

FÉDÉRATION INTERNATIONALE DES INSTITUTS D'ÉTUDES MÉDIÉVALES
CENTRUL DE FILOSOFIE ANTICĂ ȘI MEDIEVALĂ, UBB CLUJ

FIDEM Annual Meeting

Varieties of Readings of Medieval Sources

Cluj, Romania, 23–26 September 2015



FIDEM2015Cluj

PARTICIPATION GUIDE

<http://hiphiubbcluj.ro/fidem2015>

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Organizers



Fédération Internationale des Instituts d'Études Médiévales

The International Federation of Institutes for Medieval Studies (FIDEM) is a non-profit organization founded at Louvain-la-Neuve on May 21st, 1987. Its main objectives are to support and foster medieval studies in all areas of knowledge through the organization of meetings, the publication of monographs, and the promotion of a diploma aimed at young researchers. FIDEM associates, whether institutional or individual, are based throughout the world.

FIDEM coordinates several significant projects:

TEMA (Texts and Studies of the Middle Ages) is a collection created by FIDEM in 1995 which includes the published proceedings of international congresses and symposia on Medieval Studies, as well as interdisciplinary studies focusing on the intellectual history of the Medieval period. This collection, distributed by Brepols Publishing, comprised over 70 volumes as of 2014.

DEEM (Diplôme Européen d'Études Médiévales), the European diploma in Medieval Studies was created in 1991 by the FIDEM. The Diploma is maintained by a group of Universities within the ERASMUS programme and is open to students of all nationalities. The European Diploma in Medieval Studies is a Diploma in the study of written Latin sources from the Middle Ages. Its main goal is to give a good basic training to future scholars of the Middle Ages. The courses on the documents of the Middle Ages (manuscripts and archival material), will be given in Rome by scholars of international renown who conduct their classes in Italian, supplemented by French or English.

FIDEM Congress and Annual Meeting. Since 1993, FIDEM has collaborated in the organization of major international conferences dedicated to scientific exchange among medievalists from different disciplines. These conferences are held every five years, organized by FIDEM member institutions and intended for FIDEM-associated medievalists (or those belonging to a FIDEM-associated institution). Since 2006, FIDEM has also promoted and supported the organization of annual international meetings, dedicated to scientific exchange among medievalists from different areas of study. These meetings are organized by FIDEM member institutions and are intended for medievalists with membership in FIDEM (or belonging to a FIDEM-associated institution).



Babeş–Bolyai University of Cluj-Napoca

Founded in 1581, Babeş-Bolyai University (UBB) is the oldest university in Romania and has a long history of education, research and serving the local community. Currently, UBB is the largest university in the country bringing together more than 42.000 undergraduate, graduate and doctoral students enrolled in 365 programmes, covering more than 120 fields of study. The university is evaluated and ranked among the top 3 universities in Romania for the quality of its programmes.

Reflecting the history of the region, UBB has become a model of multiculturalism, with three lines of study (Romanian, Hungarian, German), offering complete programmes in five languages (Romanian, Hungarian, German, English, French). UBB embodies a traditional model and an innovative structure at the same time, being from a confessional point of view the only notable university in the world with four Christian theological faculties (Orthodox, Roman-Catholic, Greek-Catholic and Protestant), to which the Jewish studies are added.

UBB is headquartered in Cluj-Napoca, right in the heart of the historical province of Transylvania, addressing the educational needs of individuals from all across Romania, but also Central and Eastern Europe.

The main campus of UBB is located in the city of Cluj-Napoca, the fourth most populated city in Romania (pop. 400.000), business hub for the region and the seat of Cluj County. It now comprises more than 120 university buildings that are spread across the city.

The university extensions under the aegis of UBB are located in 12 Transylvanian cities: Bistriţa, Gheorgheni, Miercurea Ciuc, Năsăud, Odorheiu Secuiesc, Satu Mare, Sfântu Gheorghe, Sibiu, Sighetu Marmaţiei, Târgu Mureş, Vatra Dornei and Zalău.



Centre for Ancient and Medieval Philosophy, UBB Cluj

The Centre for Ancient and Medieval Philosophy was founded in 2004 and represents a research unit focused on translating and critical editing of medieval commentaries, and improving permanently the exegesis of ancient and medieval works that are missing from the Romanian culture and which have the potential to shape both the local environment that absorbs this philosophy and the Romanian philosophical terminology. The result of 11 years of activity, including 6 research grants with national financing, over 12 international and national colloquiums, over 50 Greek and Latin editions, 5 supervised collections at the most important publishers in Romania, participations in international colloquiums and the publishing of an internationally prestigious journal for ancient and medieval philosophy – *Chôra, revue des études anciennes et médiévales* (in collaboration with Léon Robin Centre, Paris IV, Sorbonne) – frame the Centre's main domain of activity.

The Centre coordinates the Master for Ancient and Medieval Philosophy at Babes-Bolyai University. The Master programme stands for a comprehensive form of study aimed at students that seek to combine their development in the academic area of pre-modern culture with the effort of creating and sustaining the local platform of assimilation and analysis of the corresponding domain.

Since 1995, members of the Centre organize the annual Summer Philosophy Seminar in Valea Lăpușului. Conceived as a summer camp for students and teachers, the Seminar attempts to combine the experience of a beautiful natural environment with philosophical and cultural debates and conferences.

In collaboration with the Polirom Publishing House in Iași, the Centre coordinates the "Biblioteca Medievală" (Medieval Library) Collection, which focuses on the foundations of the Romanian culture, but also on a specific method to perceive the Middle Ages. Because a culture shaped in the modern era can understand its orientation and its limits only if it integrates the source texts of this modernity it was born in, these sources deserve to be systematically translated and published in Romanian. During the 12 years of activity, 27 volumes offer the Romanian reader the fundamental texts of the medieval culture – that particularly comprise Latin, Arab, Greek, Hebrew components – in bilingual editions.

<http://hiphi.ubbcluj.ro/fam/>

Partners



CODEX Centre for the History of Book and Texts, UBB Cluj

The Centre for Manuscript Studies (CODEX) aims to create an interdisciplinary programme for the study of medieval manuscripts in Latin language, and also the adequate research of manuscript collections in Romania

The Centre for Manuscript Studies is hosted, alongside other research centres, in a building of the Babeş-Bolyai University. Its space comprises a small office, and a bigger meeting room which also serves as library.

The main infrastructure of the Centre is its 1000-volume-rich library (by June 2013). In addition to our own focused collections, we have access to the rich collections of the Central University Library and of the Romanian Academy Library in Cluj. Cluj is also ideally located to allow fast access to the main collections of medieval manuscripts in Transylvania (Alba Iulia, Sibiu, Târgu Mureş, etc.).

**Batthyaneum Library, Alba-Iulia Branch of National Library of Romania**

Batthyaneum Library of Alba Iulia was established in July 31, 1798, at the initiative of the Transylvanian Roman Catholic Bishop Batthyány Ignác (1741-1798). Along with an astronomical observatory and several collections with museum character, the library was a part of the cultural foundation of public interest created by him under the title *Institutum Bathyaniani* / Batthyani's Institute of Alba Iulia.

The *Batthyaneum* Library is held in a former Trinitarian church built in Baroque style between 1719–1738. In 1780, Ignác Batthyány, bishop of Transylvania, adapted the inside of the building for use as a library. It is famous for its series of manuscripts, incunabula and rare books – such as half of the 9th century *Codex Aureus* of Lorsch, the 13th century *Biblia Sacra* and the 15th century *Codex Burgundus*. The first astronomical observatory in Transylvania was founded here in 1792.

Currently, the library preserves over 50,000 books, 19,000 documents, 1,230 manuscripts and nearly 600 incunabula.

In 1949, the library was confiscated by the State from the Roman-Catholic Diocese of Alba Iulia and, since 1961, *Batthyaneum* became a branch of the National Library of Romania.



Centre for Arab Studies, University of Bucharest

The Center for Arab Studies at the University of Bucharest was set up in 1994 under the patronage of the then-rector of the University, Prof. Emil Constantinescu, later president of Romania.

The Center functions in close connection with the Department of Arabic and Arab Studies, but its membership, apart from the teaching staff and researchers at the University of Bucharest, includes teaching staff from other universities, researchers in various institutes and civil servants in institutions working with the Arab space.

The main objective of the Center is developing in Romania the studies in Arab language, culture, and civilization and promoting cooperation with European and Arab countries toward that goal. The Center for Arab Studies has organized nine national colloquia on topics related to Arab culture, Romania between East and West, translations from Arabic, travels to the Orient, Oriental Studies etc., as well as two international colloquia on Arab linguistics (1994 and 2003), both with a prestigious guest list. A third colloquium, again on Arab linguistics, will be organized in May 2007.

With the support of the Rector's Office at the University of Bucharest, the Center for Arab Studies has been publishing the annual *Romano-Arabica* beginning with 2001 (new series: two issues of the old series were published in the '70s). The journal is circulated in many universities and libraries in Europe, the United States and the Arab world.

The Center for Arab Studies at the University of Bucharest constantly cooperates with the Arab League's Education, Culture and Sciences Organization (ALECSO). Under the aegis and with the support of this organization, the Center for Arab Studies organized in Bucharest, in February 2002, the reunion of the heads of Arab Studies departments in the Central and East-European universities. The Center has had a fruitful cooperation with the Council of Arab Ambassadors accredited in Bucharest (part of them delivered conferences to our students), as well as with the Romanian Ministry of Foreign Affairs. We are glad to note that our support is useful for bridging relations between Romania and the Arab states.



Centre for Medieval Studies, University of Bucharest

The Centre of Medieval Studies at the University of Bucharest was officially established in July 2006, following the development of an original nucleus of graduate students of the Philosophy, History and Foreign Languages Faculties, meeting in 2002 at the seminar *Medieval Thinking* organized by Prof. Ioan Pânzaru, founder and also first director of CSMed. The initial group was joined by lecturers, professors and young researchers belonging to most of the humanist faculties within the University of Bucharest, and among associated researchers of the Center are numerous specialists from the Romanian Academy institutes.

The Center of Medieval Studies aims to contribute to the knowledge of the European Middle Ages through its fundamental texts, drawing forth Bucharest's academic tradition in classical and romance philology, history, archeology and cultural history, history of philosophy, as well as a traditional comparative perspective adopted in each of these disciplines to shed light on the subtle connections established between East and West in this period of European history. In detail, the most important lines of research that have emerged in recent years are the following: European Middle Ages literature and philosophy, theology and patristic studies, cultural history, ecclesiastical history, history of political thought and institutions, art history and art theory; discourse theory (semiotics, pragmatics and hermeneutics of medieval text); sources study (archaeological and critical analysis, heraldry and imagology); the history of books and reading.

Over a decade of existence, the Centre has held a regular program of debates and public conferences with the participation of renowned Romanian and foreign medievalists.

To the greatest extent, CSMed's existence was conceived as a space for research experience transmission. From this perspective, the Center's work since 2008 focused on Medieval Studies Master Program organized by both the Faculty of History and the Faculty of Foreign Languages, directed by Prof. Ioan Pânzaru and Prof. Antal Lukács, with the contribution of CSMed members. Defining new directions for reflection within the boundaries of medieval culture and discovering working techniques compatible with current European practices allowed the integration of young researchers in various European centers of excellence and research networks. Former Master Program students and members of CSMed are working in or collaborating with organizations such as CNRS, Centre d'Études Supérieures de Civilisation Médiévale at the University of Poitiers, CSIC of Barcelona, CEU – Budapest, Medieval Culture Seminar at the University of Münster, Warburg Institute etc.

Through their projects focused on translating and critical editing of fundamental medieval texts (among other things, numerous members of CSMed are collaborating with *Medieval Library*, a prestigious collection of Polirom Publish., directed by Alexander Baumgarten), as well as through the lectures and public debates they organize, members of the Center aim to contribute to a better reception of European medieval and humanistic tradition in the Romanian culture.

Editorial Partner of FIDEM**BREPOLS**  **PUBLISHERS****Brepols Publishers**

Brepols Publishers is an international academic publisher of works in the humanities.

The focus of its publications lies in “source-works” from Antiquity, the Middle Ages and the Early Modern period. By this is meant critical editions of original texts and documents in their original language, reference works such as encyclopaedias, handbooks and bibliographies, as well as monograph studies and cutting-edge research.

Brepols Publishers’ mission is to publish works with an outstanding academic reputation in the field of Europe’s cultural roots and sphere of influence. Such publications fall mainly within the disciplines of history and archaeology, language and literature, music, art and architectural history.

Fundamental series like the *Corpus Christianorum* and online databases like the Library of Latin Texts, as well as the co-operation with highly respected institutes like I.R.H.T. (Paris) and the Institute for Medieval Studies (Leeds), explain and testify why Brepols works are being used in every well-respected academic library all over the world. Harvey Miller Publishers (an imprint of Brepols) has established a reputation for the quality and authority of its scholarly monographs and catalogues raisonnés in the field of medieval, Renaissance and Baroque art.

Besides publications under its own imprint Brepols distributes works from many world-class academic institutions.

The mediums in which Brepols Publishers operates are the printed book (monographs, miscellanies and journals), microfiche, CD-ROM, online publishing (*BREPOLiS*) and online journals. Languages: English and French but also German, Spanish, Italian and Dutch (as well as old languages like Latin, Greek, Occitan etc.)

Brepols Publishers has been founded in 1796 and is located in a 17th century building of the historic beguinage of Turnhout. Brepols Publishers has an editorial office for art history in New York (Harvey Miller / Brepols). The CTLO, a centre for computer-assisted research of classical languages, is also organised by Brepols Publishers and is housed in the *Corpus Christianorum Library & Knowledge Centre*.

