLEY, DAVID (1998). Ancient philosophy. In E. Craig (Ed.), *Routledge Encyclopedia of Philosophy*. London: Routledge. Retrieved February 05, 2014, from <http://www.rep.routledge.com/article/A130>

Give the written translation of the text.

2.3 Philosophy in the 6th and 5th centuries BC.

The first phase, occupying most of the 6th and 5th centuries BC, is generally known as Presocratic philosophy. Its earliest practitioners (Thales, Anaximander, and **Anaximenes**) came from **Miletus**, on the west coast of modern Turkey. The dominant **concern** of the Presocratic thinkers was to explain the origin and **regularities** of the physical world and the place of the human soul within it, although the period also produced such **rebels** as the **Eleatic** philosophers (Parmenides, **Zeno of Elea**, **Melissus**), whose radical **monism** sought to undermine the very basis of cosmology by **reliance** on a priori reasoning.

The label “Presocratic” acknowledges the traditional view that Socrates (469–399 BC) was the first philosopher to shift the focus away from the natural world to human values. In fact, however, this shift to a large extent **coincides** with the concerns of his contemporaries the Sophists, who **professed** to teach the fundamentals of political and social success and consequently were also much concerned with moral issues. But the persona of Socrates became, and has remained ever since, so powerful an icon for the life of moral **scrutiny** that it is his name that is used to mark this **watershed** in the history of philosophy. In the century or so following his death, many schools looked back to him as the living embodiment of philosophy and sought the principles of his life and thought in philosophical theory⁹.

Vocabulary

Anaximenes – Анаксимен;

Miletus – г. Милет;

concern – интерес;

regularities – закономерности;

rebel – мятежник, бунтовщик;

Eleatic – элейский;

Zeno of Elea – Зенон Элейский;

Melissus – Мелисс;

monism – монизм, учение о целостности реальной действительности;

reliance – зависимость;

to coincide – совпадать, соответствовать;

⁹ SEDLEY, DAVID (1998). Ancient philosophy. In E. Craig (Ed.), *Routledge Encyclopedia of Philosophy*. London: Routledge. Retrieved February 05, 2014, from <http://www.rep.routledge.com/article/A130>

to profess – открыто признавать, заявлять;
scrutiny – изучение, исследование;
watershed – граница между эпохами, поворотный пункт.

Read the text and give a short summary of it.

2.4 Philosophy in the 4th century BC.

Socrates and the Sophists helped to make Athens the philosophical centre of the Greek world, and it was there, in the 4th century, that the two greatest philosophers of antiquity lived and taught, namely Plato and Aristotle. Plato, Socrates' pupil, set up his school the Academy in Athens. Plato's published dialogues are literary masterpieces as well as philosophical classics, and develop, **albeit** unsystematically, a global philosophy which **embraces** ethics, politics, physics, metaphysics, epistemology, aesthetics and psychology.

The Academy's most eminent **alumnus** was Aristotle, whose own school the **Lyceum** came for a time to **rival** the Academy's importance as an educational centre. Aristotle's highly technical but also often **provisional** and exploratory school treatises may not have been intended for publication; at all events, they did not become widely **disseminated** and discussed until the late 1st century BC. The main philosophical treatises (leaving aside his important zoological works) include **seminal** studies in all the areas covered by Plato, plus logic, a branch of philosophy which Aristotle pioneered. These treatises are, like Plato's, among the leading classics of Western philosophy.

Platonism and Aristotelianism were to become the dominant philosophies of the Western tradition from the 2nd century AD at least until the end of the Renaissance, and the **legacy** of both remains central to Western philosophy today¹⁰.

Vocabulary

albeit – хотя и;
to embrace – охватывать;
alumnus – бывший студент, воспитанник, ученик;
Lyceum – Лицей;
to rival – соперничать, конкурировать;
provisional – предварительный, временный;

¹⁰ SEDLEY, DAVID (1998). Ancient philosophy. In E. Craig (Ed.), *Routledge Encyclopedia of Philosophy*. London: Routledge. Retrieved February 05, 2014, from <http://www.rep.routledge.com/article/A130>

disseminated – распространенный;
seminal – плодотворный, конструктивный;
legacy – наследие.

Read the text and answer the questions after it.

2.5 Hellenistic Philosophy.

Down to the late 4th century BC, philosophy was widely seen as a search for universal understanding, so that in the major schools its activities could comfortably include, for example, biological and historical research. In the **ensuing** era of **Hellenistic** philosophy, however, a geographical **split** helped to **demarcate** philosophy more sharply as a self-contained discipline. Alexandria, with its magnificent library and royal **patronage**, became the new centre of scientific, literary and historical research, while the philosophical schools at Athens concentrated on those areas which correspond more closely to philosophy as it has since come to be understood. The following features were to characterize philosophy not only in the Hellenistic age but also for the **remainder** of antiquity.

The three main parts of philosophy were most commonly **labelled** “physics” (a primarily **speculative** discipline, concerned with such concepts as **causation**, change, god and matter, and virtually **devoid of** empirical research), “logic” (which sometimes included epistemology) and “ethics”. Ethics was agreed to be the **ultimate** focus of philosophy, which was thus in essence a systematized route to personal virtue and happiness. There was also a strong spiritual **dimension**. One’s religious beliefs – that is, the way one rationalized and **elaborated** one’s own (normally pagan) beliefs and practices concerning the divine – were themselves an integral part of both physics and ethics, never a mere **adjunct** of philosophy.

The dominant philosophical **creeds** of the Hellenistic age (officially 323–31 BC) were Stoicism (founded by **Zeno of Citium**) and Epicureanism (founded by Epicurus). Scepticism was also a powerful force, largely through the Academy, which in this period functioned as a critical rather than a **doctrinal** school, and also, starting from the last decades of the era, through **Pyrrhonism**¹¹.

Vocabulary

ensuing – следующий;

¹¹ SEDLEY, DAVID (1998). Ancient philosophy. In E. Craig (Ed.), *Routledge Encyclopedia of Philosophy*. London: Routledge. Retrieved February 05, 2014, from <http://www.rep.routledge.com/article/A130>

Hellenistic – эллинистический (эллинский);
split – раскол, разделение;
to demarcate – разграничивать;
patronage – покровительство;
remainder – остаток, оставшая часть;
to label – обозначать, классифицировать;
speculative – спекулятивный, теоретический, умозрительный;
causation – причинность, причинная связь;
devoid of – свободный от, лишенный чего-либо;
ultimate – окончательный, безусловный;
dimension – направление;
to elaborate – тщательно обдумывать, разрабатывать;
adjunct – дополнение;
creeds – убеждения;
Zeno of Citium – Зенон из Кития;
doctrinal – догматический;
Pyrrhonism – пирронизм.

Questions:

1. What was the characteristic feature of philosophy in the 4th century BC?
2. What place became the new centre of scientific, literary and historical research?
3. What place concentrated on areas connected more closely with philosophy?
4. What were the three main parts of philosophy in the Hellenistic age?
5. What were the dominant philosophical creeds of the Hellenistic age?

Read the text and give the summary of it.

2.6 Philosophy in the Imperial Era.

The **crucial watershed** belongs, however, not at the very end of the **Hellenistic** age (31 BC, when the Roman empire officially begins), but half a century earlier in the 80s BC. Political and military **upheavals** at Athens drove most of the philosophers out of the city, to cultural havens such as Alexandria and Rome. The philosophical institutions of Athens never fully recovered, so that this decentralization amounted to a permanent **redrawing** of the philosophical map. (The chairs of Platonism, Aristotelianism, Stoicism and Epicureanism which the philosopher-emperor Marcus Aurelius established at Athens in 176 AD were a significant gesture, but did not fully restore Athens' former philosophical **pre-eminence**.) Philosophy was no longer, for most of its **adherents**, a living activity within the Athenian school founded by Plato, Aristotle, **Zeno** or Epicurus. Instead it was a subject **pursued** in small study groups led by professional teachers all over the Greco-Roman world. To a large extent, it was felt that the history of philosophy had now come to an end, and that the job was to seek the correct

interpretation of the “ancients” by close study of their texts. One symptom of this feeling is that **doxography** – the systematic cataloguing of philosophical and scientific opinions – concentrated largely on the period down to about 80 BC, as did the biographical history of philosophy written 300 AD by **Diogenes Laertius**.

Another such symptom is that a huge part of the philosophical activity of late antiquity went into the composition of commentaries on classic philosophical texts. In this final phase of ancient philosophy, conveniently called “imperial” because it more or less coincides with the era of the Roman Empire, the Hellenistic **creeds** were gradually **eclipsed** by the revival of doctrinal Platonism, based on the close study of Plato’s texts, out of which it developed a massively **elaborate** metaphysical scheme. Aristotle was usually regarded as an **ally** by these Platonists, and became therefore himself the focus of many commentaries. Despite its formal **concern** with recovering the wisdom of the ancients, however, this age produced many powerfully original thinkers, of whom the greatest is **Plotinus**¹².

Vocabulary

crucial – ключевой, значимый;

watershed - граница между эпохами, этапами, поворотный пункт;

Hellenistic – эллинистический, эллинский;

upheaval – потрясение;

redrawing – переделка, перерисовывание;

pre-eminence – превосходство, преимущество;

adherent – последователь, сторонник;

Zeno – Зенон;

to pursue – проявлять интерес;

doxography – доксография;

Diogenes Laertius – Диоген Лаэртский;

creeds – убеждения;

to eclipse – затмевать, заслонять;

elaborate – детально разработанный, продуманный;

ally – союзник;

concern – интерес;

Plotinus – ПЛОТИН.

¹² SEDLEY, DAVID (1998). Ancient philosophy. In E. Craig (Ed.), *Routledge Encyclopedia of Philosophy*. London: Routledge. Retrieved February 05, 2014, from <http://www.rep.routledge.com/article/A130>

Read the text and answer the questions after it.

2.7 Schools and Movements.

The early Pythagoreans **constituted** the first philosophical group that can be called even approximately a “school”. They acquired a reputation for secrecy, as well as for virtually religious devotion to the word of their founder Pythagoras. “He himself said it” (best known in its Latin form ‘*ipse dixit*’) was **alleged** to be their **watchword**. In some ways it is more accurate to consider them a sect than a school, and their beliefs and practices were certainly intimately bound up in religious teachings about the soul’s **purification**.

It is no longer accepted, as it long was, that the Athenian philosophical schools had the status of formal religious institutions for the worship of the muses. Their legal and institutional **standing** is in fact quite obscure. Both the Academy and the Lyceum were so named after **public groves** just outside the walls of Athens, in which their public activities were held. The Stoics too got their name from the public portico, or “stoa”, in which they met, alongside the Athenian **agora**. Although these schools undoubtedly also conducted classes and discussions on private **premises** too, it was their public profile that was **crucial** to their identity as schools. In the last four centuries BC, prospective philosophy students **flocked** to Athens from all over the Greek world, and the high **public visibility** of the schools there was undoubtedly cultivated partly with an eye to **recruitment**. Only the Epicurean school kept its activities out of the public **gaze**, in line with Epicurus’ policy of minimal civic involvement.

