

ABSTRACT

Giovanni Catapano *Boethius's 'simple form' between Platonism and Aristotelianism. A Remark on Consolatio, Book 5, prose 4 1-15*

In this paper I suggest that the 'simple form' mentioned in Book 5, prose 4 of Boethius's *Consolation of Philosophy* is neither a separate form like a Platonic idea, nor God himself, but rather an eternal exemplar contained in the mind of God.

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Jenny Pelletier *Adam, Eve, and Human Lordship in the Summa Halensis and Ockham 17-41*

The present article offers a systematic and comparative analysis of the theme of human lordship (*dominium*) in the monumental *Summa Halensis* (1226-1245) and Ockham's *The Work of Ninety Days* (1332-1334) and *A Short Discourse on Tyrannical Government* (1341-1342). Two points of comparison are explored in the two sets of Franciscan sources: first, the nature of human lordship and its various kinds, both before and after the Fall of Adam and Eve, with a particular focus on prelapsarian lordship; second, the dual causal role played by divine and human agency in accounting for

the origin of lordship. It is shown that while certain lines of continuity can be traced between the sources, other notable discontinuities are prominent, especially with regard to the second point of comparison.

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Marta Borgo *Aquinas as a Reader of the Exameron: Philosophical Perspectives* 43-72

Aquinas never commented on Genesis. However, when quoting the creation account, he often takes the opportunity to question the meanings of the passages involved and to make sense of their wording. Indeed, from the sections on creation of his commentary on *Sentences* II and of the *Prima Pars*, his interpretation of the first two chapters of Genesis emerges clearly. This article investigates some of the philosophical presuppositions and implications of Aquinas' exegesis of the *Exameron*. If, in conformity with the exegetical principles made explicit by Aquinas himself, the reader's own philosophical convictions cannot guide the interpretation of the Bible, Thomas' (meta)physical and cosmological reflections do, in fact, nourish his interpretation of God's work in the six days as the institution of nature by God, through the establishment of the conditions for its existence and its unfolding in history. Three thematic strands are followed (i.e. matter, the perfection of the universe, and seminal reasons), all of which converge on the notion of distinction as an essential dimension of creation. This draws attention to the crucial role that the doctrine of the unicity of substantial form plays in Aquinas' reading of the *Exameron*.

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Iacopo Costa *The Eudemean Ethics and the Great Ethics in the work of Thomas Aquin* 73-133

This article studies the influence of the Greek-Latin translations of two fragments, one of the *Magna Moralia* and the other of the *Eudemean Ethics*, on the philosophy and theology of Thomas Aquinas. We observe how Thomas' reading of these texts gradually became clearer: if the extract of the *Magna Moralia* played no significant role, that of the *Eudemean Ethics*, on the contrary, allowed him to clarify his theory of 'divine motions'. From 1269 onwards, Aquinas used the extract to explain the two principal motions God exercises on the intellective soul: one general and natural, the other particular and gracious. Further, this analysis allows us to conclude, firstly, that Aquinas probably never knew a *Liber de bona fortuna* formed from the union of the chapter of *Magna Moralia*, II, 1206b30-1207b19, and *Eudemean Ethics*, VIII, 1246b37-1248b11; and, secondly, that there is nothing to suggest, with regard to these materials, direct exchanges between Thomas Aquinas and William of Moerbeke.

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Anna-Katharina Strohschneider *Three Scotist Arguments Against Averroes. Antonius Andreas on the Subject Matter of Metaphysics* 135-59

The influential Scotist thinker Antonius Andreas (d. ca. 1333) ardently criticizes Averroes' theory of the subject matter of metaphysics. In his *Questions on the Metaphysics* Antonius systematizes Averroes' position and condenses it into three distinct statements, against each of which he argues. This paper presents Antonius' own take on the subject matter of metaphysics, evaluates the success of his interpretation of Averroes, and analyzes his arguments against the Commentator. The disagreement between Antonius and Averroes is ultimately rooted in their vastly differ-

ent theory of science and ontology. Averroes would have disagreed with many premises of Antonius' arguments, whether regarding the conditions for unity or for priority of a science, or the univocity or analogy of being. Surprisingly, however, the two thinkers agree on one central aspect, namely in their belief that sciences can provide certain demonstrations of the existence of their subject matter.

