



XXVIII Annual Colloquium of the Société  
Internationale pour l'Étude de la Philosophie Médiévale

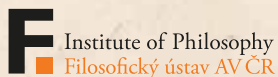
## Communities of Debate: Collective Intellectual Practice in Medieval Philosophical Thought

Hosted by the Institute of Philosophy  
of the Czech Academy of Sciences

Academic Conference Centre, Prague, Husova 4a

Prague, 4–6 September 2024

| [erc-academia.com/siepm](http://erc-academia.com/siepm)



Wie velen sint not vmb der alten figuren willen zuuerstan die  
 buch auß dem alten buche sant helena genomen han vmb dat yr  
 kaiser Constanting vnd Crutlaus yr kinde gebrucht hant wie  
 die planeten vre zupugunge wonder hant hoe vnd yn 12 teyken  
 dwech alle figuren geyet geyet werden In yr vorclonge  
 Alre da me dan 1000 sekeret vnd lesen von den  
 alten vnan das rome buch vnt me dm 1200 jar  
 gelegen vnd me notaturie de vil gemaltet  
 vnd bester waren in de foem



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## Introduction

**A**lthough the University of Prague, established in 1348 as the first university east of the Rhine and north of the Alps, played a significant role in the production and dissemination of late medieval philosophical thought, a colloquium of the Société Internationale pour l'Étude de la Philosophie Médiévale will be held in Prague for the first time only in 2024.

It is therefore a great honour for me to organise the XXVIII SIEPM colloquium, 'Communities of Debate: Collective Intellectual Practice in Medieval Philosophical Thought,' as a significant outcome of the ACADEMIA project, which is supported by the European Research Council.

The ERC ACADEMIA project focuses on collective debates *de quolibet* at faculties of liberal arts and the colloquium programme is closely related to this, delving into the collaborative nature of intellectual pursuits during the Middle Ages, and challenging the common portrayal of scholars as solitary figures. Instead, it seeks to reveal the intricate layers of collective work that underpinned their individual contributions, particularly within university settings across Europe.

Topics span various aspects, including the dynamics of debating communities, historical analyses of collective practices, and the sharing of texts and knowledge among scholars. Papers explore the diverse forms of collective engagement, from disputations and

doctrinal analyses to the collaborative construction of arguments and theory-building. Additionally, the colloquium includes contributions examining the collective use of texts, translations, and commentaries within scholarly communities, shedding light on their roles in shaping medieval intellectual discourse.

I look forward to these intriguing papers and wish everyone an enjoyable conference.



**Ota Pavlíček**

PI of the ERC project ACADEMIA  
Research Group for Transdisciplinary Investigation  
of Philosophical, Textual and Intellectual Culture  
in the Early Universities  
Department for the Study of  
Ancient and Medieval Thought  
Institute of Philosophy of the  
Czech Academy of Sciences

## Conference Organisation

### LOCAL ORGANISER

**Ota Pavlíček**, ota.pavlicek@flu.cas.cz

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### HOST INSTITUTION

**Institute of Philosophy**, Czech Academy of Sciences (IP CAS)

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### SCIENTIFIC COMMITTEE

- **Luigi Campi** (Università degli Studi di Milano), luigi.campi@unimi.it
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### ORGANISING TEAM

- **Hana Cassi Pelikán**, cassi@flu.cas.cz
- **Dagmar Kodet Kotorová**, kotorova@flu.cas.cz
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- **Jan Škvrňák**, skvrnak@flu.cas.cz
- **Dan Török**, torok@flu.cas.cz

# Programme

## 4 September

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**9:30 Welcome (welcome addresses:  
SIEPM, host institution, organisers)**

**10:00**

**Session I: ‘Philosopher’, ‘Philosophical School’ and  
‘Teaching and Learning’ in Medieval Philosophy**

Chair: Tobias Hoffmann (Sorbonne Université, Paris)

**Taki Suto** (Kyoto University)

The Philosopher as a Friend of Truth: Truth among Parisian  
Masters of Arts in the Late Thirteenth Century

**Pia A. Antolić-Piper** (James Madison University)

*Quidam dicunt [...] set hoc solutio nihil est*: Understanding  
Roger Bacon’s Contribution to Conceptions of Teaching  
and Learning in MS Amiens, BM, 406

**Kamil Majcherek** (Trinity College, University of Cambridge)

The Anonymous *Glossator Gandavista* vs. Bernard of Auvergne,  
or What it Means to Belong to a Philosophical School

**11:30 Coffee break**

**12:00**

**Session II: The Heavens and the Earth  
in Various Intellectual Communities**

Chair: Barbora Kocánová (Institute of Philosophy,  
Czech Academy of Sciences)

**Aurora Panzica** (Universität Basel)

**Maria Sorokina** (CNRS, Paris)

The Straw and the Fire, the Heavens and the Earth:  
A Long-lasting Debate in Medieval Universities

# Programme

**Luigi Valletta** (Università degli Studi di Milano)  
A Lombard Constellation: Texts, Methods, and Discussions  
on Astral Sciences in the Thirteenth-century Northern Italy

## 13:00 Luncheon

**14:30**  
**Session III: *Bricolage textuel*:**  
**Approaches to Composing Learned Writing**  
Chair: Luigi Campi (Università degli Studi di Milano)

**Jordan Lavender** (Purdue University)  
John Wyclif and His Oxford Interlocutors: Tracing  
the Origins of Wyclif's Philosophical Treatises

**Jan Maliszewski** (University of Warsaw)  
Conceptualising Non-authorial Contributions in  
Stephen Langton's *Quaestiones Theologiae*

## 15:30 Tea

**16:00**  
**Session IV: Natural Philosophy: Collective  
Debates on Atoms and Geometric Items**  
Chair: Lukáš Lička (Institute of Philosophy,  
Czech Academy of Sciences)

**Clelia Crialesi** (KU Leuven, De Wulf-Mansion Center)  
How to Talk of Geometric Items? A Fourteenth-century  
Metalinguistic Debate in Natural Philosophy

**Andrei Marinca** (Universitatea Babeş-Bolyai, Cluj-Napoca)  
Dominican Debates on Atomism at Oxford (1320s/30s)

## 5 September

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### 10:00

**Session V: Collective Sharing of Knowledge:  
From Italian *Quodlibeta* to Buddhist  
Scholastics to Anselmian Community**  
Chair: Ota Pavlíček (Institute of Philosophy,  
Czech Academy of Sciences)

**Andrea Tabarroni** (Università di Udine)  
*Sicut est mos eorum*: Quodlibetal Practice in Bologna (1300–1320)

**Jonathan Samuels** (Austrian Academy of Sciences)  
Structuring Public Disputation: The Perspective  
of Medieval Tibetan Buddhist Scholastics

**Roberto Limonta** (Università degli studi di Salerno)  
*Quasi scintillis ab invicem emicantibus*: Rhetoric and  
Dialectics within Anselmian Epistolary Community

### 11:30 Coffee break

### 12:00

**Session VI: Alternatives in Logical Disputations**  
Chair: Petr Dvořák (Institute of Philosophy,  
Czech Academy of Sciences)

**Graziana S. Ciola** (Radboud University, Nijmegen)  
A Crossing of Modern Paths: Buridan's and Marsilius  
of Inghen's Alternative Views on the Semantics of Impossibility  
(Through the Lens of Later Commentaries)

**Hélène Leblanc** (UCLouvain / University of Geneva)  
Scholastic Logical Disputation: An Embodied Approach

# Programme

## 13:00 Luncheon

### 14:30

#### Session VII: Commenting on Peter Lombard's *Sentences as a Collective Practice*

Chair: Monica Brinzei (Institut de recherche  
et d'histoire des textes CNRS, Paris)

**Ioana Curuț** (Universitatea Babeș-Bolyai, Cluj-Napoca)  
Collective Thinking in the Vienna Group Commentary:  
A Case-Study of Book II

**Andrea Fiamma** (Università degli Studi di Milano)  
John of Brumbach's *Principia* and the Debate  
with John Wenck and Other *socii* (1431)

## 15:30 Tea

### 16:00

#### Session VIII: Translating and Science as a Collective Practice

Chair: Katja Krause (Max Planck Institute  
for the History of Science, Berlin)