A school normally started as an informal grouping of philosophers with a shared set of interests and **commitments**, under the nominal leadership of some individual, but without a strong party line to which all members owed unquestioning **allegiance**. In the first generation of the Academy, for example, many of Plato’s own leading colleagues **dissented** from his views on central issues. The same openness is **discernible** in the first generations of the other schools, even (if to a much lesser extent) that of the Epicureans. However, after the death of the founder the picture usually changed. His word thereafter became largely beyond challenge, and further progress was presented as the **supplementation** or reinterpretation of the founder’s pronouncements, rather than as their replacement.

To this extent, the allegiance which in the long term bound a school together usually depended on a virtually religious **reverence** for the movement’s foundational texts, which provided the framework within which its discussions were conducted. The resemblance to the structure of religious sects is no accident. In later antiquity, philosophical and religious movements constituted in effect a single cultural phenomenon, and competed for the same spiritual and intellectual high ground. This includes Christianity, which became a serious rival to pagan philosophy (primarily Platonism) from the 3rd century onwards and eventually

triumphed over it. In seeking to understand such spiritual movements of late antiquity as Hermetism, Gnosticism, Neo-Pythagoreanism, Cynicism and even Neoplatonism itself, and their concern with such values as **asceticism**, self-purification and **self-divinization**, it is inappropriate to insist on a sharp division between philosophy and religion.

“Ancient philosophy” is traditionally understood as pagan and is distinguished from the Christian **Patristic** philosophy of late antiquity. But it was possible to put pagan philosophy at the service of Judaism or Christianity, and it was indeed largely in this latter capacity that the major systems of ancient philosophy eventually became incorporated into Medieval philosophy and Renaissance philosophy, which they proceeded to dominate.

This extensive **overlap** between philosophy and religion also reflects to some extent the **pervasive** influence of philosophy on the entire culture of the ancient world. Rarely regarded as a detached academic discipline, philosophy frequently carried high political prestige, and its modes of discourse came to infect disciplines as diverse as medicine, rhetoric, astrology, history, grammar and law. The work of two of the greatest scientists of the ancient world, the doctor Galen and the astronomer Ptolemy was deeply **indebted** to their respective philosophical backgrounds¹³.

Vocabulary

to constitute – составлять;

to allege – утверждать, заявлять;

watchword – лозунг, девиз;

purification – очищение;

standing – положение;

public grove – открытая (городская) роща;

agora – рыночная площадь и место открытых собраний;

premises – помещение;

crucial – решающий, ключевой;

to flock – стекаться, собираться;

public visibility – общественный резонанс, присутствие в публичной сфере;

recruitment – набор, пополнение;

gaze – внимательный взгляд;

commitments – обязательства;

allegiance – верность, преданность;

¹³ SEDLEY, DAVID (1998). Ancient philosophy. In E. Craig (Ed.), *Routledge Encyclopedia of Philosophy*. London: Routledge. Retrieved February 05, 2014, from <http://www.rep.routledge.com/article/A130>

to dissent – расходиться во мнениях, взглядах;
discernible – видимый, различимый;
supplementation – дополнение;
reverence – глубокое уважение, почитание;
asceticism – аскетизм;
self-divinization – самообожествление;
Patristic – принадлежащий отцам церкви;
overlap – взаимное наложение;
pervasive – повсеместный;
to indebt – обязывать, обязать.

Questions:

1. What philosophical group can be called a “school”? Who was its founder?
2. What was their watchword?
3. What were their beliefs bound up in?
4. Why were the Academy and the Lyceum so named? Give another example of such a name.
5. What was the philosophical school alike?
6. What is the usual characteristic of “ancient philosophy”?
7. What were the relations between philosophy and religion then?

Give the written translation of the text.

2.8 Survival of the Ancient Philosophy.

A very **substantial** body of works by ancient philosophical writers has survived in manuscript. These are somewhat **weighted** towards those philosophers – above all Plato, Aristotle and the Neoplatonists – who were of most immediate interest to the Christian culture which preserved them throughout the Middle Ages, mainly in the monasteries, where manuscripts were **assiduously** copied and stored. Some further ancient philosophical writings have been **recovered** through translations into Arabic and other languages, or on **excavated** scraps of papyrus. The task of reconstituting the original texts of these works has been a major preoccupation of modern scholarship.

For the vast majority of ancient philosophers, however, our knowledge of them depends on secondary reports of their words and ideas in other writers, of whom some are genuinely interested in recording the history of philosophy, but others **bent on discrediting** the views they attribute to them. In such cases of secondary attestation, strictly a “fragment” is a **verbatim quotation**, while indirect reports are called “**testimonia**”. However, this distinction is not always **rigidly maintained** and indeed the sources on which we rely rarely operate with any explicit distinction between quotation and paraphrase.

It is a **tribute** to the philosophical genius of the ancient world that, despite the **suppression** and distortion which its contributions have suffered over two millennia, they remain central to any modern **conspectus** of what philosophy is and can be¹⁴.

Vocabulary

substantial – существенный, значительный;
to weight – придавать вес;
assiduously – старательно, тщательно;
to recover – восстанавливать;
excavated – выкопанный, вырытый;
to bend on – склоняться к;
to discredit – подвергать сомнению;
verbatim quotation – дословное цитирование, цитата;
testimonia – свидетельство;
rigidly – строго, твердо;
to maintain – сохранять, утверждать;
tribute – дань, должное;
suppression – запрещение, подавление;
conspectus – обзор, общий взгляд.

¹⁴ SEDLEY, DAVID (1998). Ancient philosophy. In E. Craig (Ed.), *Routledge Encyclopedia of Philosophy*. London: Routledge. Retrieved February 05, 2014, from <http://www.rep.routledge.com/article/A130>

Unit III. MEDIEVAL PHILOSOPHY.

Read the text and give the summary of it.

3.1 General Characteristics.

Medieval philosophy is the philosophy of Western Europe from about AD 400–1400, roughly the period between the fall of Rome and the Renaissance. Medieval philosophers are the historical successors of the philosophers of antiquity, but they are in fact only **tenuously** connected with them. Until about 1125, medieval thinkers had access to only a few texts of ancient Greek philosophy (most importantly a portion of Aristotle's logic). This limitation accounts for the special attention medieval philosophers give to logic and philosophy of language. They gained some acquaintance with other Greek philosophical forms (particularly those of later Platonism) indirectly through the writings of Latin authors such as Augustine and **Boethius**. These Christian thinkers left an **enduring legacy** of Platonistic metaphysical and theological speculation. Beginning about 1125, the **influx** into Western Europe of the first Latin translations of the remaining works of Aristotle transformed medieval thought **dramatically**. The philosophical discussions and disputes of the 13th and 14th centuries record later medieval thinkers' sustained efforts to understand the new Aristotelian material and assimilate it into a unified philosophical system.

The most significant extra-philosophical influence on medieval philosophy throughout its thousand-year history is Christianity. Christian institutions **sustain** medieval intellectual life, and Christianity's texts and ideas provide rich subject matter for philosophical reflection. Although most of the greatest thinkers of the period were highly trained theologians, their work addresses **perennial** philosophical issues and takes a genuinely philosophical approach to understanding the world. Even their discussion of specifically theological issues is typically philosophical, **permeated** with philosophical ideas, rigorous argument and sophisticated logical and conceptual analysis. The **enterprise** of philosophical theology is one of medieval philosophy's greatest achievements.

The way in which medieval philosophy develops in dialogue with the texts of ancient philosophy and the early Christian tradition (including patristic philosophy) is displayed in its two distinctive pedagogical and literary forms, the textual commentary and the disputation. In **explicit** commentaries on texts such as the works of Aristotle, Boethius' theological treatises and **Peter Lombard's** classic theological textbook, the *Sentences*, medieval thinkers **wrestled anew** with the traditions that had come down to them. By contrast, the disputation – the form of discourse characteristic of the university environment of the later Middle Ages – focuses not on particular texts but on specific philosophical or theological issues. It thereby allows medieval philosophers to gather together relevant passages and arguments **scattered throughout** the authoritative literature and to **adjudicate**

their competing claims in a systematic way. These dialectical forms of thought and interchange encourage the development of powerful tools of interpretation, analysis and argument ideally suited to philosophical inquiry. It is the highly technical nature of these academic (or scholastic) modes of thought, however, that provoked the **hostilities** of the Renaissance humanists whose attacks brought the period of medieval philosophy to an end¹⁵.

Vocabulary

tenuously – слабо;
Boethius – Боэций;
enduring legacy – непреходящее наследие;
influx – приток;
dramatically – наглядно, значительно;
to sustain – поддерживать, подтверждать;
perennial – непрерывный, долговечный;
permeated – пропитанный;
enterprise – предметная область;
explicit – подробный;
Peter Lombard – Пьер Ломбар;
to wrestle – бороться;
anew – снова, заново;
to scatter throughout – разбросать повсюду;
to adjudicate – выносить решение, установить;
hostilities – враждебные действия.

Give the written translation of the text.

3.2 Historical and Geographical Boundaries of Medieval Philosophy.

The terms “medieval” and “Middle Ages” derive from the Latin expression *medium aevum* (the middle age), **coined** by Renaissance humanists to refer to the period separating the golden age of classical Greece and Rome from what they saw as the rebirth of classical ideals in their own day. The humanists were writing **from the perspective** of the intellectual culture of Western Europe, and insofar as their conception of a middle age corresponds to an **identifiable** historical period, it corresponds to a period in the history of the Latin West. The historical boundaries of medieval intellectual culture in Western Europe are

¹⁵ MacDONALD, SCOTT and NORMAN KRETZMANN (1998). Medieval philosophy. In E. Craig (Ed.), *Routledge Encyclopedia of Philosophy*. London: Routledge. Retrieved February 05, 2014, from <http://www.rep.routledge.com/article/B078>

marked fairly clearly: on the one end by the **disintegration** of the cultural structures of Roman civilization (Alaric **sacked** Rome in AD 410), and on the other end by the dramatic cultural revolution **perpetrated** by the humanists themselves (in the late 14th and 15th centuries). There is some **justification**, therefore, for taking “medieval philosophy” as designating primarily the philosophy of the Latin West from about AD 400–1400.

There were, of course, significant non-Latin philosophical developments in Europe and the Mediterranean world in this same period, in the Greek-speaking Byzantine Empire, for example, and in Arabic-speaking Islamic and Jewish cultures in the Near East, northern Africa and Spain. None of these philosophical traditions, however, was radically cut off from the philosophical heritage of the ancient world in the way the Latin-speaking West was by the **collapse** of the Roman Empire. For that reason, those traditions are best treated separately from that of Western Europe¹⁶.

Vocabulary

to coin – создавать, придумывать;
from the perspective – с позиции;
identifiable – легко различимый;
disintegration – распадение, разрушение;
to sack – грабить, разворовать;
to perpetrate – совершать, сотворить;
justification – оправдание, подтверждение;
collapse – распад.

Read the text and answer the questions after it.

