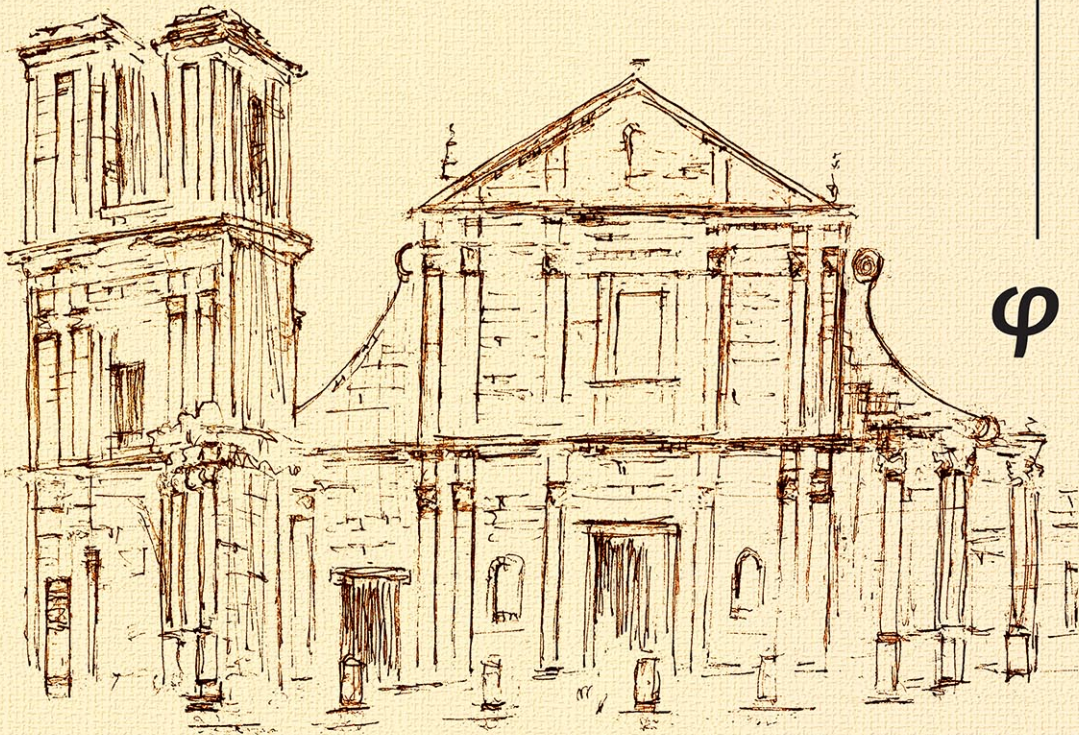


# XIV INTERNATIONAL CONGRESS

# OF THE SIEPM

*Homo - natura - mundus:*  
Human Beings and their Relationships

Porto Alegre / Brazil, July 24–28, 2017



We are pleased to have the opportunity to bring for the first time the International Congress of the SIEPM to South America (Brazil) and see this as a very special occasion both to further the study of medieval philosophy in the country as well as in the continent and to understand at a much deeper level the connections between our history and the many faces of medieval thought and early modern scholasticism. In order to find and to justify the general topic of the congress – “*Homo – Natura – Mundus: Human Beings and their Relationships*” – we worked *first* with the obvious guiding idea that it should be comprehensive enough to include all existing research areas and to meet at least a significant amount of research interests of the SIEPM members, thus putting into consideration the historical segments “Latin Philosophy 12th-15th Centuries”, “Jewish Philosophy”, “Islamic Philosophy”, “Byzantine Philosophy”, and “Second Scholasticism”. *Second*, we worked with the perspective that, although our continent did not experience a “Middle Age”, as that concept is usually understood in historiography, it was deeply influenced in its very constitution in the 16th-17th Centuries, both at the levels of moral, political, and legal ideas and at the more abstract level of “mental framework” of intellectual views in theology, philosophy, and law, by Second Scholasticism. As important researches have shown, such an influence of Second *Scholasticism* on the mental framework of Latin American colonial societies and academic institutions might in fact be characterized through the developments in traditional areas of philosophy such as logic, philosophy of nature and metaphysics. Following Iberian models of *curricula*, these fields of philosophy characterized the *cursum philosophicum* usually taught at faculties of arts in Latin America in the colonial period – for example, at the Royal University of San Marcos in Lima, founded on 12 May 1551 or at the Royal Pontifical University of Mexico, which opened on 21 September 1551. However, it is notorious that it was in the area of “practical philosophy” – and, say, philosophical “anthropology” – that Second Scholasticism, as our most obvious connection with medieval philosophical thought in terms of history of ideas, touched from the beginning Latin America. In these areas we find a comprehensive and interrelated set of subjects, summarized under the heading “Human Beings and their Relationships”, which we propose to be investigated and discussed by all members of the SIEPM, under their many different perspectives. Interrelated subjects within the heading just mentioned will be found and studied under the general themes of “I. Homo et communitas”, “II. Natura et mundus”, “III. Politia et res publicae” and “IV. Lex”. We take this set of connected themes as relevant as such, i.e. as significant to our vision and study of medieval thought as a whole, irrespective of any necessary comparison to the many forms of Second Scholasticism. We take those topics as a valuable opportunity for new investigation and research in all historical areas of our Société.

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# **XIV INTERNATIONAL CONGRESS OF THE SIEPM**

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Porto Alegre / Brazil, July 24–28, 2017

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## XIV CONGRESSO INTERNACIONAL DA SIEPM

*Homo – natura – mundus:*

O SER HUMANO E AS SUAS RELAÇÕES

PORTO ALEGRE / BRASIL, 24–28 DE JULHO DE 2017

Roberto Hofmeister Pich

Alfredo Santiago Culleton

Alfredo Carlos Storck

(Orgs.)

**φ** editora fi

Porto Alegre

**Diagramação e capa:** Lucas Fontella Margoni

**Arte de capa:** São Miguel das Missões-Arte e cultura dos Sete Povos, de J. M. Plaza Escrivá. Editora UNISINOS, 2011.

**A regra ortográfica usada foi prerrogativa de cada autor.**



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Associação Brasileira de Editores Científicos

<http://www.abecbrasil.org.br>

Dados Internacionais de Catalogação na Publicação (CIP)

---

PICH, Roberto Hofmeister; CULLETON, Alfredo Santiago; STORCK, Alfredo Carlos (Orgs.).