**Fabio Bulgarini** (Universität zu Köln / Università del Salento)  
*Modo quo potui in eloquium redegei latinum:*  
The Latin Version of Averroes's Middle Commentary  
on the *Poetics* as a Case of Collective Translation

**Francesco de Benedittis** (Universität zu Köln /  
Università di Roma Tor Vergata)  
Science at the *Studium curiae* in the Second Half of the Thirteenth  
Century: An Example of Collective Intellectual Practice

## 6 September

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### 9:00 Meeting of the Board of the SIEPM

### 10:15 – 12:15

#### Cultural Event (Library of the Strahov Monastery)

### 14:00

#### Session IX: Sharing and Commenting as a Collective Practice

Chair: Christophe Grellard (École Pratique  
des Hautes Études, Paris)

**Monika Mansfeld** (University of Łódź)  
Discussions on the Nature of Smell and Scent in the *De sensu  
et sensato* Commentaries in the Thirteenth-century Oxford

**Clarisse Reynard** (Université de Genève)  
*Virtus, habitus ou passio ?* La définition de la  
mémoire selon Mathieu Mei d'Eugubio, Jean Buridan,  
Thomas d'Aquin et Jean Versoris

**Luciano Micali** (University of Helsinki)  
Natural Philosophy in Oxford before 1277. The case  
of the Anonymous *Questiones super De generatione et  
corruptione* from MS Siena, Biblioteca degli Intronati,  
L.III.21 (ff. 247va-267va)

### 15:30 Coffee break

# Programme

**16:00**

## **Session X: Common Practices and Concepts in the Late Medieval and Early Modern Thought**

Chair: Joerg Alejandro Tellkamp (Universidad Autónoma Metropolitana, Mexico City)

**Anna Tropia** (Charles University, Prague)

Dismissing Aquinas: A (Unsurprising) Common Jesuit Practice?

**Simon J. G. Burton** (School of Divinity, University of Edinburgh)

Between Scoto-Lullism and Nominalism:

Nicholas of Cusa on the Formal Distinction

**Marco Forlivesi** (Università degli Studi

'G. d'Annunzio' Chieti – Pescara)

**Matteo Giangrande** (Università degli Studi

'G. d'Annunzio' Chieti – Pescara)

Dialectics and Education in the Sixteenth Century at Leuven

University: Augustin Huens's Disputation Handbook

**17:30 Closing of the Colloquium**

# CVs

## **Pia A. Antolić-Piper**

James Madison University

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Pia A. Antolić-Piper is an Assistant Professor of Philosophy at James Madison University specializing in Latin Medieval Philosophy. Among her publications are articles and book chapters on various aspects of thirteenth century philosophy, especially that of Roger Bacon, as well as a German-Latin translation of Roger Bacon's moral philosophy (Herder Verlag, 2008). She is currently working on the early thirteenth century reception of Aristotelian and Arabic theories of knowledge, method, and intellect.

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## **Fabio Bulgarini**

Universität zu Köln / Università del Salento

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Fabio Bulgarini is a Ph.D. student at the University of Salento in a co-tutelle with the University of Cologne. Under the supervision of Prof. Dr. dr. h. c. Andreas Speer and Jun.-Prof. Dr. Fiorella Retucci he studies the Latin translation of Averroes' Middle Commentary on Aristotle's *Poetics* for his doctoral project *Averroes' Poetics: The Case of Hermannus Alemannus*. He is also a research assistant (Wissenschaftliche Hilfskraft) for the Averroes Project at the Thomas-Institut of the University of Cologne. In addition, he collaborates with the international project *Aristotle's Poetics*



## CVs

*in the West (of India) from Antiquity to the Renaissance – A Multilingual Edition, with Studies of the Cultural Contexts, of the Syriac, Arabic, Hebrew, and Latin Translations* coordinated by Prof. B. Gründler and D. Gutas.

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### **Simon Burton**

University of Edinburgh  
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Simon J. G. Burton is currently the John Laing Senior Lecturer in Reformation History at the School of Divinity, University of Edinburgh. Prior to this he was a junior lecturer at the University of Warsaw and Canadian Commonwealth Postdoctoral Fellow at McGill University. He is the author of *The Hallowing of Logic: The Trinitarian Method of Richard Baxter's Methodus Theologiae* (Brill, 2012) and *Ramism and the Reformation of Method: The Franciscan Legacy in Early Modernity* (OUP, 2024). He has written a number of articles and book chapters on medieval and Reformed scholasticism and is the co-editor of three books: *Reformation and Education: Confessional Dynamics and Intellectual Transformations* (Vandenhoeck & Ruprecht, 2022), *Nicholas of Cusa and the Making of the Modern World* (Brill, 2019) and *Protestant Majorities and Minorities in Early Modern Europe: Confessional Boundaries and Contested Identities* (Brill, 2019). He is also the editor of the journal *Reformation and Renaissance Review*. His research focuses on the Long

Reformation, especially the relation between medieval and Reformed theology, Franciscanism and the wider movement of Christian Platonism and mysticism.

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### **Graziana S. Ciola**

Radboud University, Nijmegen  
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Graziana Ciola specialises in the history and philosophy of logic, with a focus on Nominalism in the later Middle Ages. Graziana is the PI of the ERC StG i<sup>2</sup> project.

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### **Clelia Crialesi**

KU Leuven, De Wulf-Mansion Center  
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Clelia Crialesi is currently an FWO Research Fellow at the De Wulf-Mansion Centre of KU Leuven, where she carries out her own research project on the development of geometrical arguments within the medieval continuum debate. Additionally, she is preparing a critical edition of Pseudo-Aristotle's *De lineis indivisibilibus* for the *Aristoteles Latinus* project. Her primary expertise lies in pre-modern mathematical thought, with her research interests ranging from Late Medieval views on quantity to Boethian number theory and its Early Medieval reception. She

## CVs

started exploring these topics during her Ph.D. studies in Paris and Rome, and in Toronto as Mellon Fellow at the Pontifical Institute of Mediaeval Studies. Her book *Mathematics and Philosophy at the Turn of the First Millennium: Abbo of Fleury on Calculus* will soon be published by Routledge.

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### **Ioana Curuț**

Universitatea Babeș-Bolyai, Cluj-Napoca  
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Ioana Curuț is a researcher at Babeș-Bolyai University in Cluj, focusing on medieval philosophical manuscripts in Latin and Hebrew script. She is currently carrying out the individual project RABY, for which she was awarded the Seal of Excellence within the Marie Skłodowska-Curie Actions (MSCA) in 2023.

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### **Francesco de Benedittis**

Universität zu Köln / Università di Roma Tor Vergata  
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Francesco de Benedittis is a researcher at the Thomas-Institut, Universität zu Köln, where he is involved in the Durandus-Projekt. He is also a holder of a fellowship at the Università degli Studi di Roma Tor Vergata within the project *TeLPh – Teaching and Learning Philosophy in the Regnum Italiae* (1250-1450). After

completing his Ph.D. in 2021 at both the Università del Salento (Lecce, Italy) and the Universität zu Köln (Cologne, Germany), Francesco worked on the Digital Durandus Research Portal (DDRP), developing the digital edition of Durandus of S. Pourçain's commentary on the *Sentences*. At the same time, he collaborated on the critical edition of Book III of Maimonides' *Dux neutrorum*, transcribing and collecting part of the manuscripts. He is currently finalising a critical edition of the *principium*, prologue and distinctions 1–3 of Book I of John Peckham's commentary on the *Sentences*, the publication of which is forthcoming. His research interest lies in the critical editions of medieval texts, particularly in theology and science, and the mutual interaction between them.

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### **Andrea Fiamma**

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Andrea Fiamma's research interest is Late Medieval Philosophy and Theology, with special regard to the Central European area. He has also studied the history of historiography. He is currently a Postdoctoral Fellow at the State University of Milan (2021–2025). He was awarded a habilitation as a Professor of History of Philosophy (ASN2020 – 11/C5: II fascia) and a Ph.D. as a *Doctor Europaeus* (2016) in Humanities at the University G. d'Annunzio of Chieti-Pescara with a joint thesis at the Faculty of Theology of the Université de Lorraine.

