

ABSTRACT

Ivana Panzeca, *Avicenna's Persian Legacy: the Manuscript Sources of Dāneš-nāme-ye 'Alā'ī* 1-22

Dāneš-nāme-ye 'Alā'ī (DN) is the only encyclopedic summa that Avicenna wrote in a clear and elegant darī variant (*Pārsī-darī*), contrary to all his other major philosophical works which were written in Arabic. The work was compiled during his stay in Isfahan between 1021 and his death (1037), at the request of the Kākūyid prince 'Alā' al-Dawla, who asked Avicenna for a *compendium* in Persian of the fundamental principles of the five sciences, Logic, Physics, Astronomy, Music, and Metaphysics. This article provides a provisional overview of the manuscript tradition of DN and a preliminary reconstruction of the most intensive periods in which Avicenna's *summa* was copied and studied. The aim is to fill a lacuna through a census of *testimonia* and to partially reconstruct the history of its text through some research hypotheses.

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Cristina Cerami *Defining the Human Being: Averroes on Women and Sexual Differentiation at the Crossroads of Logic, Ontology, and Politics* 23-60

This article investigates Averroes' conception of sexual differentiation at the intersection of logic, ontology, biology, and politics, focusing in particular on his conception of woman and her place within the defi-

inition of the human being. Aristotle never offered a definitive answer to the concrete question of how to define the human being and how to situate sexual difference within it. His corpus instead reveals a persistent tension between the universalist scope of his theory of essence and the contextual assessments that shape his anthropology and politics. Averroes inherits this unresolved framework and rearticulates it in original terms. By highlighting the largely overlooked legacy of Galen, particularly his theory of complexion, and by engaging with little-known texts across Averroes' corpus, this analysis reveals how he reshapes a theory of the human in which sexual difference neither collapses into ontological hierarchy nor dissolves into sociological contingency. What emerges is a conception of woman that functions as a critical hinge for rethinking the very categories of definition, essence, and accident in conceiving what it means to be human.

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Damien Janos *Faḥr al-Dīn al-Rāzī on Metaphysical Unity* 61-116

This article undertakes a detailed investigation of Rāzī's metaphysical theory of unity (*waḥda*). In addition to providing the first overview of Rāzī's views on unity in a metaphysical context, the paper tackles a set of specific philosophical issues that marked the history of ancient Greek and medieval henology in both the Arabic and Latin traditions. Is unity internal or external to the essence? In what sense is it accidental? What is its relation to existence? And how is it predicated of things? In order to address these questions, I examine a wide range of texts by Rāzī, but focus in particular on his philosophical or ḥikma works, which consist of both independent treatises, such as the *Mabāḥiṭ* and the *Mulaḥḥaṣ*, and of commentaries on works by Avicenna, the *Šarḥ al-Išārāt* and the *Šarḥ 'Uyūn al-ḥikma*. Although I prioritize Rāzī's discussions of unity in the context of the 'common notions' (*umūr 'āmma*) as these appear in the *Mabāḥiṭ* and the *Mulaḥḥaṣ*, my analysis also draws on other key works of Rāzī's corpus, such as the *Maṭālib* and the *Tafsīr*. The analysis shows that Rāzī's theory of unity should be regarded as a critical and original

development of Avicennism during the twelfth century and marks a pivotal chapter in the history of henology in Islam.

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Gholamreza Dadkhah *Šams al-Dīn Samarqandī (d. 722/1322): Life and Works* 117-224

Šams al-Dīn Samarqandī emerged as a formative cross-disciplinary scholar of the medieval Islamic world. Some of his writings engendered a swift tradition of commentary and long served as standard texts in scholarly circles. Nevertheless, old historical and bio-bibliographical sources remain entirely silent about him or, at best, provide only fragmentary accounts. This article constructs a comprehensive profile of the life and works of this influential yet strikingly obscure figure, shedding light on the intellectual currents with which he critically engaged in 7th/13th and 8th/14th century Iran and Transoxiana.

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Luigi Valletta *Michael Scot's Meteorology. Notes on the Sources and Text of the Liber introductorius* 225-68

This article examines the authorship and textual formation of Michael Scot's *Liber introductorius*, with particular attention to its meteorological sections. Although traditionally attributed in its entirety to Michael Scot, court astrologer to Frederick II, the work contains material that postdates his presumed death in 1236. A close analysis of its sources shows, first, that substantial portions may derive from later 13th century texts, including Thomas of Cantimpré's *Liber de natura rerum*, the *De passionibus aeris* attributed to Albert the Great, and Ibn Buṭlān's *Tacuinum sanitatis*.