3.3 Beginnings of Medieval Philosophy.

The general character of medieval philosophy in the West is determined to a significant extent by historical events associated with the collapse of Roman civilization. The **overrunning** of Western Europe by invading Goths, **Huns** and **Vandals** brought in its wake not only the military and political defeat of the Roman Empire but also the disintegration of the shared institutions and culture that had **sustained** philosophical activity in late antiquity. Boethius, a Roman **patrician** by birth and a high-ranking official in the **Ostrogothic** king’s administration, is an **eloquent** witness to the general decline of intellectual vitality in his own day. He announces his intention to translate into Latin and write Latin commentaries on all

¹⁶ MacDONALD, SCOTT and NORMAN KRETZMANN (1998). Medieval philosophy. In E. Craig (Ed.), *Routledge Encyclopedia of Philosophy*. London: Routledge. Retrieved February 05, 2014, from <http://www.rep.routledge.com/article/B078>

the works of Plato and Aristotle, and he gives as his reason the fear that, lacking this sort of remedial aid, his own Latin-speaking and increasingly **ill-trained** contemporaries will soon lose access altogether to the philosophical legacy of ancient Greece. Boethius' assessment of the situation appears to have been particularly **astute**, for in fact in the six centuries following his death (until the mid-12th century), philosophers in the West depended almost entirely on Boethius himself for what little access they had to the primary texts of Greek philosophy. Moreover, since he had barely begun to carry out his plan when his **execution for treason** put an end to his work, Boethius' fears were substantially realized. Having translated only Aristotle's treatises on logic together with **Porphyry's** introduction to Aristotle's *Categories* and having completed commentaries on only some of the texts he translated, Boethius left subsequent generations of medieval thinkers without direct knowledge of most of Aristotle's thought, including the natural philosophy, metaphysics and ethics, and with no texts of Plato (though a small portion of the *Timaeus* had been translated and commented on by **Calcidius** in the 4th century). Medieval philosophy was therefore significantly shaped by what was lost to it. It took root in an environment **devoid of** the social and educational structures of antiquity, lacking the Greek language and cut off from the rich resources of a large portion of classical thought. Not surprisingly, the gradual **reclamation** of ancient thought over the course of the Middle Ages had a significant impact on the development of the medieval philosophical tradition.

Medieval philosophy, however, was also shaped by what was left to it and, in particular, by two pieces of the cultural legacy of late antiquity that survived the collapse of Roman civilization. The first of these is the Latin language, which remained the exclusive language of intellectual **discourse** in Western Europe throughout the Middle Ages and into the Renaissance and Enlightenment. Latin provided medieval thinkers with access to some important ancient resources, including **Cicero**, Seneca, **Macrobius**, Calcidius, the Latin Church Fathers, Augustine and Boethius. These Latin sources gave early medieval thinkers a general, if not deep, acquaintance with classical ideas. Augustine is far and away the most significant of these Latin sources. His thought, and in particular his philosophical approach to Christianity and his Christianized Neoplatonist philosophical outlook, profoundly affect every period and virtually every area of medieval philosophy.

The second significant piece of late antiquity to survive into the Middle Ages is Christianity. Christianity had grown in importance in the late Roman Empire and, with the **demise** of the empire's social structures, the Church remained until the 12th century virtually the only institution capable of supporting intellectual culture. It sustained formal education in schools associated with its monasteries, churches and cathedrals, and provided for the preservation of ancient texts, both sacred and secular, in its libraries and **scriptoriums**. Medieval philosophers received at least some of their formal training in **ecclesiastical** institutions and most were themselves officially attached to the Church in some

way, as monks, **friars**, priests or **clerks**. In the later Middle Ages, the study of theology was open only to men who had acquired an arts degree, and the degree of Master of Theology constituted the highest level of academic achievement. Consequently, most of the great philosophical minds of the period would have thought of themselves primarily as theologians. Moreover, in addition to providing the institutional basis for medieval philosophy, Christianity was an important stimulus to philosophical activity. Its ideas and doctrines constituted a rich source of philosophical subject matter. Medieval philosophy, therefore, took root in an intellectual world sustained by the Church and **permeated** with Christianity's texts and ideas¹⁷.

Vocabulary

overrunning - нарушение границ;
Huns – гунны;
Vandals – вандалы, варвары;
to sustain – поддерживать, подтверждать;
patrician – патриций, аристократ;
Ostrogothic – остготский;
eloquent – красноречивый, выразительный;
ill-trained – плохо подготовленный;
astute – проницательный, сообразительный;
execution for treason – казнь за государственную измену;
Porphyry – Порфирий;
Timaeus – Тимей;
Calcidius – Калкидий;
devoid of – свободный от, лишенный;
reclamation – восстановление;
discourse – рассуждение, беседа;
Cicero – Цицерон;
Macrobius – Макровий;
demise – передача по наследству;
scriptorium – скрипторий, помещение для переписки рукописей;
ecclesiastical – духовный, церковный;
friar – брат (монах);
clerk – духовное лицо, писарь;
to permeate – распространяться.

¹⁷ MacDONALD, SCOTT and NORMAN KRETZMANN (1998). Medieval philosophy. In E. Craig (Ed.), *Routledge Encyclopedia of Philosophy*. London: Routledge. Retrieved February 05, 2014, from <http://www.rep.routledge.com/article/B078>

Questions:

1. What determined the general character of medieval philosophy in the West?
2. What historical events influenced the philosophy of the Middle Ages?
3. Who gave the philosophers of the West the chance to be acquainted with some of the works by Plato and Aristotle?
4. What was medieval philosophy shaped by?
5. What was the role of Latin language for medieval philosophy?
6. What role did Christianity play for the philosophy of the Middle Ages?

Read the text and answer the questions after it.

3.4 Historical Development of Medieval Philosophy.

The full **flowering** of the philosophical tradition that grows from these beginnings occurs in the period from 1100 to 1400. Two developments are particularly important for understanding the rapid growth and flourishing of intellectual culture in these centuries. The first is the **influx** into the West of a large and previously unknown body of philosophical material newly translated into Latin from Greek and Arabic sources. The second is the emergence and growth of the great medieval universities.

Part I. Recovery of texts.

Medieval philosophers before **Peter Abelard** had access to only a few texts of ancient Greek philosophy: those comprising “the old logic” (Aristotle’s *Categories* and *De interpretatione* and Porphyry’s *Isagōgē*) and a small part of Plato’s *Timaeus*. Abelard’s generation witnessed with great enthusiasm the appearance in the Latin West of the remainder of Aristotle’s logical works (“the new logic”: the *Prior* and *Posterior Analytics*, the *Topics* and the *Sophistical Refutations*). Over the next hundred years, most of Aristotle’s natural philosophy (most importantly the *Physics* and *On the Soul*) and the *Metaphysics* and *Ethics* became available for the first time. Not all of these Aristotelian texts were greeted with the same enthusiasm, nor did medieval philosophers find them all equally **congenial** or accessible (even in Latin translation). However, it is impossible to **overstate** the impact that the full Aristotelian **corpus** eventually had on medieval philosophy. The new texts became the subject of increasingly sophisticated and penetrating scholarly commentary; they were incorporated into the heart of the university curriculum, and over time the ideas and doctrines medieval philosophers found in them were **woven** into the very fabric of medieval thought. Having never before **encountered** a philosophical system of such breadth and **sophistication**, philosophers in the 13th and 14th centuries understandably thought it appropriate to speak of Aristotle simply as “the Philosopher”.

As medieval thinkers were rediscovering Aristotle they were also acquiring for the first time in Latin translation the works of important Jewish philosophers

such as **Avencebrol** and **Maimonides**, and Islamic philosophers such as Avicenna and **Averroes**. Some of their works were commentaries on Aristotle (Averroes became known simply as “the Commentator”) whereas some (such as Avicenna’s *Metaphysics* and *De anima*) were **quasi-independent** treatises presenting a Neoplatonized Aristotelianism. Medieval philosophers of this period turned eagerly to these texts for help in understanding the new Aristotle, and they were significantly influenced by them. Averroes’s interpretation of Aristotle’s *On the Soul*, for example, **sparked** enormous controversy about the nature of intellect, and Avicenna’s metaphysical views helped shape the famous later medieval debates about universals and about the nature of the distinction between **essence** and existence¹⁸.

Vocabulary

flowering – расцвет;

influx – приток;

Peter Abelard – Пьер Абеляр;

Timaeus – Тимей;

posterior – полученный из опыта, последующий;

sophistical refutations – софистические противоречия;

congenial – соответствующий;

to overstate – преувеличивать;

corpus – собрание произведений;

to weave (wove, woven) – соединяться, сплетаться;

to encounter – сталкиваться;

sophistication – утонченность, изысканность;

Avencebrol – Авицеброн;

Maimonides – Маймонид;

Averroes – Аверроэс (Ибн Рушд Мухаммед);

quasi-independent – квазинезависимый;

to spark – вызывать, воодушевлять;

essence – сущность.

Questions:

1. What are two developments that are important for the flourishing of intellectual culture in the period from 1100 to 1400?
2. What texts of ancient Greek philosophy were available for medieval philosophers before Peter Abelard?

¹⁸ MacDONALD, SCOTT and NORMAN KRETZMANN (1998). Medieval philosophy. In E. Craig (Ed.), *Routledge Encyclopedia of Philosophy*. London: Routledge. Retrieved February 05, 2014, from <http://www.rep.routledge.com/article/B078>

3. What impact did the Aristotelian texts have on medieval philosophers?
4. What other texts were medieval philosophers acquainted with?

Read the text and give the summary of it.

Part II. Rise of the universities. As **abbot** of the monastery at Bec in the 1080s, Anselm of Canterbury addressed his philosophical and theological writings to his monks. By contrast, the great philosophical minds of the next generations, thinkers such as Abelard, **Gilbert of Poitiers** and **Thierry of Chartres**, would spend significant parts of their careers in the schools at Paris and Chartres and address a good deal of their work to academic audiences. The growth of these schools and others like them at centres such as Oxford, **Bologna** and Salerno signals a steady and rapid increase in the vitality of intellectual life in Western Europe. By the middle of the 13th century, the universities at Paris and Oxford were the leading centres of European philosophical activity. Virtually all the great philosophers from 1250 to 1350, including **Albert the Great**, Thomas Aquinas, Bonaventure, **John Duns Scotus** and **William of Ockham**, studied and taught in the schools at one or both of these centres. It is partly for this reason that early modern philosophers (who were typically not associated with universities) refer to their medieval predecessors in general as “the schoolmen”.

The migration of philosophical activity to the universities meant not only the centralization of this activity but also its transformation into an increasingly formal and technical **academic enterprise**. Philosophical education was gradually expanded and standardized, philosophers themselves became highly trained academic specialists and philosophical literature came to **presuppose** in its audience both familiarity with the standard texts and issues of the university curriculum and facility with the technical apparatus (particularly the technical logical tools) of the discipline. These features of later medieval philosophy make it genuinely scholastic, that is, a product of the academic environment of the schools.

The philosophical disciplines **narrowly construed** – logic, natural philosophy, metaphysics and ethics – occupied the centre of the curriculum leading to the basic university degrees, the degrees of Bachelor and Master of Arts. Most of the great philosophers of this period, however, went beyond the arts curriculum to **pursue** advanced work in theology. The requirements for the degree of Master of Theology included study of the Bible, the Church Fathers and (beginning perhaps in the 1220s) **Peter Lombard’s** *Sentences* (which was complete by 1158). Designed specifically for pedagogical purposes, the *Sentences* is rich in quotation and paraphrase from authoritative theological sources, **surveying** respected opinion on issues central to the Christian understanding of the world. From about 1250, all candidates for the degree of Master of Theology were required to lecture and produce a commentary on Lombard’s text. This requirement offered a formal occasion for scholars nearing their intellectual maturity to develop and present

their own positions on a wide variety of philosophical and theological issues guided (often only quite **loosely**) by the structure of Lombard's presentation.