XIV Congresso Internacional da Siep: *Homo – Natura – Mundus*: o ser humano e as suas relações. [recurso eletrônico] / Roberto Hofmeister Pich, Alfredo Santiago Culleton, Alfredo Carlos Storck (Orgs.) -- Porto Alegre, RS: Editora Fi, 2017.

319 p.

ISBN - 978-85-5696-169-3

**Disponível em:** <http://www.editorafi.org>

1 – Filosofia medieval. 2. SIEPM. 3. Congresso internacional. I. Título.

CDD-100

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Índices para catálogo sistemático:

1. Filosofia medieval 100

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# Congress Program

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## **Monday, 07.24.2017 / Segunda-Feira, 24.07.2017: *Homo et communitas***

**08:00–10:15:** Reception the Participants and Registration into the Congress (Building 40, First Floor)

Picking up of Congress Materials (for those who have already registered): Building 40, Foyer of PUCRS Theater.

Registration to the Congress (for those who were, for any reasons, unable to pay the congress fees until now): Building 40, First Floor, at “Educon”.

### **10:15–11:00: Welcome Addresses (Building 40, Theater)**

**Evilázio Borges Teixeira**, President of the Pontifícia Universidade Católica do Rio Grande do Sul (PUCRS)

**Jane Fraga Tutikian**, Vice-President of the Universidade Federal do Rio Grande do Sul (UFRGS)

**Alfredo Santiago Culleton**, Representing the Universidade do Vale do Rio dos Sinos (UNISINOS)

**Draiton Gonzaga de Souza**, Dean of the School of Humanities [Escola de Humanidades] of the Pontifícia Universidade Católica do Rio Grande do Sul (PUCRS)

**Eduardo Wolf**, Associate Secretary of Culture of the City of Porto Alegre and Representant of the City Maior

**Loris Sturlese**, President of the Société Internationale pour l'Étude de la Philosophie Médiévale (SIEPM)

**Roberto Hofmeister Pich**, Co-organizer of the XIV SIEPM International Congress: *Homo – Natura – Mundus*: Human Beings and Their Relationships

**Chair: Roberto Hofmeister Pich.**

### **11:00–12:00: Plenary Session**

**1. Andreas Speer, Universität zu Köln, Germany:** *The Scientific View.*

**Chair: Alfredo Santiago Culleton.**

**12:00–13:40: Lunch Time**

**13:40–14:25: Commissions, Sections & Working Partnerships:** *Critical Editions* (Coordinator: Christopher David Schabel) – Building 40, Room 401, 4<sup>th</sup> Floor.

**14:30–16:00: Ordinary and Special Sessions**

**Session 1: Building 40, Room 401, 4<sup>th</sup> Floor.**

(Special Session Proposed by Henryk Anzulewicz, Katja Krause and Anselm Oelze)

**Title of the Session:** *Albert the Great's Anthropology: Ideas and Frameworks / A antropologia de Alberto Magno: ideias e estruturas.*

**Chair: Paloma Hernández Rubio.**

- 1. Henryk Anzulewicz:** *Mittelalterliche Anthropologie im Umbruch: Das Lehrstück von der vires motivae animae rationalis des Albertus Magnus.*
- 2. Anselm Oelze:** *Mind the Gap?! Albertus Magnus on the Continuities and Discontinuities between Human and Nonhuman Animals.*
- 3. Katja Krause:** *Albert the Great and Averroes' Capitulum de corde: Peripatetic Physiology Meets Scholastic Controversy.*

**Session 2: Building 40, Room 403, 4<sup>th</sup> Floor.**

**Title of the Session:** *Anselm and Abelard – Will and Ethics / Anselmo e Abelardo – Vontade e ética.*

**Chair: Pedro Gilberto Leite Júnior.**

- 1. Manoel Luis Cardoso Vasconcellos:** *A antropologia de Anselmo de Aosta: fundamentação teológica e desdobramentos filosóficos.*
- 2. Edsel Pamplona Diebe:** *O indivíduo e a existimatio em Pedro Abelardo.*
- 3. Guy Hamelin:** *Abélard et la notion d'habitude.*

**Session 3: Building 40, Room 407, 4<sup>th</sup> Floor.**

**Title of the Session:** *Nature and Human Being / Natureza e ser humano.*

**Chair: Jamil Ibrahim Skandar.**

- 1. Judith Wilcox:** *Human Nature as Viewed in the Works of the Christian Quṣṭa ibn Luḡa (d. ca. 912).*
- 2. Said El Bousklaoui:** *Free Will in Ibn Bājjā's Physics.*
- 3. Márcio Augusto Damin Custódio:** *The Problem of quantitas materiae in Averroes.*



**Session 4: Building 40, Room 409, 4<sup>th</sup> Floor.**

**Title of the Session:** *Logic, Demonstration and Knowledge in Islamic Philosophy / Lógica, demonstração e conhecimento na filosofia islâmica.*

**Chair:** Aicha Lahdhiri.

1. **Fouad Ben Ahmed:** *Ibn Ṭumlūs and the History of Arabic Logic.*
2. **Meline Costa Sousa:** *Avicenna's Epistemology according to his K. al-nafs.*
3. **Nicolás Moreira Alaniz:** *Fundamentos de la adquisición cognitiva en al-Fārābī.* <sup>7</sup><sub>SEP</sub> *Una lectura sobre las cogniciones primarias desde la discusión teológica.*

**Session 5: Building 40, Room 413, 4<sup>th</sup> Floor.**

**Title of the Session:** *Soul, Knowledge and God / Alma, conhecimento e Deus.*

**Chair:** Ana Rieger Schmidt.

1. **Matheus Pazos:** *"Anima est quodammodo omnia": Aquinas's usage of De anima, III, 8.*
2. **Napoleão Schoeller de Azevedo Júnior:** *The Overflow of Reason – Reflections on the Relationships between the Powers of the Soul.*
3. **Emiliano Javier Cuccia:** *Homo – mundus, la relación cognoscitiva entre el hombre y el mundo en Tomás de Aquino: ¿representación vs. información?*

