

SOCIÉTÉ INTERNATIONALE POUR L'ÉTUDE DE LA PHILOSOPHIE MÉDIÉVALE
CENTRUL DE FILOSOFIE ANTICĂ ȘI MEDIEVALĂ, UBB CLUJ

The XXII annual Colloquium of the SIEPM

***Pseudo-Aristotelian Texts
in Medieval Thought***

Cluj, Romania, 28–30 September 2016

PARTICIPATION GUIDE

<http://hiphi.ubbcluj.ro/siepm2016>

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Pseudo-Aristotelian Texts in Medieval Thought

Cluj, Romania, 28–30 September 2016

Organized by

SOCIÉTÉ INTERNATIONALE POUR L'ÉTUDE DE LA PHILOSOPHIE MÉDIÉVALE
and

CENTER FOR ANCIENT AND MEDIEVAL PHILOSOPHY, BABEȘ-BOLYAI UNIVERSITY OF CLUJ

Organizers: MONICA BRINZEI (IRHT, CNRS, Paris), MIHAI MAGA (Babeș-Bolyai University, Cluj-Napoca), ALEXANDER BAUMGARTEN (Babeș-Bolyai University, Cluj-Napoca)

With the support of Romanian National Research Council grants:

PN-II-ID-PCE-2012-4-0272 Philosophy and Theology in Cistercian Commentaries on the *Sentences*. The Impact of the Cistercian Community on the University in Paris during the XIVth Century

PN-II-RU-TE-2014-4-2008 Corruptibility and Incorruptibility in Ancient Greek Philosophical and Literary Discourse: New Perspectives

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Pseudo-Aristotelian Texts in Medieval Thought

The Philosopher, the Master of Those Who Know, was the dominant pagan authority in all four of the main traditions of medieval philosophy, Arabic, Greek, Hebrew, and Latin. Yet we now know that a number of works attributed to Aristotle were in fact spurious, authored by others who claimed to be, or whom others claimed to be, the Stagirite, for example, the *Secretum secretorum*, the *Liber de causis*, *De mundo*, *De proprietatibus elementorum*, *De pomo*, and *De plantis*. These writings had a fascinating impact on medieval thought in various ways, both in the original language, be it Arabic, Greek, or Latin, and in translation. The mechanisms of their production, dissemination, and translation are themselves worthy of attention. Many of these works spawned commentary traditions of their own, parallel to those involving the classic texts of Peripatetic philosophy. Apparent contradictions between ideas expressed in these treatises and those found in what we consider to be authentic works, for instance ideas that appeared to derive more from the Academy than from the Lyceum, provoked questions about authenticity and about the possible evolution of Aristotle's thought. Finally, these texts were employed in one way or another in many genres of philosophical literature in the Middle Ages, including metaphysics, natural and moral philosophy, theology, and even more exotic disciplines like chiromancy and alchemy. The colloquium aims to shed new light on all aspects of the history of Pseudo-Aristotelian texts in the Middle Ages, and contributions on a broad range of pertinent topics are therefore welcome.

Organizing team: MONICA BRINZEI, ALEXANDER BAUMGARTEN, MIHAI MAGA, IOANA CURUȚ, ANDREI MARINCA, MĂDĂLINA-GABRIELA PANTEA, LUCIANA CIOCA, DANIEL COMAN, ALEXANDRA BANEU, ALEXANDRA ANISIE, AMALIA SOOS, LUCIAN COSMA, VLAD ILE.

Organizers



Société Internationale pour l'Étude de la Philosophie Médiévale

The SIEPM was founded in 1958 with the goal of promoting the study of medieval thought. We have around 800 members in 45 different countries across six continents.

In the international context the SIEPM is the foremost society for the study of medieval philosophy and intellectual history. It organises international congresses and fosters exchange among scholars. In addition we offer congress- and research-stipends to young scholars.

In order to connect specialists from around the globe we publish the *Bulletin de Philosophie Médiévale* and the series *Rencontres de Philosophie Médiévale*. Through these publications every member has the opportunity to share and discuss their thoughts with some of the leading specialists in their particular field.

Membership is open to all who have established themselves through publication as researchers in medieval thought.

SIEPM organizes several significant conferences:

Annual International Colloquium At the Annual International Colloquium the status of a specific research topic is analyzed. The proceedings of the International Colloquia are published in the series *Rencontres de philosophie médiévale*.

International Congress of Medieval Philosophy The International Congress of Medieval Philosophy is organized every five years. The Acts of the congress are published separately from the colloquium proceedings. Forthcoming congress: **Homo – Natura – Mundus: Human Beings and their Relationships**, XIVth International Congress of the SIEPM, Porto Alegre, Brazil, July 24–28, 2017.

<http://www.siepm.uni-freiburg.de/>



Babeş-Bolyai University of Cluj-Napoca

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

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

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

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

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

<http://www.ubbcluj.ro/>



Center for Ancient and Medieval Philosophy, UBB Cluj

The Center for Ancient and Medieval Philosophy was founded in 2004 and represents a research unit focused on translating and critical editing of medieval commentaries, and improving permanently the exegesis of ancient and medieval works that are missing from the Romanian culture and which have the potential to shape both the local environment that absorbs this philosophy and the Romanian philosophical terminology. The result of 12 years of activity, including 8 research grants with national financing, over 14 international and national colloquiums, over 50 Greek and Latin translated editions, 5 supervised collections at the most important publishers in Romania, participations in international colloquiums and the publishing of an internationally prestigious journal for ancient and medieval philosophy — *Chôra, revue des études anciennes et médiévales* (in collaboration with Léon Robin Center, Paris IV, Sorbonne) — frame the Center's main domain of activity.