Team

FIDEM Team:

- Jacqueline HAMESSE, Professor Emeritus Dr. (President of FIDEM)
- Marta PAVÓN RAMÍREZ, Secretary (Secretary of FIDEM)

Centre for Ancient and Medieval Philosophy Team:

- Alexander BAUMGARTEN, dr. (Director of the Centre)
- Mihai MAGA, Lect. Dr. (Secretary of the Centre)
- Andreea-Alexandra ANISIE, post-doctoral researcher
- Alexandra BANEU, PhD Student
- Daniel COMAN, PhD Student
- Mădălina-Gabriela PANTEA, PhD Student
- Luciana CIOCA, MA Student
- Ioana CURUȚ, MA student
- Andrei MARINCA, MA student

Students Volunteers:

- Alexandru-Dacian ANCA
- Alin-Constantin CORFU
- Nadia-Ariadna SAVA
- Emanuel-Cătălin TRÎNC
- Daria CONDOR
- Lucian COSMA
- Răzvan-Albert MARCU
- Vlad ILE
- Dan SISERMAN
- Cătălin RUSU
- Monica POP
- Irina LUCA
- Paul MERCIER

Program

Tuesday, September 22nd

- All day Arrival of participants and registration
 10:00–18:00 FIDEM Board Meeting

Wednesday, September 23rd

- 08:00–10:00 Registration
 10:00–12:00 Official opening and Plenary Session
 12:00–14:00 Lunch break
 14:00–16:00 Panel sessions:
 Room A: 1. *Medieval Aristotelianism (I)*
 Room B: 2. *Medieval Literature*
 16:00–16:30 Coffee break
 16:30–18:30 Panel sessions:
 Room A: 3. *Medieval Aristotelianism (II)*
 Room B: 4. *Early Middle Ages*
 19:00–21:00 Opening reception

Thursday, September 24th

- 10:00–12:00 Plenary Session
 12:00–14:00 Lunch break
 14:00–16:00 Panel sessions:
 Room A: 5. *Commentaries on the Sentences (I): Jacobus de Altavilla*
 Room B: 6. *Medieval Florilegia*
 Room C: 7. *Latin Tradition before Scholasticism*
 16:00–16:30 Coffee break
 16:30–18:30 FIDEM Board Meeting
 19:00–20:00 Concert

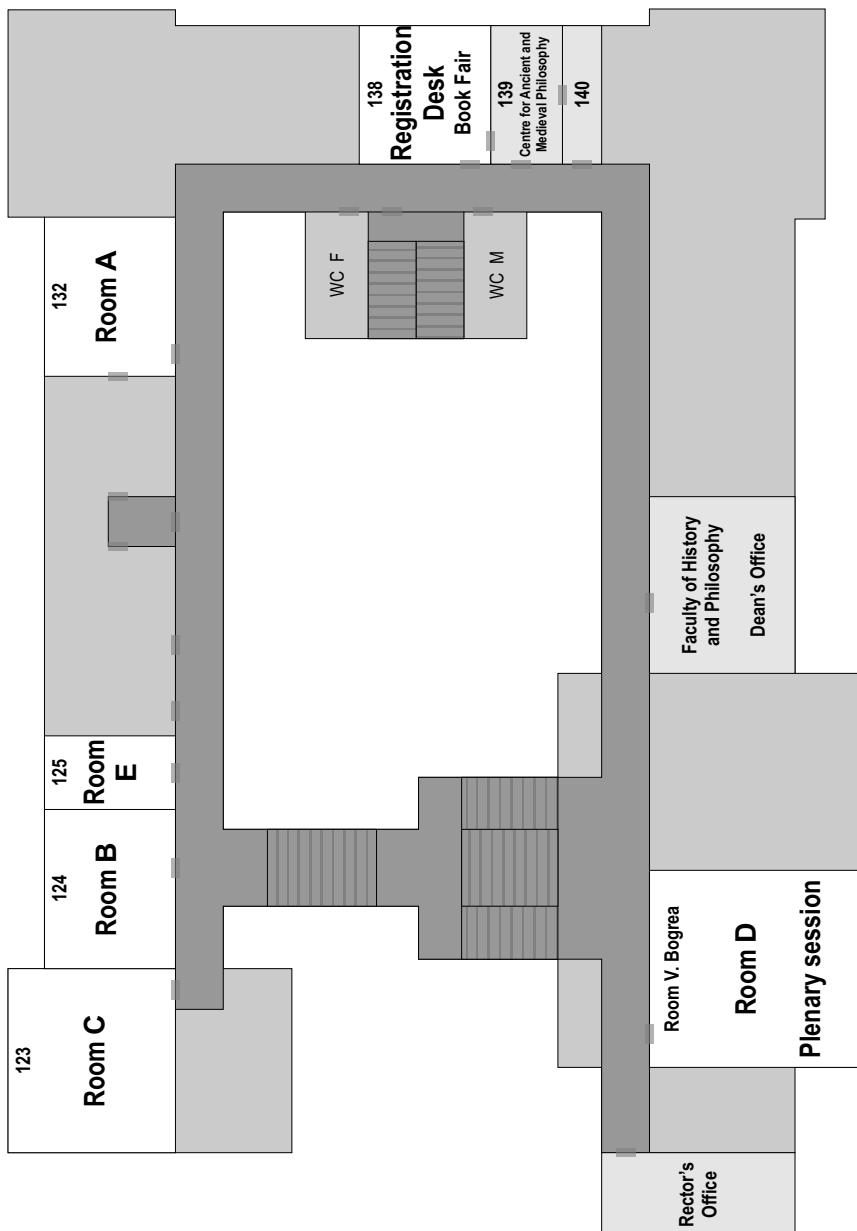
Friday, September 25th

- 10:00–12:00 Plenary Session
 12:00–14:00 Lunch break
 14:00–16:00 Panel sessions:
 Room A: 8. *Commentaries on the Sentences (II)*
 Room B: 9. *Scotism and Pelbartus of Themoswar*
 Room C: 10. *Arabic Philosophy*
 16:00–16:30 Coffee break
 16:30–18:30 Panel sessions:
 Room A: 11. *Methodology*
 Room B: 12. *Medieval Spiritual Practices*

- 19:00–21:00 Closing reception

Saturday, September 26th

- 09:00–18:00 Optional excursion to *Bathyaneum* Library, Alba-Iulia



Babeș-Bolyai University Central Building, 1 Kogălniceanu st., 1st floor

Plenary Sessions

Plenary Session: Wednesday, September 23rd, 10:00–12:00 Room: Aula Magna

Opening speeches:

Ioan-Aurel POP, Acad. Prof. Dr., Rector of the Babeş-Bolyai University

Jacqueline HAMESSE, Prof. Emer. Dr. (Université catholique de Louvain), President of FIDEM

Ovidiu Augustin GHITTA, Prof. Dr., Dean of the Faculty of History and Philosophy

Alexander BAUMGARTEN, Conf. Dr., Director of the Centre for Ancient and Medieval Philosophy

Plenary conference:

Adrian PAPAHAGI, Dr.

papahagi@gmail.com

Universitatea Babeş-Bolyai, Cluj-Napoca

Romania

Reading Boethius's *De Consolatione Philosophiae* in the Early Middle Ages: Latin and Vernacular Traditions

Like geological strata, younger texts add to their sources, and themselves become the sources of further layers of scholarship. In studying, glossing and translating Boethius's *De Consolatione Philosophiae*, Carolingian and Ottonian scholars were absorbing traditions they knew close to nothing about. Stoic and Neoplatonic thought thus reached the schools of Fleury, Laon, Ferrières, Auxerre or Saint Gall. Some glosses unveil the perplexities of the Carolingian glossators, who thought they were reading a Father of the Church, and exclaimed in the margins of manuscripts: 'hic magis philosophice quam catholice loquitur', or 'hic mentitur de fato'. At Auxerre, Remigius and his school read Boethius alongside the other late antique authorities, Augustine and Gregory. Intertwined with clandestine Platonic and dominant patristic sources and analogues, the *Consolatio* reached Anglo-Saxon England in the late ninth century, and was promptly and courageously translated. This translation may have influenced Old English poems like *The Wanderer*, and it certainly became the source of the *Disticha Catonis* in Old English, and of Ælfric's vernacular prose around the year 1000. In my address, I shall explore the fascinating fortune of the *Consolatio* in the ninth and tenth centuries, in an attempt to show the interplay between the text, its sources, and its exegesis.

Language: English

Plenary Session: Thursday, September 24th, 10:00–12:00 Room: V. Bogrea

Nicole BÉRIOU, professeur émérite (Université de Lyon) et directrice d'études émérite (EPHE)
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France

Exégèse et prédication. Lectures plurielles de la sainte Ecriture (XII^e–XIII^e s.)

En tant que message de la Révélation divine aux hommes, la sainte Écriture occupe une place primordiale dans la vie religieuse et culturelle médiévale. Aliment spirituel des communautés en quête de vie parfaite, elle est aussi pour tous un réservoir inépuisable d'enseignements que

partagent – bien au-delà du cercle étroit des « lisants-écrivants » – , les fidèles qui fréquentent la liturgie et dont le regard est sollicité par la profusion de représentations figurées.

Dans cet environnement, il importe de considérer les variations introduites dans les lectures de l’Écriture à la faveur du contexte des XII^e–XIII^e siècles, alors que les nouveaux maîtres de la Parole, séculiers puis frères mendiants, mettent au cœur de leur activité l’exégèse et la prédication. Selon les cas, les innovations qu’ils introduisent fixent un mode de lecture du texte sacré ajusté aux exigences de la pastorale ou davantage marqué par la démarche de critique scientifique à l’œuvre dans les écoles. Les convergences et les écarts de ces lectures plurielles contribuent à éclairer l’histoire de la communication et de la réception de la sainte Écriture.

Language: Français

Plenary Session: Friday, September 25th, 10:00–12:00

Room: V. Bogrea

William DUBA, Dr.

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Radboud University Nijmegen

Netherlands

Varieties of Lectures: Sources and Technology in the Medieval Universities

Medieval education begins with sources: core texts that constitute a discipline. Even at the most advanced levels, teaching and speculation always occurs with reference to sources. In the medieval universities, the source-focused approach of institutionalized study drove a series of technological advances: the advent of handbooks, concordances, summaries, florilegia and collections of *auctoritates* all attest how literary genres evolved to serve the needs of scholastic thinkers to master their sources. On the other hand, the medieval book trade and the growth of libraries in university colleges and convents manifest physically this institutional focus. Yet technological developments did not merely facilitate medieval scholars’ interest in sources; they shaped the form of its transmission. In the fourteenth century, these technological developments, along with the gradual arrival of paper, completely changed the shape of Scholastic thought. At the highest levels of theological speculation, the new technologies helped change the shape of lectures in the classroom, moving from the recapitulation of arguments to the recitation of entire positions; bachelors and masters could base their lectures on the words of their preferred doctor. Earlier, in the thirteenth century, the *disputatio de quolibet* characterized theological debate, crowned by the master’s entry into the hall to deliver the *determinatio*. In the fourteenth century, the distinctive moment was the *disputatio collativa*, which required bachelors to circulate written versions of their arguments. Textbooks themselves changed; the new generation included features that made them easier for beginning students to copy. Indeed, learning itself became inseparably linked to the kinetic component of copying sources.

Language: English

Panels

1. Medieval Aristotelianism (I)

Chair: Dominique POIREL

Schedule: Wednesday, September 23rd, 14:00–16:00

Room: A

14:00–14:20 Henryk ANZULEWICZ — *De intellectu et intelligibili* des Albertus Magnus – Eine Relektüre der Schrift im Licht des Gesamtwerkes des Autors

14:20–14:40 Katja KRAUSE — Albert the Great on the Discipline of Medicine

14:40–15:00 Luca GILI — Thomas Aquinas on the several meanings of the biblical text

15:00–15:20 Filotheia BOGORU — “Voluntarium sine actu”. Thomas Aquinas’ Reading of *Nicomachean Ethics* III, 1

15:20–15:40 Matteo SCOZIA — Several medieval considerations about Aristotle’s distinction between composite sense and divided sense

15:40–16:00 *Discussions*

2. Medieval Literature

Chair: Anca CRIVĂȚ

Schedule: Wednesday, September 23rd, 14:00–16:00

Room: B

14:00–14:20 Grace ALLEN — Dante, His Medieval Commentators, and the Classical Poets of *Inferno* IV

14:20–14:40 Mianda CIOBA — La *Historia Orientalis* de Jacques de Vitry y la problemática del Oriente latino: lecturas contextuales y textos-agente en la Castilla de los siglos XIV – XV

14:40–15:00 Emanuel GROSU — *Navigatio Sancti Brendani* — una lettura allegorica

15:00–15:20 Alexandra ILINA — Imiter pour renverser : stratégies textuelles dans le *Roman de Tristan en prose*

15:20–15:40 Anne McLAUGHLIN — The Presence of the Poet: Classical Verse in the Margins of Ghent Cathedral MS 12

15:40–16:00 *Discussions*

3. Medieval Aristotelianism (II)

Chair: Henryk ANZULEWICZ & Katja KRAUSE

Schedule: Wednesday, September 23rd, 16:30–18:30

Room: A

16:30–16:50 Marcos Eduardo MELO DOS SANTOS — The divine and human participations in the supernatural virtue of charity

16:50–17:10 Ana Maria Carmen MINECAN — Determinismo y azar en el opúsculo *De occultis operibus naturae* de Tomás de Aquino

17:10–17:30 Andrei BERESCHI — Thomas Aquinas and the Tradition of a Political Morphology

17:30–17:50 Lídia QUEIROZ — Nicholas Bonetus's commentary on the Aristotelian category of “quantity”

17:50–18:10 Maria Inês BOLINHAS — The relation between divine foreknowledge, necessity and contingency according to Saint Thomas Aquinas

18:10–18:30 Discussions

4. Early Middle Ages

Chair: Adrian PAPAHAGI

Schedule: Wednesday, September 23rd, 16:30–18:30

Room: B

16:30–16:50 Vichi CIOCANI — Humanities and Usefulness in Cassiodorus' *Institutions*

16:50–17:10 Anca CRIVĂT — *Isidorus versificatus* — la reelaboración de un texto isidóriano en el siglo XII

17:10–17:30 Filipa ROLDÃO and Joana SERAFIM — La tradition manuscrite portugaise de la *Regula Benedicti*: relations généalogiques entre le texte latin et les traductions portugaises

17:30–17:50 Ștefan Lucian MUREŞANU — *The Eternal Cross and The Light of Crescent Moon*, Medieval Waking of Faith in the Carolingian Period (studies of popular literature and attitudinal anthropology)

17:50–18:10 Shazia JAGOT — ‘to Arabiens / in Arabik, and to Jewes in Ebrew, and to /Latyn folk in Latyn’ (Chaucer, *Treatise on the Astrolabe*): Arabic Philosophical Sources and Late Medieval English Literature

18:10–18:30 Discussions

5. Commentaries on the Sentences (I): Jacobus de Altavilla

Chair: Monica BRÎNZEI

Schedule: Thursday, September 24th, 14:00–16:00

Room: A

14:00–14:20 Daniel COMAN — Two ways of reading Anselm in the late 14th century.
James of Eltville and Conrad of Ebrach

14:20–14:40 Ioana CURUȚ — Divine knowledge in James of Eltville's *Commentary* on the *Sentences*

14:40–15:00 Andrei MARINCA — Latitude of forms in James of Eltville's *Commentary* on Peter Lombard's *Sentences*

15:00–15:20 Luciana CIOCA — The condition of 'Deum esse' and 'Deum unicum esse' in Jacobus de Altavilla's *Commentary* on the *Sentences*, Lib. I, Dist. 2–3, Q. 6

15:20–15:40 Mădălina-Gabriela PANTEA — The technique of "plagiarism" in James of Eltville's *Commentary* on the *Sentences*

15:40–16:00 *Discussions*

6. Medieval Florilegia

Chair: Mianda CIOBA

Schedule: Thursday, September 24th, 14:00–16:00

Room: B

14:00–14:20 Marta CRUZ — The different treatment of Petrarch's works in a medieval Latin florilegium

14:20–14:40 Patricia CAÑIZARES — La miscelánea como espacio de reinterpretación textual: el *Vademecum* de la biblioteca del conde de Haro

14:40–15:00 Carmen Teresa PABÓN — Presencia de textos de autores clásicos latinos en Vicente de Beauvais

15:00–15:20 María José MUÑOZ — Lecturas plurales de las *Vitae XII Caesarum* de Suetonio en los florilegios latinos

15:20–15:40 Irene VILLARROEL FERNÁNDEZ — En la senda del *Florilegium Angelicum*: la tradición de las secciones dedicadas a los filósofos

15:40–16:00 Irene ETAYO MARTÍN — La diferente construcción del título *Amicitia* en dos florilegios temáticos: el *Manipulus florum* de Tomás de Irlanda y los *Flores philosophorum* de autor anónimo

16:00–16:20 *Discussions*

7. Latin Tradition before Scholasticism

Chair: Alexander BAUMGARTEN

Schedule: Thursday, September 24th, 14:00–16:00

Room: C

14:00–14:20 Doina HENDRE BIRO — *Deliberatio Gerardi Morisena ecclesiae episcopi supra Hymnum Trium Puerorum*. Les méthodes de recherche du premier interprète de ce texte, l'évêque de Transylvanie Ignace Batthyány (1741–1798)

14:20–14:40 Claudiu MESAROŞ — Reception of Gerard of Cenad in Romania: editions, commentaries, circulation

14:40–15:00 Adrian PODARU — Michael Psellos and the reception of the classical philosophical heritage in the XIth century in Byzantium

15:00–15:20 Dominique POIREL — *Vel sic legi potest*: pratique et théorie de la pluralité des interprétations chez Hugues de Saint-Victor

15:20–15:40 *Discussions*

8. Commentaries on the Sentences (II)

Chair: Chris SCHABEL

Schedule: Friday, September 25th, 14:00–16:00

Room: A

14:00–14:20 Alexander BAUMGARTEN — De la pluralité de la lecture à la primauté d'autorité de l'Écriture (Grégoire de Rimini et Godescalc de Nepomuk)

14:20–14:40 Ana IRIMESCU — Le ‘complexe significabile’ dans la première question du Prologue du commentaire des *Sentences* d'André de Neufchâteau

14:40–15:00 Andreea-Alexandra ANISIE — Philosophy and Theology in the Prologue of Johannes Brammart's *Commentary on the Sentences*

15:00–15:20 Andrei-Tudor MAN — Buridanism, Albertism and Thomism within the central European medieval universities. A school exercise within the Wroclaw, BU, 6130, Milich., II, 78, f. 1–5 manuscript.