By virtue of its historical circumstances, medieval philosophical method had from its beginnings consisted largely in commentary on a well defined and fairly small body of authoritative texts and reflection on a canonical set of issues raised by them. Philosophers in the era of the universities took for granted a much larger and more varied intellectual inheritance, but their approach to philosophical issues remained **conditioned** by an established textual tradition, and they continued to articulate their philosophical views in **explicit** dialogue with it. Formal commentary on standard texts flourished both as a pedagogical tool and as a literary form. However, other philosophical forms, including the **disputation** – the most distinctive philosophical form of the 13th and 14th centuries – were essentially dialectical. In the university environment, the disputation became a technical tool ideally suited to the **pressing** task of gathering together, organizing and **adjudicating** the various claims of a complex tradition of texts and positions.

A disputation identifies a specific philosophical or theological issue for discussion and provides the structure for an informed and reasoned judgment about it. In its basic form, a disputation presents, in order: 1) a **succinct** statement of the issue to be addressed, typically in the form of a question admitting of a “yes” or “no” answer; 2) two sets of **preliminary** arguments, one supporting an affirmative and the other a negative answer to the question; 3) a resolution or determination of the question, in which the master sets out and defends his own position, typically by drawing relevant distinctions, explaining subtle or potentially confusing points, or **elaborating** the underlying theoretical basis for his answer; and 4) a set of replies specifically addressing the preliminary arguments in disagreement with the master's stated views. A disputation's two sets of preliminary arguments allow for the gathering together of the most important relevant passages and arguments **scattered** throughout the authoritative literature. With the arguments on both sides of the question in hand, the master is then ideally positioned to deal with both the conceptual issues raised by the question and the hermeneutical problems presented by the historical tradition. Academic philosophers held disputations in their classrooms and at large university **convocations**, and they used the form for the literary expression of their ideas. Aquinas' *Summa theologiae*, the individual articles of which are pedagogically simplified disputations, is perhaps the most familiar example of its systematic use as a literary device. The prevalence of the disputational form in later medieval philosophy accounts for its being thought of as **embodying** “the scholastic method”¹⁹.

¹⁹ MacDONALD, SCOTT and NORMAN KRETZMANN (1998). Medieval philosophy. In E. Craig (Ed.), *Routledge Encyclopedia of Philosophy*. London: Routledge. Retrieved February 05, 2014, from <http://www.rep.routledge.com/article/B078>

Vocabulary

abbot – аббат, настоятель монастыря;
Gilbert of Poitiers – Гилберт Порретанский (Гилберт из Пуатье);
Thierry of Chartres – Тьерри из Шартра;
Bologna – г. Болонья;
Albert the Great – Альберт Великий;
John Duns Scotus – Иоанн (Джон) Дунс Скот;
William of Ockham – Уильям Оккам (Оккамский);
academic enterprise – академическое предприятие, занятие;
to presuppose – предполагать, допускать;
narrowly construed – в узком смысле;
to pursue – заниматься, следовать;
Peter Lombard – Пьер Ломбар;
to survey – обследовать, изучать;
loosely – в общих чертах, в широком смысле;
by virtue of – посредством, вследствие;
conditioned – обусловленный;
explicit – откровенный, открытый;
disputation – спор, дискуссия, диспут;
pressing – ключевой;
to adjudicate – выносить решение, заключать;
succinct – сжатый, краткий;
preliminary – вступительный, подготовительный;
to elaborate – вырабатывать, тщательно разрабатывать;
to scatter – разбрасывать, рассеивать;
convocation – собрание;
to embody – воплощать.

Read the text and answer the questions after it.

3.5 Doctrinal Characteristics of Medieval Philosophy.

At the most basic level, medieval philosophers share a common view of the world that underlies and supports the various specific developments that constitute medieval philosophy's rich detail.

Part I. Metaphysics. The common metaphysical ground of medieval philosophy holds that at the most general level reality can be divided into **substances** and **accidents**. Substances – Socrates and Brown the donkey are the **stock examples** – are independent existents and therefore ontologically fundamental. **Corporeal** substances (and perhaps also certain incorporeal substances) are constituted from **matter** and form. Matter, which in itself is utterly **devoid of** structure, is the **substrate** for form. Form provides a substance's

structure or organization, thereby making a substance the kind of thing it is. Socrates' soul, for example, is the form that gives structure to Socrates' matter, constituting it as the living flesh and blood of a human body and making Socrates a particular human being. Accidents – Socrates' height, for example, or Brownny's colour – are also a kind of form, but they take as their substrate not matter as such but a substance: Socrates or Brownny. Accidents depend for their existence on substances and account for substances' ontologically **derivative** characteristics.

Medieval philosophers recognized matter and form, the fundamental constituents of corporeal substances, as fundamental explanatory principles. A thing's matter (or material cause) and its form (or formal cause) provide basic explanations of the thing's nature and behaviour. To these two principles they added two others, the **agent** (or efficient) **cause** and the end (or final cause). The agent cause is whatever initiates motion or change; the final cause is the goal or good toward which a particular activity, process, or change is directed.

Medieval philosophers disagreed about extensions and qualifications of this fundamental metaphysical view of the world. They debated, for example, whether incorporeal substances are like corporeal substances in being composed ultimately of matter and form, or whether they are **subsistent** immaterial forms. They also debated whether substances such as Socrates have just one substantial form (Socrates' rational soul) or many (one form constituting Socrates' body, another making him a living body with certain capacities for motion and cognition (an animal), and another making him a rational animal (a human being)). However, they never doubted the basic correctness of the metaphysical framework of substance and accidents, form and matter, nor are they in any doubt about whether the analytical tools that framework provides are applicable to philosophical problems generally²⁰.

Vocabulary

substance – субстанция, материя, вещество;

accident – акциденция; качество, особенность предмета;

stock example – избитый пример;

corporeal – физический, материальный, телесный;

matter – материя, вещество;

devoid of – свободный от, лишенный чего-либо;

substrate – основа;

derivative – вторичный;

agent cause – действующая причина;

²⁰ MacDONALD, SCOTT and NORMAN KRETZMANN (1998). Medieval philosophy. In E. Craig (Ed.), *Routledge Encyclopedia of Philosophy*. London: Routledge. Retrieved February 05, 2014, from <http://www.rep.routledge.com/article/B078>

subsistent – существующий.

Questions:

1. What is the common metaphysical ground of medieval philosophy?
2. What does the term “substance” mean?
3. What are corporeal substances constituted from?
4. What does the term “matter” mean?
5. What does a form provide for a substance?
6. Give the examples of a form and a matter?
7. What do accidents depend on?
8. What were fundamental explanatory principles for medieval philosophy?
9. What two principles did the medieval philosophers add? What did they mean?

Give the written translation of the text.

Part II. Psychology and epistemology. Medieval philosophers understood the nature of human beings in terms of the metaphysics of form and **matter**, identifying the human rational soul, the seat of the capacities specific to human beings, with form. All medieval philosophers, therefore, held broadly dualist positions according to which the soul and body are fundamentally distinct. But only some were also substance dualists (or dualists in the **Cartesian** sense), holding in addition that the soul and body are themselves **substances**.

Medieval philosophers devote very little attention to what modern philosophers would recognize as the central questions of epistemology. Until very late in the period, they show little **concern** for sceptical worries and are not primarily interested in stating the necessary and **sufficient** conditions for the truth of the claim that some person knows a given **proposition**. For the most part they assume that we have knowledge of various sorts and focus instead on developing an account of the cognitive mechanisms by which we acquire it. They are especially interested in how we are able to acquire knowledge of universals and necessary truths – objects or truths that are immaterial, eternal and unchanging – given that the world around us is populated with particular material objects **subject to change**. The answers medieval philosophers give to this question vary considerably, ranging from Platonistic accounts that appeal to our direct **intellectual vision** (with the aid of **divine illumination**) of independently existing **immutable entities** (such as ideas in the divine mind) to naturalistic accounts that appeal to cognitive capacities wholly contained in the human intellect itself that abstract universals from the data provided by sense perception²¹.

²¹ MacDONALD, SCOTT and NORMAN KRETZMANN (1998). Medieval philosophy. In E. Craig (Ed.), *Routledge Encyclopedia of Philosophy*. London: Routledge. Retrieved February 05, 2014, from <http://www.rep.routledge.com/article/B078>

Vocabulary

matter – материя, вещество;
Cartesian – картезианский, декартовский;
substance – субстанция, материя, вещество;
concern – интерес;
sufficient – достаточный;
proposition – предположение;
subject to – обусловленный;
intellectual vision – интеллектуальная пронизательность;
divine illumination – божественное озарение;
immutable entities – неизменные сущности.

Give the written translation of the text.

Part III. Ethics. Medieval philosophers share a **generically** Greek framework of ethical theory, extended and modified to accommodate Christianity. Its main features include an objectivist theory of value, a **eudaimonistic** account of the **human good** and a focus on the virtues as central to **moral evaluation**. According to the metaphysics of goodness inherited by medieval philosophers from Greek thought, there is a necessary connection between goodness and being. Things are good to the extent to which they have being. Evil or badness is not a positive ontological feature of things but a **privation** or lack of being in some relevant respect. The ultimate human good or goal of human existence is happiness or **beatitude**, the perfection of which most medieval philosophers identified as supernatural union with God after this life. The ultimate human good is **attained** both through the cultivation of the moral virtues and through **divine grace** in the form of supernaturally **infused** states and dispositions such as faith, hope and charity, the so-called theological virtues.

Within this framework, medieval philosophers debated whether human beatitude is essentially an affective state (a kind of love for God) or a cognitive state (a kind of knowledge or vision of God), and whether the virtues are strictly necessary for the attainment of beatitude. They also debated whether the rightness or wrongness of some actions depends solely on God's will. Contrary to caricatures of medieval ethics, no one **unequivocally endorsed** a divine command theory according to which the moral rightness (or wrongness) of *all* acts consists solely in their being approved (or disapproved) by God²².

²² MacDONALD, SCOTT and NORMAN KRETZMANN (1998). Medieval philosophy. In E. Craig (Ed.), *Routledge Encyclopedia of Philosophy*. London: Routledge. Retrieved February 05, 2014, from <http://www.rep.routledge.com/article/B078>

Vocabulary

generically – в общем;
eudaimonistic – эвдемонический;
human good – человеческое добро, благо;
moral evaluation – моральная, нравственная оценка;
privation – лишение, отсутствие;
beatitude – блаженство, благословение;
to attain – получать, приобретать;
divine grace – божественная милость, благодать;
infused – зарождающийся;
unequivocally – недвусмысленно, однозначно;
to endorse – одобрять, поддерживать.

Read the text and give the summary of it.