In 2015 the Center, together with the Fédération Internationale des Instituts d'Études Médiévales, organized the FIDEM annual colloquium *Varieties of Readings of Medieval Sources* at Babeș-Bolyai University.

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

In collaboration with the Polirom Publishing House in Iași, the Center coordinates the "Biblioteca Medievală" (Medieval Library) Collection, which focuses on the foundations of the Romanian culture, but also on a specific method to perceive the Middle Ages. Because a culture shaped in the modern era can understand its orientation and its limits only if it integrates the source texts of this modernity it was born in, these sources deserve to be systematically translated and published in Romanian. During the 14 years of activity, 32 volumes offer the Romanian reader the fundamental texts of the medieval culture — that particularly comprise Latin, Arab, Greek, Hebrew components — in bilingual editions.

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

Program

Wednesday, 28 September

9.00–9.15 WELCOME. Participants: IOAN-AUREL POP, Rector of the Babeş-Bolyai University; DANIEL DAVID, Vice-Rector of the Babeş-Bolyai University; OVIDIU AUGUSTIN GHITTA, Dean of the Faculty of History and Philosophy; ALEXANDER BAUMGARTEN, Director of the Center for Ancient and Medieval Philosophy

Session 1. Chair: KENT EMERY

9.15–10.00 WILLIAM DUBA (Nijmegen): The *Secretum secretorum* and the Salvation of Aristotle

10.00–10.45 ANTÓNIO ROCHA MARTINS (Lisbon): The *Secretum Secretorum* and the idea of political happiness. Among Albertus Magnus, Thomas Aquinas and Giles of Rome

10.45–11.00 Coffee Break

Session 2. Chair: ALEXANDER BAUMGARTEN

11.00–11.45 PAVLINA CERMANOVÁ (Prague): The pseudo-Aristotelian *Secretum Secretorum* in Medieval Bohemia

11.45–12.30 LISA DEVRIESE (Leuven): The marginal annotations in the *Physiognomica*

12.30–14.30 Lunch

Session 3. Chair: JOËL BIARD

14.45–15.30 JULIE SWANSTROM (Armstrong): Secondary Causes in the *Liber de Causis* and the work of Thomas Aquinas

15.30–16.15 HENRYK ANZULEWICZ (Bonn): Der *Liber de causis* als Quelle der Intellektlehre des Albertus Magnus

16.15–16.30 Coffee Break

Session 4. Chair: PAUL BAKKER

16.30–17.15 ANDREI MARINCA (Cluj): The Reception of Ps.-Aristotle's *De mundo* in Fourteenth Century *Sentences* Commentaries

17.15–18.00 ASSYL TULEUBEKOV (Almaty, Kazakhstan): Pseudo-Aristotelian *On the Universe* in Tradition of Aristotle and Posidonius

19.00–20.00 Cocktail

Thursday, 29 September

Session 5. Chair: TOBIAS HOFFMANN

9.30–10.15 MONIKA MANSFELD (Katowice): The Cracow Version of Pseudo-Aristotelian *De proprietatibus elementorum* as an Academic Textbook

10.15–11.00 MARILENA PANARELLI (Lecce): Innate heat and radical moisture as foundation for life: from the Pseudo-Aristotelian *De plantis* to Albert the Great's *De vegetabilibus*

11.00–11.15 Coffee Break

Session 6. Chair: ALFREDO CULLETON

11.15–12.00 EVELINA MITEVA (Cologne): From Pseudo-Aristotle to Pseudo-Albert: The Emancipation of Natural Philosophy

12.00–12.45 IOLANDA VENTURA (Orleans): *Problemata* pseudo-aristotéliens et leur utilisation au Moyen Age

12.45–14.45 Lunch

Session 7. Chair: TIMOTHY NOONE

15.00–15.45 PAVEL BLAŽEK (Prague): Bartholomew of Bruges (d. 1356) as commentator of pseudo-Aristotle

15.45–16.30 MARIA DA CONCEIÇÃO CAMPS (Coimbra): The presence of *De coloribus* in the Manuel de Gois' *Theory of Color* (Jesuit Coimbra Course, 1598)

16.30–17.15 PIETER DE LEEMANS (Leuven): Translating Pseudo-Aristotle in the Middle Ages. The enterprise of William of Moerbeke and Bartholomew of Messina

17.15–17.30 Coffee Break

Session 8. Chair: DAVID LUSCOMBE

17.30–18.15 BEATE ULRIKE LA SALA (Berlin): Maimonides' theory of emanation and the Arabic Islamic reception of the *Theology of Aristotle*

Friday, 30 September

Session 9. Chair: PASQUALE PORRO

9.30–10.15 GUSTAVO FERNANDEZ WALKER (Buenos Aires): The Poisonous Antidote. Logic as a Scorpion in the Pseudo-Aristotelian *Liber de pomo*

10.15–11.00 ABRAHAM MELAMED (Haifa): The Medieval Hebrew *De Pomo* and the Myth of the Jewish Aristotle

11.00–11.15 Coffee Break

Session 10. Chair: MIKHAIL KHORKOV

11.15–12.00 IOANA CURUȚ (Cluj-Napoca): *Sentences* Commentaries and the role of the Pseudo-Aristotelian *Liber de pomo* in the *De intentione Aristotelis* questions about the eternity of the world

12.00–12.30 Conclusions

12.45–14.30 Lunch

15.00–20.00 Board meeting

Book Fair

A book fair will be open throughout the Colloquium in the same room with the Registration Desk (room Fr. Chamoux, 1st floor of the Babeş-Bolyai University main building). You will discover there a selection of recent titles concerning the Medieval Philosophy. Among booksellers you will find Brepols Publishers (Belgium) and Librăriile Humanitas (Romania).