15:20–15:40 *Discussions*

9. Scotism and Pelbartus of Themeswar

Chair: Alexandra BANEU & Mihai MAGA

Schedule: Friday, September 25th, 14:00–16:00

Room: **B**

14:00–14:20 Roberto HOFMEISTER PICH — Alfonso Briceño (1587–1668) on John Duns Scotus's *Metaphysics*: On Modes of Being, Infinity, and Transcendental Disjunctive Properties

14:20–14:40 Szidónia WEISZ — Pelbartus de Temesvár's works in the Teleki-Bolyai Library (Tîrgu-Mureş)

14:40–15:00 Eszter LACZKÓ — Sermon and Liturgy: Liturgical Texts in the Sermons of Pelbartus de Themeswar

15:00–15:20 Emőke NAGY — Pelbartus de Themeswar's and Michael de Hungaria's Saint Anne sermons: which came first?

15:20–15:40 Alexandra BANEU — Sources Used by Pelbartus of Themeswar in order to Compile the First Volume of the *Aureum Sacrae Theologiae Rosarium*

15:40–16:00 *Discussions*

10. Arabic Philosophy

Chair: Laura SITARU

Schedule: Friday, September 25th, 14:00–16:00

Room: **C**

14:00–14:20 Laura SITARU — Quelques considérations sur la typologie de l'intellectuel musulman dans le Moyen Âge de l'islam

14:20–14:40 Terence J. KLEVEN — On the Use of Aristotle's Topics in al-Fārābī's *Book of Analysis* (*Kitāb al-Tahdīl*)

14:40–15:00 Emil POTECK — La réception du récit concernant le voyage nocturne du Prophète Muḥammad dans le XIII^e siècle en Occident : *Liber scale Machometi*

15:00–15:20 Crina GALIȚĂ — La source de la perception du concept d'existence (*wuğūd*) dans le corpus logique des *Epîtres* des Frères de la Pureté (Rasâ'il Ihwân as-Şafâ)

15:20–15:40 *Discussions*

11. Methodology

Chair: Mihai MAGA & Mădălina-Gabriela PANTEA

Schedule: Friday, September 25th, 16:30–18:30

Room: A

16:30–16:50 Gelu SABĂU — Intertextualité et canon

16:50–17:10 Iovan DREHE — *Quem unquam ita argumentantem audistis?* For and Against the Third Figure of the Syllogism

17:10–17:30 Reka FORRAI — Translating and Rewriting: the treatment of sources in historiographical materials

17:30–17:50 Roxana ZANEA — La condition postmoderne du roman médiéval — réécritures postmodernes du Moyen Âge — Italo Calvino

17:50–18:10 Mihai MAGA — Manuscript Collation in Digital Era: About a User Interface for Paleographers

18:10–18:30 *Discussions*

12. Medieval Spiritual Practices

Chair: Roberto HOFMEISTER PICH

Schedule: Friday, September 25th, 16:30–18:30

Room: B

16:30–16:50 Monica OANCA — Investing the Talent: Interpreting Biblical Parables in the *Quest of the Holy Grail* of the *Vulgata Cycle*

16:50–17:10 Raluca BĂCEANU — La sorcellerie — Une analyse de l'évolution des mentalités au sujet de la sorcellerie

17:10–17:30 Giacomo MARIANI — A case of “mis-interpretation” of the Sacred Scripture: discussions on the number of the saved souls in late medieval Italy

17:30–17:50 *Discussions*

Abstracts

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Dante, His Medieval Commentators, and the Classical Poets of *Inferno* IV

In the fourth cantica of the *Inferno*, Dante foretold his own fame and the fortuna of his poem by placing himself alongside the greatest poets of classical antiquity: Homer, Horace, Ovid, Lucan and Virgil. By doing so, he compelled his medieval interpreters to address the identity of these figures, their works, and their significance in the *Commedia* and to Dante – in sum, to present the figure of the classical poet and his place in the medieval world. Building on recent renewed and deserved interest in the *Commedia* commentaries, this paper will explore the medieval commentators' knowledge and perception of these classical poets by evaluating the ways in which these figures were explained to a potential readership. I shall attempt to establish the familiarity of the commentators with these classical poets, what information about the poets was deemed relevant and significant for their audience, and begin to describe the diversity of these readings of both Dante and his classical sources.

Language: English

Keywords: *Dante; commentary; poetry; late medieval*

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Philosophy and Theology in the Prologue of Johannes Brammart's Commentary on the *Sentences*

Johannes Brammart is one of the lesser known authors of a commentary on the *Sentences* of Peter Lombard from the second half of the 14th century. He read the *Sentences* in Paris in 1380 and 1388 became one of the founders and first masters of theology of the university of Köln. His commentary has never been edited and the most extensive work on this author is still the chapter dedicated to him by Bartholomaeus Xiberta in his *De scriptoribus scholasticis saeculi XIV ex ordine Carmelitarum*, published in 1931. In my paper I will discuss the prologue of this commentary, in order to establish his position in the debate concerning the relation between theology and science, his sources and his interlocutors in this dialogue. I will be focusing on his dialogue with Gregory of Rimini, which appears to be an important reference for him in relevant parts of his argumentation, and on the way he integrates the Nominalist theories of knowledge and signification in explaining the modes and limits of rational knowledge when faced with the theological matters.

The relation between faith and reason in the scientific study of theology raises important questions related to the aim of university theology, the role of the theologian, his formation and his efforts to use the instruments of rational argumentation to discuss the articles of faith. Brammart has to define the role of reason and rational argumentation in the theological discourse while in the same time pointing out its limits, in order to maintain a complete dependence of the theological discourse of faith and of the authority of the Scriptures. He does that by presenting the certitude of the theological discourse as entirely dependent on faith.

He discusses several definitions of science and scientific knowledge, in order to take the focus off the one given by Aristotle in the Posterior Analytics, and makes a number of interesting distinctions that will allow him to separate certitude from knowledge and demonstrative science



and place knowledge on a secondary place in relation to faith within the theological discourse. While he admits that the theological discourse is not scientific in the restricted sense of the Aristotelian definition, he focuses on showing that it does, nevertheless, produce knowledge. Showing the limits of natural reason when it comes to theological matters, he moves the focus from the rational character of the theological discourse and from its value as an instrument of knowledge, to the issue of its certitude, as he points out that faith, while occupying a low place on the scale of knowledge, has a high position of the scale of certitude.

Language: English Keywords: *Johannes Brammart; Peter Lombard; Sentences commentary; philosophy and theology;*

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De intellectu et intelligibili des Albertus Magnus – Eine Relektüre der Schrift
im Licht des Gesamtwerkes des Autors

Die Intellektlehre des Albertus Magnus wurde hinsichtlich ihrer Entwicklung und Quellen in der neueren Forschung in mehreren Untersuchungen hauptsächlich auf der Grundlage seiner bereits kritisch edierten Werke behandelt. Die intellekttheoretisch wichtigste Schrift dieses Autors, *De intellectu et intelligibili*, liegt in einer kritischen Edition jedoch noch nicht vor. Es verwundert deshalb nicht, dass sie bislang weder genetisch noch quellenkritisch noch systematisch erschlossen ist. Ihre Relektüre im Licht des Gesamtwerkes verspricht dennoch einige interessante Einblicke zu den genannten und zu einigen weiteren Fragen inhaltlicher und formaler Art. In meinem Vortrag sollen daher sowohl die Konstanten als auch die Modifikationen von Alberts Lehransichten in diesem Werk gegenüber seinen früheren und späteren Schriften aufgezeigt werden.

Language: German

Keywords: *Albertus Magnus, Theory of Intellect*

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Sources Used by Pelbartus of Themeswar in order to Compile the First Volume of the *Aureum Sacrae Theologiae Rosarium*

Pelbartus of Themeswar is a 15th century Observant Franciscan best known for his collections of sermons. The present intervention, however, focuses on his work of systematical theology, namely on the *Aureum sacrae theologiae rosarium*. This text is divided into four books which follow the thematic of the four books of the *Sentences* of Peter Lombard: the first one is about the Trinity, the second about creation, the third about Christology and the forth about the sacraments. The inside order of each of these volumes is alphabetical.

During the conference I shall present the way in which Pelbartus compiles the first volume of this work. Although the *Aureum sacrae theologiae rosarium* is not a commentary on the *Sentences* of Peter Lombard, it shows itself to be at least a derivate of such texts. Thus the sources invoked by Pelbartus are typically either other author's commentaries on the *Sentences* of Peter Lombard or texts typically cited in the treatment of the main theme of each book (for instance Augustine's *De Trinitate* in the First Book).

Language: English Keywords: *Pelbartus of Themeswar*, *Aureum sacrae theologiae rosarium*, *The Book of Sentences*

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De la pluralité de la lecture à la primauté d'autorité de l'Ecriture (Grégoire de Rimini et Godescalc de Nepomuk)

Dans le *Prologue* de son commentaire sur le *Sentences* (1340-1342), Grégoire de Rimini construit une théologie fondée sur le concept de *complexe significabile* et sur l'*habitus* scientifique de l'enseignement de la théologie. Pour lui, cette théologie est ouvert sous quelques aspect vers la possibilité de la pluralité de la lecture de l'Ecriture. En 1367, Godescalc de Nepomuk reprend beaucoup des thèses riminiennes et affirme, comme une nouveauté, la primauté de l'Ecriture par rapport à l'autorité de l'Eglise. Notre propos se concentre à examiner la continuité de ces thèses et à évaluer la portée de la thèse de Godescalc.

Language: Français

Keywords: *Liber sententiarum, complexe significabile, ecclesia, Scriptura*

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La sorcellerie – Une analyse de l'évolution des mentalités au sujet de la sorcellerie

Dans cette étude, j'ai l'intention d'examiner les principaux traités de démonologie qui abortent le sujet de la sorcellerie. Leur choix n'est pas aléatoire, car les deux sont d'une importance primordiale dans ce domaine. *Malleus Maleficarum* et *Canon Episcopi* constituent les sources qui ont servi aux autres représentants plus ou moins officiels de l'Eglise catholique dans l'élaboration de l'image de sorcières. Je dis sorcières parce que, plus que les hommes, elles vont souffrir de l'accusation de sorcellerie et donc à cause des preuves requises, soit pour être finalement exécutés ou pour toujours être traumatisées par la torture. À partir de ces deux grandes sources on commencera à mettre en évidence certaines caractéristiques de la mentalité médiévale. Également, on questionne les tendances de l'historiographie qui ont influencé le discours sur la sorcellerie. Concernant la méthodologie on a utilisé l'analyse de sources, en suivant la méthode du critique externe et interne des textes. Dans une subtile mesure, on a utilisé la méthode comparative. La structure de cette analyse suivra trois items: premièrement on va voir comment le *Canon Episcopi* constitue un **point tournant** en ce qui concerne la mentalité médiévale; deuxièmement, on essaye voir si le phénomène *Malleus Maleficarum* constitue la **légitimation d'une psychose masculine**; finalement, on va voir dans quelle mesure on peut parler d'un **Moyen Âge masculin**, dans un contexte plus large constitué par **des réalités et pseudo-réalités**.

Language: French Keywords: *sorcellerie, mentalites, psychose, Moyen Âge, medieval, canon episcopi, malleus maleficarum, église, traités de démonologie*

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Thomas Aquinas and the Tradition of a Political Morphology

This paper is an account of the theory of governmental forms and its reception in the political thought of Thomas Aquinas. Once structured as a special theory in the works of Plato and Aristotle, the problems related to *politeiae* (number, names, definitions, order, distinctive criteria) have never ceased to attract the minds of philosophers and historians.

It is well known that Aristotle's *Politics* was rediscovered and translated by William of Moerbeke around 1260 and *Nicomachean Ethics* was also available to the thinkers of the 13th century. In *De regno*, Thomas Aquinas followed Aristotle's morphology and argued for monarchy as the best political form and there is a majority of medieval thinkers (Albert the Great, Thomas Aquinas, Bonaventure) who believed in monarchy as the best political form. *De regno* discusses the six political forms of Aristotle but as Thomas Aquinas follows Albert the Great (the *lectura* on *Ethics* from 1252) he introduces a platonic structure into Aristotle's order. Albertus Magnus argued in favor of monarchy using the platonic law of *reductio ad unum*. In *De regno*, Thomas Aquinas displays the Aristotelian table according to his own law of *appropinquatio ad unum*.

Our study advances the thesis that the reception of that ancient political morphology in the 13th century is a result of hybridization of an Aristotelian model – result of a criticism on Plato's orientation towards a transcendence of One – with a recovered transcendence that was applied on Aristotle's neutral political morphology

Language: English Keywords: *Thomas Aquinas, political philosophy, Aristotelianism, political morphology*

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“Voluntarium sine actu”.

Thomas Aquinas' Reading of *Nicomachean Ethics III, 1*

The long-standing debate concerning the true role played by the voluntariness concept in the broader framework of Aristotle's moral theory has one of its sources in the difficulty of drawing a clear outline of the Aristotelian argumentation strategy in *Nicomachean Ethics III, 1*. First of all, it is a matter of controversy whether the Aristotelian category of voluntary is opposed to that of counter-voluntary or to that of simply non-voluntary. This corner-stone problem is rised by the very definition of compulsion (1110a.1–3) which can be read in two different ways. In *Sententia Libri Ethicorum*, Thomas Aquinas gives some explanations that seem to capture the essential meaning of one of these two interpretations that will reappear in a good part of the modern commentaries on the subject. The project of our paper is to show that this particular reading of the Aristotelian text is closely connected not only to his account of “appetitive power” in *Summa Theologica* (Ia, 80–83) but also to some difficult topics of his analysis of the Will (Ia2ae, 6–17), as that of *voluntarium sine actu*.

Language: English

Keywords: *voluntary, will, action, compulsion*

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The relation between divine foreknowledge, necessity and contingency according to Saint Thomas Aquinas

The divine providence granted its power both to necessary and to contingent causes. This empowerment of the superior creatures in order to rule the inferior ones allows them to participate, as second causes, on the very causality of the first cause. Consequently, necessity and contingency have their explanation in the second causes. Necessary causes produce necessary effects; contingent causes produce contingent effects. Therefore, contingency exists. Nevertheless, God, placed above

time, in the eternity, knows all the contingents and respects their very contingency. As a result, God's prescience doesn't harm the integrity of the creature's free will.

Language: English

Keywords: –

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La miscelánea como espacio de reinterpretación textual: el *Vademecum* de la biblioteca del conde de Haro

Los mss. 9.513 y 9.522 de la Biblioteca Nacional de España transmiten una miscelánea titulada *Vademecum* que en su día perteneció a la biblioteca de don Pedro Fernández de Velasco, primer conde de Haro (1401–1470). Estos dos códices, con un contenido casi idéntico, transmiten una variada selección de textos clásicos y medievales que fueron reunidos con la intención de constituir una suerte de libro representativo de las lecturas predilectas del conde. El objetivo de esta comunicación es, en primer lugar, analizar el carácter programático de la miscelánea a la luz de la historia de su configuración y transmisión, de los textos contenidos en ella y de las inquietudes intelectuales del conde de Haro. En segundo término, se estudiará el tipo de reorientación a la que se someten los textos contenidos en ella en el proceso de selección y ordenación dentro del volumen.