Second, these borrowings are integrated into the *Liber introductorius* with a consistent stylistic voice, suggesting a unified process of redaction. Finally, I suggest that the *Liber introductorius*, in the form preserved by the manuscripts, was probably compiled in Northern Italy during the second half of the 13th century, probably within a milieu associated with Bartholomew of Parma.

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Chiara Marcon *Earthquakes as an Illness. Earthly and Bodily Tremors in Late-Medieval Meteorology* 269-302

This paper investigates the analogical interpretation of earthquakes according to which earthly tremors were interpreted as analogous to bodily tremors, based on two passages from the *Meteorologica*. Aristotle suggested comparing earthquakes to smaller entities, and referred to tetanus and spasm to describe the way human bodies are affected by trembling. However, the *translatio vetus* and the *nova* transmit two different versions of this Aristotelian passage, giving rise to two distinct lines of interpretation. On the one hand, 14th century commentators who relied on the *translatio nova* developed a detailed analysis of human tremors, also drawing on medical sources. On the other hand, those who used only the *vetus* or the commentary of Albert the Great, as in the case of Henry of Herford, did not develop this aspect. This study thus contributes to the inquiry into the intersections between medicine and meteorology, and the reception of Albert the Great's commentary on the *Meteorologica* in the 14th century.

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Kamil Majcherek *Form of Number: Realist Theories, 1250-1350* 303-24

Medieval realism about number is a view that a number is an entity distinct from the things that it numbers. The view is usually articulated in hylomorphic terms, whereby the numbered things are the matter of number in which there inheres a form of number. This invites the chal-

lenging and hotly debated question of what this form consists in more precisely. The paper is an analysis of several of the most popular and controversial replies offered by different proponents of realism about number and criticisms that were raised against them.

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Iacopo Costa *About Compared Genera: Medieval Readings of Rhet. I, 1363b21-27, and Top. III, 117b33-39 325-58*

In two parallel passages from the *Topics* and the *Rhetoric*, Aristotle expounds *topoi* concerning the comparison between genera and the relationship between the best exponents of the genera. These two passages have given rise to various questions: what is the meaning of ‘genus’ here? how can we establish which is the best exponent within a given genre? how can it be conceived that one individual, as a representative of a genus, is better than another individual belonging to the same genus? In particular, we study the positions of two 14th-century *Rhetoric* commentators, John of Jandun and John Buridan, both of whom devoted a question to this problem. Before turning to these two eminent figures, we examine a number of earlier commentators. The study is completed by the editions of previously unpublished texts.

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Lukáš Lička *Manuscript and Textual Echoes of the Perspectiva cum sit una: New Evidence of Its Authorship and Reception in the Fourteenth and Fifteenth Centuries 359-404*

This article builds on the recent discovery of the *Perspectiva cum sit una* (PCSU), a previously unknown early 14th-century optical treatise, and presents several new findings on its reception in late medieval

manuscript sources from Paris, Germany, and Italy. The first of these sources is a Franciscan sermon from Thuringia, whose exact quotations from the *PCSU*, attributing the text to Thomas Bradwardine, provide further evidence of Bradwardine's possible authorship. Second, the article identifies scattered borrowings from the *PCSU* in two sets of glosses to John Peckham's *Perspectiva communis* in the manuscripts Vat. lat. 3102 (probably Parisian) and Wien, ÖNB, Cod. 5447 (most likely Italian). Thirdly, it uncovers the crucial role the *PCSU* plays in Wigandus Durnheimer's *Perspectiva*, completed in Paris in 1390. This comprehensive compilation of medieval optical knowledge incorporates nearly forty excerpts from the *PCSU*. Along the way, the article offers new insights into the manuscript and textual interplays surrounding late medieval optics, such as the reception of Blasius of Parma's *Questiones super Perspectiva communi* within the glosses to Peckham, and the profound influence of Parisian authors - including Henry of Langenstein, Nicole Oresme, Themo Judaei, and Pierre d'Ailly - on Durnheimer's treatise. The article is complemented by a synopsis of the *PCSU*'s propositions and structure, edited from the main manuscripts of the treatise.

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