Abstracts

WILLIAM DUBA

Radboud University Nijmegen, Netherlands

The *Secretum secretorum* and the Salvation of Aristotle

At the beginning of the *Secretum secretorum*, the Arabic writer dedicates the work, which “Aristotle son of Nichomachus of Macedonia edited for his student, the great Emperor Alexander son of King Philip of the Greeks.” The writer praises Aristotle’s many merits, to the degree that many philosophers esteemed him as a prophet. “For it is found in the ancient books of the Greeks that God sent an angel to him, saying: ‘I will rather call you angel than man’.”

Indeed, he has many prodigies, great miracles, and strange works, which would be too long to list them all in order. Thus there are different opinions concerning his death. For a certain sect, which is called the Peripatetic, asserts that he ascended to the Empyrean Heavens in a column of fire.

This passage has long been recognized to gird a tradition according to which Aristotle could receive Christian salvation, especially when combined with another pseudo-Aristotelian work, the *De pomo*, where a dying Aristotle clearly expresses his belief in the creation in time of the universe and the immortality of the soul, and so the two works are cited in the context of Aristotle’s salvation by Hugh of Novocastro, Lambertus de Monte, and Denis the Carthusian (Imbach 1994, Von Moos 2014, Duba 2014, Emery, forthcoming). The tradition of tying the *Secretum secretorum* to Aristotle’s salvation appears to go back to Roger Bacon (Carron 2010, Marenbon 2015).

While the *De pomo* could easily be used to make claims about Aristotle’s belief, the *Secretum secretorum* introduction merely suggests (without asserting) that Aristotle was divine. Yet later authors cite the *Secretum* as if it implied something about Aristotle’s Christian belief. In fact, this tradition probably has its origins in an annotation to the introduction by Roger Bacon, who paraphrases a passage from the *De caelo* as proof of Aristotle’s Trinitarian beliefs. Bacon’s access to the passage comes from the Arabic-Latin translation. Unlike the Greek text, the Greek-Latin translations, the Arabic-Latin passage explicitly speaks of the obligation to worship God the creator according to the number three; then Bacon’s paraphrase makes Aristotle refer to a Triune God. In brief, Roger Bacon uses an abusive paraphrase of an Arabic translation of an authentic Aristotelian work to argue for the possibility of the salvation of Aristotle, as the *Secretum secretorum* suggests.

Did subsequent authors base their interpretation of the *Secretum secretorum* on Bacon’s annotation? Does George Trebizond’s now-lost *scholium* on the *De caelo* have a connection to this interpretive tradition?

ANTÓNIO ROCHA MARTINS

University of Lisbon, Portugal

The *Secretum Secretorum* and the idea of political happiness. Among Albertus Magnus, Thomas Aquinas and Giles of Rome

«The politician uses justice in deliberative judgment, because the deliberation is necessary to distinguish between just [*rectum*] and unjust [*non rectum*]. And justice is used not only to remove whatever impediment to a happy life, as the injury ... It is clear, therefore, that the acts associated with the realization of justice contribute to the realization of one’s own happiness. That’s why, as Aristotle says in *Regimine dominorum* the king of India whenever they showed [to the people] gave great gifts, and the glory shone upon us: and so the guilty punished like other citizen, attached by the admiration [of the King] claimed remove obstacles for happiness» — are words of Albertus Magnus in the second commentary on the *Nicomachean Ethics*, written between 1267-68 (ed. Borgnet, p. 106a).

As is known, among the most widespread works in the Middle Ages and which were attributed to Aristotle, is the *Regimine dominorum*, “another name” of the *Secretum Secretorum*.

In the passage elaborated by Albertus, reference is made to “silence” and “prudence” of the king who is “generous” with his “subjects”.

If the «injury generates hatred and hatred generates the offense», coming up «the enmity that generates war» that «dissolves the law and destroys the cities», all this, «in against of nature»; the «generosity generates familiarity, familiarity breeds friendship and friendship generate advice and help», so according to Albertus Magnus, these political faculties («civilia potentiarum») must pre-exist and organically drive all the ruler («urbanitates ad optimum»): otherwise, there is no happy life among citizens.

The Albertus Magnus’s words show that the *Secretum Secretorum* entered the medieval political thought even during the thirteenth century (shortly after the translation of Phillippus Tripolitanus) expressly developed the topic of happiness as political good («civil bonum»), i.e, happiness promoted by actions of rulers («actus politici») connected, in the virtue, to the justice, greatness and freedom. Of course that was introduced by the commentary on the *Nicomachean Ethics*, work cited by Thomas Aquinas in *De regno*, and Giles of Rome, the *De regimine principum*. Our aim is to show the explicit or implicit presence of *Secretum Secretorum* in the treatment given by these authors to the question of happiness.