Language: Spanish Keywords: *Vademecum, Biblioteca del conde de Haro, Miscelánea, Antología, Florilegio*

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La *Historia Orientalis* de Jacques de Vitry y la problemática del Oriente latino: lecturas contextuales y textos-agente en la Castilla de los siglos XIV – XV

A principios del siglo XIII, Jacques de Vitry, arzobispo de San Juan de Acre y legado pontificio en el Reino Latino de Jerusalén finalizaba su *Historia Orientalis*, un amplio tratado misceláneo que recogía una historia compendiada de las cruzadas, varios textos homiléticos a favor del *passagium generale*, y una presentación de la realidad política y confesional de Tierra Santa en las vísperas de la quinta cruzada. Hacia finales del mismo siglo, su *Historia...* llegaba a manos de los letrados de la cancillería real de Castilla y casi dos siglos más tarde se seguía difundiendo y leyendo en su forma original, en traducciones castellanas, o bien como material constitutivo de refundiciones e interpolaciones del mismo tema, latinas y romances. El recurso a las fuentes eruditas es evidente, pero al mismo tiempo al reflejar la experiencia directa del autor, la obra adquiere una dimensión de documento auténtico, lo que explicaría su actualización a través de lecturas sucesivas, acompañando varias tentativas de enfocar, desde posturas vinculadas con los círculos del poder monárquico o eclesiástico, la problemática del mundo oriental durante los últimos siglos medievales.

El trabajo presenta algunos resultados de la investigación sobre la difusión de la obra en el espacio castellano, desde finales del siglo XIII hasta después de la caída de Constantinopla, período en que se realizan varias copias del original, una primera traducción al castellano (*La Estoria de Gerusalem abreiada* – inicios del s. XIV) una traducción interpolada (*Libro Ultramarino* – inicios del s. XV), y varias refundiciones de carácter circunstancial, entre las cuales deberíamos mencionar la de Marino Sanudo, *Liber Secretorum Fidelium Crucis*, y sus derivados.

En la mayoría de los casos, el contexto histórico en que se produce la lectura, la difusión y refundición de la obra de Jacques de Vitry tiene un significado que se ubica en una relación de continuidad respecto al que viene representado por la obra en el momento – cero de su existencia, o bien como proyecto autoral. A través de actos sucesivos de lectura, los agentes culturales que participan en el proceso de la difusión utilizan el texto para ilustrar su propia actualidad. En esta obra, vinculada a un pasado aparentemente irrecuperable, los ecos del fracaso de Damietta de 1219 consuenan con los del desastre de Acre (1291), el relato de las cruzadas heroicas pudo alimentar el espíritu de las campañas africanas de Alfonso X o los proyectos políticos y militares *de recuperatione Terre Sancte*, mientras que la comprensión del mundo islámico y bizantino que su autor había desarrollado iba a ser un punto de apoyo para los defensores del movimiento conciliarista o para los partidarios de la Unión de las iglesias de Oriente y de Occidente, hacia 1440.

Más que cualquier otro ejemplo de obra historiográfica que podríamos evocar, esta obra atravesía los siglos gracias a su capacidad de asumir referencias históricas diferentes, de proyectar su significado en contextos distintos, y de apoyar, en tanto que texto-agente, las dinámicas de la transformación de las realidades en cuestión.

Language: Español

Keywords: *Historia Orientalis, cruzada, Castilla, difusión, refundición*

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The condition of ‘Deum esse’ and ‘Deum unicum esse’ in Jacobus de Altavilla’s *Commentary on the Sentences*, Lib. I, Dist. 2–3, Q. 6

Q. 6 in Jacobus de Altavilla’s *Commentary on the Sentences* (*Utrum in entibus fore unum primum seu Deum unicum possit a viatore efficaciter esse scitum.*) reveals and describes the author’s position in the matter of the existence of God and the problem of Trinity. The paper aims at offering a structured and detailed analysis of the question by examining the structure of the text, the sources Jacobus uses, the counter-arguments and the solution given.

Language: English

Keywords: *Sentences Commentaries Altavilla Trinity*

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Humanities and Usefulness in Cassiodorus’ *Institutiones*

At the core of Cassiodorus’ project, drafted in the *Institutiones*, lies *utilitas*, a concept which reoccurs obsessively in the treatise. The purpose of his undertaking is often and clearly spelled out (*Inst. Praef. 1, I.15.15, I.24.3, I.28.1 etc.*): finding, preserving and transmitting ancient texts, either religious or secular, a mission which will ensure the monks’ own and their future readers’ salvation. Thus, the *officium* of the copyists, once a servile occupation, is ennobled: the *antiquarii* are able, through their skill, to save souls and inflict deadly wounds onto Satan (I.30.1). Moreover, the sixth-century Christian writer explicitly states the specific goals for selecting particular texts to copy and preserve (such as geographical writings, *Inst. I.25*) and is careful to warn his readers to avoid indulging in useless, vane preoccupations (*Inst. I.24.1 non ad quaestiones inanissimas avida superfluitate tendamus*). The utility of these filological and theological pursuits is contrasted to the utility of more mundane occupations such as gardening and animal raising in an interesting discussion that foreshadows the medieval debate concerning the relation between

vita contemplativa and *vita activa* (I.28, 29). My paper will highlight Cassiodorus' emphasis on the spiritual *utility* involved in the monks' general education, in contrast with more modern approaches, which define humanities through their uselessness (such as Stanley Fish's 2008 article featured in the *New York Times* with the relevant title "Will the Humanities Save Us?"), and will discuss the arguments behind these two opposing ways of understanding the purposefulness of humanistic education.

Language: English Keywords: *Cassiodorus; humanities; utilitas; Late Antiquity; manuscript tradition; vita contemplativa; vita activa; Christianity; salvation*

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Two ways of reading Anselm in the late 14th century. James of Eltville and Conrad of Ebrach

The case of Anselm's reception in the 12th and 13th century is effectively but noncomprehensively covered by the instrumentality of his spiritual writings and, especially, by his classic proofs for God's existence full-blown in *Monologion* and *Proslogion*. However, it is about a modest and scattered reception of so-called "ontological argument" present to some philosophers from the 13th century. The same problem, but this time taken in the framework of high scholasticism remains insufficiently studied.

In this paper I will show that in the 14th century Anselm was rediscovered among the commentators of *Sentences*, rediscovery. I assume that this happened because his texts are responding in the most appropriate way to their aim and methodological claims. Specifically, I'll be looking to highlight that there are at least two ways of reading Anselm.

I will argue that the first way, which we can find in James of Eltville's commentary on *Sentences*, consists of an intermediate reading of Anselm via Gregory of Rimini or John of Mirecourt et alii. This is a predetermined reading of Anselm, in which the anselmian quotations are already qualified in one sense or another and are used like *auctoritas*. The second way is an assumed and critical reading of Anselm. I will show that by referring to Conrad's *Questio in Vesperis*. Regarding to the problem of proportion between guilt and separation of the will from divine rectitude, that Conrad debates on, critical in shaping conclusions is his reference to Anselm's speculative theological writings and the language retrieved in them, who provides the key concepts.

In conclusion, this paper, by close examination of the two ways of reading Anselm, sheds a new light on the anselmian influence on the architectonic thinking of high scholasticism.

Language: English Keywords: *14th century, Anselm of Canterbury, James of Eltville, Conrad of Ebrach*

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***Isidorus versificatus* – la reelaboración de un texto isidóriano en el siglo XII**

En 1975, el ilustre medievalista alemán Christian Hünemörder publicaba la edición crítica comentada de un texto del siglo XII sobre los monstruos humanos y animales, "Isidorus versificatus. Ein anonymes Lehrgedicht über Monstra und Tiere aus dem 12. Jahrhundert" (*Vivarium*, Leiden, Brill, XIII/1975). Los 108 versos que retoman ciertos pasajes de los libros XI y XII de las *Etimologías* de Isidoro de Sevilla han sido escasamente estudiados desde su publicación. Consideramos que su análisis ofrece la posibilidad de constatar el proceso de metamorfosis por el que pasa el texto

enciclopédico isidoriano al reelaborarse: por una parte, se trata de una finalidad distinta de la que había predominado en el momento de su redacción, en el siglo VII; por otra parte, es posible poner de manifiesto una perspectiva de lectura que permite identificar las relaciones entre erudición y literatura de ficción en el marco de la poesía didáctica medieval.

Language: Spanish

Keywords: *medieval encyclopedism, medieval didactic poetry, Isidore of Seville*

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The different treatment of Petrarch's works in a medieval Latin florilegium

During the Middle Ages, specially from 12th century, the florilegium found a wide use and diffusion as literary gender all around Europe. It provided a perfect context to rewrite and reinterpret both classical and medieval works and give them a new life.

The 981st manuscript of Montserrat Abbey, elaborated in the domain of the Chancellery of Aragon, contains a Latin florilegium dating from the 15th century which gathers a wide range of classical and medieval authors and works (such as Petrarch, Livy, Daniel of Beccles, the Facetus, Peter Abelard...), all arranged and modified in order to create a new work.

Inside this manuscript we are able of finding numerous extracts of Petrarch's works; however, the way of copying, rewriting or presenting his extracts is not the same along the diverse sections of the manuscript. In this paper we will attend to the different ways of treating a same author, in this case Petrarch, inside a medieval Latin florilegium.

Language: English

Keywords: *Florilegium, Petrarch, 981st manuscript of Montserrat Abbey*

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Divine knowledge in James of Eltville's *Commentary on the Sentences*

In this paper I will examine the way in which the cistercian James of Eltville († 1392) deals with the problem of divine cognition. In question 18, linked to distinction 35 of the First Book of Lombard's *Sentences*, Eltville asks: "Utrum Deus per sui ipsius comprehensivam scientiam omnium entium et possibilium distinctam habeat notitiam." Following the traditional manner of addressing the problem at issue, the author puts forward three conclusions. In proving the first conclusion, concerning the question whether God can be said to have knowledge at all, Eltville relies heavily upon Thomas Aquinas's version of three traditional arguments for divine knowledge: the argument from immateriality, the argument from perfection, and the argument from causality. In this point, I attempt to show that Eltville was also aware of the later criticism (formulated by Scotus, Ockham and others) of the so-called argument from immateriality, since he anticipates it in a counter argument introduced in text by "dices", even though Eltville does not mention any of the three famous theologians in this aspect. For the second conclusion, with regard to the question whether God knows himself, Eltville has also very few explicit citations (Augustine, *De causis*, Ps.-Dionysius and Bragwardine). However, for the third conclusion, related to the more specific question whether God has distinct knowledge of creatures, Eltville explicitly chooses Peter Auriol's and Alphonsus Vargas's arguments for arguing against the conclusion, and subsequently offers his refutation

to each of their arguments. Thus, the last step of my analysis represents an attempt to draw out the major implication that Eltville's choice of sources has for his account of divine knowledge.

Language: English

Keywords: *medieval philosophy; James of Eltville; divine knowledge;*

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Quem unquam ita argumentantem audistis?
For and Against the Third Figure of the Syllogism

Lorenzo Valla, in the third book of his *Dialecticae disputationes* (III, 9), engaged himself into a virulent attack against the third figure of the syllogism and against those who established it and gave it importance. The valid moods of this figure were considered unnatural, artificial constructs (*artificium argumentandi*) mostly used to show off the cleverness of their creator or employer, because no one would argue thus in natural and everyday circumstances. This stance made by Valla was influent during Renaissance. For example, Petrus Ramus rejected the third figure in the *Dialectica* and Melanchton eliminated it from his *Compendiaria dialectices ratio*, only to reintroduce it again later in the *Erotemata dialectices*.

Valla's position was against treatments to be found in textbooks such as Petrus Hispanus' *Summulae logicales*. But there seem to be no clue in Petrus Hispanus' text as to why would the third figure have a different (or maybe even special) status compared to the others. Thus, for an eventual answer to the question 'whether the third figure has a special status', we need to appeal to other medieval texts on logic and it is interesting to observe that for a logician such as Jean Buridan (in the *Summulae de dialectica, Tractatus de consequentiis*) this third figure is central in its importance, all other figures being reducible to it (cf. Aristotle's reduction to the first figure).

In the paper we aim to present and compare these contrasting views, considering Buridan (pro) and Valla (con) as emblematic cases. This will be done by making use both of source texts such as Aristotle's *Prior Analytics*, and also relevant insights provided by the context of the Renaissance critique of scholastic logic (in terms of comprehensible-incomprehensible, natural (language) vs. artificial (language), common-sense vs. nonsense, usefulness vs. uselessness etc.).

Language: English

Keywords: *Syllogism, Third Figure, Aristotle, Buridan, Valla*

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**La diferente construcción del título Amicitia en dos florilegios temáticos:
el *Manipulus flororum* de Tomás de Irlanda y
los *Flores philosophorum* de autor anónimo**

El *Manipulus Flororum* es un florilegio latino compuesto por Tomás de Irlanda en el primer cuarto del siglo XIV (c. 1306) en la Universidad de París. Contiene unos 6000 extractos de obras de Doctores y Padres de la Iglesia junto con diversos autores clásicos y medievales. En él los *excerpta* se organizan en 266 tópicos presentados en orden alfabético.

Por otra parte, el florilegio titulado *Flores philosophorum* (ss. XIII-XIV) es de autor anónimo y contiene 297 capítulos que se presentan con una organización lógica. Esta antología ha sido trasmisita por tres manuscritos: el ms. de la Biblioteca Nacional de Francia 1860 (s.XIII), el ms.

de la Biblioteca Universitaria de Salamanca 2629 (ss. XIII-XIV) y el ms. de la Biblioteca Vaticana 13007 (s. XIV).

En ambos florilegios uno de los títulos está dedicado a *Amicitia* y el propósito de este trabajo es analizar la diversa utilización de los autores y obras presentados en los dos florilegios temáticos.

Language: Spanish

Keywords: *Florilegium, amicitia, Manipulum florum, Flores philosophorum*

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Translating and Rewriting: the treatment of sources in historiographical materials

In 1441 Leonardo Bruni published a work entitled *De bello italicico adversus gothos*, claiming to be its author. This text, however, by our standards, is nothing more than the translation of Procopius' *Gothic Wars*. Yet the name of Procopius appeared nowhere in the treatise's colophon or in Bruni's preface. Even when confronted, Bruni maintained that he is the author, or the composer of the work in question, Procopius in fact providing nothing but the 'raw' source material, which then had to be carefully translated, rewritten and edited by Bruni.

Bruni's case is the extreme example of a widespread ancient, medieval and humanist practice of writing history, that is to say, compiling works of various previous authors into new historiographical texts. Compared to philosophical or theological texts, historiographical materials were considered less authoritative, less fixed, less canonical, and new generations built in the texts of the older historians in ways scholars often find hard to disentangle.

In my paper I will only consider those works, that applied this practice with a twist, that is to say, taking their sources from another language, translating it first – for example, Anastasius Bibliothecarius' translation of Theophanes Confessor's *Chronographia tripartita* and its later usage by other medieval historians. Thus, I will focus on medieval and humanist Greek-Latin translations of historiographical texts, and analyse the translators'-historians' treatment of the source materials they used. I will discuss the art of compilation and translation in history writing, its theory and its practice, focusing on the way authors treated their sources, and the authors of their sources.