## CVs

### Marco Forlivesi

Università degli Studi 'G. d'Annunzio' Chieti – Pescara  
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Marco Forlivesi is Professor of the History of Philosophy at the University of Chieti-Pescara. His studies span the period from the thirteenth to the seventeenth centuries, focusing on the history of university philosophy. He has published three monographs (*La filosofia universitaria tra XV e XVII secolo; Scotistarum princeps. Bartolomeo Mastri e il suo tempo; L'incontro con l'essere secondo Giovanni di san Tommaso*) and numerous articles. He is also the editor of nine collective volumes (including *The Philosophies of Physicians. Texts and Doctrines from the 12th to the 17th Century; Fides Virtus. The Virtue of Faith from the Twelfth to the Early Sixteenth Century; Benet Perera. A Renaissance Jesuit at the Crossroads of Modernity; Philosophical Innovation and the University from the 16th Century to the Early 20th; The Debates on the Subject of Metaphysics from the Later Middle Ages to the Early Modern Age; Antonio Bernardi della Mirandola. Un aristotelico umanista alla corte dei Farnese; Saggi sul pensiero filosofico di Bartolomeo Mastri*). He is a member of several scholarly societies and research teams (SIEPM, ESEMP, SISPM, SISF, AIUCD). A presentation of his activities is available at <https://unich-it.academia.edu/MarcoForlivesi>.

### Matteo Giangrande

Università degli Studi 'G. d'Annunzio' Chieti – Pescara  
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Formerly a high school teacher of history and philosophy, Matteo Giangrande has also served as the Director of the Italian Debating Society, promoting critical thinking and debate skills among students nationwide.

Matteo holds a Ph.D. in the history of philosophy, specializing in Renaissance dialectical theories. He is currently a research grant recipient at the University of Chieti, studying the reception of Galenic logic during the Renaissance. His academic interests include argumentation theory and the pedagogy of critical thinking.

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### Jordan Lavender

Purdue University  
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Jordan Lavender received his doctorate from the University of Notre Dame, where his dissertation examined the fourteenth-century theories of consciousness. He specialises in Medieval scholastic philosophy.

## CVs

### Hélène Leblanc

UCLouvain / University of Geneva  
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Hélène Leblanc is a historian of Early Modern philosophy (16th-17th centuries). Her 2015 Ph.D. on semiotic theories in Early Modern philosophy, was supervised by Philippe Hamou (Université de Lille) and Giulia Belgioioso (Università del Salento). She has published a monograph on the seventeenth century semiotic theories (Vrin, 2021, Italian transl. BUP, 2023). A postdoctoral period in Geneva led to publications on the semiotics of the ‘Austro-German’ philosophers, particularly Edmund Husserl and Anton Marty. From 2020-2023, she worked in Louvain-la-Neuve on the influence of scholastic philosophy on Early Modern theories of literature and art. A postdoctoral year at LabEx COMOD (University of Lyon) underpinned research on the history of scholastic logic as an agonistic practice (1300-1650), comparing two apparently heterogenous corpuses: scholastic logic and fencing books. This bridges the relatively isolated history of scholastic philosophy and the wider fields of the history of techniques and socio-cultural history. She aims to write a social history of interactions between scholars and fencers, define the philosophical concepts underlying the dialogical and agonistic nature of fencing & logic, and establish an innovative methodology of embodied experimentation in the history of philosophy.

### Roberto Limonta

Università degli studi di Salerno  
rlimonta@unisa.it

Roberto Limonta is a Ph.D. student at the University of Salerno and an Honorary Fellow in the History of Medieval Philosophy at the University of Parma. His research topics are the relationship between rhetoric and dialectics in Anselmian thought and the discussions on (particularly cognitive and linguistic) divine attributes in the Western Monastic tradition (Augustine, Peter Damian, and Anselm of Canterbury) and the late Middle Ages (William of Ockham, Walter Chatton), with particular reference to such issues as omnipotence, foreknowledge, prophecies, and future contingents. Among his papers, the most relevant in the light of this presentation are *Linguaggio e spazio del silenzio in Anselmo d’Aosta* (Dianoia 18, 2013) and *Penuria Nominum and Language Rectitudo. Linguistic Economy in Saint Anselm of Canterbury* (Studia Anselmiana 179, 2019, co-author). His latest works focus on divination and foreknowledge in medieval demonology, to trace the steps of an Augustinian tradition that starts with the *De divinatione daemonum*, of which he has recently edited a new translation in Italian (Milano 2024). He is a member of the SIEPM, the SISPM (Società Italiana per lo Studio del Pensiero Medievale), and the International Association for Anselm Studies.

## CVs

### **Kamil Majcherek**

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Kamil Majcherek is a Fellow of Trinity College, Cambridge. He specialises in Late Medieval (1250-1500) Latin philosophy, especially metaphysics and natural philosophy, as well as Latin palaeography and textual editing. He received his Ph.D. in 2022 from the University of Toronto, with a dissertation on the Medieval Metaphysics of Artefacts 1250-1500, which is currently under review as a monograph; he has also published a series of articles on this issue. He is currently working on his second book, about the Medieval Ontology of Numbers 1250-1500. He is a member of the British Academy Medieval Texts Editorial Committee as well as of several other academic bodies.

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### **Jan Maliszewski**

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Jan Maliszewski is a Ph.D. student at the Faculty of Philosophy, University of Warsaw. Currently, under the supervision of Prof. Magdalena Bieniak, he is finishing a dissertation on the development of sacramental doctrine in Paris around 1200. He is engaged in two editorial projects: an edition of Stephen Langton's

*Quaestiones Theologiae*, and a digital scholarly edition of Robert of Courson's *Summa*. Recently, he has become a collaborator of the Medieval Text Consortium.

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### **Monika Mansfeld**

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Monika Mansfeld is an assistant professor in the Department of Philosophy and History of the University of Łódź. She specialises in the late medieval commentaries on Aristotle's works, her research interests ranging from the logic and metaphysics of so-called Parisian nominalism (John Buridan, Marsilius of Inghen, Albert of Saxony, and their Central European successors) to realist natural philosophy (Adam of Buckfield, Geoffrey of Aspill, and Walter Burley). Currently, she focuses on the psychology and physiology of sensory perception, especially as expressed in commentaries on *De sensu et sensato* written in Oxford in the thirteenth century. In general, her projects not only encompass doctrinal analyses of the texts but also involve historical studies on their manuscript tradition and the preparation of their critical editions.

## CVs

### Andrei Marinca

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Andrei Marinca is a researcher and Lecturer at Babeş-Bolyai University in Cluj, specialising in natural philosophy in Late Medieval Latin university manuscripts. His current research project focuses on the history of indivisibilism in the fourteenth century.

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### Luciano Micali

University of Helsinki  
luciano.micali@helsinki.fi

Luciano Micali is a postdoctoral researcher at the University of Helsinki. He obtained his doctoral degree in philosophy at the University of Freiburg im Breisgau under the supervision of Prof. Maarten Hoenen. Afterwards, he worked as a postdoctoral researcher at Charles University in Prague. He is currently working in Helsinki on the project *Augustinian Natural Philosophy at Oxford and Paris ca. 1277* (P.I. Prof. José Filipe Pereira da Silva), which was funded by the Research Council of Finland. In his research, Luciano focuses on thinkers from the fifteenth century such as Jean Gerson, Felix Hemmerlin, and Heymericus de Campo, while more recently he has started studying the thirteenth-century unedited commentaries on Aristotle's works.

Luciano has taught courses at the universities of Freiburg, Prague,

and Helsinki, in the fields of the history of medieval philosophy, intellectual history, and the history of Christianity in the Middle Ages.

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### Aurora Panzica

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Aurora Panzica studied medieval philosophy, palaeography, and Medieval Latin at the University of Fribourg in Switzerland, where she obtained a Ph.D. in 2020. Her doctoral research, funded by the Swiss National Science Foundation (FNS) and awarded the Vigener Prize and the SIEPM Junior Scholar Award, focused on the reception of Aristotle's *Meteorology* in the Latin West. Within this framework, she produced a monograph (Brepols, 2024), a complete edition of the first redaction of Oresme's *Questions on Aristotle's Meteorology* (Brill, 2024), and a partial edition of the second redaction of Oresme's text (Brill, 2021), as well as of Albert of Saxony's *Questions* (AHDLMMA, 2019). After several post-doctoral grants from the FNS and the Czech Academy of Sciences (2020-2023), she is currently a FNS advanced post-doctoral fellow at the University of Basel (2024-2027), where she is investigating the doctrinal, textual, and institutional factors that led to the dissemination of the *via antiqua* in the second half of the fifteenth century. At the Czech Academy of Sciences, she is in charge of preparing an inventory of medieval commentaries on Aristotle in Prague libraries, a project under the aegis of the International Academic Union.