PAVLINA CERMANOVÁ

The Centre for Medieval Studies Prague, Czech Republic

The pseudo-Aristotelian *Secretum Secretorum* in Medieval Bohemia

In the Middle Ages, Pseudo-Aristotelian *Secretum secretorum* was an exceptionally widespread text, both in Latin and vernacular versions. *Secretum secretorum* was a thematically varied treatise. A kind of sum of knowledge, containing information from statecraft, natural sciences, medicine and health science. The main attention of the paper is focused on the spread and the reception of this treatise in medieval Bohemia. *Secretum* was thanks to its thematic diversity and the appearance of „elite knowledge“ one of the most widespread treatises of the Middle Ages; in the Bohemian milieu this text or its part was preserved in more than thirty Latin copies, two German translations and in three translation into Czech; there are also three commentaries to this treatise. The paper follows not only the manuscript preservation and its context, but also the milieu in which this text was received, or a question which of its parts were received in the given, specific milieu. Knowledge of *Secretum secretorum* reached various social classes and gradually it became a part of cloister and university education, from the university it then spread to parish libraries. In case of textual transmission of *Secretum* in the Bohemian milieu, we can find not only whole calligraphic transcripts but also mere fragments or short excerpts written down for immediate use or out of curiosity. This leads us to believe that the text was a part of a developing knowledge tradition and the strata of its readers was diversifying and developing.

LISA DEVRIESE

Katholieke Universiteit Leuven, Belgium

The marginal annotations in the *Physiognomonica*

The *Physiognomonica* is one of the treatises that was considered throughout the Middle Ages as genuinely Aristotelian, but is nowadays labeled as pseudo-Aristotelian. In the 13th century, this Greek source text was translated into Latin by Bartholomew of Messina; of this translation 126 manuscripts are preserved. Although it was never part of the official curriculum at the medieval

University, it knew a wide dissemination. Evidence of this are the many commentaries on this treatise, as well as independent physiognomical treatises, relying on the *Physiognomonica*. However, in this paper I will focus on a less studied but equally important source of knowledge, i.e. the marginalia in the manuscripts. These marginal annotations give us a unique insight on how this text was received, which were the important topics of attention, which parts of the text were usually discussed, to which discipline physiognomy belonged (philosophy or medicine), ... Concretely, 25% of the manuscripts with the Latin translation of the *Physiognomonica* contain marginal annotations, which will be studied systematically to see what kind of information they offer us on the medieval reader and his thoughts.

JULIE SWANSTROM

Armstrong State University, Savannah, GA, USA

Secondary Causes in the *Liber de Causis* and the work of Thomas Aquinas

Secondary causes play an important role in discussions of divine action in the world and are an important part of medieval discussions of metaphysics. In my paper, I focus on how secondary causes are explained in the (Latin text of the) *Liber de Causis*. The role the *Liber de Causis* plays in Aquinas's understanding of secondary causation is historically and philosophically interesting, so the discussion of secondary causes in the *Liber de Causis* will be used to focus primarily on how Aquinas adopts and (where relevant) modifies the notion of secondary causes found in the text. Specifically, I explore Aquinas's doctrine of secondary causation, paying particular attention to the link Aquinas recognizes between secondary causes and the essential natures of things. I also explore how secondary causes are related to final causes. The *Liber de Causis* plays an important role in Aquinas's understanding of secondary causation, and his doctrine is heavily influenced by the Proclean Neoplatonic tradition found therein. My paper sheds new light on how Aquinas's notion of secondary causation is derived from the *Liber de Causis* and how he appropriates that work for his own purposes. By addressing the role that the *Liber de Causis* plays in Aquinas's overall understanding of the metaphysics of causation, this paper furthers the exploration of and appreciation of this pseudo-Aristotelian text in the Middle Ages.

HENRYK ANZULEWICZ

Albertus-Magnus-Institut, Bonn, Germany

Der *Liber de causis* als Quelle der Intellektlehre des Albertus Magnus

Von seinen Früh- bis zu seinen Spätschriften ordnet Albertus Magnus den *Liber de causis* (LDC) der peripatetischen Tradition, genauer gesagt Aristoteles zu. Diese Zuschreibung unternimmt Albert, obwohl ihm die Vorbehalte seiner Zeitgenossen dagegen schon sehr früh bekannt waren (cf. Alb., *De homine*, Ed. Colon. 27, 584.25-27) und obwohl ihm bei der Abfassung seiner Spätschrift *Summa theologiae* I die lateinische Übersetzung der *Elementatio theologica* des Proclus zur Verfügung stand. Seine Auffassung von dem kompilatorischen Charakter und der Verfasserfrage des LDC legte Albert ausführlich in seinem erweiterten Kommentar zu dieser Schrift (*De causis et processu universitatis a prima causa* II.1.1, Ed. Colon. 17/2, 59-61) dar. Zuvor jedoch, als er die Kommentierung von *De anima* beendete und der weiteren Kommentierung der *Parva naturalia* seine Intellekttheorie mit der Schrift *De intellectu et intelligibili* vorschaltete, versicherte Albert, ausschließlich solche Wissensgegenstände der Intellektlehre behandeln zu wollen, die mittels der Beweisführung und auf der Basis der Vernunft erforscht werden können. Er trat hierbei nach seinem Bekunden in die Fußstapfen des Aristoteles, von dem er zwar keine Schrift über den Intellekt gesehen habe, wohl aber mehrere gute Bücher seiner Schüler. Dass man dieser Ansage von Albert entnehmen kann, seine aristotelische Gefolgschaft schließt neben den genuinen

aristotelischen Schriften ebenso den LDC und dessen emanatistische Ursachenlehre sowohl hinsichtlich der Erkenntnis als auch der Seinsordnung mit ein, die sich durch Sein (*esse*), Leben (*vivere*), Wahrnehmen (*sentire*) und Erkennen (*intelligere*) als den formalen Ausfluss aus dem Ersten manifestiert, soll in unserem Beitrag aufgezeigt werden. Dabei konzentrieren wir uns neben den expliziten Bezugnahmen vor allem auf solche, die lediglich implizit die Inhalte des LDC wiedergeben.