**Session 6: Building 40, Room 503, 5<sup>th</sup> Floor.**

**Title of the Session:** *Human Being and God: Faith, Knowledge and Theology / O ser humano e Deus: fé, conhecimento e teologia.*

**Chair:** Ludger Honnefelder.

1. **Nicolas Faucher:** *Who Does the Believer Love? The Role and Object of affectus in Early 13<sup>th</sup> Century Theories of Religious Faith.*
2. **David Piché:** *Gerard of Bologna and the Debate on the Epistemological Status of Revealed Theology.*
3. **Maarten J. F. M. Hoenen:** *Academic Theology and its Cultural Impact. Sentences-Commentaries in the Fifteenth Century.*

**Session 7: Building 40, Room 504, 5<sup>th</sup> Floor.**

**Title of the Session:** *Augustine's Anthropology and Theory of Mind / A antropologia e a teoria da mente de Agostinho.*

**Chair:** Juvenal Savian Filho.

1. **Diego Frago Pereira:** *Notas sobre o verbum interior em Agostinho de Hipona.*
2. **Joel Gracioso:** *Algumas considerações sobre a antropologia agostiniana.*
3. **Megan Zeinal:** *Palabras peregrinas. Hacia una metafísica de la palabra en la Ciudad de Dios de San Agustín de Hipona.*

**Session 8: Building 40, Room 506, 5<sup>th</sup> Floor.**

(Special Session Proposed by Alessandra Beccarisi and Alessandro Palazzo)

**Title of the Session:** *The Anthropology of the Dominicans / A antropologia dos dominicanos.*

**Chair:** Alessandra Beccarisi.

1. **Alessandro Palazzo:** *Determinism and Man in Albert the Great's Views on Divination.*
2. **Antonella Sannino:** *William of Auvergne's on the Human Soul.*
3. **Francesca Bonini:** *Some Remarks on Human Action and Free Will in the Lectura Thomasina by William of Peter of Godin.*

**Session 9: Building 40, Room 501, 5<sup>th</sup> Floor.**

(Special Session Proposed by Laurent Cesalli and Frédéric Goubier)

**Title of the Session:** *The SÉMAINÓ Project: A Differential Archaeology of Linguistic Signs / O Projeto SÉMAINÓ: uma arqueologia diferencial dos signos linguísticos.*

**Chair:** Frédéric Goubier.

1. **Laurent Cesalli & Frédéric Goubier:** *The SÉMAINÓ Project: A Differential Archaeology of Linguistic Signs.*
2. **Parwana Emamzadah:** *Speaker's Freedom and Semantic Constraints in Modism: The Case of Radulphus Brito.*
3. **Frédéric Goubier:** *Speaker's Freedom and Semantic Constraints in Supposition Theory: The Case of Roger Bacon.*

**16:00–16:30: Coffee Break**

**16:30–18:00: Ordinary and Special Sessions**

**Session 10: Building 40, Room 403, 4<sup>th</sup> Floor.**

(Special Session Proposed by Márcio Paulo Cenci and Fernando Montes d'Oca)

**Title of the Session:** *The Debate on Black Slavery in Iberian and Colonial Scholasticism / O debate sobre a escravidão dos negros na escolástica ibérica e colonial.*

**Chair:** Paulo Ricardo Martines.

1. **Emmanuel Bermon:** *Saint Thomas d'Aquin et Vitoria: de l'acceptation à l'abolition de l'esclavage des esclaves par nature d'Aristote.*
2. **Márcio Paulo Cenci:** *Reception of Aristotle on De instauranda Aethiopia salute of Alonso de Sandoval.*

**3. Fernando Montes d'Oca:** *Epifânio de Moirans e o tráfico de escravos africanos.*

**Session 11: Building 40, Room 407, 4<sup>th</sup> Floor.**

**Title of the Session:** *Human Beings and Other Creatures – Natural and Unnatural / Os seres humanos e outras criaturas – O natural e o não-natural.*

**Chair:** Lisa Devriese.

- 1. Riccardo Fedriga e Roberto Limonta:** *Scotus, Durandus & Nominales. Praescientia e natura dei demoni nel De praescientia daemonum di Dietrich Lüdgers.*
- 2. David Rollo:** *Alain de Lille, Nature and Fallen Language.*
- 3. Pieter de Leemans:** *The Medieval Debate on Whether All Animals Move.*

**Session 12: Building 40, Room 409, 4<sup>th</sup> Floor.**

**Title of the Session:** *Franciscan Anthropology / Antropologia franciscana.*

**Chair:** Tobias Hoffmann.

- 1. Manuel Lázaro Pulido:** *Substantia et Relatio. Quid sit personam? Según Buenaventura.*
- 2. Vesa Mikael Hirvonen:** *Children's Mind in William Ockham's Philosophy.*
- 3. Laiza Rodrigues de Souza:** *Ockham's Habit-Theory: Preliminary Considerations.*

**Session 13: Building 40, Room 413, 4<sup>th</sup> Floor.**

**Title of the Session:** *Virtue and Knowledge of God / Virtude e conhecimento de Deus.*

**Chair:** Rafael Koerig Gessinger.

- 1. Carlos Arthur Ribeiro do Nascimento:** *Arenques frescos ou meu último desejo.*
- 2. Anderson D'Arc Ferreira:** *A prudência tomasiana e seus atos: um viés teleologista.*
- 3. Fábio Gai Pereira:** *Ainda o argumento cosmológico: uma resposta ao desafio do regresso ao infinito. (versão revista e reformulada).*

**Session 14: Building 40, Room 503, 5<sup>th</sup> Floor.**

**Title of the Session:** *The Will and the Intellect / A vontade e o intelecto.*

**Chair:** Frédéric Goubier.

- 1. Mercedes Rubio:** *Aquinas on the Nature of Signs.*
- 2. Roberto J. Dobie:** *In Praise of the Intellect or Why the Intellect Is So Central to Medieval Thought.*

