

PREFACE

In bringing the second and last volume of this study to a close it is my welcome duty to acknowledge the aid of the institutions and individuals whose generosity has helped it to see the light. In the foremost place are the National Endowment for the Humanities and the National Humanities Center in Research Triangle Park, North Carolina. Fellowships from both of these organizations in 1981-82 made possible the completion of the research and writing of this volume and the Center as well provided a gracious and stimulating environment for my work during that academic year. Publishers who hold copyrights on portions of the material in the book that appeared in print previously in a somewhat different form have been most courteous and cooperative in allowing me to present it here. In particular I would like to thank the Pontifical Institute of Mediaeval Studies at the University of Toronto for permission to use the material on Augustine in my "The Stoic Theory of Verbal Signification and the Problem of Lies and False Statements from Antiquity to St. Anselm," in *Archéologie du signe*, ed. Lucie Brind'Amour and Eugene Vance, Papers in Mediaeval Studies, 3 (Toronto: Pontifical Institute of Mediaeval Studies, 1983), pp. 17-43 and the University of Pittsburgh Press for permission to use my "Cosmetic Theology: The Transformation of a Stoic Theme," in *Assays: Critical Approaches to Medieval and Renaissance Texts*, volume 1, ed. Peggy A. Knapp and Michael A. Stugrin (Pittsburgh: University of Pittsburgh Press, 1981), pp. 3-14.

My gratitude to these institutions is matched fully by the thanks I owe to individual colleagues whose encouragement and criticism and whose personal and professional assistance have been a great source of support. Various parts of this book were presented as lectures and papers before a number of scholarly audiences, at Cerisy-la-Salle, the University of Rochester, the University of Kent at Canterbury, Villanova University, Yale University, and the University of Pennsylvania, while the research was in progress. In all cases I received fresh insights and valuable correction from members of these groups too numerous to mention. In a much more specific vein I would like to express my lively thanks to William J. Courtenay, Robert E. Lerner, Francis C. Oakley, and Jaroslav J. Pelikan. Both their enthusiasm for this project and their longanimity since its inception have been remarkable and deeply appreciated. My debts to them are ongoing and have expanded over the years. Both Elizabeth A. Clark and Karl F. Morrison have read the entire typescript and their supportive criticisms have been of inestimable value.

It is an equal pleasure to record my gratitude to scholars and friends more recently met. Among those whom I had the privilege of knowing in 1981–82 thanks to the hospitality of the National Humanities Center and its neighboring universities are Christopher Gill, whose patient attention and acute questions helped to clarify many matters in the working out of the last two chapters, and Joseph S. Wittig, whose timely generosity in the loan of material vital to the writing of the last chapter was a godsend. The dedication of this volume, as well as its predecessor, to Gérard Verbeke, expresses the continuing inspiration which his work has given me throughout the entire project. The more that I have learned about the Stoic tradition in this period the more profoundly I have admired and respected his ground-breaking studies in the field. I am also deeply grateful to Heiko A. Oberman. As editor of the *Studies in the History of Christian Thought* his support and collaboration have been invaluable and his energy and efficiency dazzling. There is one final acknowledgment I take pleasure in recording which, although harder to specify, has been no less important to me. This is the debt I owe to the colleagueship of E. Ann Matter, given in the final stages of the completion of the work during a period not lacking its own pressures in her own life. The fact that I knew she was there lightened immeasurably some of the difficulties under which I labored as well at the time. Even as all of these people in their own individual ways assisted me in making this book as good as I could make it, it remains true that its deficiencies are all my own.

A final word on orthography and related matters. As in the first volume, I have Romanized the spelling of Greek words and I have retained the same conventions regarding the capitalization of Latin words at the beginning of sentences. The editors of medieval texts march to their own drummers in rendering “u” for “v” and “j” for “i” and I have found it simplest to follow their practices in citing titles of works they have edited and in quoting passages from them. In some cases, also, the apparently aberrant spellings that result may be of interest philologically in illustrating the ways in which early medieval Latin was beginning to develop into some of the Romance vernaculars. I have also given in translation the titles of several works, such as Augustine’s *Confessions* and *City of God* and Boethius’ *Consolation of Philosophy*, which are so well known by these English titles that referring to them in their Latin originals would approximate an affectation. I trust that no reader will be annoyed or misled by the inconsistencies that result from these editorial decisions.

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