## CVs

### Clarisse Reynard

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Clarisse Reynard, a Ph.D. student at the University of Geneva, is working on a thesis entitled *Penser la mémoire. Les Commentaires au De memoria et reminiscentia à la faculté des arts de Paris au XVe siècle. Edition, traduction et étude doctrinale du commentaire de Jean Versoris* under the supervision of Prof. Laurent Cesalli. In March 2023, she co-organised a workshop on medieval memory. Her publications include an article on angelic knowledge entitled *De l'homme à l'ange, au-delà de Thomas d'Aquin. L'acquisition du savoir selon Grégoire de Rimini* and a contribution on marginal notes, *Text and Paratext in Fifteenth-Century Manuscripts. The Example of the Commentaries on Aristotle's De memoria et reminiscentia*.

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### Jonathan Samuels

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(IKGA), Austrian Academy of Sciences  
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Jonathan Samuels' background is in the Buddhist (specifically Tibetan Buddhist) world. Following a long period in India, and then graduate studies at Oxford University, he held the positions of Research Fellow at the Centre for Transcultural Studies

(Heidelberg University) and Junior Research Fellow in Tibetan and Himalayan Studies at Wolfson College (University of Oxford), and is currently part of the TibSchol project of the IKGA (Austrian Academy of Sciences).

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### Maria Sorokina

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Maria Sorokina is a Research Fellow at the CNRS in Paris. She is a scholar of the Medieval history of science, specializing in the history of astrology and cosmology. She has published *Les Sphères, les astres et les théologiens. L'influence céleste entre science et foi dans les commentaires des Sentences (v. 1220-v. 1340)*. She is currently preparing a critical edition of Gerard of Feltre's *Summa de astris*, a little known thirteenth-century treatise against astrology. Maria's research interests also include the ontology of numbers (mainly, in the commentaries on the *Sentences*).

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### Taki Suto

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Taki Suto holds a Ph.D. in the history of Western philosophy from Kyoto University (2003) and a Ph.D. in Philosophy from

## CVs

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As a graduate in philosophy (1982) and holder of a Ph.D. in Medieval History (1987) in Bologna with O. Capitani, C. Dolcini and U. Eco, Andrea Tabarroni spent several years as a post-doc in Naples, Copenhagen and Turin; since 1996 he has been teaching (now as a full professor) the History of Medieval Philosophy at the University of Udine. His research fields are the following: the history of early Franciscan political thought; the history of medieval logic and metaphysics; the history of

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### ***Quidam dicunt [...] set hoc solutio nihil est: Understanding Roger Bacon's Contribution to Conceptions of Teaching and Learning in MS Amiens, BM, 406***

**Pia A. Antolić-Piper**

MS Amiens, BM, 406 contains a collection of eight question-commentaries on Aristotle's natural philosophy. Edited in the *Opera hactenus inedita Rogeri Baconi*, these commentaries have widely been regarded as *reportationes* of Bacon's work as a Master of Arts in Paris in the 1240s. In 2013, however, Silvia Donati presented a series of arguments that challenged the uncritical assumption of Baconian authorship of some of these commentaries. In my work, I wish to offer novel evidence showing that Dr. Donati's conclusion is very probably true: I argue that despite striking correspondences, three of the eight commentaries are inauthentic. In an effort to explain these, I defend the thesis that these three commentaries should be regarded as the work of an anonymous author who was teaching *alongside* Bacon in the 1240s. I will argue that these authors' *quaestiones* on teaching manifest a relationship of dialectical critique. Drawing from the manuscript's commentaries on the *Physics* and the *Metaphysics*, I will offer novel evidence for my claim that Anonymous Amiens defended doctrines on teaching and learning that were not merely doctrinally inconsistent with Bacon's teaching, but were actively challenged by Bacon in his commentaries and which Anonymous

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Amiens subsequently rebuts in return. Thus, these commentaries should be regarded as documents of individual masters' efforts at clarifying Aristotle's doctrines, and also as witnesses to the early, collective and, in this case, adversarial process of agreeing on how to teach the meaning of Aristotle's doctrines.

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### ***Modo quo potui in eloquium redegei latinum:* The Latin Version of Averroes's Middle Commentary on the *Poetics* as a Case of Collective Translation**

#### **Fabio Bulgarini**

Some time after March 17th, 1256, in Toledo, the translator Hermannus Alemannus published three translations from Arabic into Latin related to Aristotle's works on rhetoric and poetics: the so-called *Didascalia in Rhetoricam Aristotelis ex glosa Alfarabi*, Aristotle's *Rhetoric* and Averroes' middle commentary on Aristotle's *Poetics*. Of these translations, that of the *Poetics* is probably the most puzzling. In his middle commentary on Aristotle's *Poetics*, Averroes introduced several quotations from Arabic poems in order to make Aristotle's text more intelligible to his Arab contemporaries. Quite surprisingly, Hermannus managed to translate these rather complicated poems from Arabic into Latin with skill and competence. The aim of this paper is to show how an analysis of Hermannus' *modus interpretandi* clearly indicates that the Latin translation of Averroes' commentary was possible only through

systematic collaboration between the German translator and an Arabic-speaking mediator. Moreover, Hermannus might also have profited from the help of a Jew, or at least of a Hebrew-speaking mediator, to understand the Arabic text, as some mistranslations of Averroes' text seem to indicate. Such linguistic and cultural mediators would have been able to introduce Hermannus to the many cultural and poetic references present in Averroes' commentary – references that would otherwise have been difficult (or even impossible) for the German to understand on his own.

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### **Between Scoto-Lullism and Nominalism: Nicholas of Cusa on the Formal Distinction**

#### **Simon J. G. Burton**

Nicholas of Cusa's early formation in the circle of Albertist and Lullist thinkers gathered around Heimeric de Campo in Cologne is well known. Nevertheless, as much as Cusa was attracted to Albertism, he was later to criticise Albert himself for not grasping the principle of the coincidence of opposites. Moreover, as Stephan Meier-Oeser has argued, Cusa's reading of Lullism was independent of Heimeric and demonstrated a strong Scotist inclination, reading Lull's absolute and respective principles in the light of Scotus' formal distinction, and on a trajectory moving towards his own later coincidence of opposites. In this, in fact, Cusa can be seen as an early example of what Joseph Victor and

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Rafael Ramis Barceló have discerned as a wider Scoto-Lullist movement in the fifteenth century.

Through examining his Lullist annotations, his early sermons and some of his later works this paper will seek to both probe Cusa's distinctive Scoto-Lullism and demonstrate the enduring place of the formal distinction in his mature thought. It will also place Cusa's Scoto-Lullism in dialogue with his apparent Nominalising reading of the formal distinction, something evident in both his first sermons and his late works. It will consider especially his complex relationship to late medieval Nominalism and the supernatural 'logic of faith' that flourished in the Vienna school. In doing so, it will seek to reassess Meier-Oeser's provocative claim about the role of Scoto-Lullism in Cusa's breakthrough to the coincidence of opposites, as well as to place this in a broader late medieval context.

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### **A Crossing of Modern Paths: Buridan's and Marsilius of Inghen's Alternative Views on the Semantics of Impossibility (Through the Lens of Later Commentaries)**

**Graziana S. Ciola**

Necessarily empty terms – i.e., those terms that cannot have any referent in the world (e.g., 'void', 'chimera', 'point', 'instant', etc.) – are a topic of contention in late medieval logic. John Buridan's

and Marsilius of Inghen's views on the subject were among the most discussed and influential accounts throughout the Middle Ages and Renaissance.

By the end of the fourteenth century Buridan and Marsilius were already being recurrently compared as the proponents of two divergent ways of conceptualising and practising 'modern' (i.e., 'nominalist') logic. Their respective treatments of necessarily empty terms are a striking example of such divergence. These accounts, and how they were received by 14th and 15th centuries commentators, are the focus of my presentation.