**3. Marek Gensler:** *The Concept of Spiritus in Walter Burley's Parva naturalia Commentaries.*

**Session 15: Building 40, Room 501, 5<sup>th</sup> Floor.**

**Title of the Session:** *New Approaches in the Study of Medieval Philosophy / Novas abordagens no estudo da filosofia medieval.*

**Chair: Maarten J. F. M. Hoenen.**

- 1. Timothy B. Noone:** *Genres of Texts and Unexpected Findings: The Need for a Multidisciplinary Approach to Medieval Philosophy.*
- 2. Ludger Honnefelder:** *The Middle Ages as a Second Beginning of Philosophy.*
- 3. Amy M. Austin:** *Reading Intellectual Models in Ramón Llull's Trees of Knowledge.*

**Session 16: Building 40, Room 506, 5<sup>th</sup> Floor.**

**Title of the Session:** *From Augustine to Early Scholasticism / De Agostinho à Escolástica Primeva.*

**Chair: Megan Zeinal.**

- 1. Marcelo Pereira de Andrade:** *Autoengano e presença da mente a si mesma em Agostinho.*
- 2. Silvia Contaldo:** *Ler: educação, arte e política. A filosofia da educação de Hugo de São Vítor.*

**19:00–21:00: Reception (Cocktail) for Congress Participants / Piratini Palace – Official Residence of the Governor of the State of Rio Grande do Sul**

## **Tuesday, 07.25.2017 / Terça-Feira, 25.07.2017**

**08:35–09:20 Commissions, Sections & Working Partnerships:** *Electronic Tools* (Coordinator: Jean-Luc Solère) – Building 40, Room 401, 4<sup>th</sup> Floor.

**09:30–10:30: Plenary Session**

**2. Rodrigo Guerizoli Teixeira, Universidade Federal do Rio de Janeiro, Brazil:** *How Human Beings Grasp Nature: John Buridan on Knowing Substances.*

**Chair: Alfredo Carlos Storck.**

**10:30–11:00: Coffee Break**

**11:00–12:00: Plenary Sessions**

**3. Fiorella Retucci, Università del Salento, Italy:** *The Human Being and His Dignity in Medieval England.*

**Chair: Roberto Hofmeister Pich.**

**After 12:00 – Lunch Time and Excursion(s)** (Options 2 and 3 have a lunch included; for those who choose Option 1 we recommend to have a quick lunch on the University Campus and leave at latest at 13:00 for excursion). For all excursion options see the guide at: <http://eventos.pucrs.br/siepm2017>.

**Option 1: Porto Alegre, City Tour.**

**Option 2: Recanto Borghetti.**

**Option 3: Serra Gaúcha.**

In all cases, the meeting point for participants will be at the Central Campus of the PUCRS. Participants will be assisted by stewards.

**Wednesday, 07.26.2017 / Quarta-Feira, 26.07.2017:  
*Natura et mundus***

**(\*\*\*The voting for the new Bureau will take place on this day! Building 40, Room Number 501, 5<sup>th</sup> Floor\*\*\*)**

**09:05–09:50: Commissions, Sections & Working Partnerships:** *Latin Philosophy* (Coordinator: Timothy B. Noone)  
– Building 40, Room 401, 4<sup>th</sup> Floor.

**10:00–10:45: Plenary Session**

**4. Olga Weijers, Huygens Institute / The Hague, The Netherlands, Institut de Recherche et d'Histoire des Textes, CNRS – Paris / France:** *Human Relationships and Human Attitudes in the Medieval Universities* (the lecture will be read by Annemieke Verboon).

**Chair: Alfredo Carlos Storck.**

**10:45–11:15: Coffee Break**

**11:15–12:15: Plenary Session**

**5. Silvia Donati, Albertus-Magnus-Institut / Bonn, Germany:** *Plants, Animals and Human Beings in the Aristotelian Science of the Soul. Some Medieval Views.*

**Chair: Juvenal Savian Filho.**

**12:15–14:00: Lunch Time**

**14:00–14:45: Meetings of Groups, Associations and / or (Regional or National) Societies** – Building 40, Rooms Available Under Request.

**15:00–16:30: Ordinary and Special Sessions**

**Session 17: Building 40, Room 401, 4<sup>th</sup> Floor.**

(Special Session Proposed by Valeria A. Buffon and Gustavo Fernández Walker)

**Title of the Session:** *Masters of Arts (1) / Mestres de Artes (1).*

**Chair:** Rodrigo Guerizoli.

1. **Julie Brumberg-Chaumont:** *La réception médiévale des Premiers analytiques (13e-15e): une fortune inégale.*
3. **Ana María Mora-Márquez:** *The Dialectical Construction of a Notion of Truth by 13<sup>th</sup> Century Masters of Arts.*
3. **Graziana Ciola:** *Consequences and Conditionals: Revisiting the Parisian Tradition on Consequentiae in the XIV Century.*

**Session 18: Building 40, Room 403, 4<sup>th</sup> Floor.**

(Special Session Coordinated by José Higuera Rubio)

**Title of the Session:** *Ramón Llull (1).*

**Chair:** Rafael Ramón Guerrero.

1. **José Higuera Rubio:** *Arbor coelestialis: la descripción luliana de las esferas.*
2. **Nicolás Martínez Bejarano:** *Imago y logos en Ramón Llull.*
3. **Josep Puig Montada:** *Raimundo Lulio (m. 1315/1316) y lo árabe.*

**Session 19: Building 40, Room 407, 4<sup>th</sup> Floor.**

**Title of the Session:** *World, Space and Change / Mundo, espaço e mudança.*

**Chair:** William Owen Duba.

1. **Charles Bolyard:** *Henry of Harclay on Dimension and Multiple Location.*
2. **Pascale Bermon:** *The End of the World in the 12<sup>th</sup> to 14<sup>th</sup> Century Latin Philosophy and Theology.*
3. **John Dudley:** *Some Observations on Mediaeval Theories of Chance and their Ancient Sources.*

**Session 20: Building 40, Room 409, 4<sup>th</sup> Floor.**

(Special Session Proposed by the José Filipe Silva – ERC Project *Rationality in Perception: Transformations of Mind and Cognition 1250–1550*)