Part IV. Logic and language. Medieval philosophers devote enormous attention – perhaps more attention than philosophers of any period in the history of philosophy apart from the 20th century – to logic and philosophy of language. This phenomenon is explained primarily by the uniquely important role played by Aristotle's logic in the development of medieval thought. Until the early 12th century, medieval philosophers' knowledge of Greek philosophy was restricted to a few texts of Aristotelian logic and, **by default**, those texts largely **set the agenda** for philosophical discussion. It is a passage from **Porphyrus's** *Isagōgē*, for example, that **enticed** first **Boethius** and, following him, a long line of commentators to take up the philosophical problem of universals. The texts of the old logic, which remained a central part of the philosophy curriculum in the later Middle Ages, were eventually **supplemented** by the remaining treatises of Aristotle's logic, among which the *Topics* and the *Sophistical Refutations* in particular **sparked** intense interest in the forms of philosophical argument and the nature of meaning.

Natural philosophy. Medieval philosophers believed that a complete account of reality must include an account of the fundamental **constituents** and principles of the natural realm. Their earliest reflections on these matters were inspired primarily by two ancient accounts of the origins and nature of the universe, the biblical story of creation (in Genesis) and Plato's story of the Demiurge's fashioning of the world (in the *Timaeus*). The **confluence** of these ancient sources produced a medieval tradition of speculative cosmological thought paradigmatically expressed in discussions of the six days of creation. This topic in particular gave medieval philosophers opportunity to reflect on the nature of the contents of the universe and the principles governing the created realm.

From the late 12th century, medieval philosophy is profoundly affected by the new Aristotelian natural philosophy and the new scientific treatises by Islamic

philosophers. Aristotle's *Physics* in particular received enormous attention, and medieval philosophers developed sophisticated tools of logical, conceptual and mathematical analysis to deal with problems raised by Aristotle's discussions of motion, change, continuity and infinity. Scientific treatises by Islamic thinkers such as **Alkindi**, **Alpetragius**, **Avicenna** and **Alhasen** provided the material and **impetus** for significant developments in astronomy, medicine, mathematics and optics²³.

Vocabulary

by default – по общему правилу, по умолчанию;

to set the agenda – определять повестку дня;

Porphyry – Порфирий;

Isagōgē (греч) – «Введение» к «Категориям» Аристотеля;

to entice – побуждать;

Boethius – Боэций;

to supplement – дополнять, пополнять;

to spark – вызывать;

constituents – компоненты, составляющие;

Timaeus – *Тимей*;

confluence – слияние, соединение;

Alkindi – Аль-Кинди;

Alpetragius – Альпетрагиус;

Avicenna – Авиценна;

Alhasen – Альгазен;

impetus – импульс, побуждение, стимул.

Read the text and answer the questions after it.

3.6 Philosophical Theology in Medieval Philosophy.

Christianity is not in itself a philosophical doctrine, but it profoundly influences the medieval philosophical world-view both from within philosophy and from outside it. On the one hand, Christian texts and doctrine provided rich subject matter for philosophical reflection, and the nature and **central claims** of Christianity forced medieval intellectuals to work out a comprehensive account of reality and to deal explicitly with deep issues about the aims and methods of the philosophical **enterprise**. In these ways, Christianity was **taken up into** philosophy, adding to its content and altering its structure and methods. On the

²³ MacDONALD, SCOTT and NORMAN KRETZMANN (1998). Medieval philosophy. In E. Craig (Ed.), *Routledge Encyclopedia of Philosophy*. London: Routledge. Retrieved February 05, 2014, from <http://www.rep.routledge.com/article/B078>

other hand, Christianity **imposed** external **constraints** on medieval philosophy. At various times these constraints took institutional form in the official **proscription** of texts, the **condemnation** of philosophical positions and the censure of individuals.

Augustine laid the foundation for medieval Christian philosophical theology in two respects. First, he provided a theoretical rationale both for Christian intellectuals engaging in philosophical activity generally and for their taking Christian doctrine in particular as a subject of philosophical investigation. According to Augustine, Christian belief is not opposed to philosophy's **pursuit** of truth but is an invaluable **supplement** and aid to philosophy. With revealed truth in hand, Christian philosophers are able to **salvage** what is true and useful in pagan philosophy while **repudiating** what is false. Moreover, Augustine argued that Christianity can be strengthened and enriched by philosophy. Christian philosophers should begin by believing (on the authority of the Bible and the church) what Christianity **professes** and seek (by the use of reason) to acquire understanding of what they initially believed on authority. In seeking understanding, philosophers rely on that aspect of themselves – namely, reason – in virtue of which they most resemble God; and in gaining understanding, they strengthen the basis for Christian belief. The Augustinian method of belief seeking understanding is taken for granted by the vast majority of philosophers in the Middle Ages.

Second, Augustine's writings provide a wealth of rich and **compelling** examples of philosophical reflection on topics ranging from the nature of evil and sin to the nature of the Trinity. **Boethius** stands with Augustine in this respect as an important model for later thinkers. He composed several short theological treatises that **consciously** attempt to bring the tools of Aristotelian logic to bear on issues associated with doctrines of the **Christian creed**. Inspired by the philosophical analysis and argumentation prominent in these writings, medieval philosophers enthusiastically took up, developed and extended the enterprise of philosophical theology.

With the emergence of academic structure in the new European schools and universities of the 12th and 13th centuries, theology became the **paramount** academic discipline in a formal curriculum of higher education. However, the fact that great thinkers of the later Middle Ages typically studied philosophy as preparatory for the higher calling of theology should not be taken to imply that in becoming theologians they left philosophy behind. As a simple matter of fact, later medieval theologians continued throughout their careers to address fundamental philosophical issues in fundamentally philosophical ways. And it is clear why this should be so: those who took up the study of theology were among the most gifted and highly trained philosophical minds of their day, and they brought to theology acute philosophical sensitivities, interests and skills. Moreover, insofar as they viewed Christianity as offering the basic framework for a comprehensive account of the world, they were naturally attracted to the broadly philosophical task of

building on that framework, understanding its **ramifications** and resolving its difficulties.

Despite the dominance of the Augustinian view of the relation between Christianity and philosophy, religiously motivated resistance to philosophy in general and to the use of philosophical methods for understanding Christianity in particular emerges in different forms throughout the Middle Ages. In the 12th century, some influential **clerics** saw the flourishing study of logic at Paris as a dangerous influence on theology and used **ecclesiastical** means to attack **Peter Abelard** and **Gilbert of Poitiers**. In the 13th century the new Aristotelian natural philosophy **prompted** another period of sustained ecclesiastical reaction. In 1210 and 1215 ecclesiastical authorities **proscribed** the teaching of Aristotle's natural philosophy at Paris, and in 1277 the Bishop of Paris issued a condemnation of 219 articles covering a wide range of theological and philosophical topics. The condemnation seems largely to have been a reaction to the work of radical Averroistic interpreters of Aristotle. It is unclear how effective these actions were in **suppressing** the movements and doctrines they targeted²⁴.

Vocabulary

central claims – основные требования;
enterprise – предметная область;
to take up into – сближаться, захватывать;
to impose – налагать;
constraints – ограничения;
proscription – объявление вне закона, запрещение;
condemnation – осуждение, порицание;
pursuit – поиски, погоня за чем-либо;
supplement – дополнение, приложение;
to salvage – спасать;
to repudiate – не признавать, отказываться, отрекаться;
to profess – открыто признавать;
compelling – убедительный, основательный;
Boethius – Боэций;
consciously – сознательно, преднамеренно;
Christian creed – христианское вероучение;
paramount – первостепенный, главенствующий;
ramifications – последствия, результаты;
cleric – церковник;

²⁴ MacDONALD, SCOTT and NORMAN KRETZMANN (1998). Medieval philosophy. In E. Craig (Ed.), *Routledge Encyclopedia of Philosophy*. London: Routledge. Retrieved February 05, 2014, from <http://www.rep.routledge.com/article/B078>

ecclesiastical – духовный, церковный;
Peter Abelard – Пьер Абеляр;
Gilbert of Poitiers - Гилберт Порретанский (Гилберт из Пуатье);
to prompt – послужить толчком;
to proscribe – объявлять вне закона, запрещать;
to suppress – подавлять, сдерживать.

Questions:

1. What was the influence of Christianity on medieval philosophy?
2. What impact on philosophical theology did Augustine have?
3. What did Augustine think about Christianity in accordance with philosophy?
4. How did theology develop in the 12th and 13th century?

Give the written translation of the text.

3.7 Scholarship in Medieval Philosophy.

Contemporary study of medieval philosophy faces special **obstacles**. First, a large body of medieval philosophical and theological literature has survived in European libraries, but because many of these collections have not yet been fully catalogued, scholars do not yet have a complete picture of what primary source materials exist. Second, the primary sources themselves – in the form of handwritten texts and early printed editions – can typically be **deciphered** and read only by those with specialized **paleographical** skills. Only a very small portion of the known **extant** material has ever been published in modern editions of a sort that any reader of Latin could easily use. Third, an even smaller portion of the extant material has been translated into English (or any other modern language) or **subjected** to the sort of scholarly commentary and analysis that might open it up to a wider philosophical audience. For these reasons, scholarship in medieval philosophy is still in its early stages and remains a considerable distance from attaining the sort of authoritative and comprehensive view of its field now possessed by philosophical scholars of other historical periods with respect to their fields. For the **foreseeable** future, its progress will depend not only on the sort of philosophical and historical analysis constitutive of all scholarship in the history of philosophy but also on the sort of textual archeology necessary for recovering medieval philosophy's primary texts²⁵.

²⁵ MacDONALD, SCOTT and NORMAN KRETZMANN (1998). Medieval philosophy. In E. Craig (Ed.), *Routledge Encyclopedia of Philosophy*. London: Routledge. Retrieved February 05, 2014, from <http://www.rep.routledge.com/article/B078>

Vocabulary

obstacles – препятствия;

to decipher – расшифровывать, интерпретировать;

paleographical – палеографический (– специальная историко-филологическая дисциплина, изучающая историю письма, закономерности развития его графических форм, а также памятники древней письменности в целях их прочтения, определения автора, времени и места создания).

extant – сохранившийся, дошедший до нас;

to subject – подвергать;

foreseeable – предвидимый, предполагаемый.

Unit IV. RENAISSANCE PHILOSOPHY.

4.1 Introduction to Renaissance Philosophy.

The Renaissance, that is, the period that extends roughly from the middle of the 14th century to the beginning of the 17th century, was a time of intense, **all-encompassing**, and, in many ways, distinctive philosophical activity. A fundamental assumption of the Renaissance movement was that the remains of classical antiquity constituted an invaluable source of excellence to which **debased** and decadent modern times could turn in order to repair the damage brought about since the fall of the Roman Empire. It was often assumed that God had given a single unified truth to humanity and that the works of ancient philosophers had preserved part of this original **deposit** of divine wisdom. This idea not only laid the foundation for a scholarly culture that was centered on ancient texts and their interpretation, but also **fostered** an approach to textual interpretation that **strove** to harmonize and reconcile divergent philosophical accounts. Stimulated by newly available texts, one of the most important **hallmarks** of Renaissance philosophy is the increased interest in primary sources of Greek and Roman thought, which were previously unknown or little read. The renewed study of Neoplatonism, Stoicism, Epicureanism, and Scepticism **eroded** faith in the universal truth of Aristotelian philosophy and widened the philosophical horizon, providing a rich **seedbed** from which modern science and modern philosophy gradually emerged²⁶.