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Gianfranco Fioravanti *Antonius of Parma's* *Questiones super De generatione et corruptione* 161-238

The present article contains the first critical edition of Antonius of Parma's *Quaestiones super De generatione et corruptione*. The edition is based on the transcription of the text from the ms. vat. lat 4452, fols. 49ra-58ra. Antonius likely composed his questions on Aristotle's work some time before 1306, when he was already master of arts but still a student of medicine in Bologna. The *Quaestiones super De generatione et corruptione*, as well as the other Aristotelian commentaries by Antonius, witnesses the students of medicine's interests in the philosophical, especially Aristotelian, background of medical science.

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Amos Corbini *Definition and Demonstration in John Buridan's* *commentum Posteriorum* 239-63

This paper offers the first study of part of the doctrinal content of John Buridan's literal commentary on Aristotle's *Posterior Analytics*, the *Commentum Posteriorum*, which, to my knowledge, has hitherto remained unexplored. Since the work is extant in two partially different versions,

manuscript witnesses of both versions are consulted. The analysis focuses on a selection of topics from the second book of the *Commentum*: the relationship between definition and demonstration (with the related problem of assessing in which cases and in which ways a definition may be demonstrable); the typically Buridianian fourfold classification of the kinds of definition employed in a science; and the *quaestio de medio demonstrationis*, which was quite traditional at the time. These topics are contextualized within the broader framework of the Latin exegetical tradition of Aristotle's work and compared with two other writings by Buridan on the Aristotelian theory of science, namely the *Quaestiones in Analytica Posteriora* and the *Summulae de demonstrationibus*. Although the *Commentum* certainly documents Buridan's reliance on Grosseteste's and Aquinas' commentaries, I will argue that it also displays a good deal of originality. Moreover, the *Commentum* presents important analogies with Buridan's *Quaestiones* and *Summulae*, although the doctrinal developments in it are less elaborate than in these other more renowned works. Finally, concerning the *medium demonstrationis*, the *Commentum* shares the same line of thought of the *Quaestiones*, being remarkably different from the *Summulae*.

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Roland Hissette *Overview of the Vicissitudes of a corpus averroicum: The Two Manuscripts Vat. Urb. Lat. 220 and 221* 265-96

The two manuscripts *Vat. Urb. lat. 220* and *221* have the special feature of preserving almost entirely the *corpus* of all the Aristotelian commentaries of Averroes translated into Latin during the Middle Ages. Before entering the collections of the *Biblioteca Apostolica Vaticana* under Pope Alexander VII, this *corpus averroicum* surely belonged to the Padua professor Nicoletto Vernia, who lost it during some negotiations with the University of Pisa. This led to it being sold at an auction in Florence. Due to the likely intervention of the librarian Vespasiano da Bisticci, it was then acquired by the Duke of Urbino Federico da Montefeltro. At fol. 257v of ms. *221*, one sees drafts of annotations in Latin and Hebrew.

This indicates that, before belonging to Nicoletto Vernia, this *corpus* was, at least partially, at the disposal of a Jewish owner.

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Luigi Campi *A Quaestio on Friendship Ascribed to Matthias of Knín with Some Notes and Questions on the Academic Practices and Intellectual Life at the Prague Faculty of Arts at the Turn of the Fifteenth Century* 297-343

A little-known master from the Faculty of Arts of Charles University, Matthias of Knín actually took part in a series of events that were of considerable relevance for the academic and intellectual life in Prague at the turn of the fifteenth century. Among the few extant works ascribed to him is the *quaestio* 'Utrum, si amicus et veritas dissenciant, veritas sit amico preferenda' that is published in the appendix to this article. After sketching Matthias's intellectual biography, the article presents the manuscript transmission of the *quaestio* and its structure, and raises a number of questions about academic practices and intellectual life at the Prague Faculty of Arts at the turn of the fifteenth century. Since the *quaestio* significantly depends on John Buridan's commentary on the *Ethica Nicomachea*, a throughout analysis of textual correspondences has been carried out.

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