**Title of the Session:** *One World – Differing Perceptions / Um Mundo – Diferentes Percepções.*

**Chair:** José Filipe Silva.

1. **Anselm Oelze:** *Augustine on the Difference between Human and Nonhuman Sensation.*
2. **José Filipe Pereira da Silva:** *Vision and Discrimination: Late Medieval Perspectives.*

**3. Annemieke Verboon:** *Cogitative and Estimative Power: The Physiology of Sense Perception in Human Beings and Animals.*

**Session 21: Building 40, Room 413, 4<sup>th</sup> Floor.**

**Title of the Session:** *Eriugena and Nicholas of Cusa / Eriúgena e Nicolau de Cusa.*

**Chair:** Mikhail Khorkov.

**1. Pasquale Arfé:** *La metafisica delle artes reales in Eriugena, Periphyseon V 868C-870B.*

**2. Pedro Calixto:** *Theophanie et anthropophanie chez Jean Scot Erigene et Nicolas de Cues.*

**3. Jean-Michel Counet:** *What Nicholas of Cusa did Mean with his Conception of the World as Indefinite?*

**Session 22: Building 40, Room 405, 4<sup>th</sup> Floor.**

**Title of the Session:** *Metaphysical Themes in Augustine's Thought / Temas metafísicos no pensamento de Agostinho.*

**Chair:** Joel Gracioso.

**1. Luís Evandro Hinrichsen:** *Tempo, memória e identidade em As Confissões e A Trindade de Santo Agostinho.*

**2. Edy Klévia Fraga de Souza:** *A recepção da filosofia da linguagem de Santo Agostinho pelos autores da Segunda Escolástica: Domingo de Soto e João de São Tomás.*

**3. Matheus Jeske Vahl:** *A condição paradoxal da natureza humana decaída frente ao mundo criado em Santo Agostinho.*

**Session 23: Building 40, Room 504, 5<sup>th</sup> Floor.**

**Title of the Session:** *Demonstration, Ontology and Government in Islamic Philosophy / Demonstração, ontologia e governo na filosofia islâmica.*

**Chair:** Antonio Madalena Genz.

**1. Jamil Ibrahim Iskandar:** *Averróis e a arte de governar: uma resenha.*

**2. Pablo Quintana:** *Ibn Ḥazm de Córdoba ante la demostración (burhān) del conocimiento: razonamiento lógico y zāhirismo.*

**3. Francisca Galiléia Pereira da Silva:** *A ontologia como fundamento da práxis política em al-Farabi.*

**Session 24: Building 40, Room 506, 5<sup>th</sup> Floor.**

**Title of the Session:** *World and Nature / Mundo e natureza.*

**Chair:** Guy Hamelin.

**1. Andrea Di Maio:** *The Meanings of natura in the Writings of Bonaventure and Aquinas.*



2. **Andrey Ivanov:** *Ars e anagogia em Hugo de São Vitor / Ars and Anagogy in Hugh of Saint-Victor.*

3. **Juvenal Savian Filho:** *Mundo, providência singular, sofrimento dos justos e felicidade dos injustos segundo Boécio.*

**Session 25: Building 40, Room 411, 4<sup>th</sup> Floor (Session scheduled from 15:00 to 16:45).**

**Title of the Session:** *Baroque Scholasticism in Brazil and Chile / Escolástica Barroca no Brasil e no Chile.*

**Chair:** Santiago Orrego Sánchez.

1. **Idalgo José Sangalli:** *Ideias filosóficas na arte barroca do Brasil colonial.*

2. **Luiz Fernando Medeiros Rodrigues:** *A “Física Especial y Curiosa” de Francisco Javier Trías e o Curso de Física do Colégio Maragonensis.*

3. **Lúcio Álvaro Marques:** *A recepção da escolástica nos manuscritos do Colégio do Maranhão (séculos XVII–XVIII).*

4. **Abel Aravena Zamora:** *Animástica en el Chile del siglo XVIII: autores y obras en el Archivo Nacional Histórico de Santiago de Chile.*

**16:30–17:00: Coffee Break**

**17:00–18:30: Ordinary and Special Sessions**

**Session 26: Building 40, Room 401, 4<sup>th</sup> Floor.**

(Special Session Coordinated by Valeria A. Buffon and Gustavo Fernández Walker)

**Title of the Session:** *Masters of Arts (2) / Mestres de Artes (2).*

**Chair:** Valeria A. Buffon.

1. **Gustavo Fernández Walker:** *Hartlevus de Marca on Dialectical Problems.*

2. **Lydia Deni Gamboa:** *Jean Buridan, Adam Wodeham et Gantier de Chatton sur la connaissance nos perceptions et ses contenus.*

3. **René Létourneau:** *L'origine de la Voie lactée et des comètes selon un maître universitaire du milieu du XIII<sup>e</sup>. siècle.*

**Session 27: Building 40, Room 403, 4<sup>th</sup> Floor.**

(Special Session Proposed by Matthias Lutz-Bachmann)

**Title of the Session:** *The Men of the New World in the Works of the Salamanca Jurists and Theologians / Os homens do Novo Mundo nas obras dos juristas e dos teólogos de Salamanca.*

**Chair:** Jacob Schmutz.

1. **Christiane Birr:** *Juan López de Palacios Rubios' Libellus de insulis oceanis quas vulgus indias appellat: An Early Juridical Treatise on the Spanish Colonialism in Latin America.*
2. **José Luis Egío:** *Infidelity and Right to Dominion. Continuities and Discontinuities between the Salamanca Theologians (Late 15<sup>th</sup> century, First Half of 16<sup>th</sup> Century).*
3. **Marco Toste:** *Invincible Ignorance in the Inedited Salamancan Commentaries on the Summa theologiae.*

**Session 28: Building 40, Room 407, 4<sup>th</sup> Floor.**

**Title of the Session:** *The "Others": The Strange, the Different / Os "outros": o estranho, o diferente.*

**Chair:** Pieter De Leemans.

1. **Filipa Afonso:** *The Indefinition of Nature in Eriugena's Philosophy.*
2. **Lisa Devriese:** *Identical Twins in the Medieval Physiognomical Tradition.*
3. **Evelina Miteva:** *The Reception of Avicbron's Fons vitae in Albert the Great.*