ANDREI MARINCA

Babeş-Bolyai University, Cluj-Napoca, Romania

**The Reception of Ps.-Aristotle's *De mundo*
in Fourteenth Century *Sentences* Commentaries**

Throughout the Middle Ages, pseudo-Aristotelian texts have enjoyed a wide and diverse readership, from the classrooms of the medieval universities to lay audiences. Such is the case of *De mundo*, a Greek pseudo-Aristotelian treatise written in form of a letter, presumably addressed to Alexander the Great, in which the author offers a complex and refined representation of the cosmos, discussing themes as the order and harmony of the universe, God's intervention in the world, the movement of planets, the eternity of the world etc. Translated twice in Latin in the mid-thirteenth century, *De mundo* received considerable attention from fourteenth century figures, such as the Italian Pietro d'Abano, Thomas Bradwardine, or the author of the commentary on Boethius' *De consolatione philosophiae*, formerly ascribed to Thomas Aquinas. However, *De mundo*'s impact on the Latin Middle Ages theological and scientific thought has not yet been fully determined. In my paper I intend to examine if the tract's theses were seen to be coherent on one hand with the Christian mindset and on the other hand with Aristotle's theses as found in his authentic writings. Starting from Thomas Bradwardine's heavy use of *De mundo* in his *De causa Dei*, I will assess the significance of this treatise for the more scientific part of his audience, with a special reference to Andreas of Novocastro's *Quaestiones in primum librum Sententiarum* (d. 35, q. 3).

ASSYL TULEBEKOV

University of Jyväskylä, Finland

Pseudo-Aristotelian *On the Universe* in Tradition of Aristotle and Posidonius

On the Universe (in Latin, *De mundo*; in Greek *Περί Κόσμου*) is one of the treatises of Pseudo-Aristotelian corpus written by an unknown author who claimed himself to be Aristotle. Belonging of this treatise to Aristotle was questioned in late antiquity (e.g., by Proclus). The inauthenticity of this text was finally set by Erasmus of Rotterdam. At present, it has been argued that the treatise was composed before 250 BC or between 350 and 200 BC. Nevertheless, it was popular throughout the late Greek-Roman philosophy and the Middle Ages (as it can be seen by the large number of copies, as well as the numerous translations into Latin, Syriac and ancient Armenian languages).

At the beginning of the XX century, this treatise was usually attributed to the school of Posidonius (Late Stoicism), especially in the natural sciences descriptions in it. However, assessing the treatise objectively, it should be noted that *On the Universe* has little ideas associated with the doctrine of Posidonius. First of all, it is too elementary, and the general philosophical issues within are considered in general Platonic tradition.

So, in this research, there will be offered a comparative analysis of the main ideas in *On the Universe* with the Aristotelian *Metaphysics* and the ideas of Posidonius on ontology.

MONIKA MANSFELD

Uniwersytet Śląski w Katowicach, Poland

**The Cracow Version of Pseudo-Aristotelian
De proprietatibus elementorum as an Academic Textbook**

Among the works attributed to Aristotle in the Middle Ages concerning the natural philosophy there is a treatise on geology called *De proprietatibus elementorum*. From the moment it was translated into Latin by Gerard of Cremona in the 12th century, it became an important source for medieval reflection on the world. However, despite its relatively small size, in the late Middle Ages it could not avoid the fate of many other Aristotelian texts – it was sometimes shortened in order to adapt it to the academic use.

One of these shortened versions of *De proprietatibus elementorum* is now held in Kraków, Biblioteka Jagiellońska under the signature BJ 736 (ff. 230^{rb}–232^{ra}). Basing on prepared simple edition of this text, I will present its content, focusing mainly on the problems that its author paid close attention to. Furthermore, there will be some considerations about the text's modified structure as well as its scientific and didactic purpose.

MARILENA PANARELLI

Università del Salento, Lecce, Italy

**Innate heat and radical moisture as foundation for life:
from the Pseudo-Aristotelian *De plantis* to Albert the Great's *De vegetabilibus***

The proposed paper seeks to provide a study about the concepts of innate heat and radical moisture in the Pseudo-Aristotelian *De plantis* and their evolution in Albert the Great's *De vegetabilibus*.

The 159 manuscripts prove that *De plantis* has been one of the most widespread Pseudo-Aristotelian texts in the Middle Ages. Its difficult editorial story is well-known: only the Arabic and the Latin translations survived, and the existing Greek version was derived from the Latin. In 1841 Ernst Meyer identified Nicolaus of Damascus as the true author of *De plantis*. Meyer also edited the Albert the Great's *De vegetabilibus*, the most important commentary of *De plantis*.

The Pseudo-Aristotelian text played a crucial role in history of philosophical botany, especially as far as the nature of the plants' soul, the process of nutrition, and the concepts of inner heat and radical moisture are concerned. The notion of radical moisture, as is well known, was later largely employed in Scholastic medicine and alchemy.

The same deep interest for the process of nutrition (considered as the fundamental bodily function which defines life) and for the role of radical moisture is shared by Albert the Great in his *De vegetabilibus*. Albert's physiology attributes a great importance to the relationship between radical and nourishing fluids.

Only a correct nutrition allows the plants to develop themselves properly and to produce their fruits. In this perspective, agriculture becomes above all the art of finding a right balance between these principles.