Read the text and answer the questions after it.

4.2 Aristotelianism.

Improved access to a great deal of previously unknown literature from ancient Greece and Rome was an important aspect of Renaissance philosophy. The renewed study of Aristotle, however, was not so much because of the rediscovery of unknown texts, but because of a renewed interest in texts long translated into Latin but little studied, such as *the Poetics*, and especially because of novel approaches to well-known texts. From the early 15th century onwards, humanists devoted considerable time and energy to making Aristotelian texts clearer and more precise. In order to rediscover the meaning of Aristotle's thought, they updated the Scholastic translations of his works, read them in the original Greek, and analyzed them with philological techniques. The **availability** of these new interpretative tools had a great impact on the philosophical debate. Moreover, in the four decades after 1490, the Aristotelian interpretations of **Alexander of**

²⁶ <http://www.iep.utm.edu/renaissa/>

Aphrodisias, Themistius, Ammonius, Philoponus, Simplicius, and other Greek commentators were added to the views of Arabic and medieval commentators, stimulating new solutions to Aristotelian problems and leading to a wide variety of interpretations of Aristotle in the Renaissance period.

The most powerful tradition, at least in Italy, was that which took **Averroes's** works as the best key for determining the true mind of Aristotle. Averroes's name was primarily associated with the doctrine of the unity of the intellect. Among the defenders of his theory that there is only one intellect for all human beings, we find Paul of Venice (d. 1429), who is regarded as the founding figure of Renaissance Averroism, and **Alessandro Achillini** (1463–1512), as well as the Jewish philosopher Elijah del Medigo (1458–1493). Two other Renaissance Aristotelians who expended much of their philosophical energies on explicating the texts of Averroes are **Nicoletto Vernia** (d. 1499) and **Agostino Nifo** (c. 1469–1538). They are **noteworthy** characters in the Renaissance controversy about the immortality of the soul mainly because of the remarkable shift that can be **discerned** in their thought. Initially they were defenders of Averroes's theory of the unity of the intellect, but from loyal followers of Averroes as a guide to Aristotle, they became careful students of the Greek commentators, and in their late thought both Vernia and Nifo attacked Averroes as a misleading interpreter of Aristotle, believing that personal immortality could be philosophically demonstrated.

Many Renaissance Aristotelians read Aristotle for scientific or secular reasons, with no direct interest in religious or theological questions. **Pietro Pomponazzi** (1462–1525), one of the most important and influential Aristotelian philosophers of the Renaissance, developed his views entirely within the framework of natural philosophy. In *De immortalitate animae* (*Treatise on the Immortality of the Soul*, 1516), arguing from the Aristotelian text, Pomponazzi maintained that proof of the intellect's ability to survive the death of the body must be found in an activity of the intellect that functions without any dependence on the body. In his view, no such activity can be found because the highest activity of the intellect, the attainment of universals in cognition, is always **mediated** by sense impression. Therefore, based solely on philosophical **premises** and Aristotelian principles, the conclusion is that the entire soul dies with the body. Pomponazzi's treatise aroused violent opposition and led to a spate of books being written against him. In 1520, he completed *De naturalium effectuum causis sive de incantationibus* (*On the Causes of Natural Effects or On Incantations*), whose main target was the popular belief that miracles are produced by angels and demons. He excluded supernatural explanations from the domain of nature by establishing that it is possible to explain those extraordinary events commonly regarded as miracles in terms of a **concatenation** of natural causes. Another substantial work is *De fato, de libero arbitrio et de praedestinatione* (*Five Books on Fate, Free Will and Predestination*), which is regarded as one of the most important works on the problems of freedom and determinism in the Renaissance.

Pomponazzi considers whether the human will can be free, and he considers the conflicting points of view of philosophical determinism and Christian theology.

There were also forms of Aristotelian philosophy with strong confessional ties, such as the branch of Scholasticism that developed on the **Iberian Peninsula** during the 16th century. This current of Hispanic Scholastic philosophy began with the Dominican School founded in Salamanca by Francisco de Vitoria (1492–1546) and continued with the philosophy of the newly founded Society of Jesus, among whose defining authorities were **Pedro da Fonseca** (1528–1599), **Francisco de Toledo** (1533–1596), and **Francisco Suárez** (1548–1617). Their most important writings were in the areas of metaphysics and philosophy of law. They played a key role in the **elaboration** of the law of nations (*jus gentium*) and the theory of just war, a debate that began with Vitoria's *Relectio de iure belli* (*A Re-lecture of the Right of War*, 1539) and continued with the writings of **Domingo de Soto** (1494–1560), Suárez, and many others. In the field of metaphysics, the most important work is Suárez' *Disputationes metaphysicae* (*Metaphysical Disputations*, 1597), a systematic presentation of philosophy – against the background of Christian principles – that set the standard for philosophical and theological teaching for almost two centuries²⁷.

Vocabulary

all-encompassing – всеохватывающий, всеобъемлющий;

debased – испорченный, униженный;

deposit – вклад, хранилище;

to foster – породить, содействовать;

to strive – стараться, прилагать усилия;

hallmark – отличительная черта;

to erode – разрушать;

seedbed – почва;

the Poetics – «Поэтика»;

availability – доступность;

Alexander of Aphrodisias – Александр Афродисийский;

Themistius – Темистиус;

Ammonius – Аммоний;

Philoponus – Иоанн Филопон;

Simplicius – Симплиций;

Averroes – Аверроэс (Ибн Рушт Мухаммед);

Alessandro Achillini – Алессандро Аккилини;

Nicoletto Vernia – Николетто Верния;

²⁷ <http://www.iep.utm.edu/renaissa/>

Agostino Nifo – Агостино Нифо;
noteworthy – заслуживающий внимания;
to discern – различать, распознавать;
Pietro Pomponazzi – Пьетро Помпонацци;
mediated – опосредованный;
premises – территория;
On Incantations – О заклинаниях.
concatenation – объединение;
predestination – предопределение, судьба;
Iberian Peninsula – Пиренейский Полуостров;
Pedro da Fonseca – Педро да Фонсека;
Francisco de Toledo – Франсиско де Толедо;
Francisco Suárez – Франсиско Суарез;
elaboration – тщательная разработка, исследование;
Domingo de Soto – Доминго де Сото.

Questions:

1. What was an important aspect of Renaissance philosophy?
2. What was the most powerful tradition in Italy?
3. Who developed his views within the framework of Aristotle's natural philosophy?
4. What was the main idea of Pomponazzi's philosophy?
5. What were the forms of Aristotelian philosophy with strong confessional ties?
6. What were the most important writings of the Dominican School and the Society of Jesus?
7. What role did those schools play in the history of philosophy?

Read the text and give the summary of it.

4.3 Humanism.

The humanist movement did not **eliminate** older approaches to philosophy, but contributed to change them in important ways, providing new information and new methods to the field. Humanists called for a radical change of philosophy and uncovered older texts that multiplied and hardened current philosophical **discord**. Some of the most **salient** features of humanist reform are the accurate study of texts in the original languages, the preference for ancient authors and commentators over medieval ones, and the avoidance of technical language in the interest of moral **suasion** and accessibility. Humanists stressed moral philosophy as the branch of philosophical studies that best met their needs. They addressed a general audience in an accessible manner and aimed to bring about an increase in public and private virtue. Regarding philosophy as a discipline **allied to** history, rhetoric, and philology, they expressed little interest in metaphysical or

epistemological questions. Logic was subordinated to rhetoric and reshaped to serve the purposes of persuasion.

One of the **seminal** figures of the humanist movement was Francesco Petrarca (1304–1374). In *De sui ipsius et multorum aliorum ignorantia* (*On His Own Ignorance and That of Many Others*), he **elaborated** what was to become the standard critique of Scholastic philosophy. One of his main objections to Scholastic Aristotelianism is that it is useless and ineffective in achieving the good life. Moreover, to **cling to** a single authority when all authorities are unreliable is simply foolish. He especially attacked, as opponents of Christianity, Aristotle's commentator Averroes and contemporary Aristotelians that agreed with him. Petrarca returned to a conception of philosophy rooted in the classical tradition, and from his time onward, when professional humanists took interest in philosophy, they nearly always concerned themselves with ethical questions.

Throughout the 15th and early 16th century, humanists were **unanimous** in their **condemnation** of university education and their contempt for Scholastic logic. Humanists such as Valla and **Rudolph Agricola** (1443–1485), whose main work is *De inventione dialectica* (*On Dialectical Invention*, 1479), set about to replace the Scholastic curriculum, based on syllogism and disputation, with a treatment of logic oriented toward the use of persuasion and *topics*, a technique of verbal association aiming at the invention and organization of material for arguments. According to Valla and Agricola, language is primarily a **vehicle** for communication and debate, and consequently arguments should be evaluated in terms of how effective and useful they are rather than in terms of formal validity. Accordingly, they **subsumed** the study of the Aristotelian theory of **inference** under a broader range of forms of argumentation.

Humanism also supported Christian reform. The most important Christian humanist was the Dutch scholar **Desiderius Erasmus** (c.1466–1536). He was hostile to Scholasticism, which he did not consider a proper basis for Christian life, and put his erudition at the service of religion by promoting **learned piety** (*docta pietas*). In 1503, he published *Enchiridion militis christiani* (*Handbook of the Christian Soldier*), a guide to the Christian life addressed to **laymen** in need of spiritual guidance, in which he developed the concept of a *philosophia Christi*. His most famous work is *Moriae encomium* (*The Praise of Folly*), a satirical monologue first published in 1511 that touches upon a variety of social, political, intellectual, and religious issues. In 1524, he published *De libero arbitrio* (*On Free Will*), an open attack at one central doctrine of Martin Luther's theology: that the human will is enslaved by sin. Erasmus's analysis **hinges on** the interpretation of relevant biblical and **patristic** passages and reaches the conclusion that the human will is extremely weak, but able, with the help of divine grace, to choose the path of salvation.

Humanism also had an impact of overwhelming importance on the development of political thought. With *Institutio principis christiani* (*The Education of a Christian Prince*, 1516), Erasmus contributed to the popular genre

of humanist advice books for princes. These manuals dealt with the proper ends of government and how best to attain them. Among humanists of the 14th century, the most usual proposal was that a strong monarchy should be the best form of government. Petrarca, in his account of princely government that was written in 1373 and took the form of a letter to **Francesco da Carrara**, argued that cities ought to be governed by princes who accept their office reluctantly and who pursue glory through virtuous actions. His views were repeated in quite a few of the numerous “mirror for princes” (*speculum principis*) composed during the course of the 15th century.