Language: English

Keywords: *translation; rewriting; historiography*

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La source de la perception du concept d'existence (*wuğūd*) dans le corpus logique des *Épîtres des Frères de la Pureté* (*Rasā'il Ihwān as-Safā*)

Le rapport au texte détermine la réflexion sur la source de la perception du concept d'existence (*wuğūd*) dans le corpus logique des *Épîtres des Frères de la Pureté*, théoréticiens de la philosophie arabe de X^e siècle. Par l'intermédiaire de cette communication, nous nous proposons d'identifier les principales pôles de signification qui contournent la perception sur le sens du concept d'existence dans le cadre conceptuel de la logique dans ce corpus arabe; notamment nous exemplifierons que pour les Frères de la Pureté la diversité interprétative des occurrences du concept d'existence naît au contact de leur pensée fortement marquée par le substrat culturel avec les textes sources. Pour la démarche explicatif de l'axe interprétative proposée par les Frères de la Pureté, une triple perspective sera abordée à travers une méthode d'analyse de facture philologique et

philologique. La première perspective se penche sur la motivation des Frères de la Pureté de se diriger vers certains sources textuelles dans ce contexte thématique. La deuxième perspective sera focalisée sur l'identification des principes de conceptualisation de l'existence et de ce qui lui incombe par l'analyse du concept de base *wuğūd* et de la racine arabe (*w-ğ-d*) qui, *sui generis*, porte sur lui. De cette façon, par une analyse comparative nous allons comprendre pourquoi, toute en restant en arrière-plan la source textuelle aristotélique, le texte est sujet d'une profonde intertextualité qui actualise la signification du concept d'existence dont la perception est dirigée par le commentaire de facture intertextuelle des *Ihwān as-Ṣafā'* dans le corpus qui traite la logique dans les *Épitres*. Finalement, on soulignera comment celui qui utilise une source acquiert, à son tour, le statut de source textuelle, en créant une dimension fractalique de la transmission de la connaissance, comme c'est le cas de la transmission d'idées des Frères de la Pureté à Avicenne. Ainsi, comme une réflexion de la lumière qui ne cesse de se répandre sur l'univers, les universaux humaines se manifestent éternellement dans un même principe idéatique, l'existence.

Language: Français Keywords: *Épitres des Frères de la Pureté (Rasā'il Ihwān as-Ṣafā')*, *existence (wuğūd)*, *logique arabe*, *intertextualité*

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Thomas Aquinas on the several meanings of the biblical text

This paper aims to show that Thomas Aquinas had a strong interest in the use of philological methods, in order to make sense of a text, even though he did not have any proper understanding of the scientific philological approach. In his various commentaries on the Bible and on philosophical texts, Aquinas sometimes discussed variant readings of a passage (I demonstrate, however, that these discussions relied on other commentaries, which were available to him); Thomas more often discussed the various Latin translations of a text, and he sometimes chose the most adequate translation (it is perhaps significant that this attitude is not present in his commentaries on the Bible). He shows an interest in the history of language, since he dwells on the etymologies of the key words of a passage, and raises questions concerning the authorship of some of the texts which he commented upon. These strong interests, which guided Aquinas's commentaries, are certainly worth being noted in an ideal prehistory of philology, since Thomas was highly influential as a commentator of both Aristotle and the Bible in Renaissance and later scholarship.

Language: English

Keywords: *Thomas Aquinas* ; *Bible scholarship* ; *intentio auctoris*

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Navigatio Sancti Brendani – una lettura allegorica

Navigatio Sancti Brendani, opera per cui abbiamo manoscritti sin dal decimo secolo, ci narra il viaggio intrapreso da San Brendano di Clonfert (cca. 484–577) in cerca delle „Isole Fortunate/Isole dei Beati”. L'autore anonimo riprende un luogo comune della letteratura classica che riesce a valorizzare in una prospettiva nettamente cristiana: il mitico luogo dell'antica letteratura greco-latina e descritto come una *terra repromotionis sanctorum*, vale a dire come un posto preparato per coloro che hanno abbracciato la vera fede promuovendo nello stesso tempo il suo caratteristico modo di vivere.

L'intero immaginario della *Navigatio...* è stato costruito partendo da fonti classiche e cristiane, in una osmosi di temi attraverso i quali l'autore indirizza la sua opera sia a quelli dell' interno



della Chiesa, sia a quelli dell'esterno. L'erudizione e l'immaginazione artistica gli permettono di sfruttare una materia preesistente, appartenente alle letterature „profane”. D'altra parte, il carattere esotico che attraversa l'intero racconto e il fascino stilistico attirano i lettori in un'esperienza la cui finalità ultima consiste nel persuaderli ad adottare un modo di vita consonante alle esigenze del messaggio cristiano.

La complessità del testo è la causa per la quale esso è stato analizzato da diversi punti di vista: in relazione con la letteratura irlandese (specialmente in rapporto con le *immrama*, genere da cui ha subito numerosi influssi); in relazione con la letteratura greco-latina (dalla quale, come abbiamo detto, riprende alcuni temi); in relazione con la letteratura araba (come dimostra M. Asín Palacio nel *Dante e l'Islam*, Milano, Il Saggiatore, 2005); come scritto che narra la primaattraversata dell'Atlantico qualche secolo prima dei Vichinghi.

In vista della prima versione in romeno di quest'opera, il nostro articolo propone una lettura allegorica del testo e un'interpretazione volta a connettere vari elementi della trama a concetti e valori promossi dalla dottrina cristiana.

Language: Italian Keywords: *Saint Brendan*, *Navigatio Sancti Brendani*, allegory, literature, Christian values

Deliberatio Gerardi Morisenae ecclesiae episcopi supra Hymnum Trium Puerorum. Les méthodes de recherche du premier interprète de ce texte, l'évêque de Transylvanie Ignace Batthyány (1741-1798)

L'intérêt de cette présentation sera porté à la contribution de l'évêque de Transylvanie Ignace Batthyány (1741-1798), premier interprète d'une importante œuvre de la littérature médiévale, à savoir *Deliberatio Gerardi Morisena ecclesiae episcopi supra Hymnum Trium Puerorum*.

En 1781 il a fait copier le manuscrit de Freisingen (actuellement conservé à Munich), l'a annotée et commenté, tout en employant d'autres textes concernant la vie et l'œuvre de Saint Gérard. Le résultat a été publié en 1790 dans un livre, accompagné d'une étude introductive et de la première série des évêques de Cenade.

Cependant Batthyány a identifié une partie des sources de Saint Gérard et aspect important, il a avancé pour la première fois l'idée qu'il s'agirait du premier texte de la littérature ecclésiastique du Moyen-âge de cette partie de l'Europe et que le texte comporte des amples connotassions philosophiques. Désormais, depuis, la Légende de Saint Gérard soulève des questions pour les théologiens, les historiens et les philosophes et fait l'objet des recherches approfondies.

Dans ce sens, notre étude présentera les méthodes appliquées par ce véritable codicologue du XVIII^e siècle et informera sur l'existence dans les archives de la Bibliothèque Bathyanum de la seule copie du manuscrit mentionné, de toutes les copies des sources citées dans son livre, tout comme du manuscrit du livre. En fait, un immense héritage spirituel et intellectuel que l'évêque Ignace Bathyány nous a légué.

Language: Français Keywords: littérature médiévale, XIe siècle, « Deliberatio... », Saint Gérard, Ignace Batthyány, Bibliothèque Batthyaneum, Alba Iulia

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Alfonso Briceño (1587–1668) on John Duns Scotus’s *Metaphysics*: On Modes of Being, Infinity, and Transcendental Disjunctive Properties

The paper focuses on a specific philosophical approach of the Chilean Franciscan Friar Alfonso Briceno (1587–1668) in his monumental *Controversiae*, namely on the infinity of God, which is treated by our author in Controversy 5. This will allow us to see the structure of his argumentation in philosophy and theology: after putting the formulation of controversial points between the Scotist and the Thomist school, he analyzes arguments against the Thomist position both in the Medieval and Baroque traditions, then trying to defend Duns Scotus's account by a careful and articulated interpretation of his texts. After exploring the first two points of Briceno's discussion on infinity, namely his understanding of infinity as such following Scotus's steps, and the problem of how infinity is conceived as having to be predicated essentially both of God and of his essential attributes, I will focus on a third controversial issue, i.e. whether all properties in God, and specifically the properties of the divine persons, are formally infinite. In fact, this was a central issue in Scotus's *Quodlibet V* and was extremely important to Briceno and other authors with whom he contends. Some authors defend that divine relations are infinite too, and others such as Peter Aureol have a different opinion, namely that the “objective reason” of a relation can express infinity, but not perfection. Briceno is challenged to recover the concept of perfection and Scotus's interpretation of Anselm, and he finely reproduces rules about how to determine the truth of enunciations containing abstract absolute terms or else relative terms in divine reality, explaining at the end why Scotus (*Quodlibet V*, a. 2) is forced to say that “*illimitatio*” or “*infinitas*” cannot be predicated of divine relations and personal productions. In what concerns a theory of transcendental disjunctive properties in a Scotist metaphysics, this would suggest that “quantum” and “non-quantum” would have to be viewed as a fundamental disjunctive property of being. The study of Briceno's thought helps in understanding the reception and development of Medieval sources in 16th.-17th. centuries, in Latin-American Scholasticism, particularly of Duns Scotus as a major authority for a Franciscan philosophical worldview and of several historical “hearers” of Scotus, such as Francis of Mayronis, Peter Aureol, William of Rubio, and John of Bassolis.

Language: English Keywords: Alfonso Briceno OFM (1587-1668); John Duns Scotus; Scotism in 17th. Century; Latin-American Scholasticism; modes of being; infinity; metaphysics as transcendental

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Imiter pour renverser : stratégies textuelles dans le *Roman de Tristan en prose*

La mise en prose massive, spécifique du début du XIII^e siècle, participe d'une vocation culturelle ambitieuse, sinon utopique : celle de créer une somme littéraire capable d'abriter une multiplicité de sources. Le *Tristan* offre un des plus élaborés exemples de cette tendance vers l'exhaustivité, car il reprend une grande partie des aventures de Lancelot, il intègre des *lais* et des lettres, il fait référence aux autres textes, comme le *Roman de Renart*, et recopie intégralement la *Queste del Saint Graal* pour la dévaloriser. Si préoccupé par la tradition qu'il met en jeu le mirage des sources en prétendant d'être la traduction d'un texte en latin, le roman déploie soigneusement la tradition et il l'assume pour se placer dans la situation privilégiée de pouvoir, à partir d'un discours fictionnel assumé, la questionner et lui façonner d'autres enjeux. S'il prend pour modèle le *Lancelot en prose*, le roman le fait d'une manière compétitive. L'attitude envers le modèle n'a rien de surprenant, car elle dérive d'une attitude typique à l'époque et qui fait possible le renouvellement au sein de la tradition, d'après la célèbre métaphore des nains sur les épaules des géants, devenue motif pour toute une dynamique culturelle de l'époque médiévale. L'auteur du *Tristan* se laisse captiver par cette tentation du renouvellement tout en étant conscient de l'enracinement de la nouveauté dans les formes préexistantes.

Ce texte représente un essai élaboré de renversement des hiérarchies (intra et extra textuelles) préexistantes par l'intégration de l'histoire de Tristan à la Table Ronde, au sein même de l'univers fictif qui a le plus subjugué le goût et les passions des médiévaux. La dispute des matières explore les possibilités combinatoires que les manuscrits, dans leur volubilité ahurissante, permettent. L'intrusion de Tristan à la cour du roi Arthur déclenche une tension qui entraîne toute la narration, une tension qui se laisse lire partout dans le texte et alimente les errances chevaleresques, les mélancolies amoureuses et les ambitions scripturales. Nous proposons une nouvelle interprétation des stratégies textuelles du texte, dirigée par deux notions directrices : celle de matière et celle de hiérarchie. La notion de matière, ayant comme point de départ la distinction de Jean Bodel, commence à se placer sur le devant de la scène dans les recherches récentes et semble plus pertinente que celle de genre littéraire, peu compatible avec les pratiques littéraires médiévaux. Aux trois matières proposées par Bodel, aux yeux duquel le littéraire se divise en matière antique, matière de France et matière de Bretagne, s'ajoutent de nouvelles matières qui, tout comme la matière tristanienne dans ce roman, ont la tendance de s'emparer des sources et des textes préexistants pour marquer leur autonomie et même leur supériorité. La seconde notion avancée est celle de hiérarchie littéraire : la relation compétitive entre les matières dont le rédacteur anonyme du roman se sert à comme résultat l'affirmation de la supériorité de ce nouveau Tristan par rapport à Lancelot et même par rapport à Galaad, le chevalier du Graal. À travers le maniement habile des sources réelles et fictives, les matières s'entredévoient dans ce tournoi littéraire étendu sur neuf volumes¹ et presque cent manuscrits, pour donner naissance au « nouvel intelligible » dont parle Roland Barthes au sujet des pratiques textuelles médiévaux, incarné par la figure tristanienne. Les stratégies chevaleresques de son héros riment avec les stratégies littéraires de son auteur pour fournir l'exemple d'une conscience littéraire mature et capable d'un emploi fécond des sources et des matières dans ce premier roman chevaleresque autoréflexif.

¹ Nous utilisons l'édition la plus vaste du texte, *Le Roman de Tristan en Prose*, sous la direction de Philippe MÉNARD, 9 volumes, Genève, Librairie Droz, 1987-1997.

Language: Français Keywords: *Roman de Tristan en Prose*, matière, légende arthurienne, somme littéraire

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Le ‘complexe significabile’ dans la première question du Prologue du commentaire des *Sentences* d’André de Neufchâteau

Le nom d’André de Neufchâteau, théologien et philosophe franciscain du XIV^e siècle, est lié à la controverse née autour du concept de *complexe significabile*, dans le contexte de la confrontation entre diverses théories sur les propositions, leurs termes et leurs signifiés. Alors que sa contribution a été souvent injustement minimisée, des recherches récentes suggèrent que son commentaire des *Sentences* de Pierre Lombard est essentiel, et même indispensable, pour la compréhension de la signification et de la transmission de cette problématique complexe qui relève à la fois de la logique, la métaphysique et la théologie. En l’absence des *Principia* d’André de Neufchâteau, compositions académiques malheureusement non conservées, le *Prologue* de son commentaire des *Sentences* a le mérite de présenter, sous la forme d’un texte rigoureusement structuré, ses principales thèses sur les ‘signifiables par complexe’. L’intervention que nous proposons est centrée sur la première question du *Prologue* qui fait actuellement l’objet d’un travail d’édition critique et de traduction.

Language: French Keywords: *Commentaire des Sentences, complexe significable, théorie des propositions, logique*.

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‘to Arabiens / in Arabik, and to Jewes in Ebrew, and to /Latyn folk in Latyn’ (Chaucer, *Treatise on the Astrolabe*): Arabic Philosophical Sources and Late Medieval English Literature

Literary historians have long grappled with finding textual sources for the ideas, themes and motifs that are used in vernacular poetry of the Middle Ages. The work of Geoffrey Chaucer is no exception to this; his poetry has inspired decades of investigation into the Classical, Latin, Italian and French sources of his writings. However, the idea of an Arabic influence, first fully considered by Dorothee Metlizki in *The Matter of Araby in Medieval England* (1977), has received little critical attention in recent decades. Chaucer’s knowledge of, and familiarity with, Arabic scholarly authorities such as Avicenna and Averroes is clear from his portrait of the Physician in the *Canterbury Tales* who cites ‘Haly.../...Razis and Avyzen/Averrois (*Canterbury Tales*. ll.431-33) as part of his medical education. This paper will consider how investigating Arabic texts by these authorities, alongside their Latin translations, can allow us to decipher the textual source for Chaucer’s ideas on medicine and natural philosophy in particular. It will investigate how an examination of Averroes’ and Avicenna’s philosophical texts, both the Arabic and Latin texts, can relate to Chaucer’s citation of these authorities and also his use of natural philosophy. In particular, it will explore how reading Avicenna’s *Kitab al-Shifa* (‘Book of Healing’), known in Latin as *Sufficientia*, and Averroes’ *Great Commentaries* through a literary lens inspired Chaucer’s conception of the soul in the *Canterbury Tales* and *Troilus and Criseyde*. Furthermore, it will aim to shed light on the position of Arabic scholarly texts in the intellectual life of the Middle Ages, particularly in the context of fourteenth century English literature.