EVELINA MITEVA

Thomas-Institut, Cologne, Germany

From Pseudo-Aristotle to Pseudo-Albert: The Emancipation of Natural Philosophy

In his famous prologue to his commentary to Aristotle's *Physics* (written ca. 1251 – 1252) Albert the Great describes his plan to comment on the entire *Corpus Aristotelicum*. However, this plan has a further goal, i.e. to build an extensive, hierarchical system of all knowledge, a *scientia perfecta*. That is why he states that he is going to fill in the gaps in the Aristotelian work either by digressions

within a commentary work, or by entire treatises, in the cases where Aristotle's works either were not preserved, or simply were never written by Aristotle. (*Physica* l.1 tr.1 c.1, p. 1, ll. 38-40)

That is how some of Albert's most widely received works were written, *De mineralibus* and *De nutrimentu et nutrito*. These were additions to the branch of the natural philosophy, and Albert considered them Aristotelian if not properly Aristotle's works. Along with these two "para"-Aristotelian works, Albert does not hesitate to insert in his system a work of dubious Aristotelian origin as well, such as *De causis proprietatum elementorum*. In this work, he adds digressions on the causes of the tides, the floods, the characteristics of air and fire, or what happens to animals after a flood.

Albert the Great's explicit commitment to natural philosophy made him a doubtless authority in all matters of nature. That is how from an author commenting on Pseudo-Aristotle he becomes a Pseudo-Albert. "His" most widespread pseudoepigraphical works are certainly *De secretis mulierum* and *De muliere forti* as well as some alchemy texts.

Looking into Albert's commentary on the pseudo-Aristotelian work *De proprietatum elementorum* and into the pseudo-Albertinian *De secretis mulierum*, a text which collects authentic Albertinian and late 13th century texts on embryology, I will elaborate on the idea that from the middle of 13th century on natural philosophy gained on autonomy as a branch of science. The fortune of both treatises is a proof for the emancipation of natural philosophy as a science in its own right.

IOLANDA VENTURA

Université d'Orléans, France

Problemata pseudo-aristotéliens et leur utilisation au Moyen Age

Les *Problemata* pseudo-aristotéliens, l'*Expositio Problematum* et le *Conciliator* de Pierre d'Abano: quelques sondages sur les relations entre les oeuvres, et sur la chronologie des écrits de Pierre d'Abano

Il s'agirait en particulier d'examiner des références croisées entre les deux derniers textes, et d'établir donc une chronologie de rédaction, au moins de manière inductive. En même temps, cette analyse croisée pourrait donner des éclaircissements sur la place des *Problemata* en tant non seulement de texte commenté, mais de moyen de comprendre l'évolution de la pensée de Pierre au fil de son activité.

PAVEL BLAŽEK

Institute of Philosophy, Czech Academy of Sciences, Czech Rep.

Bartholomew of Bruges (d. 1356) as commentator of pseudo-Aristotle

The philosopher, medical scholar and physician Bartholomew of Bruges may be counted among the most important representatives of early 14th century Parisian Aristotelianism. He began his career at the Faculty of Arts of the University of Paris where he was active as *magister artium* between 1306 and 1309.

His main contribution to the medieval reception of Aristotle may be considered his commentaries on marginal texts of the medieval Latin *corpus aristotelicum*. These comprise an extensive, and highly influential, commentary on the pseudo-aristotelian *Economics* and an *expositio*, surviving in two versions, of the pseudo(?)-aristotelian *De inundatione Nili*. While the former text commented by Bartholomew represents an ancient philosophical and didactic treatise on the household and on marriage and was translated from Greek into Latin twice in the 13th century, the latter consists of a short ancient treatise of the causes of the annual Nile flood and was translated from Greek into Latin by Bartholomew of Messina.

While modern Aristotelian scholarship has come to consider the pseudo-aristotelian *Economics* to be spurious and composed out of disparate parts written by different authors in different periods and genres, in the Middle Ages the treatise was unanimously viewed as a genuine and unitary work of the Stagiritae (except for the second book of the *translatio vetus*). On the contrary, Aristotle's authorship of the *De inundatione Nili* remains disputed not only by modern scholars, but was, as Bartholomew's commentary attests, considered uncertain already in the Middle Ages.

The paper will discuss Bartholomew's approach to and exegesis of these two pseudo-aristotelian texts in his commentaries. In the case of his commentary to the *Economics*, it will be shown, how Bartholomew (who presupposes the text to be genuinely Aristotelian and totally unitary) manages to explain the obvious incongruities and differences in style within the text due to its composite character (as modern scholarship has come to realise); in the case of his *expositio* to the *De inundatione Nili*, his arguments for the attribution of this text to Aristotle will be discussed; in the case of both commentaries, it will be demonstrated, how their author manages to incorporate the two pseudo(?) -Aristotelian treatises into the medieval *corpus aristotelicum* and define their place and purpose within this corpus.

MARIA DA CONCEIÇÃO CAMPS

LIF, University of Coimbra, Portugal

**The presence of *De coloribus* in the Manuel de Gois' Theory of Color
(Jesuit Coimbra Course, 1598)**

The book *De coloribus* (*Περί χρωμάτων*) attributed to the pseudo aristotelian Theophrastus, or to another philosopher from his school, had great productivity, particularly in the sixteenth and seventeenth centuries, which were very interested in the study of color. Goëthe, himself, recognized the influence of Theophrastus in his theory. Manuel de Gois, author of the Jesuit Coimbra Course, in his *Commentary on Three Books on the Soul* (1598) created a theory of color based on *De coloribus*. The Coimbra Jesuit Course cites abundantly this book of Pseudo-Aristotle. We intend to show the relevancy that this work has had on the development of Manuel de Gois' theory and its importance during the sixteenth and seventeenth centuries.