The most important text to challenge the assumptions of princely humanism, however, was *Il principe (The Prince)*, written by the Florentine Niccolò Machiavelli (1469–1527) in 1513, but not published until 1532. A fundamental belief among the humanists was that a ruler needs to cultivate a number of qualities, such as justice and other moral values, in order to acquire honour, glory, and fame. Machiavelli **deviated** from this view claiming that justice has no decisive place in politics. It is the ruler’s prerogative to decide when to **dispense** violence and practice deception, no matter how wicked or immoral, as long as the peace of the city is maintained and his share of glory maximized. Machiavelli did not hold that princely regimes were superior to all others. In his less famous, but equally influential, *Discorsi sopra la prima deca di Tito Livio (Discourses on the First Ten Books of Titus Livy, 1531)*, he offers a defense of **popular liberty** and republican government that takes the ancient republic of Rome as its model²⁸.

Vocabulary

to eliminate – ликвидировать, уничтожать;

discord – разногласие;

salient – яркий, выдающийся;

suasion – уговоры, уговаривание;

allied to – родственный;

seminal – плодотворный, конструктивный;

to elaborate – тщательно разрабатывать, обдумывать;

to cling to – держаться, оставаться верным;

unanimous – единодушный, солидарный;

condemnation – осуждение, порицание;

Rudolph Agricola – Рудольф Агрикола;

vehicle – средство;

to subsume – включать в категорию, относить к категории;

inference – логический вывод, умозаключение;

²⁸ <http://www.iep.utm.edu/renaissa/>

Desiderius Erasmus – Дезидерий Эразм Роттердамский;
learned piety – просвещенное благочестие;
layman – мирянин, любитель;
The Praise of Folly – *Хвала глупости*;
to hinge on – зависеть от, основываться на;
patristic – принадлежащий отцам церкви;
Francesco da Carrara – Франческо Каррара;
to deviate – отклоняться, отступать;
to dispense – распределять;
popular liberty – народная свобода.

Read the text and answer the questions after it. Give the written translation of some part of the text.

4.4 Platonism.

During the Renaissance, it gradually became possible to take a broader view of philosophy than the traditional **Peripatetic** framework permitted. No ancient revival had more impact on the history of philosophy than the recovery of Platonism. The rich doctrinal content and formal elegance of Platonism made it a **plausible** competitor of the Peripatetic tradition. Renaissance Platonism was a product of humanism and marked a sharper break with medieval philosophy. Many Christians found Platonic philosophy safer and more attractive than Aristotelianism. The Neoplatonic conception of philosophy as a way toward union with God supplied many Renaissance Platonists with some of their richest inspiration. The Platonic dialogues were not seen as **profane** texts to be understood literally, but as sacred mysteries to be **deciphered**.

The most important Renaissance Platonist was **Marsilio Ficino** (1433–1499), who translated Plato's works into Latin and wrote commentaries on several of them. He also translated and commented on Plotinus's *Enneads* and translated treatises and commentaries by Porphyry, Proclus, **Synesius**, and other Neoplatonists. He considered Plato as part of a long tradition of ancient theology that was inaugurated by Hermes and **Zoroaster**, culminated with Plato, and continued with Plotinus and the other Neoplatonists. Like the ancient Neoplatonists, Ficino assimilated Aristotelian physics and metaphysics and adapted them to Platonic purposes. In his main philosophical treatise, *Theologia Platonica de immortalitate animorum* (*Platonic Theology on the Immortality of Souls*, 1482), he put forward his synthesis of Platonism and Christianity as a new theology and metaphysics, which, unlike that of many Scholastics, was explicitly opposed to Averroist **secularism**. Another work that became very popular was *De vita libri tres* (*Three Books on Life*, 1489) by Ficino; it deals with the health of professional scholars and presents a philosophical theory of natural magic.

One of Ficino's most distinguished associates was Giovanni Pico della Mirandola (1463–1494). He is best known as the author of the celebrated *Oratio de hominis dignitate* (**Oration on the Dignity of Man**), which is often regarded as the manifesto of the new Renaissance thinking, but he also wrote several other prominent works. They include *Disputationes adversus astrologiam divinatricem* (*Disputations against Divinatory Astrology*), an influential **diatribe** against astrology; *De ente et uno* (*On Being and the One*), a short treatise attempting to **reconcile** Platonic and Aristotelian metaphysical views; as well as *Heptaplus* (*Seven Days of Creation*), a mystical interpretation of the Genesis creation myth. He was not a **devout** Neoplatonist like Ficino, but rather an Aristotelian by training and in many ways an **eclectic** by conviction. He wanted to combine Greek, Hebrew, **Muslim**, and Christian thought into a great synthesis, which he spelled out in nine hundred theses published as *Conclusiones* in 1486. He planned to defend them publicly in Rome, but three were found heretical and ten others suspect. He defended them in *Apologia*, which provoked the **condemnation** of the whole work by **Pope Innocent VIII**. Pico's consistent aim in his writings was to **exalt** the powers of human nature. To this end he defended the use of magic, which he described as the noblest part of natural science, and Kabbalah, a Jewish form of mysticism that was probably of Neoplatonic origin.

Platonic themes were also central to the thought of Nicholas of Cusa (1401–1464), who linked his philosophical activity to the Neoplatonic tradition and authors such as **Proclus** and **Pseudo-Dionysius**. The main problem that runs through his works is how humans, as finite created beings, can think about the infinite and transcendent God. His best-known work is *De docta ignorantia* (*On Learned Ignorance*, 1440), which gives expression to his view that the human mind needs to realize its own necessary ignorance of what God is like, an ignorance that results from the ontological and cognitive disproportion between God and the finite **human knower**. Correlated to the doctrine of learned ignorance is that of the coincidence of opposites in God. All things coincide in God in the sense that God, as **undifferentiated** being, is beyond all opposition. Two other works that are closely connected to *De docta ignorantia* are *De coniecturis* (**On Conjectures**), in which he denies the possibility of exact knowledge, maintaining that all human knowledge is **conjectural**, and *Apologia docta ignorantiae* (*A Defense of Learned Ignorance*, 1449). In the latter, he makes clear that the doctrine of learned ignorance is not intended to deny knowledge of the existence of God, but only to deny all knowledge of God's nature²⁹.

²⁹ <http://www.iep.utm.edu/renaissa/>

Vocabulary

peripatetic – перипатетический, аристотелевский;
plausible – вероятный, возможный;
profane – языческий;
to decipher – расшифровывать, интерпретировать;
Marsilio Ficino – Марсилио Фичино;
Enneads – Эннеады;
Synesius – Синезий;
Zoroaster – Заратустра (Заратуштра);
secularism – отрицание религии;
Oration on the Dignity of Man – Молитва о Достоинстве человека;
divinatory astrology – пророческая астрология;
diatribe – обличительная речь, критика;
to reconcile – мирить;
devout – набожный, религиозный;
eclectic – эклектик (тот, кто не создает собственной философской системы, основывающейся на едином принципе, и не присоединяется ко взглядам какого-либо одного философа, а берет из различных систем то, что находит правильным, и все это связывает в одно более или менее законченное целое);
Muslim – мусульманский;
condemnation – осуждение, порицание;
Pope Innocent VIII – Папа Иннокентий VIII;
to exalt – возносить, возвеличивать;
Proclus – Прокл;
Pseudo-Dionysius – псевдо-Дионисий;
human knower – человеческий субъект познания;
undifferentiated – единообразный;
On Conjectures – О домыслах;
conjectural – предположительный, предполагаемый.

Questions:

1. What revival had a great impact on the history of philosophy?
2. What did many Christians think about Platonic philosophy?
3. What was their opinion of the Platonic dialogues?
4. Who was the most important Renaissance Platonist? What was his contribution to the development of philosophy?
5. Who was Ficino's most distinguished associate? What were his most prominent works?
6. Who also took Platonic themes in his work?

Read the text, answer the questions and give the summary of it.

4.5 Hellenistic Philosophies.

Stoicism, **Epicureanism**, and Skepticism underwent a revival over the course of the 15th and 16th centuries as part of the ongoing recovery of ancient literature and thought. The revival of Stoicism began with Petrarca, whose renewal of Stoicism moved along two paths. The first one was inspired by Seneca and consisted in the presentation, in works such as *De vita solitaria* (*The Life of Solitude*) and *De otio religioso* (*On Religious Leisure*), of a way of life in which the cultivation of the scholarly work and ethical perfection are one. The second was his **elaboration** of Stoic therapy against emotional distress in *De secreto conflictu curarum mearum* (*On the Secret Conflict of My Worries*), an inner dialogue of the sort prescribed by **Cicero** and Seneca, and in *De remediis utriusque fortunae* (*Remedies for Good and Bad Fortune*, 1366), a huge **compendium** based on a short **apocryphal** tract attributed at the time to Seneca.

While many humanists shared Petrarca's esteem for Stoic moral philosophy, others called its **stern** prescriptions into question. They accused the Stoics of suppressing all emotions and criticized their view for its inhuman **rigidity**. In contrast to the extreme ethical **stance** of the Stoics, they preferred the more moderate **Peripatetic** position, arguing that it provides a more realistic basis for morality, since it places the **acquisition** of virtue within the reach of normal human capacities. Another Stoic doctrine that was often criticized on religious grounds was the conviction that the wise man is entirely responsible for his own happiness and has no need of divine assistance.

The most important **exponent** of Stoicism during the Renaissance was the Flemish humanist **Justus Lipsius** (1547–1606), who worked hard to brighten the appeal of Stoicism to Christians. His first Neostoic work was *De constantia* (*On Constancy*, 1584), in which he promoted Stoic moral philosophy as a refuge from the horrors of the civil and religious wars that **ravaged** the continent at the time. His main accounts of Stoicism were *Physiologia Stoicorum* (*Physical Theory of the Stoics*) and *Manuductio ad stoicam philosophiam* (*Guide to Stoic Philosophy*), both published in 1604. Together they constituted the most learned account of Stoic philosophy produced since antiquity.

During the Middle Ages, Epicureanism was associated with **contemptible** atheism and hedonist **dissipation**. In 1417, **Bracciolini** found **Lucretius's** poem *De rerum natura*, the most informative source on Epicurean teaching, which, together with **Ambrogio Traversari's** translation of **Diogenes Laertius's** *Life of Epicurus* into Latin, contributed to a more discriminating appraisal of Epicurean doctrine and a **repudiation** of the traditional **prejudice** against the person of Epicurus himself. In a letter written in 1428, **Francesco Filelfo** (1398–1481) insisted that, contrary to popular opinion, Epicurus was not “addicted to pleasure, **lewd** and **lascivious**”, but rather “sober, learned and **venerable**”.

The revival of ancient philosophy was particularly dramatic in the case of Scepticism, whose **revitalization** grew out of many of the currents of Renaissance thought and contributed to make the problem of knowledge crucial for early modern philosophy. The major ancient texts stating the Sceptical arguments were slightly known in the Middle Ages. It was in the 15th and 16th century that **Sextus Empiricus's** *Outlines of Pyrrhonism* and *Against the Mathematicians*, Cicero's *Academica*, and Diogenes Laertius's *Life of Pyrrho* started to receive serious philosophical consideration.

The most significant and influential figure in the development of Renaissance Scepticism is **Michel de Montaigne** (1533–1592). The most thorough presentation of his Sceptical views occurs in *Apologie de Raimond Sebond* (*Apology for Raymond Sebond*), the longest and most philosophical of his essays. In it, he developed in a gradual manner the many kinds of problems that make people doubt the reliability of human reason. He considered in detail the ancient Sceptical arguments about the unreliability of information gained by the senses or by reason, about the inability of human beings to find a satisfactory criterion of knowledge, and about the relativity of moral opinions. He concluded that people should suspend judgment on all matters and follow customs and traditions. He combined these conclusions with **fideism**.