Language: English

Keywords: *Chaucer, Arabic Philosophy, Avicenna, Averroes, England*

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On the Use of Aristotle's Topics in al-Fārābī's *Book of Analysis* (*Kitāb al-Taḥlīl*)

In the two most well known and, at least at this point in the research, authoritative manuscripts of al-Fārābī's commentaries on Aristotle's logical writings, Bratislava 231 TE41 and Hamidiye 812, there are two treatises inserted between al-Fārābī's *Book of Syllogism* (*Kitāb al-Qiyās*) and the *Book of Demonstration* (*Kitāb al-Burhan*). These treatises were purportedly written by al-Fārābī and are called in the order in which they appear the *Book of Analysis* (*Kitāb al-Taḥlīl*) and the *Book of Sophistical Refutations* (*Kitāb al-Imkānā al-Mağlūṭa*). This study will focus on the first of these treatises, the Book of Analysis. The significance of the contents and the placement of this treatise has been the object of scholarly analysis for some time. Dominique Mallet, for example, published an essay in 1994 entitled "Le *Kitāb al-Taḥlīl* d'Alfarabi" in which he observed that the treatise is a commentary on divisions 2-4 and 7-11 from the second book of Aristotle's *Topics*, and moreover, that al-Fārābī's *Book of Dialectic* (*Kitāb al-Jadal*), his commentary on the *Topics*, has no commentary on these divisions (*Arabic Sciences and Philosophy*, 4(1994), pp. 317-336). Mallet also notes that the *Book of Dialectic* omits any discussion of divisions 13-18 of the first book of the *Topics* and that there is no overlap of material from the *Topics* in the *Book of Analysis* and in the *Book of Dialectic*. Therefore, he concludes, the selection of material for the two treatises is deliberate rather than accidental. The possible importance of the *Topics* to the *Prior Analytics* is not, however, simply an innovation of al-Fārābī. In the *Prior Analytics* I, 27-30, Aristotle himself defers to the book of the *Topics*, which he says he has already written, for a more accurate treatment of the manner of the discovery of syllogisms for each discipline. Mallet argues that the topics (*topoi*) are universal premises of which the particulars are employed as major premises in each syllogism in each discipline and that the analysis of these premises properly exists at a point of transition between the examination of the syllogism in the *Prior Analytics* and the introduction of the first of the five syllogistic arts of the *Organon*, the art of demonstration. In keeping with al-Fārābī's account of the *Categories*, *De Interpretatione* and the *Prior Analytics*, which he says present the general rules of logic that are pertinent to all the five syllogistic arts, al-Fārābī includes this discussion of the topics at this point in the *Organon* because the topics are also general rules for all five syllogistic arts. The purpose of this essay is to examine Mallet's argument and to evaluate its significance for al-Fārābī's account of Aristotelian logic.

Language: English

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Albert the Great on the Discipline of Medicine

With his fresh reading of Aristotle's philosophical works, Albert the Great (ca. 1200-1280) bequeathed to the Latin West an unprecedented classification of all sciences. Despite this global success, Albert's specific classification of the discipline of medicine is yet to be explored, not least because it appears to be as ambiguous as Aristotle's. While some contexts suggest that Albert describes medicine in terms of a 'science' and of an 'art', others suggest a purely practical conception. Indeed, Albert identifies medicine as a mechanical art based on its purpose, the restoration of health by human action. What is more, Albert transfers discussions of key theoretical themes of

medicine to the natural sciences, discussing for instance, the Galenic theory of complexion and the Avicennian theory of anatomy in his *De animalibus*. Particularly this transference of theoretical medical themes to the natural sciences appears to suggest a deep Aristotelian commitment in Albert: only the natural sciences offer the correct methodology for securing the causes of medical subject matter, since they are known to rely on principles (natural finality and suppositional necessity) that ground *quia* demonstrations resulting in the sought-after universals. Yet if medicine relies on the natural sciences for its causal explanations, does Albert maintain that every physician ought to be a philosopher first? The aim of this paper is three-fold: it analyses Albert's classification of medicine, it discusses its reliance on the natural sciences, and it uncovers the wider implications of Albert's classification of medicine for medieval classifications of the sciences in general.

Language: English

Keywords: *Albert the Great, medicine, science, art*

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Sermon and Liturgy: Liturgical Texts in the Sermons of Pelbartus de Themeswar

Liturgy plays a vital part on many levels in the genre of sermons. My research, aiming at the sermons of Pelbartus de Themeswar (*Pomerium de Sanctis*), outlined different layers concerning the relationship of liturgy and sermons:

The texts of liturgical ceremonies are part of a textual universe, from which the compiling preacher highlights the parts of texts that support his argument, his point of view. In the sermons a characteristic group of quotations is based on those citations of which the preacher actually says that they are taken from the liturgy of the church, and these quotations are traditionally introduced as *Ecclesia canit or canitur*, or by providing the liturgical locus and genre of the quote (*in officio, in introitu missae, in collecta, in antiphona, in hymno, in prosa etc.*)

The second aspect of the relationship of sermons and liturgy is when the sermon refers back to certain segments of the liturgy, such as parts of a ceremony or certain texts, and it comments on or provides an explanation for them.

In this paper I deal with these two aspects, the quotes from the liturgical sources which are named by the author, and the explanations of the liturgy. In my opinion the preacher does indeed use the reference to the liturgical text as supportive presence of prestige for his argument, similarly to other authorities. This practise is interpreted as a manifestation of the basic principle *lex orandi lex credendi*, according to which in some cases the liturgy expresses the faith of the Church more perfectly than the abstract wordings of theology, while liturgical explanations prove that the preacher used the method of allegorization for his own specific purpose, sometimes in a quite liberal way.

Language: English

Keywords: *Pelbartus de Themeswar, Sermon, Liturgy*

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Manuscript Collation in Digital Era: About a User Interface for Paleographers

Nowadays the digital revolution is often seen as analogous to the invention of printing. Indeed, we are in an early stage of using the new tools, which went from utilising the computer for reproducing printing standards to the establishment of semantic and interactive ways to present information. In the field of medieval paleography, there are many dedicated projects which intend to provide tools for the various steps of identifying, transcribing, collating, critical editing and publishing of manuscript texts. The efforts to standardize the digital editions (of which the best known is the Text Encoding Initiative) must take care of every particular situation and still provide a manageable subset of instructions adapted to the various intentions of the editors. The focus on machine-readable semantic representation of editions has left aside as a minor concern the problem of human-readable and human-editable representation. Actually, there is a lot of freedom for the editors-programmers to present and to work with their editions and some of them are transcribing directly into computer code.

In my paper, I will present a proposition for a Graphical User Interface for collating manuscripts, one that is flexible and expandable for producing both semantic-encoded machine-readable content and classical printed editions. The proof-of-concept is based on an intuitive visual environment which, for now, is adapted for philosophical medieval manuscripts. The basic concept of this approach is that any particular representation of a text falls into the broader concept of textual witness. Thus manuscripts, incunabula, printed editions, electronic files are all witnessing a virtual source which gives birth to varieties of readings of medieval sources.

Language: English

Keywords: *digital humanities, paleography, manuscripts, TEI*

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Buridanism, Albertism and Thomism within the central European medieval universities. A school exercise within the Wroclaw, BU, 6130, Milich., II, 78, f. 1–5 manuscript.

The paper aims, based on an unpublished medieval manuscript, to provide the picture of an important moment of philosophical synthesis of the main Western philosophical schools of thought at the mid of the XIV century, moment marked by what remained in the history of the philosophy as the “universals quarrel” and the distinction between “essence and existence”. The manuscript is a school one, mentioning the name of the copyist (Mauricius of Dresden) and contains several treatises copied between 1454 and 1455. The paper will present the fragment entitled *Dissensiones inter viam antiquam et modernam*, the lessons of a medieval magister, probably the teacher of the copyist Mauricius of Dresden. The lesson titles refer to the ancients Thomas Aquinas and Albert the Great, both realists and to the modern nominalists Johannes Buridanus and William Ockham. The manuscript offers predominant neo-albertist philosophical views, my paper contributing at the study of the XV century neo-albertism in the central European universities.

Language: English Keywords: *Johannes Buridanus, Thomas Aquinas, Neo-albertism, XV century manuscript*

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A case of “mis-interpretation” of the Sacred Scripture: discussions on the number of the saved souls in late medieval Italy

Late medieval Italian religiosity is an extremely complex and variegated topic and despite numerous historical studies dedicated to it, many aspect still remain little known. Using a particularly rich, in many ways unconventional and up to now underestimated source, like that of model sermon collections, I am currently attempting to fill in some of these gaps, collecting first of all traces of late fifteenth-century cultural debates and religious insurrections. In this paper I would like to investigate a particular case of doctrinal error, diffused in late medieval northern Italy, based on a “mis-interpretation” of some verses of the Sacred Scriptures. I am talking about the assumption, probably diffused among the people, that the number of the saved souls must have been much bigger than that of the damned ones. This doctrinal error – ascribable among the different popular beliefs on the mitigation of the infernal pains, that include ideas like that of God’s final mercy for all the damned, and the Devil himself, or that, of Jewish ascendancy, of the sabbatical rest of the damned souls from their pains – was based on the unorthodox interpretation of some biblical verses (among all: Gn 13,14–16; Gn 15,5; Gn 22,15–17; Mt 22,11–14; Mt 20,1–16; Ap 7,9). Starting from the traces I have recovered I would like first of all to try and outline the doctrinal discussion that came about towards the end of the fifteenth-century between the defenders of the orthodox interpretation (like the popular preacher Roberto Caracciolo, author of many model sermon collections) and the supporters of this more merciful interpretation (like the Milanese secretary Giacomo Alfieri). In second place I would like to try and rebuild some part of the history of the interpretation of the particular biblical verses on which the discussion was based: this could help to find out by which means the “mis-interpretation” was formulated and transmitted through the centuries and if it is ascribable to some particular theological tendency.

Language: English

Keywords: sermons; etherodoxy; doctrinal error

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Latitude of forms in James of Eltville’s *Commentary on Peter Lombard’s Sentences*

The purpose of the present paper is to examine James of Eltville’s († 1392) take on the philosophical and theological problem of the latitude of forms, which he discusses in question 16 of his *Commentary* on the first book of Peter Lombard’s *Sentences*. The aforementioned question, bearing the title *Utrum caritas creata augmentum suscipere valeat in iusti viatoris anima*, revolves around the subject of intension and remission of charity, a topic that was usually treated by medieval theologians in commenting distinction 17. Concerning this specific problem, Eltville could have chosen from three previous accounts. First of all, followers of the account conventionally labeled as the “addition theory” held that a change of degree within an accidental form (*i.e.* whiteness, heat, moral virtues) is due to the addition or subtraction of a new grade to that prior form. Secondly, those who favored an alternative account, called the “succession of forms theory”, affirmed that the accidental form is not only increased, but is actually destroyed and replaced by another, more intense form. According to a third answer, the so-called “admixture theory”, change within a form

takes place because the opposite form increases or decreases in the subject which possesses those accidental forms. Out of these three alternatives, Eltville explicitly endorses the addition theory of forms, which was previously defended by Thomas Aquinas, Bonaventure, Richard of Middleton, Duns Scotus, Peter Auriol, Gregory of Rimini and Alphonsus Vargas, the two last ones serving as important textual sources for Eltville's question. Hence, the final part of my study will consist in establishing the manner in which the author made use of his forerunners' ideas and texts.

Language: English

Keywords: *medieval philosophy; James of Eltville; latitude of forms;*

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The Presence of the Poet: Classical Verse in the Margins of Ghent Cathedral MS 12

Ghent Cathedral MS 12 is a remarkable manuscript in its own right. Commissioned at the very end of the fifteenth century by a bastard son of Philip the Good of Burgundy, the manuscript contains highly illuminated copies of two main texts, the first is the *Ovidius Moralizatus* by Pierre Bersuire, a French Benedictine monk and aide to Cardinal Pierre de Pres at Avignon; the second, the more classical *Poeticon Astronomicum* by Hyginus. However, while the second text may, at first glance, appear to be the more natural fit with the current theme of this conference, this paper instead centres around the first, the *Ovidius Moralizatus*, and, more specifically, on what surrounds the text itself. Ghent Cathedral MS 12 is one of only six manuscripts which hold an illuminated copy of Pierre Bersuire's commentary upon Ovid's *Metamorphoses*, yet these illuminations are markedly different from any other manuscript as in seven of them a small figure stands near the side of the frame, typically holding the end of a scroll bearing lines from Seneca or Horace, fragments of poetry which are then continued in the margin. Thus, this paper seeks to analyse how these poetic additions, along with the image of the poet in the miniatures, serve to enhance and change our reading of the *Ovidius Moralizatus* as well as examine the way in which two classical authors came to be placed in the margins alongside a fourteenth century commentary, seemingly spun from a small figure standing near the edge of the miniature in an unexpected image.

Language: English

Keywords: *Poetry; Manuscript Studies; Images*

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The divine and human participations in the supernatural virtue of charity

In the second part of the *Summa Theologiae*, dedicated largely to the theological virtues, Aquinas explains the supernatural virtue of charity with conceptual basis of the friendship of the theory contained in the Aristotle's *Nicomachean Ethics*. While there is the use of various Aristotelian concepts, there is some contradictions between the *Ethics* attributed to Aristotle and the *Summa*. Among these differences, there is a central point in the matter: for Aristotle, it is not possible to have "friendship" with god, because there is not connaturality between men and the gods. For Thomas, however, charity is understood precisely as the "friendship" with God. But that Aquinas claims to be possible that man has friendship with God, without refute Aristotle's argument about connaturality, he tried to solve the problem by explicit about the supernatural

nature the virtue of charity. The charity is infused by God. However, not only infused by God but must be authentic virtue; and virtue need to be a habit based in the repetitive conscious and voluntary human acts, without human participation it becomes a supernatural gift, as is, for example, the gift of wisdom. Now to address this problem, Thomas tries to keep the virtue of charity participation of the human will in order to continue to be called moral virtue and suggested divine participation through some sort of influence on the human will, like the divine grace, that makes it possible to admit the supernatural friendship between God and man as charity is called. Then charity becomes a human participation in the very act of divine love. This communication aims to discuss just about necessity and sufficiency Aquina's arguments about that charity that was at once human and supernatural virtue.

Language: English or French

Keywords: *Aquinas, Ethics, supernatural virtue, charity, friendship, love.*

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Reception of Gerard of Cenad in Romania: editions, commentaries, circulation

Language: English

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Determinismo y azar en el opúsculo *De occultis operibus naturae* de Tomás de Aquino

El opúsculo *De occultis operibus naturae* de Tomás de Aquino, escrito en torno a 1260–1272, constituye uno de los textos clave para la comprensión de la asimilación tomista de la teoría aristotélica en torno a operatividad del azar en el mundo natural sensible. En nuestra comunicación, analizaremos los puntos de concordia y oposición entre la teoría del Estagirita (*Phys II*, 4–5) y la posición defendida por el Aquinate, estudiando la ampliación que este último realizó respecto a los objetos propios de la ciencia física mediante la aceptación de fenómenos no considerados por el sistema aristotélico tales como los milagros, las operaciones ocultas de la naturaleza, los fenómenos praeternaturales y las anomalías. Asimismo analizaremos la reformulación del necesitarismo causal aristotélico llevada a cabo por Tomás de Aquino en defensa del carácter contingente de la *creatio* y de la libre voluntad divina entendida como *motor universi*.