I will firstly illustrate Buridan's and Marsilius' views on necessarily empty terms, emphasising how these technical differences express a deeper disagreement on the very nature of logic, language and reasoning.

I will subsequently offer a sampling of some commentaries comparing Buridan and Marsilius on these matters; I will focus especially on: Anonymous, ms. BnF Lat. 14716; John Dorp's *Perutile Compendium totius logicae Joannis Buridani* (before 1393); and the 'Hagenau Commentary' (1495). Finally, I will draw some general conclusions on the 'via moderna' between the 14th c. and the 15th c., as a branching out of different Nominalist paths.

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### **How to Talk of Geometric Items? A Fourteenth-century Metalinguistic Debate in Natural Philosophy**

**Clelia Crialesi**

A metalinguistic shift occurred in fourteenth-century natural philosophy; predominantly manifesting within a nominalist setting, it entailed a greater focus on propositions and terms referring to things or events in nature. This semantic turn extended to one of the foremost debates in natural philosophy: the continuum controversy. Thinkers aligning with nominalist inclinations wondered, for instance, if points are indivisible elements of a line, and answered this question by focusing on the term ‘point’, i.e., on the issue of what ‘point’ signifies and stands for. Assuming a parsimonious ontology with no room for geometric items such as ‘point’, the problem was how to grant verifiability to mathematical statements housing empty mathematical terms. My paper delves into the three main semantic strategies addressing this difficulty. While all views assume that geometric items lack genuine existence, they disagree on the way propositions featuring mathematical terms should be considered. A first strategy regards mathematical propositions as false, turning them into conditionals. A second conceives of mathematical propositions as categorical, relying on the imaginability of the clause, its terms, and its referents. The last considers mathematical propositions as embedding terms, stripped of their own supposition yet connoting a referent by indicating the lack of some (mathematical) feature in

it. I will retrace the positions adopted by key historical actors that engaged in this debate, e.g., William of Ockham, John Buridan, Nicole Oresme. Concurrently, I will show how my overview is consistent with the perspectives articulated in the early fifteenth-century commentary on Aristotle’s *Physics* by John Marsilius.

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### **Collective Thinking in the Vienna Group Commentary: A Case-Study of Book II**

**Ioana Curuț**

The Vienna Group Commentary (VGC) is a fascinating case of a collective intellectual enterprise with interesting implications for the institutional dimension of doing philosophy in the later Middle Ages. The multiple versions authored by subsequent generations of Viennese *sententiarii*, ultimately stemming from Nicholas of Dinkelsbühl’s *Sentences* commentary, have not escaped the attention of scholars, but the web of manuscripts composing the VGC has yet to be fully untangled. By means of a comparative and comprehensive analysis of VGC versions containing Book II, I will address the following questions regarding collectivity within the Viennese intellectual tradition: 1) how much uniformity is there among different versions in terms of topics, question-titles and the distinctions treated? 2) how much doctrinal variation can be found at a closer textual level in these highly similar texts? 3) to what extent does the Viennese collective practice entail collective

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thinking, and how does collectivity affect notions of authorship from a general perspective?

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### **Science at the *Studium curiae* in the Second Half of the Thirteenth Century: An Example of Collective Intellectual Practice**

#### **Francesco de Benedittis**

During the latter half of the thirteenth century, the *Studium curiae* in Viterbo was certainly one of the most distinguished centres for the production and transmission of scientific knowledge. The fame of this centre was primarily due to the simultaneous presence at the Papal Court in Viterbo of some of the most important intellectuals of the time, including John Peckham, Witelo, Peter of Hispania, William of Moerbeke, Campanus of Novara, and Simon of Genova. Although there is no explicit evidence of their collaboration, the mere fact that they were present in the same place suggests a collective practice involving debates, the exchange of ideas, and elaboration of doctrines. This is evident not only in their scientific speculations and doctrines, but also in the vocabulary and terminology used in their treatises. The dynamic environment of the Roman Curia and the presence of a rich and substantial library, enriched by new translations of scientific works from the Arabic, provided optimal conditions for the development of these scientific studies. In this sense, the so-called ‘Circle of

Viterbo’ (as labelled by Agostino Paravicini Bagliani) played a very significant role in the development and circulation of scientific theories and practical knowledge at the end of the thirteenth century. The aim of this talk will be to present the Viterbo group of scientists and their work at the *Studium curiae*, showing – where possible – how they influenced each other and elaborated their doctrines through a collective debating practice.

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### **John of Brumbach’s *Principia* and the Debate with John Wenck and Other *socii* (1431)**

#### **Andrea Fiamma**

On September 25th, 1431, the Cistercian, John of Brumbach, started reading his *Principia* on the *Sentences* at the faculty of Theology of the University of Heidelberg. After his lectures, a vigorous debate arose among his peer students, including John Wenck, John of Mechlinia and John of Hamburg. These debates involved a large number of peer students, and were not limited to the traditional confrontation between two *socii*, as was, for example, the case of John Wenck with Bartholomew of Maastricht in the same year. John of Brumbach’s *Principia* on Books I–IV and the subsequent debates were transcribed in the codex Città del Vaticano, Biblioteca Apostolica Vaticana, Pal. lat. 370. Considering the names of the students who participated in the debate and the very extent of the texts copied into the codex, it is not unrealistic to believe that it

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must have been a relevant circumstance for study and research at the Faculty of Theology at Heidelberg. In fact, later, these students, with the sole exception of John of Hamburg, became teachers at the same faculty. Among them, John Wenck went on to become known far beyond the University for his debate with Nicholas of Cusa. The topics addressed by John of Brumbach and his use of sources, especially Bonaventure, follow the traditional practice in reading *Sentences* in the early fifteenth century. However, the fact that he took specific positions on issues such as the nobility and the usefulness of theology and Scripture is a matter of interest. He further expressed his views on the possibilities of the *visio beatifica* and Incarnation. The intention here is to reconstruct the main features of John of Brumbach's reading of the *Sentences*, in particular giving consideration to the structure of the debates and the dynamics of the interaction between the *socii*.

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### **Dialectics and Education in the Sixteenth Century at Leuven University: Augustinus Hunaeus's Disputation Handbook**

#### **Marco Forlivesi, Matteo Giangrande**

Augustinus Hunaeus's *Erotemata de disputatione* (Antwerp, 1568) emerges from the Northern European Renaissance and Counter-Reformation as a noteworthy educational tool at the University of Leuven, designed to refine students' disputation skills.

Donald Felipe has already noticed the peculiar educational focus of this work, contrasting it with the emphasis on theological debates that characterises the parallel contemporary Protestant works. Hunaeus' handbook embodies the educational philosophy of the Renaissance University of Leuven, which was deeply influenced by Aristotelean principles, aiming at discerning truth and countering falsehood across various subjects. As Herman Vander Linden has pointed out, the University of Leuven interpreted its role as a centre of Humanism and the Counter-Reformation by maintaining a mediaeval academic framework while incorporating Renaissance humanistic and Christian values into its curriculum.

Hunaeus's work outlines the essential principles of disputation – clarity, fair and calm demeanour, and a comprehensive understanding of the subject – to cultivate a dialectical mindset in liberal arts pupils through daily *disputatio* exercises. The handbook includes sample disputations on topics such as freedom, pleasure, and the relevance of dialectics and rhetoric, emphasising: a) the necessity of the *repetitio* technique for argumentative precision; b) conceptual analysis for clear definitions; and c) the integration of historical and philosophical references into debates. Moreover, Hunaeus underlines the synergy between dialectics and rhetoric, stressing the importance of effective communication and the congruence between presentation and content.

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<sup>1</sup> And thus distinct from the *introitus* written by Wyclif identified by Beryl Smalley.



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## **John Wyclif and His Oxford Interlocutors: Tracing the Origins of Wyclif's Philosophical Treatises**

**Jordan Lavender**

At a glance, the Oxford theologian and philosopher John Wyclif's (d. 1384) philosophical treatises appear to be paradigmatic examples of highly independent and individual philosophical works. In this presentation, I will examine new evidence that allows us to trace some of these works to their origins in collective university debates in which Wyclif engaged in the late 1360s and early 1370s. This evidence will shed new light on the processes of revision and rewriting that led to the production of Wyclif's mature treatises, as well as providing new insights into the early reception of Wyclif's ideas by his fellow theologians at Oxford.

