

ABSTRACT

Michael J. Griffin *Articulating Preconceptions: A Reconsideration of Aristotle's Categories in the Early Roman Empire* pp. 1-38

In this contribution, I respond to several points raised by Andrea Falcon, Stephen Menn, and Riccardo Chiaradonna in the course of their engagements with my monograph *Aristotle's Categories in the Early Roman Empire*. In particular, I reply to concerns raised by Falcon about my reliance on evidence from Ptolemy for Andronicus' catalogue, and try to situate more clearly my focus on Andronicus' pedagogical treatment of the *Categories* within the wider context of evolving scholarship on its early reception. In response to challenges raised by Menn, I also argue in favour of Andronicus' interest in a principled distinction between essential and accidental predication, and defend the value of Boethius' *De Divisione* as a witness to Andronicus, while highlighting Menn's ingenious reconstruction of Andronicus' interpretation of the 'said of' and 'in' relations in *Categories*, 2. Finally, in response to concerns raised by Chiaradonna in the opening chapter of Rashed and Chiaradonna's new and standardsetting edition and discussion of Boethus of Sidon, I offer a provisional justification for my attribution to Andronicus and Boethus of a pedagogical view about the elementary articulation of kinds of predication, motivating the introductory role of the *Categories* in logic and philosophy.

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Riccardo Chiaradonna *Boethus of Sidon on Forms and Qualities: Some Remarks* pp. 39-55

In his recent discussion of M. Griffin's monograph *Aristotle's Categories in the Early Roman Empire* (Oxford, 2015), Stephen Menn has drawn attention to some key aspect of Boethus of Sidon's ontology (see S. Menn, *Andronicus and Boethus: Reflections on Michael Griffin's Aristotle's Categories in the Early Roman Empire*, «Documenti e Studi sulla Tradizione Filosofica Medievale», 19, 2018, pp. 13-43). The present contribution develops some of the issues raised by Menn in relation to Boethus' anti-essentialist views about substance and form.

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Renato De Filippis «*Philosophi (...) vanis adversus Christum vociferantur obloquiis*». *The Role of the Liberal Arts and Argumentative Strategies in Pier Damiani's Letters (1052-1062)* pp. 57-88

Against the misleading image of Pier Damiani (1007-1072) as an obscurantist and as an adversary of 'philosophy', an analysis of the letters from his maturity (volume II of the Reindel edition, 1052-1062) shows his extensive logico-rhetorical skills, particularly in the field of the 'topica'. A perfect example of his multiform competences in politic, law, and liberal arts is the 'Disceptatio synodalis' (1062). This text, written against the antipope Cadalous, stages an imaginary debate between two advocates (of the Roman Church and of the German Empire) about the modalities of the papal election.

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Irene Binini *Discussing Modalities in the Mid-Twelfth Century: An Introductory Study of the Introductiones Montane Maiores, the Summa Periermeneias and the Ars Meliduna on the de re/de dicto Distinction* pp. 89-120

In this article, I bring attention to three interesting - though still unexplored - discussions on modalities that are found in some logical sources datable in the middle and the second half of the twelfth century. Through the examination of the '*Introductiones Montane Maiores*', the unedited '*Summa Periermeneias*' and the '*Ars Meliduna*', I retrace the different positions that masters of the time had on the syntactic structure of modal propositions and their use in modal syllogistic. My reconstruction particularly focuses on the distinction between *de re* and *de dicto* modalities, a distinction that authors in the second half of the century inherited from Abelard and his contemporaries, and further developed to support their grammatical and logical analysis of modals.

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Francesco Omar Zamboni *Is Existence One or Manifold? Avicenna and His Early Interpreters on the Modulation of Existence (taškik al-wugud)* pp. 121-50

According to Avicenna, existence is neither an equivocal nor a univocal predicate, but rather a 'modulated' (mušakkik) predicate. Unlike equivocal predicates, existence refers to a single definite notion or semantic content (ma nà). Unlike univocal predicates, existence applies to its subjects unequally, since it accepts graduated differentiation according to priority and worthiness. This means that existence encompasses both unity and difference, which raises the question of whether its unity is essential (intrinsic), or accidental (extrinsic). Does existence consist in a single essential nature which receives multiple accidental differentiations, or does it consist

of multiple essentially different natures which share a single accidental concomitant? This paper argues that, according to Avicenna, existence is essentially unitary. However, Avicenna's Islamic interpreters are divided on the issue of the unity of existence. Some (Ibn al-Malahimi, Šahrastani, Fahr al-Din al-Razi) argue that existence is essentially unitary, whereas others (Bahmayar, Nasir al-Din al-Tusi) uphold that the instances of existence are essentially differentiated and only accidentally unitary. This disagreement has important consequences for the debate on the famous Avicennian thesis that God's essence is an instance of self-subsistent existence devoid of any additional quiddity. Those who affirm the essential unity of existence are led to reject that thesis, whereas those who affirm the accidental unity of existence do so precisely in order to defend the self-subsistence of God's existence.