**Session 29: Building 40, Room 405, 4<sup>th</sup> Floor.**

**Title of the Session:** *Person and Hylomorphic Unity / Pessoa e unidade hilemórfica.*

**Chair:** Thiago Soares Leite.

1. **Markos Klemz Guerrero:** *The Corporeity of Sensation and the Hylomorphic Unity of Human Being.*
2. **Hernán Guerrero Troncoso:** *Indivisa Substantia – Incommunicabilis Exsistentia: The Ontological Context of the Notion of Person.*
3. **Mariana Paolozzi S. da Cunha:** *Contribuições agostinianas ao conceito de pessoa humana. Problemas da ipseidade e da interpessoalidade.*

**Session 30: Building 40, Room 409, 4<sup>th</sup> Floor.**

**Title of the Session:** *World and Knowledge of Nature / Mundo e conhecimento da natureza.*

**Chair:** Daniel J. Lasker.

1. **Shlomo Sela:** *The Reception of Abraham Ibn Ezra in the Latin West.*
2. **Warren Zev Harvey:** *The Hebrew University of Jerusalem / Maimonides on Humans, Stars, Animals, and Plants.*
3. **Cecília Cintra Cavaleiro de Macedo:** *A virtude da "mulher adúltera": Ibn Gabirol e a dignidade da matéria.*

**Session 31: Building 40, Room 411, 4<sup>th</sup> Floor.**

**Title of the Session:** *Nature, God and Knowledge / Natureza, Deus e conhecimento.*

**Chair:** Carlos Arthur Ribeiro do Nascimento.

1. **Enrique Camilo Corti:** *El mundo como creatura: horizonte humano medieval.*
2. **Juan José Herrera:** *El mundo en el Logos según Tomás de Aquino.*
3. **Anselmo T. Ferreira:** *Tomás de Aquino e a questão do Mênon.*

**Session 32: Building 40, Room 413, 4<sup>th</sup> Floor.**

(Special Session Proposed by José F. P. Meirinhos)

**Title of the Session:** *Homo – Natura – Mundus in Petrus Hispanus's Attributed Works / Homo – Natura – Mundus nas obras atribuídas a Pedro Hispano.*

**Chair:** Antonio Rocha Martins.

1. **Mário João Correia:** *As categorias nos comentadores das Summulae logicales de Pedro Hispano: Buridano, Vensor e Tartareto.*
2. **Jerônimo José de Oliveira:** *Análise da negação no Tractatus secundus da obra Syncategoremata de Pedro Hispano.*
3. **José F. P. Meirinhos:** *The Soul as Harmony of the Elements Discussed by Petrus Hispanus.*

**Session 33: Building 40, Room 503, 5<sup>th</sup> Floor.**

**Title of the Session:** *Problems of Physics and Mathematical Objects / Problemas da física e objetos matemáticos.*

**Chair:** Charles Bolyard.

1. **Daniel González García:** *El papel heurístico de la Historia de la Filosofía y la ciencia en el proyecto intelectual de Roger Bacon.*
2. **Marco Aurélio Oliveira da Silva:** *Albert the Great between Euclid and Aristotle. A Constructive Theory of Mathematical Objects.*
3. **Santiago Orrego Sánchez:** *La relación con el "todo": el objeto del intelecto humano y la apertura del hombre según Pedro de Ledesma (1544-1616) y su contrapunto en Francisco Suárez (1548-1617).*

**Session 34: Building 40, Room 504, 5<sup>th</sup> Floor.**

(Special Session Coordinated by José Higuera Rubio)

**Title of the Session:** *Ramón Llull (2).*

**Chair:** José Higuera Rubio.

1. **Susana B. Violante:** *La herejía como necesidad para la conformación de la ortodoxia histórica. Llull y sus aportes para lograr la "paź social".*

**2. Antonio Bordoy Fernández:** *Ramon Llull against Ancient Philosophers: On the Unity of Human Being.*

**3. Diego Apellaniz Borba:** *Ramon Llull and the Virtues of the Knights in the Armorial Equestrian's Heraldic Colors.*

**Session 35: Building 40, Room 506, 5<sup>th</sup> Floor.**

**Title of the Session:** *World and Language / Mundo e linguagem.*

**Chair:** Mercedes Rubio.

**1. Krystyna Krauze-Błachowicz:** *Language as Representation of the World in the Works of Cracow Masters from the 15<sup>th</sup> Century.*

**2. Ana Rieger Schmidt:** *La notion de 'res intenta' chez Gérard Odon.*

**3. Tamar Tsopurashvili:** *Wie lässt sich das Seiende durch die Sprache beschreiben? Eine Reflexion über Dietrich von Freibergs Sprachtheorie.*

**18:45–19:30: Recital – Building 40, Theater of the PUCRS**

**19:30: Reception (Cocktail) at the Pontificia Universidade Católica do Rio Grande do Sul – Building 40**

## **Thursday, 07.27.2017 / Quinta-Feira, 27.07.2017: *Politia et res publicae***

**10:00–11:00: Plenary Session**

**6. Rafael Ramón Guerrero, Universidad Complutense de Madrid, Spain:** *Las relaciones de poder en la teoría política islámica.*

**Chair: Francisco Bertelloni.**

**11:00–11:15: Coffee Break**

**11:15–12:15: Plenary Session**

**7. Jörg Tellkamp, Universidad Autónoma Metropolitana–Iztapalapa, Ciudad de México:** *The Evolution of Rights in Iberian and Colonial Scholasticism: Ownership, Self-Ownership and the Court of Conscience.*

**Chair: Alfredo Santiago Culleton.**

**12:15–14:00: Lunch Time**

**14:15–15:00: Commissions, Sections & Working Partnerships:** *Jewish Philosophy* (Coordinator: Steven Harvey) – Building 40, Room 401, 4<sup>th</sup> Floor.

**13:30–14:15:** “Mastering the Languages of Antiquity Today: The Polis Institute Project”, presented by Mercedes Rubio – Building 40, Room 501, 5<sup>th</sup> Floor.