Language: Spanish Keywords: *Physics, cosmology, Thomas Aquinas, Aristotle, determinism, XIIIth century*

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Lecturas plurales de las *Vitae XII Caesarum* de Suetonio en los florilegios latinos

La comunicación tratará sobre la presencia plural de las *Vitae XII Caesarum* de Suetonio en los florilegios latinos, unos testimonios realizan una reescritura de los textos originales de acuerdo con los intereses del compilador.



Se comparará la diferente lectura ofrecida en cuatro florilegios de diferente época y procedencia:

– el *Florilegium Gallicum*, del siglo XII y de origen francés, que es el florilegio más importante de autores clásicos.

– el manuscrito 7805 de la Biblioteca Nacional, una compilación de biografías latinas, del siglo XV y de origen hispánico, que extracta exclusivamente obras biográficas.

– el manuscrito 97 de la Biblioteca Pública del Estado de Tarragona, del siglo XV, compuesto en el monasterio de Santes Creus (Tarragona) en el siglo XV.

– el manuscrito 244 de la Biblioteca Histórica de Santa Cruz de Valladolid, compuesto en un ambiente universitario en el siglo XVI, que ofrece unas *Sententiae ex diversis auctoribus latinis et graecis*.

Estos testimonios ofrecen cuatro lecturas muy distintas de las *Vitae Caesarum*, que reutilizan y manipulan el texto de Suetonio adaptándolo a diferentes contextos y épocas.

Language: Español

Keywords: *Florilegios; biografía; Suetonio*

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***The Eternal Cross and The Light of Crescent Moon,
Medieval Waking of Faith in the Carolingian Period
(studies of popular literature and attitudinal anthropology)***

Motto: We both read the Bible day and night, / but you read black where I read white. (**William Blake**)

In the Carolingian medieval society, especially in the life of seigniors, in which fermented the new and young nobility, the king came on first place in the social pyramid. On the second place, there were great seigniors and the clergy, concerned, in particular, of wars and intrigues because the troubled diplomatic relations of that time did not mean much for two powerful sovereigns. Their intention was to conquer, aggression, which could prove physical strength of the opponent, force that dominated the long historical period of the Middle Ages. This was expressed through the chivalric school concept, through adversity and violence, another theme subject of our research in epic Romanian and French popular literature. The conflicts constituted the source of intrigues, of disobedience, with singers which recited war poems at parties, to entertain their masters.

The Society of the Middle Ages had a military character, of aggression, assessed by physical force, thing that we see in the first *chansons de geste*, where the vassal was synonymous of the warrior and the whole feudal life was organized and oriented towards war, under the sign of the adversity and violence. The Court and the seigniorial Castle, originally primitive built in wood with stockades and ditches, will begin to be built in stone in the Carolingian period, to ensure the safety of those inside. Usually every spring brought a new war which destroyed everything, including churches. War had become the core business of medieval knights and nobles, and when they were not on the battlefield, they were spending their time in jousting tournaments. The prize of the winner, in order to humiliate the one defeated for his ignorance, lack of weapons and skills, but also physical strength, were the horse, the weapons and the armor of the slain knight opponent, items of equipment very expensive at the time.

In the study of medieval literary creation of the period between the eighth century and the fifteenth century, we find two clear guidelines: a literature expressing concepts, ideals, tastes of the feudal man, and a literature expressed in the forms accepted by the *progressive* class of that era, literature that will include several popular elements.

Language: English

Keywords: *cross, crescent moon, fish, Christ, Mohamed*

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Pelbartus de Themeswar's and Michael de Hungaria's Saint Anne sermons: which came first?

In my paper I propose two issues to discuss, both are connected to Saint Anne sermons written by two late medieval preachers. Based on the similarity of the two texts, one can ask which sermon was written first, and who took over the other author's idea. Although the printing dates seems to clarify the ambiguity, it is interesting to ask the question: which came first? Who compiled from whom? Scholars of Hungarian literature haven't identified for Pelbartus de Themeswar's work Michael de Hungaria's sermon collection as source material. On the other hand, based on the fact that these preachers belonged to two different orders, Franciscan Obervant and Dominican, it is worth to see what are the differences between the two texts. The cult of Saint Anne was differently propagated by the two orders. Therefore what ideological difference can be identified by comparing them? Nothing pertaining to the proposed subject has been researched until now.

Pelbartus de Themeswar and Michael de Hungaria, both lived in the same period, namely at the end of 15th century and the beginning of the 16th century. Pelbartus de Themeswar OFM (1435-1504) after a long period of learning became teacher at the Franciscan school of the Buda convent. He wrote numerous model sermons with the purpose of being read by less learned preachers (*Pomerium sermonum de Sanctis*, Hagenau, 1499, 1500). One of these model sermons, dedicated to Saint Anne is almost identical with the Saint Anne sermons written by Michael de Hungaria.

We know very little about the life of Michael de Hungaria. Just as his fellow Franciscan friar, the Dominican friar lieved in the same period of time, but most probably in England. His sermonary (*Sermones tredecim universalis*, 1480) was used as well by less learned preachers.

Until now scholars of Hungarian literature have not identified any similarities between the work of the two preachers. Nevertheless the sermons dedicated to Saint Anne were not analyzed until now. In my paper I will take into consideration the similarities and differences between the two preachers' Saint Anne sermons. What can we decide by comparing them, concerning the saint's cult or regarding literature questions.

Language: English

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Investing the Talent: Interpreting Biblical Parables in the *Quest of the Holy Grail* of the Vulgate Cycle

The *Queste del Saint Graal* (*Quest for the Holy Grail*) has a strong allegorical meaning, being in itself a parable about a Christian's spiritual progress towards God, through Eucharist and cleansing of sins. The story itself is a collection of visions and symbolic events that need interpreting. In this context there are several biblical parables whose primary role is to reinforce the message of the text.

In this article I want to analyse the importance of the parables in the shaping of the protagonists' characters as well as their significance in the composition of the text. In order to have a cultural-literary approach to these themes I will use Andrei Pleșu, *Jesus' Parables: The Truth as Story* (Parabolele lui Iisus: Adevărul ca poveste), while a religious point of view will be provided by George Eldon Ladd's *A Theology of the New Testament*.

I believe that two main aspects should be analysed, on the one hand the general spiritual and literary impact of using many visions or dreams followed by their explanations throughout the *Queste*. The method of pairing a parable with its interpretation appears often in the Gospels, where its role is to convey a moral truth, but I will insist on the difference between a symbolic vision and a biblical parable.

The second aspect refers to the specific message conveyed by each parable and its local import in the chivalric adventure in connection with which it is cited. I want to analyse to what extent a parable can define an event or a character and his actions, indeed whether it becomes a criticism or a comment to the knight-errant's activity. The starting point of this analysis is the observation that all these knights are endowed by God with spiritual and physical qualities which make it a necessity for them to labour to "multiply" their talent ("talents").

Language: English Keywords: *Biblical Parables, King Arthur's Knights, spiritual progress, chivalric adventures*

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Presencia de textos de autores clásicos latinos en Vicente de Beauvais

El presente trabajo analiza varios ejemplos de *auctoritates* latinas usadas por el dominico Vicente de Beauvais (finales del siglo XII–1264?) en distintas ocasiones y para diversos fines. La comparación de unos y otros casos revela ciertos aspectos de su preferencia por determinados autores, la finalidad de su aplicación, y las diferentes interpretaciones de los textos.

Language: Spanish

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The technique of “plagiarism” in James of Eltville’s *Commentary on the Sentences*

James of Eltville is reading the *Sentences* in Paris at Saint Bernard College in the academic year 1369–1370. In the academic year 1344–1345, before Eltville, at the same College, John of Mirecourt is reading the *Sentences*. Both of them were part of the Cistercian order. It is important for us to establish the years when they were reading on the *Sentences*, because in 1347 some of the thesis, which were circulated in these commentaries, were condemned. In this condemnation we can find some of Mirecourt's thesis. But he was able to defend them in writing, so his *Commentary* on the *Book of the Sentences* survives.

So, what is the correlation between these two magisters? My presentation aims to show that the technique of plagiarism was a wide spread technique in those ages, following the quaestio 8 from the first book of Eltville's *Commentary* on the *Book of the Sentences* and following the quaestio 23 from Mirecourt's *Commentary* on the *Book of the Sentences*, we can see how James of Eltville is copying some ideas and text, but we have to be very cautious about this, because even if he is copying fragments the structure of Eltville's quaestio is different from Mirecourt's.

Language: English Keywords: *cistercian order, condemnation, plagiarism*

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Michael Psellos and the reception of the classical philosophical heritage in the XIth century in Byzantium

The paper will focus on how platonism, aristotelism and neoplatonism are assumed and reinterpreted in the Christian thinking, with a special interest on Psellos' philosophical opuscula on the soul, never translated until now in any modern language.

Language: English Keywords: *soul; Christian thinking; ancient philosophy; Platonism; Neoplatonism; Aristotelism.*

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Vel sic legi potest: pratique et théorie de la pluralité des interprétations chez Hugues de Saint-Victor

Dans le *Didascalicon*, traité de la lecture, Hugues de Saint-Victor († 1141) exprime de plusieurs façons l'idée que les textes, non seulement sacrés mais aussi profanes, se prêtent à diverses lectures différentes, mais compatibles. L'enjeu de la lecture est donc à la fois d'ouvrir le texte à la diversité de ses significations, tout en conservant l'unité de ce vers quoi elles orientent le lecteur. On tentera d'éclairer cette question en confrontant la théorie d'Hugues sur la lecture avec sa pratique de l'exégèse des textes, bibliques ou non bibliques (pseudo-Denys). Cette pratique tend justement à déployer diverses interprétations d'un même passage difficile, sans chercher à les départager dès lors qu'elles rendent justice à la fin du texte.

Language: Français

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La réception du récit concernant le voyage nocturne du Prophète Muhammad dans le XIII^e siècle en Occident : Liber scale Machometi

A travers le Moyen Age, l'attitude de l'Occident vers l'islam a subi plusieurs transformations, en passant d'une image sectaire (une société qui doit être combattue à l'intermédiaire des armes au nom de la foi et pour la foi) d'un peuple barbare, à l'image d'une civilisation fascinante, complexe, militante non seulement au domaine des armes, mais également au domaine de la culture.

Liber scale Machometi s'inscrit dans cette démarche de découvrir l'humanisme arabe. Il s'agit d'une traduction latine du *mi'raj* du Prophète de l'islam, le voyage nocturne que Muhammad a fait tout au long de une nuit, depuis La Mecque à Jérusalem et depuis Jérusalem au VII^e siècle. A partir de la Sourate 17, l'islam médiéval « a tissé » une légende qui se délimite d'une approche historique, en proposant une lecture mythique d'un fait qui a *consentium gentium*, est réel parce qu'il ne s'est pas passé dans *illo tempore* mais dans un temps bien précis. *Liber scale Machometi* suit le rationnement musulman concernant cet aspect en ajoutant en même temps une touche personnelle. C'est pourquoi, dans le récit du voyage on peut trouver plusieurs souches, rien que des modalités de lecture. Il s'agit d'une souche historique, une souche métahistorique, une souche théologique, une souche sociale et culturelle, des modalités de lecture qui mettent le récit

du voyage entre histoire et l'imaginaire arabe, voir sémitique. Aux modalités déjà mentionnées, la traduction latine ajoute un autre point de vue. Il s'agit de l'image que l'Occident a sur l'islam, image qui se trouve bien argumentée à l'intérieur du texte.

Cet exposé propose une approche culturelle d'un texte représentatif pour l'islam et de son réception au milieu Occidental. La diversité de souches propose une diversité de lectures qui vont être montrées et développées et le lecteur moderne va se trouver, comme autres fois le lecteur médiéval, en face d'un texte qui n'épuise jamais son contenu, un texte qui dépasse les époques et qui trouve son écho dans la littérature de la Renaissance, dans la Divine Comédie de Dante et dont le sens ultime reste caché.

Language: Français

Keywords: *mi'raj, échelle, souche, réception, histoire, humanisme arabe*

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Nicholas Bonetus's commentary on the Aristotelian category of “quantity”

The communication will focus on the atomistic perspective of the philosopher Nicholas Bonetus defended in his commentary on the Aristotelian category of “quantity”, in the unpublished text *Libelli de quantitate*, part of the longer work *Praedicamenta*. The author's thought will be presented not only in the context of Aristotelian-scholastic tradition as well as in the controversial discussions that broke out in the fourteenth century on the possibility of a indivisibilist structure of mathematical and physical continua. The fact that this controversy has formed and developed at the Universities of Oxford and Paris in a short time (between approximately 1315 and 1335) and is illustrated by a significant number of texts written by supporters of opposing doctrines, seems to show the importance given by medieval authors to the question of atomism. The medieval atomism is qualified as being of mathematical nature; however, contemporaneously is strongly advocated the need of exploring more and more the particularities of the different atomistic positions assumed in the Middle Ages. In *Praedicamenta*, Bonetus shows to be a supporter of Democritean atomism.

Language: English

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La tradition manuscrite portugaise de la *Regula Benedicti*: relations généalogiques entre le texte latin et les traductions portugaises

La *Regula Benedicti*, répandue dans toute l'Europe depuis bientôt, est, sans doute, l'un des textes les plus importants de la littérature religieuse médiévale, en suscitant des lectures et des interprétations diverses. Au Portugal, l'influence de cette Règle est aussi bien marquée. Conservé soit en langue latine soit sous la forme de traductions en portugais, le texte de la Règle présente une tradition manuscrite complexe et son étude démontre l'importance de ce texte normatif pour l'Histoire de la culture, mais aussi pour la connaissance de l'évolution de la langue portugaise.

Cette communication prétend réfléchir sur la diffusion et l'évolution du texte de la *Regula Benedicti* au Portugal. Pour cela, nous définirons, en premier, la tradition manuscrite portugaise du

texte latin de la *Regula Benedicti*, en établissant les témoins existants au Portugal et leurs relations de dépendance; en deuxième, nous déterminerons les relations de dépendance entre les plusieurs manuscrits en latin et les traductions portugaises.

L'analyse de ces éléments permettra, donc, de comprendre plus exactement la dimension de la tradition textuelle de la Règle de Saint Benoît, de connaître les principaux centres diffuseurs de ce texte et encore d'analyser quelques lieux critiques et, en conséquence, l'évolution de l'interprétation de la *Regula Benedicti* au Portugal.

Language: French Keywords: *Regula Benedicti*; tradition manuscrite; traductions portugaises; critique textuelle

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Intertextualité et canon

The first Christian centuries were marked by disputes over the interpretation of Christ's revelation. The current scholars debates on early Christianity concerns the historical primacy of certain types of interpretation of biblical revelation (orthodox or heretical). In this paper I will try to show, with references at the doctrine of the resurrection of the body and at the multiple modality of interpretation of biblical concepts, that history is not the decisive criterion for determining the theological truth, but rather is the canonical criterion that matters.

Language: French Keywords: *body resurrection, canon, intertextuality, orthodoxy, heresy*

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Several medieval considerations about Aristotle's distinction between composite sense and divided sense

In trying to show the possibility for the same text to inspire different (and sometimes contradictory) interpretations, I will present the solutions for a logical problem proposed by several medieval authors in their commentaries on Aristotle's *De Sophisticis Elenchis*. In particular, I will analyze the Aristotelian distinction between composite sense and divided sense, which can be useful to understand the proposition «possible 'sedentem ambulare'»¹. According to Aristotle, this proposition can be analyzed in a double sense, respectively, composite (in which the same subject should sit and walk, and so the proposition is false) and divided (the same subject – in different temporal instants – sits in t_1 and walks in t_2 , and the proposition can be true). Aristotle proposed this distinction to show the fallacy of the Sophistical proposition, which – by logical sophisms – has the specific purpose to affirm things against common sense.

