

Brian Stock

Selection of Publications:

Books:

*Myth and Science in the Twelfth Century. A Study of Bernard Silvester*, Princeton: Princeton University Press, 1972.

*The Implications of Literacy. Written Language and Models of Interpretation in the Twelfth Century*, Princeton: Princeton University Press, 1983.

*Listening for the Text: On the Uses of the Past*, Baltimore: John Hopkins University Press, 1990; repr. Philadelphia: University of Pennsylvania Press, 1990. Italian trans., *La voce del testo*, Rome, 1995.

*Augustine the Reader: Meditation, Self-Knowledge, and the Ethics of Interpretation*, Cambridge, Mass., and London, U.K.: Belknap Press of Harvard University Press, 1996.

*La connaissance de soi au Moyen Age. Leçon inaugurale au Collège de France*, Paris: Collège de France, 1998.

*After Augustine: The Meditative Reader and the Text*, Philadelphia: University of Pennsylvania Press, 2001.

*Bibliothèques intérieures*, Grenoble: Éditions Jérôme Millon, 2005.

*Ethics through Literature: Ascetic and Aesthetic Reading in Western Culture*, Hanover and London: University Press of New England, 2007. French translation: *Lire, une ascèse? Lecture ascétique et lecture esthétique dans la culture occidentale* (Grenoble: Éditions Jérôme Millon, 2008).

*Augustine's Inner Dialogue: The Philosophical Soliloquy in Late Antiquity* (Cambridge: Cambridge University Press, 2010).

*La pluralité interprétative. Fondements historiques et cognitifs de la notion de point de vue*, ed., Alain Berthoz, Carlo Ossola, and Brian Stock (Les Conférences du Collège de France, Paris: Collège de France, 2010).

*The Integrated Self: Augustine, the Bible, and Ancient Thought* (Philadelphia: University of Pennsylvania Press, 2017).

Articles (a selection):

"The Philosophical Anthropology of Johannes Scottus Eriugena," *Studi medievali* 8 (1967), 1-57.

"Observations on the Use of Augustine by Johannes Scottus Eriugena," *Harvard Theological Review* 60 (1967), 213-220.

"Cosmology and Rhetoric in the *Phoenix* of Lactantius," *Classica et Mediaevalia* 26 (1967), 246-257.

"Hugh of St. Victor, Bernard Silvester and MS Trinity College, Cambridge, O.O.7," *Mediaeval Studies* 34 (1972), 152-178.

"The Middle Ages as Subject and Object: Romantic Attitudes and Academic Medievalism," *New Literary History* 5 (1973-1974), 527-547.

"Experience, Praxis, Work and Planning in Bernard of Clairvaux. Observations on the *Sermones in Cantica*," in J.E. Murdoch and E.D. Sylla, eds., *The Cultural Context of Medieval Learning* (Dordrecht and Boston, 1975), 219-268.

"*Intelligo me Esse: Erigena's 'Cogito'*", in *Jean Scot Erigène et l'histoire de la philosophie*," (Paris, 1977), 327-335.

"Literary Discourse and the Social Historian," *New Literary History* 8 (1977), 183-193.

"Science, Technology, and Economic Progress in the Early Middle Ages," in David C. Lindberg, ed., *Science in the Middle Ages* (Chicago and London, 1978), 1-51.

"*Antiqui or Moderni?*" *New Literary History* 10 (1979), 391-399.

"*Antiqui and Moderni as 'Giants' and 'Dwarfs': A Reflection of Popular Culture?*", *Modern Philology* 76 (1979), 370-374.

"A Tenth-Century Preface to Bede's *De Temporum Ratione*," *Manuscripta* 23 (1979), 113-115.

"In Search of Eriugena's Augustine," in W. Beierwaltes, ed., *Eriugena. Studien zu seinen Quellen* (Heidelberg, 1980), 85-104.

"Medieval Literacy, Linguistic Theory and Social Organization," *New Literary History* 16 (1984), 13-29.

"Rationality, Tradition, and the Scientific Outlook: Reflections on Max Weber and the Middle Ages," in P. Long, ed., *Science and Technology in Medieval Society* (New York, 1985), 7-19.

"Activity, Contemplation, Work and Leisure between the Eleventh and Thirteenth Centuries," in B. Vickers, ed., *Arbeit, Musse, Meditation. Betrachtungen zu 'Vita Activa' und 'Vita Contemplativa'* (Zurich, 1985), 87-108.

"History, Literature, and Medieval Textuality," *Yale French Studies* 70 (1986), 7-17.

"Afterthoughts," *Diacritics* (Fall, 1986), 74-78.

"Language and Cultural History," *New Literary History* 18 (1987), 657-670.

"Orality and Literacy: Strong and Weak Theses," *Yale Journal of Criticism* 2 (1988), 198-204.

"Schriftgebrauch und Rationalität im Mittelalter," in W. Schluchter, ed., *Max Webers Sicht des okzidentalen Christentums* (Frankfurt, 1988), 165-183.

"Historical Worlds, Literary History," in R. Cohen ed., *The Future of Literary Theory* (London and New York, 1989), 44-57. trans., Chinese, 1992.

"The Middle Ages," *International Encyclopedia of Communications*, ed. E. Barnouw et al., (New York and Oxford, 1989), vol. 3, pp. 13-21.

"Lectures, intériorité et modèles de comportement dans l'Europe des XIe-XII siècles," *Cahiers de civilisation médiévale XIe-XIIe siècles* 2 (1990), 104-112.