**15:00–16:30: Ordinary and Special Sessions**

**Session 36: Building 40, Room 401, 4<sup>th</sup> Floor**

(Special Session Coordinated by Valeria A. Buffon and Gustavo Fernández Walker)

**Title of the Session:** *Masters of Arts (3) / Mestres de Artes (3).*

**Chair: René Létourneau.**

**1. Riccardo Saccenti:** *La loi de la morale naturelle: loi naturelle, maîtres des arts et commentaires à l'Éthique à Nicomaque (1220–1280).*

2. **Violeta Cervera Novo:** *Connaître la vertu ou devenir vertueux? Ruptures méthodologiques dans les premiers commentaires artiens sur l'Éthique à Nicomaque.*

3. **Aline Medeiros Ramos:** *John Buridan on Prudence.*

**Session 37: Building 40, Room 403, 4<sup>th</sup> Floor.**

**Title of the Session:** *Political Philosophy in Second Scholasticism / Filosofia política na Segunda Escolástica.*

**Chair:** Jörg Tellkamp.

1. **António Rocha Martins:** *A qualidade do dominium em Tomás de Aquino.*

2. **León Gómez Rivas:** *Francisco Suárez y el pensamiento político de la Segunda Escolástica. Influencia en las independencias americanas.*

3. **Émilien Vilas Boas Reis:** *A reflexão sobre a alteridade em Francisco de Vitoria.*

**Session 38: Building 40, Room 407, 4<sup>th</sup> Floor.**

**Title of the Session:** *Augustinian and Anselmian Themes / Temas agostinianos e anselmianos.*

**Chair:** Diego Frago Pereira.

1. **Marcelo Oliveira Ribeiro:** *Escravidão e liberdade no pensamento de Agostinho de Hipona.*

2. **Cristiane Negreiros Abbud Ayoub:** *Observações sobre o sentido de "confissão" nas Confissões de Agostinho.*

3. **Guilherme Louis Wyllie Medici:** *Anselmo da Cantuária e a significação dos termos denominativos.*

**Session 39: Building 40, Room 409, 4<sup>th</sup> Floor.**

**Title of the Session:** *Metaphysics and Theology / Metafísica e teologia.*

**Chair:** Marco Aurélio Oliveira da Silva.

1. **Norberto Gerald Cresta:** *El trascendental unum en la ontología aristotélico-tomista.*

2. **Marcos Eduardo Melo dos Santos:** *A definição de ciência na Metafísica I,1,1 e na Suma Teológica I, q. 3 e 4 de Alberto Magno.*

3. **Flavia Dezzutto:** *Theologia affectiva y scientia practica en la reflexión teológica de Alberto Magno.*

**Session 40: Building 40, Room 413, 4<sup>th</sup> Floor.**

(Special Session proposed by Michael Dunne and Susan Gottlöber)

**Title of the Session:** *Tolerance, Plurality and the Image of the Other / Tolerância, pluralidade e a imagem do outro.*

**Chair: Marco Toste.**

1. **Michael W. Dunne:** *“Marcher Law or the Law of the Devil”*: Richard FitzRalph on Toleration and Dominion in his Dundalk Sermons.
2. **Susan Gottlöber:** *Thinking the Foundations of Toleration: Cusa on Individuation and Alterity.*
3. **Loris Sturlese:** *Translatio linguarum and Popularization of Philosophy in the Middle Ages.*

**Session 41: Building 40, Room 405, 4<sup>th</sup> Floor.**

**Title of the Session:** *World and Person / Mundo e pessoa.*

**Chair: Hernán Guerrero Troncoso.**

1. **Matheus Henrique Gomes Monteiro:** *A recepção da crítica de Filopono à cosmologia aristotélica na filosofia de Tomás de Aquino.*
2. **Pedro Konzen Capra:** *A aquisição dos primeiros princípios no comentário de Tomás de Aquino ao capítulo 19 do Livro Beta dos Segundos Analíticos de Aristóteles.*
3. **Juliano Ribeiro Almeida:** *Ricardo de São Vítor e João Duns Scotus sobre o conceito de pessoa humana.*

**Session 42: Building 40, Room 503, 5<sup>th</sup> Floor.**

**Title of the Session:** *Knowledge and God in Islamic Philosophy / Conhecimento e Deus na filosofia islâmica.*

**Chair: Fouad Ben Ahmed.**

1. **Mateus Domingues da Silva:** *Manifestation et expérience : une étude de la doctrine de la vision de Subravadī al-Maqtūl dans son Livre de la philosophie de l'illumination (kitāb ḥikmat al-iṣrāq).*
2. **Francisco O'Reilly:** *El conocimiento como relación con la divinidad. Avicena y Eriúgena en el De causis primis et secundis.*
3. **Jari Kaukua:** *Avicenna's Empiricism Reconsidered.*

**Session 43: Building 40, Room 501, 5<sup>th</sup> Floor.**

(Special Session Proposed by Monica Brnzei – THESIS-ERC Project)

**Title of the Session:** *Homo Viator in the Sentences Commentaries post 1350 (1) / Homo Viator nos Comentários às Sentenças pós 1350 (1).*

**Chair: Monica Brnzei.**

1. **Monica Brnzei:** *Introduction: Viator: Main Character of the Sentences Commentaries.*
2. **Alexander Baumgarten:** *Infra terminos viae.* Godescalc de Nepomuk et le problème de l'objet qui excède la faculté de la connaissance.
3. **Andrei Marinca:** *Will and Rational Assent of the viator in Jean Régis.*

**Session 44: Building 40, Room 504, 5<sup>th</sup> Floor (Session scheduled from 15:00 to 16:45).**

(Special Session Proposed by Marieke Abram, Katja Krause, Myrtha de Meo-Ehlert and Lydia Wegener)

**Title of the Session:** *Ideas in Motion: Monastic Learning in the Middle Ages (1) / Ideias em movimento: o aprendizado monástico na Idade Média (1).*

**Chair:** Steven Harvey.

1. **Myrtha de Meo-Ehlert:** *Literature and Philosophy in the Monastic Context of 14<sup>th</sup> Century Florence.*
2. **Paloma Hernández Rubio:** *De re praedicatur: forma totius and intentiones according to Albert the Great.*
3. **Tracy Wietecha:** *Fostering Philosophical Discourse: The Dominican Order and Albert the Great's Super Ethica and Ethica.*
4. **Katja Krause:** *Uncovering Dominican Networks for Circulating Texts through Disagreements between Albert the Great and Thomas Aquinas.*