The new evidence that this presentation will rely on is my discovery of a previously unnoticed Wyclif manuscript in an Oxford college. This manuscript appears to contain a record of a disputed question in which Wyclif was a participant, a record of Wyclif's *introitus bibliae* (a disputed question given by Oxford scholars at the outset of, or as an alternative to, their lectures on the Bible<sup>1</sup>), and a record of a response to Wyclif's *introitus* by another scholar. The former two works contain content that will later appear in Wyclif's treatises *Purgans errores circa veritates* and *De compositione hominis*, respectively.

As a result of this discovery, we can trace the origins and content of two of Wyclif's mature philosophical treatises to collective university debates in which he participated prior to becoming a doctor of theology. These debates include another Oxford scholar (whose name and biography are also known) as a participant. This talk will show how Wyclif adapted his views, and the way he presented them in response to his fellow bachelor of theology's criticisms. I will argue that in these cases the collective origin of Wyclif's treatises explains puzzling features of their style and format. I suggest in conclusion that we may be able to make sense of other parts of Wyclif's *corpus* in similar ways.

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## **Scholastic Logical Disputation: An Embodied Approach**

**Hélène Leblanc**

The general standpoint of this communication is that scholastic disputation is a collective practice that aims at *doing something* in a similar way to metalworking, navigating, or fencing—to cite both productive crafts and performative techniques. It will suggest that embodied approaches that have been successfully applied to fields that are not traditionally perceived as intellectual would help to disprove the idea that scholastic disputation is limited to the theoretical content visible in the textual genre of

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the disputation, and to highlight the bodily component that its practice requires. It will also question the characterisation of scholastic disputation as ‘an intellectual practice’, and whether this label belongs to the epistemological categories of the studied medieval period or those of today.

This contribution aims to present an embodied approach to the collective practice typical of medieval philosophical thought, i.e., scholastic disputation. Among the various scholastic disciplines which are practised through disputations, logic is a relevant candidate because its status as an art or a science is under constant discussion. Borrowing from the methodology of craft and gestural re-enactment, the proposed approach is based on an icono-textual corpus of both logical texts and university regulations. This contribution will present and justify this corpus, as well as the experimental methodology planned to be implemented with respect to the participants, the collection and analysis of data, and the expected results.

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### ***Quasi scintillis ab invicem emicantibus*: Rhetoric and Dialectics within the Anselmian Epistolary Community**

**Roberto Limonta**

In medieval Benedictine monasticism, learning processes had their place not only in the physical space of schools and *scriptoria*, but

also in the ‘conversational communities’ made up of the web of letters, which *quasi scintillis ab invicem emicantibus* flew from one abbey to another. In this textual community, the tools of the rhetorical tradition naturally played a pivotal role in the shared development of values and ideas. In the second half of the eleventh century, though, letter writers like Peter Damian or Anselm of Canterbury seem to have shaped through their epistles a new theological paradigm, where the figures of speech also operate as figures of thought, punctuating the argumentation, and the resources of *trivium* take turns and fit one to another within the argumentative logical chain.

To argue my thesis, I will provide some case studies from Anselm’s collection of letters. He eclectically uses dialectics, grammar, and rhetoric, overlaying the *magister/discipulus* relationship to the abbot/monk one. The letters thus become a forum for intellectual exchanges: thanks to the effectiveness of rhetorical and dialectical tools, the ethical exhortations of the monastic milieu take the shape of a scholastic argumentation, and the features of the epistolary genre adapt to the performative needs of a new paradigm of thinking, teaching, and learning. Through an intensive exchange of letters, Anselm creates a shared memory of rhetorical *topoi* and dialectical formulas, which works as a basic assumption for theological reasoning and a model for his community’s moral and intellectual cohesion.

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### **The Anonymous *Glossator Gandavista* vs. Bernard of Auvergne, or What it Means to Belong to a Philosophical School**

**Kamil Majcherek**

From various reports by other authors we know that Henry of Ghent had followers at Paris. Direct textual evidence of the activity of his disciples is however scant: the texts of the *Gandavistae*, as they were sometimes called, perished, and what we have are mostly second-hand reports by others. One of the fiercest critics of Henry and his followers was the Dominican Thomist Bernard of Auvergne, who wrote a detailed *reprobatio* of Henry's quodlibets. By far the best witness to Bernard's *Reprobatio* of Henry of Ghent, preserved in a manuscript in Bologna, contains several detailed comments, analyses, and criticisms by an anonymous glossator who seems to be a follower of Henry's, defending his master's teachings against the attacks launched by Bernard. This thus gives us a unique testimony concerning the dialectic unfolding between the *Thomistae* and the *Gandavistae*. While the author claims to be a faithful defender of Henry, however, careful reading reveals that he often departs from the latter's original teachings, and some of the positions that he arrives at seem to be unique to him. In my talk I will zoom in on several case studies involving the glossator's metaphysical views on issues such as the individuation of accidents and ontology artefacts, and of numbers.

### **Conceptualising Non-authorial Contributions in Stephen Langton's *Quaestiones Theologiae***

**Jan Maliszewski**

The goal of this paper is to report on a long-term editorial project, the edition of Stephen Langton's *Quaestiones Theologiae*. This collection, a valuable documentation of the intellectual life at the early University of Parisian, is the most extensive record of Langton's speculative work. While clearly stemming from Langton's oral teaching in Paris, the collection displays many features revealing its heterogeneous and collaborative character, bringing to the fore the issue of the collection's dependence on the work of anonymous *reportatores* and compilers. Moreover, the irregular character of the preserved texts, ranging from *reportationes* to fully developed discussions, provides an unusual opportunity for tracking the evolution of a written record of an academic debate. I will discuss how the attempt to account for these underlying collaborative processes has informed editorial decisions, in particular leading Prof. Riccardo Quinto to systematically analyse marks of oral classroom-level interactions preserved in the collection. I will discuss the challenges faced while attempting to follow this programme, and discern anonymous contributions underlying preserved textual testimonies. The task of classifying different versions of the same *quaestio* (i.e., establishing whether they were developed from a common *reportatio* or otherwise originated from one

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disputation) often proved to be inconclusive when based on the usual philological tools. Hence, I will present an ongoing project of computational stylometric analysis aiming at the provision of numerical data potentially bypassing these limitations, and thus providing a basis for an estimate of the number of *reportatores* who contributed to this collection.

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### **Discussions on the Nature of Smell and Scent in the *De sensu et sensato* Commentaries in the Thirteenth-century Oxford**

#### **Monika Mansfeld**

In *De sensu et sensato* Aristotle outlines a theory of smell, which includes information on how smell works, the nature of its organ, the medium and the object of smell, as well as the difference between human and other animals' sense of smell. His theory was not without its problems, since he left some aporias unresolved; the poor quality of the first Latin translation of the treatise, however, made reconstruction of his views challenging for early Latin commentators. At the University of Oxford, a group of scholars, including Adam of Bockenfeld and Geoffrey of Aspall, aimed to reconstruct his theory of smell and discover its role in his theory of sensual cognition. Their discussions include, for example, the problem of whether humans have a better sense of smell than other animals, whether animals that do not breathe perceive scents,

and whether any animals can feed solely on scent. The question, however, is whether there were really discussions about the nature of smell, with scholars referring to one another's opinions, or rather a series of isolated commentaries for didactic purposes only, in which problematization of Aristotle's ideas appeared rarely if at all. Is it possible to discern which of Aristotle's views were universally accepted and which were hotly debated? And, finally, what was the function of collaborative commentary forms, such as the Oxford Gloss?

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### **Dominican Debates on Atomism at Oxford (1320s/30s)**

#### **Andrei Marinca**

Oxford's place in the history of medieval atomism has long been acknowledged. The dominant narrative on fourteenth-century atomism identifies the Oxford chancellor and secular master Henry of Harclay as the earliest proponent of an indivisibilist theory, which was later adopted by Walter Chatton, and rejected by William of Alnwick and Adam Wodeham, all three Franciscans and residents of the order's Oxford *studium*. On the Continent, the indivisibilist controversy also seemed to have been powered by Franciscans, with Gerardus Odonis and Nicholas Bonet reacting to Duns Scotus' destructive criticism of atomism. By this account, it seems as if the debate on atomism was conducted predominantly between Franciscans and laymen,

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as apparent from John Murdoch's famous *dramatis personae*. Yet given the intellectual vitality of the Oxford Blackfriars convent in the 1320s/1330s, it is more than pertinent to inquire into the Dominican side of the collective debates on atomism and continuity from that period. Based on largely unexplored material, this paper attempts to reconstruct Dominican debates on atomism at Oxford in the first decades of the fourteenth century by addressing collectivity-related aspects.