"Tradition and Modernity: Models from the Past," in B. Cazelles and C. Méla, eds., *Modernité au moyen âge: le défi du passé* (Geneva, 1990), 33-44.

"The Self and Literary Experience in Late Antiquity and the Middle Ages," *New Literary History* 25 (1994), 839-852.

"Literary Realism in the Later Ancient Period," in S. Lerer, ed., *Literary History and the Challenge of Philology. The Legacy of Erich Auerbach* (Stanford, 1996), 143-155.

“Ethical Values and the Literary Imagination in the Later Ancient World,” *New Literary History* 29 (1998), 1-13. trans., fr., “Valeurs morales et expérience littéraire,” *Conférence*, no. 10-11 (2000), 79-100; trans. it., “Valori etici e immaginazione letteraria,” *Prometeo*, Anno 26, numero 104 (Dicembre, 2008), 86-95.

“*Lectio divina* e *lectio spiritualis*: la scrittura come pratica contemplativa nel Medioevo,” *Lettere italiane* 52 (2000), 169-183.

“Tradition et modernité: modèles du passé,” *Conférence* no. 12, printemps 2001, pp. 67-85

“Le corps, l’esprit, la lecture: Conférences A.S.W. Rosenbach, 1999,” *Conférence*, no. 13, automne 2001:

I. “La thérapie, la méditation, et l’histoire de la lecture,” pp. 223-242;

II. “Médecins sans livres, lecteurs sans âme,” pp. 243-263;

III. “Thérapies cliniques, mentalités livresques,” pp. 264-283.

“La cultura letteraria italiana et l’identità europea,” *La cultura letteraria italiana e l’identità europea* (Accademia Nazionale dei Lincei. Atti del Convegno Lincei 170, Rome, 2001), 15-27.

“Reading, Ethics, and the Literary Imagination,” *New Literary History* 34 (2003), 1-17.

“Ethics and the Humanities: Some Lessons of Historical Experience,” *New Literary History* 26 (2005), 1-17; Fr. trans.: “Éthique et humanités. Quelques leçons de l’expérience historique,” *Conférence*, no. 16 (printemps, 2003), 271-296.

“A Conversation Between Prof. Brian Stock and Prof. Aviad Kleinberg,” (in Hebrew) *Historia. Journal of the Historical Society of Israel* 17 (2006), 6-18.

“Minds, Bodies, Readers.” (Rosenbach Lectures, University of Pennsylvania, 1999), *New Literary History* 37 (2006), 489-501; and “Reading and Healing” (Commentary), 643-654 (= *Conférence*, 13, 2001).

“Le moi et la lecture: le portrait d’Augustin par Pétrarch,” *Conférence* 24 (2007), 423-447.

“De la réminiscence philosophique à la réminiscence littéraire: «Sero te amaui, pulchritudo» (Augustin, *Conf.*, 10.27.38-10.29.40),” *Poésie, mémoire et oubli. Colloque de la Fondation Hugot de Collège de France réuni par Yves Bonnefoy* (1997), ed., Odile Bombarde (Torino, 2007), 105-120.

“Exode et exile dans l’antiquité tardive,” *Conférence* 25 (2007), 557-582. trans. Sp. “El éxodo filosófico,” in *La estela de los viajes. De la historia a la literatura*, ed., Francisco Jarauta (Cuadernos de la Fundación M. Botín, vol. 10, Santander, 2007), 65-92.

“La lecture d’Augustin et la littérature anglaise au XVIIIe siècle,” *Augustin au XVIIIe siècle. Actes du Colloque ... au Collège de France les 30 septembre et 1er octobre 2004* (Florence, 2007), 249-261.

“La Cité de Dieu, entre Rome et Babylone: la vision de saint Augustin,” *Religions et Histoire*, no. 19, mars-avril 2008, pp. 50-53.

“Il dilemma del lettore. Lettura ascetica et lettura estetica nella cultura occidentale,” Accademia Nazionale dei Lincei. Fondo Antonio Feltrinelli. *Adunanze straordinarie per il conferimento dei premi A. Feltrinelli*, vol. IV, fasc. 7 (2008), 183-195; also published in *Lettere italiane* 60.1 (2008), 3-17.

“Toward Interpretive Pluralism: Literary History and the History of Reading,” *New Literary History* 39 (2008), 389-413; trans. French, “Vers une pluralisme interprétatif. Histoire littéraire et histoire de la lecture,” in *La pluralité interprétative*, 9-25.

“Étienne Gilson: Art, Literature, and Philosophy,” *Lettere italiane* 62.1 (2010), 3-19; published in an earlier version in *Fons Luminis* 1 (2008), 2-13.

“La connaissance de soi et la littérature autobiographique au Moyen Âge,” in Pierre Toubert and Michel Zink, eds., *Moyen Âge et Renaissance au Collège de France* (Paris: Fayard, 2009), 603-616.

“Self, Soliloquy, and Spiritual Exercises in Augustine and Some Later Authors,” *The Augustinian Moment. The Journal of Religion* 91 (2011), 5-23.

“The Soliloquy. Transformations of an Ancient Philosophical Technique,” *Augustin philosophe et prédicateur. Hommage à Goulven Madec. Actes du colloque international organisé à Paris les 8 et 9 septembre 2011*, ed. Isabelle Bochet (Paris: Institut d’Études Augustiniennes, 2012), 315-34. trans. : “Le soliloque. Transformations d’une technique philosophique antique,” *Conférence*, no. 39 (automne, 2014), 371-422.

Editorial Boards (a selection):

*New Literary History*

*Revue des études augustiniennes*

*Rivista di Storia e Letteratura Religiosa*