

1. Record Nr.	UNINA9910787973403321
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Titolo	Quodlibet IV // ediderunt Gordon A. Wilson, Dr. Phil., Girard J. Etzkorn, Dr. Phil
Pubbl/distr/stampa	Leuven : , : Leuven University Press, , 2011
ISBN	94-6166-089-8
Descrizione fisica	1 online resource (558 p.)
Collana	Ancient and medieval philosophy. Series 2
Disciplina	189
Soggetti	Theology Philosophy, Medieval
Lingua di pubblicazione	Latino
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Vol. 1, <9-10 > edited by R. Macken; v. 2 edited by R. Wielockx; v. 4 edited by Gordon A. Wilson and Girard J. Etzkorn; v. 12-13. edited by J. Decorte; v. 6 edited by G.A. Wilson.
Nota di bibliografia	Includes bibliographical references.
Nota di contenuto	Henricus de Gandavo - Quodlibet IV; Copyright; Foreword; Critical Study; The Editions and Manuscripts; The Editions; The Manuscripts; Quodlibet IV: Authorship and Date; 1. The Authorship of Quodlibet IV; 2. The Date of Quodlibet IV; The Text Examined Exteriorly: Historical and Codicological Elements Used for the Establishment of the Text; 1. Quodlibet IV: Distributed by Means of Two Successive Exemplars by the University in Paris; A. The First University Exemplar; B. A Second Parisian University Exemplar The Text Examined Interiorly: The Relationships Among the Manuscripts, Established by a General Test Collation1. The Common Accidents; A. The Groups of Manuscripts Characterized by the Number of Common Accidents; B. The Groups Characterized Individually; 1. Manuscript A; 2. The Group of Manuscripts Dependent upon the First Parisian University Exemplar; a. The sub-group of mss. 8 and 27; b. The sub-group of mss. 4 and 5; c. The sub-group of mss. 22 and 33; d. A Possible English Family of Manuscripts; 3. The Group of Manuscripts Dependent upon the Second Parisian University Exemplar 2. The Isolated AccidentsAn Earlier Redaction of QQ. 7 & 8; Manuscript 25 (Paris, BnF, Lat. 15848) and the University Exemplars; 1. Manuscript 25 and the First Parisian University Exemplar; 2. Manuscript 25 and the Second Parisian University Exemplar; The First Parisian Exemplar; The

Second Parisian University Exemplar; The Reconstruction of the Critical Text; The References and Sources in Quodlibet IV; The Edition of Badius; The Genesis of the Exemplars, Represented by a Diagram; Technique of the Edition; Symbols; 1. In the Text Itself; 2. In the Critical Apparatus; Abbreviations

1. In the Critical Apparatus 2. In the Apparatus of Citations; Sigla of the Manuscripts; Quodlibet IV; Utrum relatio prius sit in divina essentia quam in persona; Utrum imago conveniat Spiritui Sancto sicut et Filio; Utrum in Christo sint duae reales filiationes, una ad Patrem, alia ad matrem; Utrum sint idem re natura et suppositum; Utrum unum principium numeri quantitatis discretae sit alterius naturaequam unitas rerum substantialis; Utrum forma numeri denarii sit aliquid extra intellectum

Utrum intellectus creatus se ipsum et ea quae per essentiam eorum sunt in ipso intelligat per se absque omni specie rei intellectae vel per aliquam speciem eius qua informatur Utrum beatus videns seu intelligens Deum nude per essentiam suam formet in se verbum de Deo; Utrum aliquis intellectus creatus ex puris naturalibus possit videre seu intelligere nude divinam essentiam; Utrum caritas re differat a gratia; Utrum Deus a creatura intellectuali dilectione pura naturali possit diligere super omnia alia; Utrum post resurrectionem erunt aliqua individua composita in isto mundo inferiori

Utrum in quidditate rerum sensibilium materialium cadunt plures formae substantiales re differentes

Sommario/riassunto

Henry of Ghent, the most influential philosopher/theologian of the last quarter of the 13th century at Paris, delivered his fourth Quodlibet during 1279. This Quodlibet was written at the beginning of what could be called the height of his career. In total there are 37 questions, which cover a wide range of topics, including theories in theology, metaphysics, epistemology, philosophical anthropology, ethics, and canon law. In these questions Henry presents his mature thought concerning the number of human substantial forms in which he counters the claims of the defenders of Thomas Aquinas, part
