

AUCTOR AD SUA CARMINA

Procla gemunt: tenus hac habuerunt scrinia longum:
Sat latuistis adhuc, carmina: procla gemunt.
Nemo favet vobis: vestrum vos sumite curam:
Maecenate suo tempora nostra carent.

IN LOQUACEM NASUTUM

Est longus nasus tibi, lingua nec infima naso,
Quis longus lis est ista, vel ille magis.

IN PONTICUM

Sicut Camaleon speciem se vertit in omnem,
Pontice, sed tantum candidus esse nequit;
Sic quoque tu varias sumis persaepe figuras,
Sed rudis usque tibi forma asinina manet.

AD PICTOREM

NASIDI EFFIGIEM EXPERIMENTEM

Quid facis, o Pictor? tantam complere tabellam,
Reddere et aeternum desine Nasidium.
Non mea dicta audis? — Ante execrabile monstrum
Unum habuit mundus, nunc duo habere facis.

IN SAUFELLUM

Saufellus mihi ait bene se omnio scire superbus,
Praeque suo nostrum despicit ingenium.
Vellem ego quae scit Saufellus nescire: vicissim
Quae nescit vellem noscere: doctus ero.

FASCICULO OLIVARUM CUM PALMA

APPOSITUM

En Palma, en Pacis jucundum munus, Oliva:
Ex hoste illa habita, denique Pace fruar.

SUB IMAGINE

D. MARIAE MAGDALENAE POENITENTIS

Hactenus ipse tuam sum imitatus, Magdala, vitam:
Cur modo non fugiam crimina dirus ego?
Tu jam peccatrix, modo sed fidissima Christo:
Jam peccator adhuc per scelus omne ruo.
Praeteritae lacrimis vitae peccata luisti.
O utinam luerem sanguine damna meo!

J. ZAMMIT. ("BRIGHELLA")

The Intellectual Revolution Of The Thirteenth Century

No age occupies such a central and vital position in the history of the European tradition as the thirteenth century, and any examination of this age is bound to throw much light on the life, literature and ideologies of today. In fact, it was then that the framework of the great European states was constructed through the centralizing policies of Philip Augustus and St Louis of France, Edward I of England, Ferdinand III of Castile, and the Emperor Frederick II of Sicily and Naples. The decline of the Feudal system and the growth of commerce and industry, aided by rising populations and agricultural prosperity, mark the beginning of a new social order, of which the main characteristic was the *bourgeoisie*. In the artistic sphere the age found expression in the building of great cathedrals, among which may be mentioned that of Notre Dame in Paris and Notre Dame in Chartres; likewise in the *Chansons de Geste* and the *Roman de la Rose*, which then received final form. However, it is in the intellectual order that the most profound and far-reaching advances were made. It is in the progress of Scholastic philosophy that the chief interest of the thirteenth century lies. Scholasticism, or, more correctly, Thomism, was essentially a humanistic movement; at its roots was an unshakeable belief that the conclusions of pagan philosophy could be reconciled with the truths of Christian revelation.

The purpose of this article is to trace the course of events which took place in the two great seats of learning Paris and Oxford, at the time of Scholasticism's most serious crisis.

As the title of this paper obviously implies, I do not intend dealing with a revolution in the realm of imagination, but with a revolution in the realm of intelligence, of nature, of its truth and of its being. Again, by revolution I do not mean a rebellion but an intellectual upheaval.

This upheaval in the intellectual life of Christendom was due to the discovery of all the works of Aristotle. The impact of the great philosopher's thought upon the Christian scholars of the time produced a terrific crisis, which brought with it a clash of two cultural traditions, namely the Western and the Eastern, or the Christian and the Moslem.

Till the eleventh century the Western World had known only two works of Aristotle, namely the *De Interpretatione* and the *Categories*. 'Aristotelis enim', says Peter Abelard in his *Dialectic*, written somewhat before 1125, 'duos tantum, Praedicamentorum scilicet et Peri-Herme- neias libros usus adhuc latinorum cognovit'. In the second half of the twelfth century the whole of the *Organon* came again into general use in the new translation of James of Venice and Robert Grosseteste. This work was much appreciated by scholars, who began to regard Aristotle