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### **Natural Philosophy at Oxford before 1277.**

#### **The Case of the Anonymous *Questiones super De generatione et corruptione* from MS Siena, Biblioteca degli Intronati, L.III.21 (ff 247va–267va)**

#### **Luciano Micali**

On the 18th of March 1277, Robert Kilwardby issued his list of 30 prohibited theses not to be taught at the University of Oxford; in some of the prohibitions in *naturalibus*, Kilwardby defends the idea that matter is not pure passivity, but has an active potency that soon after, in a letter to Peter of Conflans, he defines as *aliquid formae*.

The study of unedited commentaries on Aristotle's works produced in Oxford before 1277 shows the existence of a milieu in which various (known and anonymous) masters shared a common field of discussion on privation as non-pure nothing and active potency

in matter that is deeply rooted in Augustinian natural philosophy.

A case that vividly shows this reflection is that of the anonymous *Questiones super de generatione et corruptione* (MS Siena, Biblioteca degli Intronati, L.III.21, fols 247va–267va), containing several questions in which the notions of privation and active potency in matter are deeply discussed. Similar views can be found in the anonymous questions on Aristotle's *Physics* from the same manuscript, and in works from other English manuscripts (for example, the questions by William of Clifford on *De generatione*, Cambridge, Peterhouse 157).

In my paper, I will discuss the main elements of the reflection on matter provided by the anonymous master of the *Questiones super de generatione et corruptione* in the Siena manuscript, and I will show the philosophical and terminological connections to other coeval authors from the Oxford milieu.

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### **The Straw and the Fire, the Heavens and the Earth: A Long-lasting Debate in Medieval Universities**

#### **Aurora Panzica, Maria Sorokina**

*Context:* While separated by their nature, the celestial and terrestrial worlds were intricately interconnected in the peripatetic cosmos. In particular, the concept of celestial influence on terrestrial matter was pivotal to the functioning of the entire

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mundane system. Scholastic masters embraced and further elaborated on this model, precisely delineating the modes of celestial action, namely motion, light, and *influentia*.

*Topic:* Medieval thinkers discussed the hypothesis of the cessation of one or more of these celestial agencies, in order to explore the independence of the terrestrial realm from the heavens. At first sight, this independence appeared to be diminished by Aristotle's authority (*De generatione*, II, 10; *Meteor.* I, 2-3; *Physics* VIII, 1) but bolstered by Biblical references (Jos. 10:13), as well as by the ecclesiastical authority (as in the Parisian condemnations of 1277). Nevertheless, further research has shown that these *auctoritates* could be understood in an opposing way.

*Corpus:* These debates on the function of celestial motion were not confined to a particular literary genre, but found expression in commentaries on the *Sentences*, quodlibetal disputations, and commentaries on Aristotle. Our paper therefore aims to follow the development of the discussion in different intellectual communities and to compare them. While Maria Sorokina will focus on commentaries on the *Sentences* (XIIIth–XIVth centuries), Aurora Panzica will concentrate on commentaries on Aristotle's *De caelo*, *De generatione*, and *Meteora* delivered by Parisian masters during the fifteenth century.

***Virtus, habitus ou passio ? La définition de la mémoire selon Mathieu Mei d'Eugubio, Jean Buridan, Thomas d'Aquin et Jean Versoris***

**Clarisse Reynard**

Si la mémoire est une vertu (comme semblent l'indiquer Avicenne et Averroès), peut-elle alors être simultanément définie comme *habitus sive passio*, conformément à ce que disait Aristote ? Quel rapport entretient-elle avec les autres facultés ou parties de l'âme ? Comment la mémoire se distingue-t-elle de l'imagination ? Qu'en est-il de son ancrage corporel ? Quelles sont les conditions physiologiques d'une bonne mémoire ? La communication proposera d'examiner le traitement réservé à la définition aristotélicienne de la mémoire et les tentatives de conciliation avec la définition avicennienne proposés par quatre commentateurs au *De memoria et reminiscentia* : Mathieu Mei d'Eugubio, Jean Buridan, Thomas d'Aquin et Jean Versoris. Participant, par leur commentaire, à une même communauté intellectuelle, ces penseurs seront examinés en deux temps : des rapprochements plus fins pourront ainsi être proposés, d'une part entre Mathieu Mei d'Eugubio et Jean Buridan, artistes contemporains respectivement actifs à Bologne et à Paris, et, d'autre part, entre Thomas d'Aquin et Jean Versoris, maîtres actifs aux XIIIe et XVe siècles partageant une orientation doctrinale commune. L'analyse comparative des réponses qu'ils proposent concernant la définition de la mémoire

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– comme *habitus*, affection ou faculté – et de ses implications permettra d'évaluer leur appartenance à un cadre de discussion commun et de déterminer la façon dont ils y ont contribué.

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### **Structuring Public Disputation: The Perspective of Medieval Tibetan Buddhist Scholastics**

#### **Jonathan Samuels**

The native Tibetan tradition of scholasticism, which developed in the eleventh century, drew from Indian discourses on logic produced over the preceding millennium, and specifically from seventh century Buddhist treatises. A question that fascinated Tibetan scholars was how argumentation theory should be applied to public disputation to produce constructive encounters and satisfying outcomes. While these goals resonate with contemporary argumentation theory, this disputation was premised on a specific set of cultural-religious and philosophical notions about inference, the possibility of gaining incontestable knowledge through infallible epistemic means (Sanskrit, *pramāna*), and the harnessing of these means to achieve soteriological goals.

Utilising recently rediscovered manuscript sources, this paper will consider writings from the eleventh to thirteenth century by scholars associated with Sangpu Monastery (founded 1072/3),

Tibetan scholasticism's cradle. Eliciting elements only implied in the Indian writings, these scholars contended that public disputation should involve a core group of three participants – a proponent, an opponent, and a neutral third party. The gradual refinement of these roles led to the emergence of an ordered sequence of stages, including thesis presentation, questioning, critical comments and attempted refutation, within which the disputants' contributions were circumscribed.

The medieval discourse offers a window into the sophisticated theory of logical inference that Tibetans inherited from India, but also demonstrates Tibetan attempts to employ Indian Buddhist writings to develop disputation practices capable of serving educational goals. This is especially interesting given that a unique form of public debate still lies at the heart of monastic education in many branches of Tibetan religion.

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### **The Philosopher as a Friend of Truth: Truth among Parisian Masters of Arts in the Late Thirteenth Century**

#### **Taki Suto**

In commentaries on Aristotle's *Nicomachean Ethics*, Masters of Arts in the late thirteenth century intended to separate philosophical arguments from theological ones. They seem

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to have almost the same collective knowledge of preceding discussions. Across the channel, however, different types of argumentation were entertained, which perhaps reflected different collective attitudes toward philosophy. We shall see this in their discussions on whether we should die rather than do something very ugly. All of the masters argue that one should rather die, but Parisian masters mention two different standpoints, i.e., those of philosophers and of theologians. The philosophical standpoint reaches the same conclusion as the theological, but with the reasoning that the good in preserving virtues is greater than the good in sustaining one's life. Besides this philosophical argument, Parisian masters criticise 'some philosophers' who claim to choose death for the educational purpose of promoting the virtues of the citizen; these 'philosophers' are not philosophers, since a philosopher is a lover and a teacher of truth. An Oxford master, John Dinsdale, classifies ugly actions into two categories: venial and non-venial ones. Aside from a similar argument for death, he claims that some lies are venial for the purpose of saving human lives. Thus, in Paris, philosophy is manifested as a discipline independent from theological presuppositions, and the philosopher is presented as a friend of truth and strict about lies; such a manifesto is not found in Oxford.