Recently, Terence Parsons² has shown that medieval thinkers – starting from the same philosophical sources, i.e. Aristotle's works – proposed new theories, which are sometimes very far from the original source; in this way, an analysis of the logical problem about composite sense and divided sense could be an indicative proof. In fact, we can find several logical analyses of this problem in the medieval commentaries on *De Sophisticis Elenchis*.

Generally, the authors agree with Aristotle in considering the divided sense as the only proper rational way to analyse the proposition *possible 'sedentem ambulare'*. However, considering John Duns Scotus' solution³, we can see clearly that he proposes a different solution, i.e. he says that propositions like *possible 'sedentem ambulare'* can be understood by composite sense. Again,

Scotus uses this logical solution to solve several ontological and theological problems, e.g. the question about the contingency of things.⁴

In this paper I do not want to propose an ontological discourse.⁵ On the contrary, I will present several logical considerations. I will consider four different texts, written between the 13th and 14th centuries, in which the same problem is analyzed in different ways.

In particular, after an overview of the Aristotelian background, I will present the positions of an Anonymous author (who probably lived in the 13th century)⁶ and Simon of Faversham⁷, in which we can find the same solution proposed by Aristotle, but demonstrated in a more articulate manner. Afterward, I will present Scotus' solution and, with a short reference to the ontological application in *Lectura I.39*, I will attempt to demonstrate the validity of Scotus' solution, showing his reception in Richard of Campasall's work.⁸

¹ Aristoteles Latinus, *De Sophisticis Elenchis. Translatio Boethii*, ed. B.G. God, Brill, Leiden – Bruxelles 1975, AL 6.1-3, p. 9, 166a26-27. For the integral Aristotelian theory: Cfr. p. 9-10, Bekker 166a23-38.

² T. Parsons, *Articulating Medieval Logic*, Oxford University Press, Oxford 2014.

³ Cfr. B. Ioannis Duns Scoti, *Quaestiones Super Librum Elenchorum Aristotelis*, edd. R. Andrews – O. Bychkov – S. Ebbesen – G. Etzkorn – G. Gál – R. Green – T. Noone – R. Plevano – A. Traver, *Opera philosophica 2.*, The Catholic University of America Press, St. Bonaventure (N.Y.) – Washington, D.C. 2004, *Quaestiones XXVI-XXVIII*, p. 397-409.

⁴ Cfr. Ioannis Duns Scoti, *Opera Omnia*, Vol. XVII, Typis Polyglottis Vaticanis, Civitas Vaticana 1966, *Lectura I, Distinctio XXXIX, Quaestio V*, nn. 42-61, p. 492-500.

⁵ Antonie Vos (*Contingency and Freedom. Lectura I 39*, Kluwer Academic Publishers, Dordrecht 1994) and Simo Knuutila (*Modalities in Medieval Philosophy*, Ed. Routledge, London-New York, 1993) have analyzed these logical questions and have shown the close ties between Logic, Ontology and Metaphysics.

⁶ Cfr. Incertorum Auctorum, *Quaestiones super sophisticos elenchos*, ed. S. Ebbesen, Typis Fr. Bagge, Hauniae 1977, *Quaestio 829*, p. 336-342.

⁷ Cfr. Simon of Faversham, *Quaestiones super libro Elenchorum*, edd. S. Ebbesen – T. Izwicki – J. Longeway – F. del Punta – E. Serene – E. Stump, Pontifical Institute of Mediaeval Studies, Toronto 1984, *Quaestiones XXIII-XXIV*, p. 89-97.

⁸ Cfr. Richard of Campasall, *Notabilia de contingencia et presencia dei*, in *The Works of Richard of Campasall*, ed. E.A. Synan, Pontifical Institute of Mediaeval Studies, Toronto 1982, vol. 2, p. 38-43.

Language: English Keywords: *Aristotle, Medieval Logic, Composite - Divided Sense, Simon of Faversham, John Duns Scotus, Richard of Campasall*

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Quelques considérations sur la typologie de l'intellectuel musulman dans le Moyen Âge de l'islam

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En la senda del *Florilegium Angelicum*: la tradición de las secciones dedicadas a los filósofos

El *Florilegium Angelicum*, datado en la 2^a ½ del s. XII y originario del Norte de Francia, es una colección de extractos de autores latinos de la Antigüedad Clásica (como Macrobio, Apuleyo, Plinio el joven o Aulo Gelio), además de Padres de la Iglesia, y de extractos atribuidos a diversos autores griegos, como Pitágoras o Galeno. Este florilegio tuvo una gran difusión, como demuestra el gran número de copias, tanto completas como parciales, que se conservan actualmente.

En esta comunicación nos centraremos en las secciones dedicadas a los filósofos en el *Florilegium Angelicum*, como las *Sententiae quorundam philosophorum*, los *Precepta Pitagore philosophi* y los *Aenigmata Aristotelis*. Estas secciones, que recogen sentencias atribuidas a diversos autores, en su mayoría filósofos griegos, y cuya fuente textual es, principalmente, el *De nugis philosophorum* de Cecilio Balbo, tuvieron una tradición independiente a la de la obra completa. Éstas, una vez independizadas del *Florilegium Angelicum*, sufrieron diversas modificaciones en cuanto a su estructura y su contenido y se incluyeron en manuscritos de diverso tipo, llegando incluso a ‘contaminar’ otros florilegios.

Language: Spanish

Keywords: *Florilegium Angelicum; sententiae de filósofos; tradición independiente*

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Pelbartus de Temesvár’s works in the Teleki-Bolyai Library (Tîrgu-Mureş)

Books on religious literature represent a significant part of the collections of the Teleki-Bolyai Library from Tîrgu-Mureş. This first public library of Transylvania holds numerous writings by famous theologians – both Catholic and Protestant – from the Middle Ages up to the 19th century.

One of the most important authors from the 15th century is Pelbartus of Temesvár, a Franciscan monk from Buda. The Teleki-Bolyai Library owns seven copies of his works. The aim of the paper is to offer a brief presentation of these collections of sermons, written in order to help clerics with the preparing of their preaching.

Language: English

Keywords: *Medieval Literature, Theology, Pelbartus of Temesvár*

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La condition postmoderne du roman médiéval – réécritures postmodernes du Moyen Âge – Italo Calvino

Speaking about the postmodern condition, Lyotard was referring to the “*state of the culture in the aftermath of the changes that have been affecting the rules of the game in science, literature and arts since the end of the nineteenth century*”. Lyotard speaks of “the crisis of tales” in relation to science, to philosophy as meta-discourse formed ever since the age of the Enlightenment. Mistrust in meta-tales is postmodern, “*the narrative function loses its great hero, the great dangers, great adventures and great purpose*” with these scientific, positivist meta-discourses. Nevertheless, the

post-modern condition is alien to disillusionment as well as to the blind positivity of de-legitimisation in the same way medieval literature is towards a series of truths and realities. Lyotard also speaks about knowledge not in terms of science, but in terms of certain “savoirs”: savoir-faire, savoir-vivre and savoir-ecouter and about affinity of such knowledge with the tradition, the culture of a people. Knowledge is thus a process of formation and a form of culture in the ethnological meaning of the word. Lyotard brings up the term “narrative” as a way of understanding the world, stories have a formative nature, their heroes’ successes and failures legitimising the institutions themselves; the heroes are models of integration in history defined by Lyotard in terms of competence and performance. The narrative form allows the plurality of language games and communication (narration) is based on pragmatic rules. Postmodernism is thus seen as a reaction to the scientific knowledge, as it emphasizes the formative function and the function of social adjustment through narration. The story connects to a permanently updated past through a “never forget” and by the rhythm of repetition. And “the appeal to narrative knowledge is inevitable” due to a need for history. Even the scientific meta-discourse is still a story, it needs to narrate, it needs the epic, the dialogic, the tragic to make itself legitimate. Thus the Middle Ages perceived as alterity is part of the same postmodern rhythm of postmodernism dominated by a fiction-imbued reality. If, as Lyotard says, the post-modern condition centres upon the problem of knowledge (savoir), this can also be found in the Middle Ages which is a society of knowledge, characterised through intellectual, technical and social development, but especially through the emergence of a literature. The Middle Ages offers a lot to the researcher who may consider this age a unique laboratory that goes beyond the symbolism and formalism of textual conventions and enjoys language games and the working of narrative forms, combinations and structures.

The medieval novel has everything the postmodern condition seems to require from literature: transgressions, interpretations, metamorphoses, slides and contaminations, multiple versions, translations, excerpts, compilations, comments and interventions of the Narrator, influences, invention, fantasy, irony and parody.

The medieval novels we will deal with within this project are the manuscripts related to the figure of Tristan and the satirical and parodical novel *Jehan de Saintre* by Antoine de la Salle. These are texts which are based on some of the postmodern techniques, such as: intertextuality, hypertext, parody, comic subversion, fictionalism, the alternation between reality and myth, truth and invention, the original and the imitation. We will analyze these novels in a comparative study which reflects the postmodern novel influenced by medieval themes affect and I refer here to Italo Calvino’s novels of his neo-medieval trilogy: *Le vicomte pourfendu*, *Le baron perché* and *Le chevalier inexistant*.

My intention is to suggest a re-reading of the medieval novel in the mirror of postmodernism, to propose a reconsidering of medieval literature, this *terra incognita* to modern studies, so that the Middle Ages is seen pre-modernity, the other, different and diffuse.

Language: French Keywords: *medievalism, neo-medievalism, postmodernism, the Middle Ages, the medieval novel, the postmodern novel*

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Excursion to *Battyaneum* Library of Alba Iulia

Saturday, September 26th

The *Battyaneum* is one of the oldest libraries in Romania, holding the largest collection of medieval manuscripts and early printings, situated in a beautiful fortress with well-preserved medieval and early modern buildings, and ancient Roman ruins. (See also the presentation on page 7)

Schedule:

09:00 Departure from Cluj

11:00 Visit to *Battyaneum* Library

13:00 Lunch at the Roman Catholic Archdiocese of Alba Iulia

15:00 Visit of the fortress, including the Catholic and the Orthodox Cathedrals

18:00 Departure to Cluj

To cover the price of transportation and lunch, the excursion costs 12.00 Euros or 53.00 Romanian Lei. Reservations can be bought from the Conference reception desk in the first days. Places are limited.



Practical Information

Romania



Romania (România) is a country located in Southeastern-Central Europe, between the Black Sea, Bulgaria, Serbia, Hungary, Ukraine, and Moldova. With its 20 million inhabitants, it is the seventh most populous member of the European Union; its capital and largest city is Bucharest.

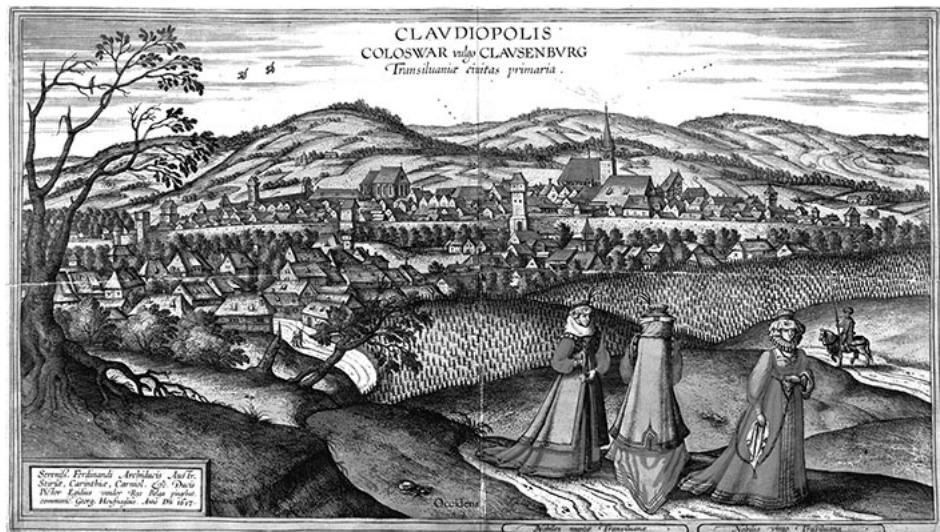
Modern Romania emerged within the territories of the ancient Roman province of Dacia, and was formed in 1859 through a personal union of the principalities of Moldavia and Wallachia, and gained independence from the Ottoman Empire in 1877. At the end of World War I, Transylvania united with the sovereign Kingdom of Romania. After World War II, Romania became a socialist republic and member of the Warsaw Pact. After the 1989 Revolution, the country began a transition back towards democracy and a capitalist market economy. Romania is a member of NATO since 2004, and of E.U. since 2007.

The country is known for the forested region of Transylvania, preserved medieval towns such as Sighișoara and many fortified churches and castles, notably clifftop Bran Castle. The area is ringed by the Carpathian Mountains, which are popular for trekking, climbing, skiing and bathing in natural thermal spas.

The local currency is Romanian Leu (RON), subdivided in 100 Bani. Local timezone is Eastern European Time (GMT+2). Local language is Romanian (a Romance language), but in Transylvania the Hungarian and German languages are also spoken.



Cluj-Napoca



Gravure of Medieval Cluj by Georg Hoefnagel (1617)

Cluj-Napoca or Cluj (Romanian), **Kolozsvár** (Hungarian), **Klausenburg** (German) **Napoca or Claudiopolis** (Latin), as capital of historical region Transylvania, is one of the most visited cities in Romania. The city, with a population of 400,000 (second largest in Romania), is very pleasant, and it is certainly a great experience for those who want to see urban Transylvanian life at its best. The city is at the heart of the region's richest heritage of Romania, in the north-west of the country. Along with fine dining, excellent cultural activities, a wonderful historical legacy and a great atmosphere, the city will certainly not disappoint those who add it to their travel itinerary. Cluj is a city with a strong academic and scientific background and with significant potential in terms of growth.

Venue

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Transportation

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Concert

offered by *The Concerts Society of Bistrița*

Thursday, September 24th, 19:00
“Holy Trinity” (Piarist) Catholic Church
5 Universității Str., Cluj

Recital:

Claudiu HONTILĂ — violin
Lucian Dușa — piano

PROGRAM:

J. S. BACH	—	AIR SUL G
	—	ARIOSO
E. ELGAR	—	SALUT D' AMOUR
A. DVORAK	—	HUMORESQUE
M. PARADIS	—	SICILIENNE
F. KREISLER	—	LIEBESFREUD
	—	LIEBESLEID
	—	SCHON ROSMARIN
J. MASSENET	—	THAIS
F. KREISLER	—	SYNCOPATION
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G. BOULANGER	—	AVANT DE MOURIR
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	—	LIBERTANGO

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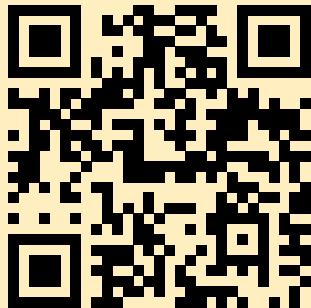
Publication Requirements

The selected papers of the Colloquium will be published by Brepols in the collection “Textes et Études du Moyen Âge”. All papers to be considered must be submitted to the organizers until March 1st, 2016 by email at fidem2015@gmail.com. Accepted languages are English, French, German, Italian and Spanish. Authors will be required to follow the next editorial guide: <http://www.brepols.net/Pages/AuthorInformation.aspx>.

After the evaluation, papers not accepted for the aforementioned volume can be published by the organizers of the Colloquium in publications editorially linked to the Centre for Ancient and Medieval Philosophy from Babes-Bolyai University, after discussing with the authors. In this case, new rules of editing pertaining to the selected publication will be announced.

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