Many Renaissance appropriators of Academic and Pyrrhonian Sceptical arguments did not see any **intrinsic** value in Scepticism, but rather used it to attack Aristotelianism and **disparage** the claims of human science. They challenged the intellectual foundations of medieval Scholastic learning by raising serious questions about the nature of truth and about the ability of humans to discover it. In *Examen vanitatis doctrinae gentium et veritatis Christianae disciplinae* (*Examination of the Vanity of Pagan Doctrine and of the Truth of Christian Teaching*, 1520), Gianfrancesco Pico della Mirandola (1469–1533) set out to prove the **futility** of pagan doctrine and the truth of Christianity. He regarded Scepticism as ideally suited to his campaign, since it challenged the possibility of attaining certain knowledge by means of the senses or by reason, but left the **scriptures**, grounded in divine revelation, untouched. In the first part of the work, he used the Sceptical arguments contained in the works of Sextus Empiricus against the various schools of ancient philosophy; and in the second part he turned Scepticism against Aristotle and the Peripatetic tradition. His aim was not to call everything into doubt, but rather to **discredit** every source of knowledge except scripture and condemn all attempts to find truth elsewhere as vain³⁰.

³⁰ <http://www.iep.utm.edu/renaissa/>

Vocabulary

Epicureanism – учение Эпикура, эпикурейство;
solitude – уединение, одиночество;
elaboration – тщательное исследование, разработка;
Cicero – Цицерон;
compendium – сжатое изложение;
apocryphal – недостоверный, сомнительный;
stern – суровый, непреклонный;
rigidity – жестокость, суровость;
stance – положение, позиция;
peripatetic – перипатетический, аристотелевский;
acquisition – приобретение, получение;
exponent – истолкователь, представитель;
Justus Lipsius – Юст Липсий;
to ravage – опустошать, разорять;
contemptible – презренный, ничтожный;
dissipation – исчезновение, потеря;
Bracciolini – Поджо Браччолини;
Lucretius – Лукреций;
Ambrogio Traversari – Амброджо Траверсари;
Diogenes Laertius – Диоген Лаэртский;
repudiation – отрицание, отрешение;
prejudice – предубеждение, предрассудок;
Francesco Filelfo – Франческо Филельфо;
lewd – похотливый, распутный;
lascivious – развратный;
venerable – достойный почитания;
revitalization – возрождение;
Sextus Empiricus – Секст Эмпирик;
pyrrhonism – пирронизм;
Michel de Montaigne – Мишель де Монтень;
fideism – фидеизм (философское учение, утверждающее главенство веры над разумом и основывающееся на простом убеждении в истинах откровения);
intrinsic – подлинный, действительный;
to disparage – недооценивать;
futility – тщетность, бесполезность;
scripture – рукопись, цитата из Библии;
to discredit – подвергать сомнению.

Questions:

1. Who marked the revival of Stoicism? What were his main ideas of renewed Stoicism?

2. What were the most important views of philosophers who preferred the more moderate Peripatetic position?
3. Who was the most important exponent of Stoicism during the Renaissance? What were the main ideas of his philosophy?
4. What was the attitude towards Epicureanism in the 15th century?
5. How did Scepticism develop during the Renaissance?
6. Who was the most influential figure in the development of Renaissance Scepticism?
7. What was the attitude of many Renaissance thinkers towards Scepticism?

Read the text and give the summary of it.

4.6 New Philosophies of Nature.

Part I.

In 1543, Nicolaus Copernicus (1473–1543) published *De revolutionibus orbium coelestium* (*On the Revolutions of the Heavenly Spheres*), which proposed a new **calculus** of planetary motion based on several new hypotheses, such as heliocentrism and the motion of the earth. The first generation of readers underestimated the revolutionary character of the work and regarded the hypotheses of the work only as useful mathematical fictions. The result was that astronomers appreciated and adopted some of Copernicus's mathematical models but rejected his cosmology. Yet, the Aristotelian representation of the universe did not remain **unchallenged** and new visions of nature, its principles, and its mode of operation started to emerge.

During the 16th century, there were many philosophers of nature who felt that Aristotle's system could no longer regulate honest inquiry into nature. Therefore, they stopped trying to adjust the Aristotelian system and turned their backs on it altogether. It is hard to imagine how early modern philosophers, such as Francis Bacon (1561–1626), **Pierre Gassendi** (1592–1655,) and René Descartes (1596–1650), could have cleared the ground for the scientific revolution without the work of *novatores* such as **Bernardino Telesio** (1509–1588), **Francesco Patrizi** (1529–1597), Giordano Bruno (1548–1600), and **Tommaso Campanella** (1568–1639).

Telesio grounded his system on a form of empiricism, which maintained that nature can only be understood through sense perception and empirical research. In 1586, two years before his death, he published the **definitive** version of his work *De rerum natura iuxta propria principia* (*On the Nature of Things according to their Own Principles*). The book is a frontal **assault** on the foundations of **Peripatetic** philosophy, accompanied by a proposal for replacing Aristotelianism with a system more faithful to nature and experience. According to Telesio, the only things that must be presupposed are passive matter and the two principles of heat and cold, which are in perpetual struggle to occupy matter and exclude their

opposite. These principles were meant to replace the Aristotelian metaphysical principles of matter and form. Some of Telesio's innovations were seen as theologically dangerous and his philosophy became the object of vigorous attacks. *De rerum natura iuxta propria principia* was included on the Index of Prohibited Books published in Rome in 1596.

Through the reading of Telesio's work, Campanella developed a profound distaste for Aristotelian philosophy and embraced the idea that nature should be explained through its own principles. He rejected the fundamental Aristotelian principle of **hylomorphism** and adopted instead Telesio's understanding of reality in terms of the principles of matter, heat, and cold, which he combined with Neoplatonic ideas derived from Ficino. His first published work was *Philosophia sensibus demonstrata* (*Philosophy as Demonstrated by the Senses*, 1591), an anti-Peripatetic polemic in defense of Telesio's system of natural philosophy. Thereafter, he was censured, tortured, and repeatedly imprisoned for his **heresies**. During the years of his **incarceration**, he composed many of his most famous works, such as *De sensu rerum et magia* (*On the Sense of Things and On Magic*, 1620), which sets out his vision of the natural world as a living organism and displays his keen interest in natural magic; *Ateismus triumphatus* (*Atheism Conquered*), a polemic against both reason of state and Machiavelli's conception of religion as a political invention; and *Apologia pro Galileo* (*Defense of Galileo*), a defense of the freedom of thought of Galileo and of Christian scientists in general. Campanella's most ambitious work is *Metaphysica* (1638), which constitutes the most comprehensive presentation of his philosophy and whose aim is to produce a new foundation for the entire encyclopedia of knowledge. His most celebrated work is the utopian treatise *La città del sole* (*The City of the Sun*), which describes an ideal model of society that, in contrast to the violence and disorder of the real world, is in harmony with nature³¹.

Vocabulary

calculus – исчисление, вычисление;
unchallenged – непревзойденный, бесспорный;
Pierre Gassendi – Пьер Гассенди;
Bernardino Telesio – Бернардино Телезио;
Francesco Patrizi – Франческо Патрици;
Tommaso Campanella – Томмазо Кампанелла;
definitive – окончательный;
assault – нападки;
Peripatetic – аристотелевский, перипатетический;

³¹ <http://www.iep.utm.edu/renaissa/>

hylomorphism – гиломорфизм (учение о том, что материя и ее формы дают полное объяснение мира);

heresy – ересь;

incarceration – лишение свободы.

Read the text and give the written translation of the 1st or the 2nd paragraph.

Part II.

In contrast to Telesio, who was a **fervent** critic of metaphysics and insisted on a purely empiricist approach in natural philosophy, Patrizi developed a program in which natural philosophy and cosmology were connected with their metaphysical and theological foundations. His *Discussiones peripateticae* (*Peripatetic Discussions*) provides a close comparison of the views of Aristotle and Plato on a wide range of philosophical issues, arguing that Plato's views are preferable on all counts. Inspired by such Platonic predecessors as Proclus and Ficino, Patrizi elaborated his own philosophical system in *Nova de universalis philosophia* (*The New Universal Philosophy*, 1591), which is divided in four parts: *Panaugia*, *Panarchia*, *Pampsychia*, and *Pancosmia*. He saw light as the basic metaphysical principle and interpreted the universe in terms of the **diffusion** of light. The fourth and last part of the work, in which he expounded his cosmology showing how the physical world **derives** its existence from God, is by far the most original and important. In it, he replaced the four Aristotelian elements with his own alternatives: space, light, heat, and humidity.

A more radical cosmology was proposed by Bruno, who was an extremely **prolific** writer. His most significant works include those on the art of memory and the combinatory method of **Ramon Llull**, as well as the moral dialogues *Spaccio de la bestia trionfante* (*The Expulsion of the Triumphant Beast*, 1584), *Cabala del cavallo pegaseo* (*The Kabbalah of the Pegasean Horse*, 1585) and *De gl'heroici furori* (*The Heroic Frenzies*, 1585). Much of his fame rests on three cosmological dialogues published in 1584: *La cena de le ceneri* (*The Ash Wednesday Supper*), *De la causa, principio et uno* (*On the Cause, the Principle and the One*) and *De l'infinito, universo et mondi* (*On the Infinite, the Universe and the Worlds*). In these, with inspiration from Lucretius, the Neoplatonists, and, above all, Nicholas of Cusa, he **elaborates** a coherent and strongly articulated ontological monism. Individual beings are conceived as **accidents** or modes of a unique substance, that is, the universe, which he describes as an animate and infinitely extended unity containing innumerable worlds. Bruno **adhered** to Copernicus's cosmology but transformed it, postulating an infinite universe. Although an infinite universe was by no means his invention, he was the first to locate a heliocentric system in infinite space. In 1600, he was burned at the stake by the Inquisition for his heretical teachings.

Even though these new philosophies of nature anticipated some of the defining features of early modern thought, many of their methodological

characteristics appeared to be inadequate in the face of new scientific developments. The methodology of Galileo Galilei (1564–1642) and of the other pioneers of the new science was essentially mathematical. Moreover, the development of the new science took place by means of methodical observations and experiments, such as Galileo’s telescopic discoveries and his experiments on **inclined planes**. The critique of Aristotle’s teaching formulated by natural philosophers such as Telesio, Campanella, Patrizi, and Bruno undoubtedly helped to weaken it, but it was the new philosophy of the early 17th century that **sealed** the fate of the Aristotelian worldview and set the tone for a new age³².

Vocabulary

fervent – ярый, пылкий;
diffusion – рассеивание;
to derive – происходить;
prolific – преуспевающий;
Ramon Llull – Рамон Льюль;
expulsion – изгнание;
frenzy – безумие;
to elaborate – тщательно разрабатывать;
accident – случай;
to adhere – придерживаться;
inclined plane – наклонная плоскость;
to seal – ставить печать, налагать отпечаток;

³² <http://www.iep.utm.edu/renaissa/>