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Marco Signori «*Unus de intelligentibus postremis loquentibus*». *Noteworthy Aspects of the Reception of al-Gazali in Albert the Great* pp. 151-202

This paper investigates a peculiar moment of the Latin reception of the Arabophone theologian and philosopher Abu Hamid al-Gazali (d. 1111) in the works of Albert the Great (d. 1280). It focuses primarily on a rather atypical remark in Albert's commentary on Aristotle's *Physics*, which accurately describes al-Gazali as opposing the theory of the eternity of the world, and as the source, in connection with Moses Maimonides (d. 1204), of a particular philosophical argument concerning potentiality in the debate on the theory. Furthermore, it takes into account another peculiar description of al-Gazali offered in Albert's *Super Ethica*, in which the Islamic thinker known in Europe as the most faithful follower of Avicenna is startlingly portrayed as a Jewish theologian. With the tools of doctrinal, philological, and broadly historical analysis, the paper

investigates three interconnected but separate questions: (1) how Albert could have known that al-Gazali actually denied the eternity of the world, as opposed to the common view of the Latin Algazel as a believer in it; (2) how Albert could have known about al-Gazali's argument on potentiality, given that the source was an as yet untranslated work (al-Gazali's *Tabafut al-falasifa*); and (3) what could account for the fact that Albert returned in later works to regarding al-Gazali as accepting the world's eternity.

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Alexandra Michalewski *The Cosmological Principles according to Atticus in Barhebraeus' Candelabra of the Sanctuary* pp. 203-34

This paper analyses an unnoticed testimony concerning Atticus' cosmology taken from the *Candelabra of the Sanctuary* of Barhebraeus. This testimony establishes clearly that Atticus posited not three but four cosmological principles: God, Forms, matter and the precosmic soul, defined as a self-moved motion. Thus, it allows not only to see how Atticus takes up and elaborates the analyses that Plutarch had devoted to the precosmic soul in the *De Animae Procreatione in Timaeo*, but also to grasp with a new sharpness some aspects of the Porphyrian development reported by Proclus (*In Tim.*, I, 391, 4 - 396, 26) concerning Atticus' theory of principles. Finally, the paper considers the indication of the two groups of Platonic exegetes leading to Porphyry (Severus and Plotinus-Boethos and Longinus) mentioned at the end of the doxography, which bring some light to the doctrinal background of Plotinus' school.

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Fabrizio Amerini *Aquinas on Process* pp. 235-59

Many important studies have been devoted to processuality in Thomas Aquinas, but only a few concern the specific notion of process and its ontological status. The purpose of this paper is to clarify this notion in Aquinas. A significant concept for philosophy, process is often understood to refer to interpersonal or even a personal procedures that can be described as objectively established. Science, for example, is a paradigmatic case of this sort, for it may be taken to refer to a set of procedures that are over and above the individual scientists who adopt them. This is for Aquinas a wrong understanding of what the process of science is. Aquinas does not reserve any distinct place to processes within the Aristotelian table of categories. For him, the concept of process does not have any distinct ontological counterpart; it only expresses an idiosyncratic way of describing actions. And since actions can be metaphysically reduced to an agent's motions, it follows that only subject-agents and their motions correspond to processes in his ontology. Moreover, since all actions are individual, so are all processes. On my reconstruction, Aquinas' faith in the sufficiency of Aristotle compels him to reduce process to the category of action, steamrolling over all the problems.

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Therese Scarpelli Cory *Aquinas's Intelligible Species as Formal Constituents* pp. 261-310

Underneath the well-known debates surrounding realism vs. representationalism in Aquinas's theory of mental species, there is

nonetheless a common shared view of Aquinas's mental species as a kind of psychological device. I argue that this reading - the Psychological Device View - rests on a pervasive misinterpretation. Instead, Aquinas's species are the formal constituents of essentially cognitive kinds of being (the Formal Constituent View). This study provides a close analysis of the positions in the scholarly literature and their dependence on the Psychological Device View, and defends in detail a revisionist account of species according to which their entire role in cognition can be explained in terms of their being forms.