PIETER DE LEEMANS

Katholieke Universiteit Leuven, Belgium

**Translating Pseudo-Aristotle in the Middle Ages.
The enterprise of William of Moerbeke and Bartholomew of Messina**

This paper explores the translation of Pseudo-Aristotle from Greek into Latin in the Middle Ages. A key figure in this process was undoubtedly Bartholomew of Messina (Bartholomaeus de Messana), active at the court of Manfred of Sicily (1258-1266). Yet also Bartholomew's more famous colleague, the Flemish Dominican William of Moerbeke (d. 1286), devoted some attention – in any case more than it was once believed – to pseudo-aristotelian works. In this context, I will discuss, after sketching a more general framework, the anonymous translation of the *Epistola ad Alexandrum*, the letter from Aristotle to Alexander that precedes the *Rhetorica ad Alexandrum*, which has sometimes been associated, yet without any argumentation, with Moerbeke. Of this translation I will offer a preliminary exploration of the transmission, the authorship, and the reception by medieval readership.

BEATE ULRIKE LA SALA

Freie Universität Berlin, Germany

**Maimonides' theory of emanation
and the Arabic Islamic reception of the *Theology of Aristotle***

The *Theology of Aristotle*, an Arabic paraphrase of Plotin's *Enneads*, is considered to have strongly impacted Islamic and Jewish thinkers alike. This is also true for the Judeo-Arabic philosopher Maimonides. On the one hand, it has been argued that his major philosophical work, *The Guide for the Perplexed*, bears traces of the mentioned Arabic Pseudo-Aristotelian work. Maimonides offers in his *The Guide for the Perplexed* a theory of emanation and unity of God that has some striking similarities with the corresponding concept in the *Theology of Aristotle*. It is not clear, if Maimonides knew it directly or through the Arabic Islamic philosophical tradition. On the other hand, there is an ongoing debate about the intellectual influence of the works of Al-Ghazālī on Maimonides's thinking. Al-Ghazālī's theory of emanation also has similarities with the one of the *Theology of Aristotle*. Thus, there is good reason to assume that Maimonides' understanding of emanation is in dialogue with Al-Ghazālī's reception of the *Theology of Aristotle*. In my paper, I shall attempt to examine if the aforementioned influence can be substantiated, on closer investigation of the conceptions of emanation and unity of God that are unfolded in the *Theology of Aristotle*, by Al-Ghazālī, and by Maimonides. I also aim to show what parts of the approach in the *Theology of Aristotle* became transformed in this transfer process due to the different religious contexts.

GUSTAVO FERNANDEZ WALKER Universidad de Buenos Aires, CONICET, UNSAM, Argentina

The Poisonous Antidote. Logic as a Scorpion in the Pseudo-Aristotelian *Liber de pomo*

Towards the end of the *Liber de pomo*, a dying Aristotle explains to his disciples that Logic "is a science as useful as is the scorpion for the theriac; which, although poisonous, may serve, when administered to the patient, as a means of reducing pain or producing a cure." This curious analogy is one of the eight *auctoritates* from the *De pomo* included in the *Auctoritates Aristotelis*; it is later quoted by Richard of Bury in book XI of his *Philobiblion*, and it is briefly analysed in the commentary to the *Liber de pomo* attributed to Albert of Saxony. This remarkable scene, in which none other than Aristotle compares Logic to a scorpion, can be understood as a convergence of different traditions into one single image: (a) the scorpion as one of the attributes of Logic, (b) the theriac as the most powerful antidote against poisoning, brewed from the venom of a particular serpent, (c) the medical postulation of a poison functioning also as an antidote. If my interpretation of the passage is correct, it may offer further evidence in support of a hypothesis discussed in recent scholarly debates over the significance of the *Liber de pomo*, according to which its inclusion within the *corpus recentior* of the *libri naturales* was a deliberate attempt at forging a more orthodox image of the philosophy of Aristotle.

ABRAHAM MELAMED

Department of Jewish History and Thought, University of Haifa, Israel

The Medieval Hebrew *De Pomo* and the Myth of the Jewish Aristotle

Various invented traditions concerning the Jewish connections of Aristotle evolved in the Middle Ages and had considerable influence until early-modern times. These traditions were part of the whole tradition of the Jewish origins of science and philosophy which spread in Jewish, Christian and Muslim cultures since the Hellenistic period (See A. Melamed, *The Myth of the Jewish Origins of Science and Philosophy* (Jerusalem, 2010, Hebrew, 535pp.)). The prominence of stories concerning Aristotle's Jewish connections well reflects his dominant status in medieval thought.

Such stories claimed that he acquired his knowledge from Jewish scholars, read the *Torah*, but concealed his sources, thus practically stole his knowledge from the Jews. More extreme stories claimed that Aristotle became a Jewish proselyte in old age; one late tradition even claimed that he was a Jew from birth! Such stories were also popular among Christian scholars who considered his conversion to Judaism to be a necessary precedent to his conversion to Christianity; He had to be circumcised before he could be baptised.

One of the main sources for the appearance of the story that Aristotle adopted Jewish monotheism and rejected his pagan beliefs on his deathbed is the Hebrew version of the Pseudo-Aristotelian *De Pomo*, which will be the focus of my paper. Although Maimonides mocked the spurious attribution of this work to Aristotle, later Jewish scholars believed it. The *De Pomo* was translated to Hebrew from the Arabic in the early 13th century, and the Hebrew version, which is practically a free shorter adaptation of the text, became quite popular, and was translated into Latin in the mid-century. It became one of the main transmitters of the myth of the Judaized Aristotle in later-medieval thought. My paper will elaborate on the later usage and influence of the Hebrew *De Pomo* among Jewish scholars until early-modern times.

