

Summa super Priscianum

Pontifical Institute of Mediaeval Studies - Diagnostic Imaging



Description: -

- Latin language -- Glossaries, vocabularies, etc
 Latin language -- Grammar -- Early works to 1800
 Priscian, -- fl. ca. 500-530. Summa super Priscianum

- Geological Survey of Greenland Report -- 59
 Then and now series
 Studies and texts (Pontifical Institute of Mediaeval Studies) -- 113
 Studies and texts -- 113 Summa super Priscianum
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PRISCIANO

The literature concerning these kinds of problems ranges from formal disputes on the propositions which attempt to solve or avoid the problem posed by the statements to treatises or rules about how to solve the puzzles the disputes over them reveal. I cannot deny this, but that Buridan should profess a belief in a God capable of performing miracles, including that of changing the epistemic situation of humans, is a matter of course, given the times he lived in. After Aquinas, the *summa* remains a form for the systematic organization of an entire area of study, though often it becomes a summary, a collection of answers, a manual in which to look up answers to particular questions rather than a series of questions.

Questiones super Priscianum minorem (GS 3,1)

The *modi essendi* are objectively existent qualities in an object of understanding, the *modi intelligendi* the understanding's means of representing the *modi essendi*, and the *modi significandi* grammar's means of representing the *modi intelligendi* in language. Gnostic sects, needing to protect their knowledge from dissemination among non-initiates, hid their true message in ways that could only be deciphered by those who possessed the secret knowledge.

Questiones super Priscianum minorem (GS 3,1)

Wissenstheorie und Wissenschaftspraxis im 12.

Peter Helias

What was not quite as much a matter of course was that he should profess this belief in the given context and say as sharply as he did that only supernatural intervention could render the official doctrine about the soul intelligible. The shift is from an interest in the arguments to interest in the individual thinkers. September 1977 in Bonn, 2 vols.

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