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Claudia Appolloni *Pragmatic Approach and Semantic Freedom: A Comparison between Roger Bacon and Peter of John Olivi on the Theory of Meaning* pp. 311-32

This paper aims at investigating the influence that Roger Bacon's *De signis* had on Peter John Olivi's account of signification. The analysis of some topics discussed in his *Quaestiones logicales* will show Olivi's familiarity with Bacon's writings; furthermore, similar aspects of their theories (a semiotic distinction grounded on Augustin; the idea that common names mean primarily things rather than concepts; the theory of *ampliatio* and *restrictio*) will reveal that Olivi's pragmatic account of signification is inspired by Bacon's. Nevertheless, as *Quid ponat ius vel dominium* shows, Olivi is not uncritical towards Bacon and, in particular, the idea that meanings can be changed daily in a free and silent way as *De signis* stated. In addition to a signification of words actually used by speakers (*significatio actualis*), Olivi introduces a habitual signification of words (*significatio habitualis*), in order to guarantee a certain degree of stability to the meanings. As a result, unlike Bacon, when speakers change the meaning of words without saying it clearly, instead of establishing a new sign they just become liars. Therefore, in Olivi's

pragmatic account of signification speakers have a semantic freedom but, unlike Bacon, this freedom is morally connotated and defines the speaker as a morally free person.

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Angela Casciano, Marina Fedeli *The Construction of a Medieval Text. A Study on the Manuscript and Printed Traditions of the Collationes parisienses Ascribed to John Duns Scotus* pp. 333-82

The aim of this paper is to explain the preliminary results arising from the analysis of the handwritten and printed traditions of the *Collationes parisienses* attributed to John Duns Scotus. The *Collationes* ascribed to Scotus are divided into Oxonian and Parisian series and transmit school exercises, that is exchanges of opinions among friars which took place in mendicant convents. So, Scotus could have participated as one of the interlocutors. Concerning the handwritten tradition, the eight manuscripts, which preserve the Parisian *Collationes*, are divided into two families: a and b. This result is illustrated with a *stemma codicum* that confirms the conclusions proposed for the *Collationes oxonienses*, published in 2016 by G. Alliney and M. Fedeli. However, the distinction into two branches of the manuscript tree is not so clear: a series of textual anomalies leads to hypothesizing the existence of a ‘moving archetype’ in both traditions. The particular case of the ms. Oxford, Merton College 90 gives evidence to support this hypothesis: the Oxonian codex contains a central text, many glosses and several corrections of single words or phrases that allow us to suggest the link of this manuscript with other witnesses and families. Regarding the printed tradition, the specimens of the 16th and 17th centuries of the *Collationes parisienses* show minimal variations between them and seem much more faithful to the version offered by the a family.

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Philip-Neri Reese, O.P. *Separate Substances and the Principles of Being as Being: Aquinas's (†1274) Aporia and Flandrensis's (†1479) Answer* pp. 383-416

This article draws attention to an oft-overlooked puzzle arising from Thomas Aquinas's account of the principles of metaphysics, and an even more oft-overlooked answer found in the work of the 15th century metaphysician, Dominic of Flanders. §1 provides an account of Aquinas's aporia, which arises from the fact that he holds, on the one hand, that created separate substances are among the principles of being *qua* being, and, on the other hand, that created separate substances fall under being *qua* being. §2 defends the genuineness of this aporia with a detailed analysis of the *prooemium* to Aquinas's *Metaphysics* commentary. Finally, §3 shows how Dominic of Flanders resolves this aporia with an account of the role of separate substances as celestial movers that renders them not only cosmological principles of change, but also ontological principles of being.

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Alessandro Palazzo *Origin, Development and Decline of the Western Geomantic Tradition* pp. 417-42

Geomancy is a form of prediction that first appeared in the Middle Ages in Arabic North Africa and from there spread throughout the Mediterranean and across Europe, where it became one of the

most important divinatory arts. As a consequence, in the Latin world a large body of geomantic literature, made up of Arabo-Latin translations, Latin treatises, vernacular writings, indirect testimonies in philosophical, theological and literary works, developed. The paper is intended to describe the Arabic background and the main features of the Western geomantic tradition that flourished and influenced European intellectual history from the 12th century - the first translations of Arabic treatises were done in this century - until its decline in the 18th century. Though belonging to various literary genres, being composed within diverse historico-cultural contexts and for diverse purposes, all geomantic texts shared common conceptions: the awareness of being part of a tradition, the narrative about the origins, the idea that geomancy has Hermetic and/or Islamic roots, the religious characterization and legitimation of the geomantic art, the view that it is associated with supernatural spirits, and the ritualization of its method. In the 18th-century Enlightenment, geomantic texts went through a process of simplification and «desacralization», which eventually transformed them into the oversimplified practical handbooks which are today appreciated by those who are in search of an easy-to-use technique for predicting future events. In contrast, in some Arabic countries and in Persia geomancy has remained unchanged as a strongly ritualized divinatory practice. This divinatory art has survived thanks to the oral tradition, which was lively still into the 20th century, but has also been nourished by the written sources of the medieval tradition.

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