IOANA CURUȚ

Babeș-Bolyai University, Cluj-Napoca, Romania

Sentences Commentaries and the role of the Pseudo-Aristotelian Liber de pomo in the De intentione Aristotelis questions about the eternity of the world

For such a small text as *Liber de pomo*, which medieval authors generally referred to as *libellus*, this spurious Aristotelian text had an unexpected impact on the manner in which Aristotle was perceived during the Middle Ages. Confronted with both the authentic Aristotelian writings, which provided complex arguments in favour of the eternity of the world, and with a group of allegedly Aristotelian texts as well, in which Aristotle is pictured asserting the opposite, medieval authors (including *sententiarii* discussing the first distinction of Lombard's second Book) had to understand and ultimately decide what was the true teaching of the Stagirite regarding this particular aspect. Thus, in the context of *Sentences Commentaries*, it is interesting to see a large range of positions and various uses of *Liber de pomo* in debating Aristotle's stance on whether God created the world *ex nihilo*. In my paper, I will provide a *status questionis* of the Latin medieval fortune of *Liber de pomo* while focusing on two new *sententiarii* witnesses to this discussion: Thomas of Strasbourg (who takes for granted the authenticity of Aristotle's creationist position by explicitly quoting and using *Liber de pomo* as an authority) and Godescalc of Pomuk (who implicitly copies the Augustinian's opinion in order to reject his "positive" use of *Liber de pomo* as proof for Aristotle's orthodox view).

Practical Information

Romania

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

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

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

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

Cluj-Napoca

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

Venue

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Taxi tariff: 2.25 lei/km – 2.50 lei/km (around 0.5–0.6 euros/km)

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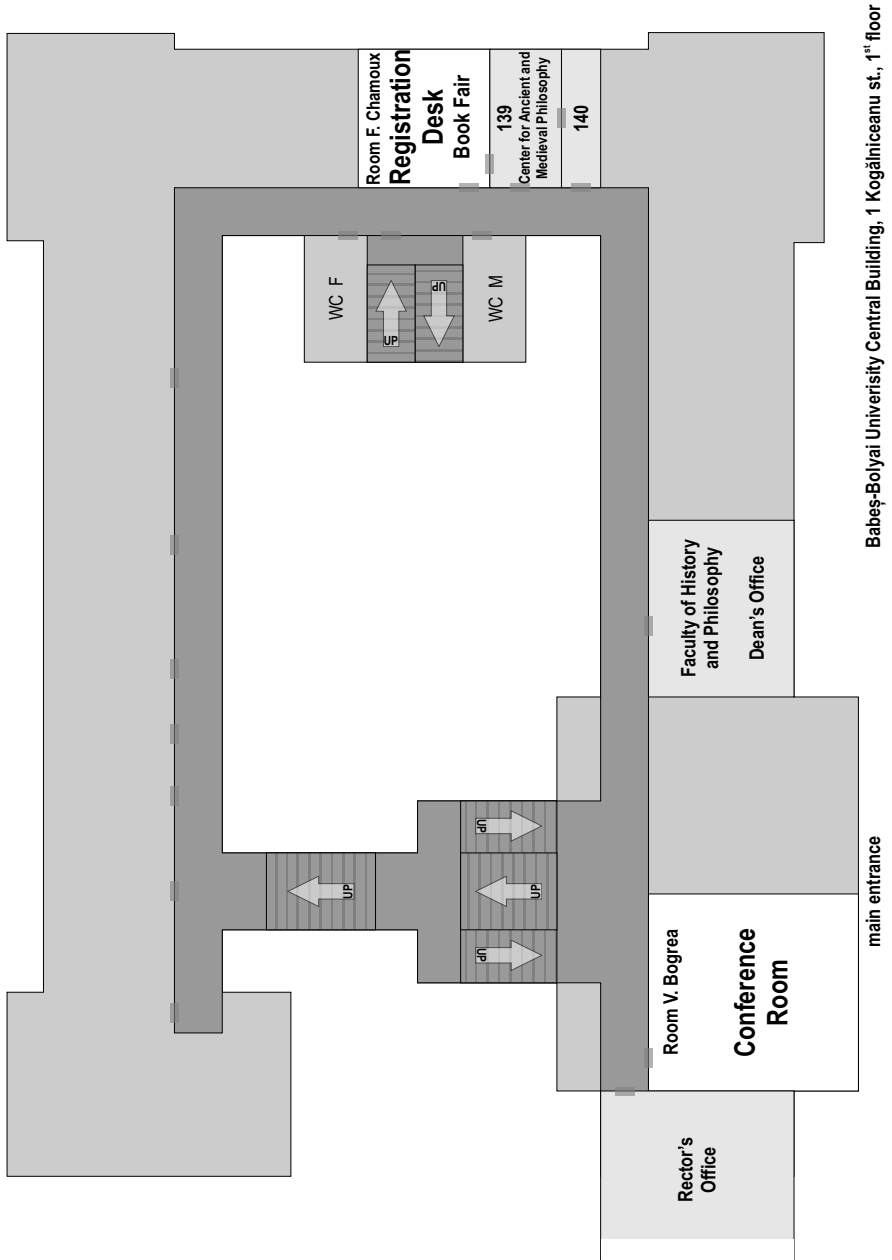
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