### ***Sicut est mos eorum: Quodlibetal Practice in Bologna (1300–1320)***

**Andrea Tabarroni**

Disputative practice in the *Studium medicine et artium*, active in Bologna from the last quarter of the thirteenth century, was intensively practised from the very beginning, varying from the daily classroom discussion at the end of the master's lecture to the scholastic act of the *questio disputata*, held weekly during Lent, to practices that are still little researched, such as the quodlibetal discussions and the so-called *palestre*. In imitation of the Bolognese model, various types of disputations were also practised in other Italian universities in the first half of the fourteenth century, and we are aware, for example, of the *palestre* held by Master Giovanni da Spello in Perugia during Lent 1351 (cf. P.J.J.M. Bakker, 'Les Palaestrae de Jean de Spello: Exercices scolaires d'un maître en médecine à Pérouse au XIVe Siècle,' *Early Science and Medicine* 3/4 (1998), pp. 289–322). The aim of this contribution is to investigate the relationship between *quodlibeta* and *palestre* by focusing on the testimony of the MS Paris, Bibl. Nat., lat. 6872, dating from the first decade of the century, which contains four distinct collections of short medical questions certainly of Bolognese origin. A further comparison will be drawn from the *quodlibeta* attributed to Mondino de Liuzzi and Giovanni da Parma, probably dating from the 1310s. It appears that, at least



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in the early phase of the *Studium, quodlibeta* and *palestre* were closely linked, and that quodlibetal discussion in the context of university medical and philosophical training in Italy was quite different from that practised in the *studia* of the mendicant orders and in the theological faculties of the period.

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### **Dismissing Aquinas: An (Unsurprising) Common Jesuit Practice?**

#### **Anna Tropa**

From the beginning of the fourteenth century, Thomas Aquinas' definition and overall doctrine of the soul became the orthodox face of the science of the soul. But how many philosophers were punctually following Aquinas? What did it mean to be a Thomist?

Our case in point will be the anti-Thomism of sixteenth-century Jesuits. Two centuries after Vienne, the soul again became the ground of the *longue-durée* fight against the Averroists and all those claiming that the intellect is an entity separate from the individual human being. As the papal Bull *De Apostolici Regiminis* (1513) shows, Aquinas' doctrine was the one to be adopted by Catholic philosophy teachers. But although St. Ignatius elected Aquinas as a guide of Jesuit teachers, their *scientia de anima* is one of the places where they dismiss his authority the most.

The aim of this paper will be to discard the old idea according to which Jesuits shaped their minds upon Aquinas' philosophy and theology. The following points will serve as a guideline and a test to verify the conformity of Jesuit thinkers around anti-Thomist positions: the definition of the soul as the unique form of the body; the relation of form(s)/matter; the principle of individuation; the distinction between agent and patient intellect; the intellect's scope and first cognitive object.

Thus, the main questions this paper aims to ask are: what were the reasons for such a dismissal of Aquinas? And what physiognomy does the Jesuit science of the soul have?

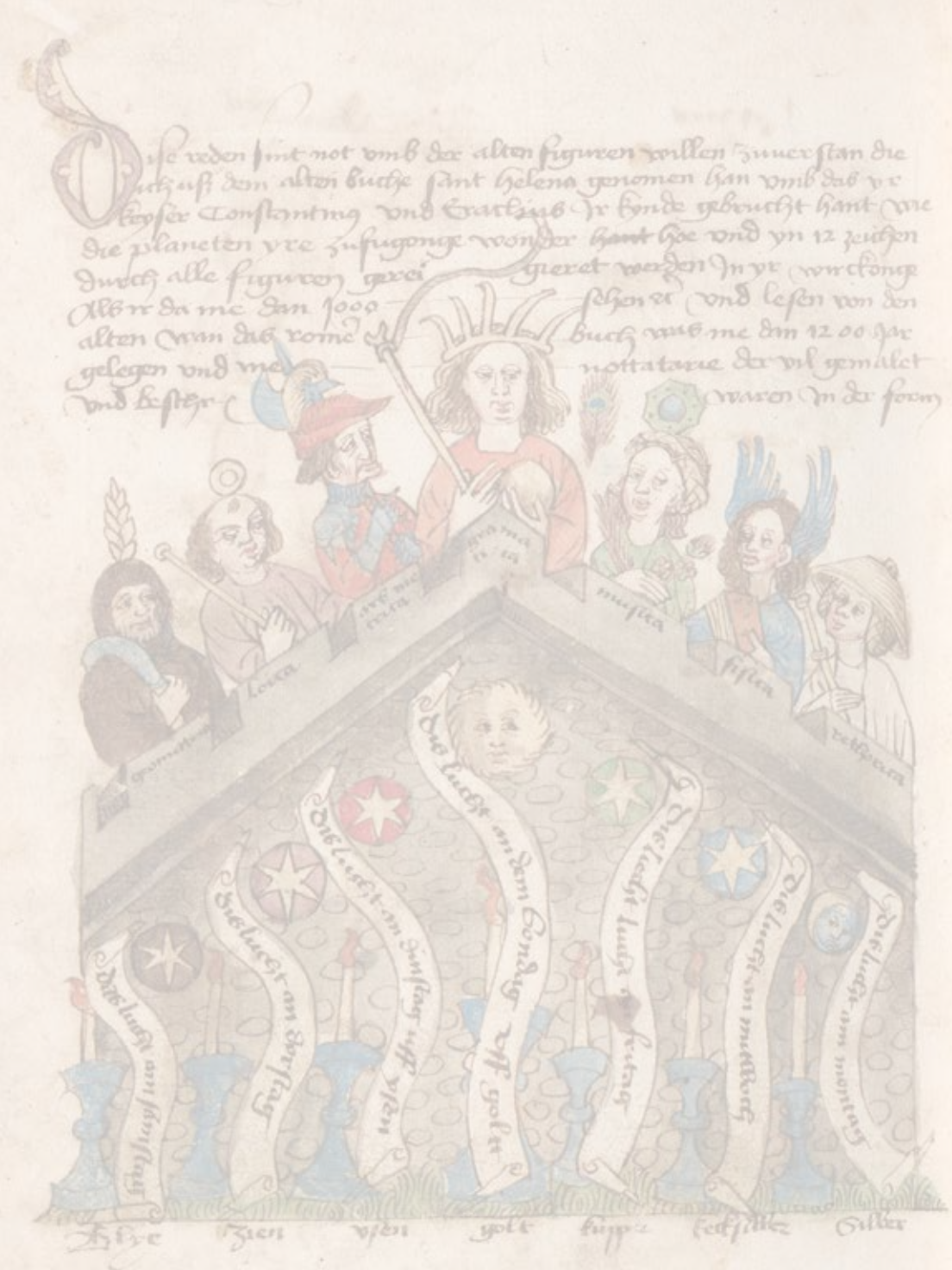
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### **A Lombard Constellation: Texts, Methods, and Discussions on Astral Sciences in the Thirteenth-century Northern Italy**

#### **Luigi Valletta**

This paper aims to outline the diffusion of astrology in thirteenth-century Northern Italy, trying to give evidence for a community of authors, texts, methods, and debates. Initially, it will briefly reconstruct the diffusion of astrological and astronomical learning in Northern Italy in the first half of the century, bringing together the evidence of manuscripts, historical sources, and the activity of figures such as Guido Bonatti, John of Pavia, Salio of Padua, and

Michael Scot. It will then examine passages of two almost ignored works: Roland of Cremona's *Commentary on Job* and Gerard of Sabbioneta's *Iudicia*. The former, written in Northern Italy around 1234, is a Biblical commentary by a Dominican friar. Despite the literary genre, it shows a striking use of astronomy and especially astrology: astrological doctrines are at the same time criticised, used, explained, and integrated into the plot of the Book of Job. The latter – the only surviving work of this Cremonese astrologer – is a collection of astrological judgements, elections, and nativities, addressed to Lombard rulers of the mid-thirteenth century, also including a revolution for Frederick II, dated 1236 with the coordinates of Cremona. What is more, the *Iudicia* contain a collection of letters between Gerard and some Anonymous colleagues, in which they discuss the methods of their discipline, comment on difficult passages of astrological texts, and ask for bibliographical references. This examination will thus shed new light on sources, learnings, and techniques, grounded in the geopolitical context of thirteenth-century Lombardy.





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