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Therese Scarpelli Cory
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AQUINAS ON HUMAN SELF-KNOWLEDGE

Self-knowledge is commonly thought to have become a topic of serious philosophical inquiry during the early modern period. Already in the thirteenth century, however, the medieval thinker Thomas Aquinas developed a sophisticated theory of self-knowledge, which Therese Scarpelli Cory presents as a project of reconciling the conflicting phenomena of self-opacity and privileged self-access. Situating Aquinas's theory within the mid-thirteenth-century debate and his own maturing thought on human nature, Cory investigates the kinds of self-knowledge that Aquinas describes and the questions they raise. She shows that to a degree remarkable in a medieval thinker, self-knowledge turns out to be central to Aquinas's account of cognition and personhood, and that his theory provides tools for considering intentionality, reflexivity, and selfhood. Her engaging account of this neglected aspect of medieval philosophy will interest readers studying Aquinas and the history of medieval philosophy more generally.

THERESE SCARPELLI CORY is Assistant Professor of Philosophy at Seattle University.

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To David

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nec ego ipse capio totum, quod sum.
Ergo animus ad habendum se ipsum angustus est:
ut ubi sit quod sui non capit?
Numquid extra ipsum ac non in ipso?
Quomodo ergo non capit?
Multa mihi super hoc oboritur admiratio, stupor apprehendit.
Et eunt homines mirari alta montium,
et ingentes fluctus maris,
et latissimos lapsus fluminum,
et Oceani ambitum,
et gyros siderum,
et relinquunt se ipsos.

St. Augustine, *Confessiones*

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Abbreviations

Titles of works in Latin

Abbreviations given are for the works of Aquinas, unless otherwise stated. Since many medieval authors wrote a commentary on the *Sentences*, I use the same abbreviation for all such commentaries (*Sent*).

In references to these works, internal divisions such as books, distinctions, questions, and articles, or lectiones or chapters, are given in Arabic numerals, separated by periods, without preceding designations unless these are necessary for clarity (e.g., *Sent* 1.3.4.5). Book numbers of commentaries and the parts of the *Summa theologiae*, however, are given in Roman numerals according to standard practice.

<i>CT</i>	<i>Compendium theologiae</i>
<i>DeCar</i>	<i>Quaestio disputata de caritate</i>
<i>DeTrin</i>	<i>De Trinitate</i> (Augustine)
<i>DeVirtCom</i>	<i>Quaestio disputata de virtutibus in communi</i>
<i>DEE</i>	<i>De ente et essentia</i>
<i>DeHom</i>	<i>De homine</i> (Albert)
<i>DM</i>	<i>Quaestiones disputatae de malo</i>
<i>DP</i>	<i>Quaestiones disputatae de potentia</i>
<i>DUI</i>	<i>De unitate intellectus</i>
<i>DV</i>	<i>Quaestiones disputatae de veritate</i>
<i>InCor I</i>	<i>Super primam epistolam ad Corinthios lectura</i>
<i>InDA</i>	<i>Sententia libri De anima</i> (also Albert)
<i>InDivNom</i>	<i>In librum Beati Dionysii De divinis nominibus expositio</i>
<i>InDMR</i>	<i>Sententia libri De memoria et reminiscencia</i>
<i>InDSS</i>	<i>Sententia libri De sensu et sensato</i>
<i>InEthic</i>	<i>Sententia libri Ethicorum</i>
<i>InIoan</i>	<i>Super Evangelium S. Ioannis lectura</i>

List of abbreviations

<i>InMeta</i>	<i>In duodecim libros Metaphysicorum Aristotelis expositio</i>
<i>InMeteor</i>	<i>Expositio in libros Meteorologicorum</i>
<i>InPerierm</i>	<i>Expositio libri Peryermenias</i>
<i>InPhys</i>	<i>In VIII libros Physicorum</i>
<i>InPsalm</i>	<i>In Psalmos</i>
<i>InPostAn</i>	<i>Expositio libri Posteriorum</i>
<i>QDDA</i>	<i>Quaestiones disputatae de anima</i>
<i>QDSC</i>	<i>Quaestio disputata de spiritualibus creaturis</i>
<i>Quodl</i>	<i>Quaestiones de quolibet</i>
<i>SCG</i>	<i>Summa contra gentiles</i>
<i>Sent</i>	<i>Scriptum super libros sententiarum magistri Petri Lombardi (also Bonaventure and Albert)</i>
<i>SBDE</i>	<i>Super Boetii De ebdomadibus</i>
<i>SBDT</i>	<i>Super Boetii De Trinitate</i>
<i>SLDC</i>	<i>Super Librum de causis expositio</i>
<i>ST</i>	<i>Summa theologiae</i>

Editions of the works of Aquinas

Leon.	<i>Sancti Thomae Aquinatis, Doctoris Angelici, opera omnia, iussu impensaque Leonis XIII P.M. edita.</i> Rome: S.C. de Propaganda Fide, 1882–.
Mand./Moos	<i>Scriptum super libros Sententiarum magistri Petri Lombardi.</i> 4 vols. 1–2, ed. R.P. Mandonnet; 3–4, ed. R.P. Maria Fabianus Moos. Paris: Lethielleux, 1929–47.
Marietti	<i>Thomae Aquinatis, opera omnia.</i> Turin/Rome: Marietti (dates vary).
Parma	<i>Sancti Thomae Aquinatis, Doctoris Angelici, ordinis Praedicatorum opera omnia.</i> Parma: Typis Petri Fiacadori, 1852–73.
Saffrey	<i>Sancti Thomae de Aquino super Librum de causis expositio,</i> ed. H.-D. Saffrey. Louvain: Nauwelaerts, 1954.

Other frequently referenced editions

Borgnet	Albert the Great. <i>B. Alberti Magni Ratisbonensis episcopi, ordinis Praedicatorum, opera omnia.</i> Paris: Vivès, 1890.
Bougerol	Jean de la Rochelle. <i>Summa de anima.</i> Ed. Jacques Guy Bougerol. Paris: Vrin, 1995.

List of abbreviations

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- CCSL *Corpus Christianorum series latina*. Turnholt: Brepols, 1953–.
- Col. Albert the Great. *Alberti Magni opera omnia*. Aschendorff: Monasterium Westfalorum, 1951–.
- Crawford Averroes. *Commentarium magnum in Aristotelis De anima*. Ed. F. Stuart Crawford. Cambridge, Mass.: The Mediaeval Academy of America, 1953.
- Michaud-Quantin Jean de la Rochelle. *Tractatus de divisione multiplici potentiarum animae*. Ed. Pierre Michaud-Quantin. Paris: Vrin, 1964.
- Paris William of Auvergne. *Guilielmi Alverni Episcopi Parisiensis opera omnia*. 2 vols. Paris: Pralard, 1674.
- Pattin Anonymous. *Liber de causis*. Vol. 1 of *Miscellanea*, ed. Adriaan Pattin. Leuven: Bibliotheek van de Faculteit der Godgeleerdheid, 2000.
- Quar. Bonaventure. *Doctoris seraphici S. Bonaventurae opera omnia*. 9 vols. Quaracchi: Collegium S. Bonaventurae, 1882–1902.
 Also Alexander of Hales. *Glossa in quatuor libros Sententiarum Petri Lombardi*. 4 vols. Quaracchi: Collegium S. Bonaventurae, 1951–7.
- Van Riet Avicenna Latinus. *Liber de anima seu sextus De naturalibus*. Ed. S. Van Riet. 2 vols. Louvain: Peeters, 1972 and 1968.