**Session 45: Building 40, Room 506, 5<sup>th</sup> Floor.**

(Special Session Proposed by Milko Hamilton Pretell García and Sandro Roberto d'Onofrio Castrillon)

**Title of the Session:** *Logic and Metaphysics in Colonial Scholasticism: Jose de Aguilar S.J. / Lógica e metafísica na Escolástica Colonial: Jose de Aguilar S.J.*

**Chair:** Roberto Hofmeister Pich.

1. **Milko Hamilton Pretell García:** *Logica scholastica colonialis peruviana: a Hyeronimo Valera usque ad Josephum Aguilar.*
2. **Jean Luis Arana Alencastre:** *Sobre la naturaleza del universal en José de Aguilar: universale in essendo, lo propiamente universal.*
3. **Sandro Roberto d'Onofrio Castrillon:** *La existencia mental y la realidad objetiva en el pensamiento escolástico del P. Joseph de Aguilar, S.J.*

**16:30–17:00: Coffee Break**

**17:00–18:30: Ordinary and Special Sessions**

**Session 46: Building 40, Room 401, 4<sup>th</sup> Floor.**

(Special Session Coordinated by Valeria A. Buffon and Gustavo Fernández Walker)

**Title of the Session:** *Masters of Arts (4) / Mestres de Artes (4).*

**Chair:** Gustavo Fernández Walker.

1. **Valeria A. Buffon:** *Optimum, Voluntarium, Violentum, Consilium. Problematic Definitions in 13<sup>th</sup> Century Commentaries on the Nicomachean*



Ethics. *Definiciones Problemáticas en Comentarios de la Ética Nicomaquea (s. XIII).*

2. **Antoine Côté:** *Un maître ès arts critique de la doctrine des raisons séminales de Jacques de Viterbe.*

3. **Cecilia Rusconi:** *The Division of Theology according to the Tractatus de philosophica interpretatione sacrae Scripturae by Heymericus de Campo (1395–1460).*

**Session 47: Building 40, Room 403, 4<sup>th</sup> Floor.**

**Title of the Session:** *Religious Differences / Diferenças religiosas.*

**Chair:** Michael W. Dunne.

1. **Daniel J. Lasker:** *The Relationship between Jews and Non-Jews According to Judah Halevi.*

2. **Noeli Dutra Rossatto:** *O outro religioso na Suma contra os gentios de Tomás de Aquino.*

3. **Guido Rey Alt:** *Law and Justification in Gilbert Crispin and Ramon Llull: the Ethics of Interreligious Dialogues and Medieval Dialogical Universes.*

**Session 48: Building 40, Room 407, 4<sup>th</sup> Floor.**

**Title of the Session:** *Law and Equity / Leis e Equidade.*

**Chair:** Francisco O'Reilly.

1. **Fernando Szlajen:** *Juicios en ausencia: entre la impunidad y la injusticia. Visión y aportes del sistema jurídico judío.*

2. **Alexander Fidora:** *Alia lex, quae Talmud dicitur: The Christian Encounter with Rabbinic Wisdom in the Thirteenth Century.*

3. **Görge K. Hasselhoff:** *Transcultural Perspectives on the Divine Law: Meister Eckhart's Interpretation of the Decalogue.*

**Session 49: Building 40, Room 409, 4<sup>th</sup> Floor.**

(Special Session Proposed by Alfredo Santiago Culleton)

**Title of the Session:** *Philosophy of Economy in Second and Colonial Scholasticism / Filosofia da Economia na Segunda Escolástica e na Escolástica Colonial.*

**Chair:** Alfredo Santiago Culleton.

1. **Marlo do Nascimento:** *Marlo do Nascimento / Martín de Azpilcueta (1492–1586) e a noção preço justo.*

2. **Alvaro Perpere Viñuales:** *Latin American Scholastics Critique of Scotus's Labour Theory of Value: A Development in the Ideas of "Necessity" and "Use".*

3. **Henrique Joner:** *Monopoly: Just or Unjust – A Second Scholastic Approach.*

**Session 50: Building 40, Room 413, 4<sup>th</sup> Floor.**

**Title of the Session:** *Love and the Soul / O amor e a alma.*

**Chair:** Meline Costa Sousa.

1. **Aicha Lahdhiri:** *Human Nature and Relationships in Avicenna's Treatise on Love (Risâlah fi mahiyat al 'ishq).*
2. **Antônio Carlos de Madalena Genz:** *O lugar do homem na concepção de alma de Avicena.*
3. **Nicolás Martínez Sáez:** *Andrés el Capellán y la auctoritas femenina.*

**Session 51: Building 40, Room 503, 5<sup>th</sup> Floor.**

**Title of the Session:** *Politics and Religion – State and Church / Política e Religião – Estado e Igreja.*

**Chair:** José F. P. Meirinhos.

1. **Sérgio Ricardo Strefling:** *O Estado Laico em Marsílio de Pádua e a sua fortuna no período da Segunda Escolástica.*
2. **Francisco Bertelloni:** *El nuevo significado de ratio y natura en el Defensor Pacis de Marsilio de Padua.*
3. **Sueli Sampaio Damin Custódio:** *Oresme and the Unjust by Nature.*

**Session 52: Building 40, Room 504, 5<sup>th</sup> Floor.**

**Title of the Session:** *Metaphysical Themes in “First” and “Second” Scholasticism / Temas metafísicos na “Primeira” e na “Segunda” Escolástica.*

**Chair:** Márcio Paulo Cenci.

1. **Cesar Ribas Cezar:** *A causa final nas ‘Disputas metafísicas’ de Francisco Suárez.*
2. **Anderson D’Arc Ferreira:** *Linguagem mental ockhamiana: as influências do nominalismo.*

**19:30: General Assembly of the SIEPM (Building 40, Theater of the PUCRS)**

1. *In memoriam*
2. Presidential Report (2012–2017): Loris Sturlese
3. Report of the Secretary General (2012 – 2017): Maarten J. F. M. Hoenen
4. Report of the General Editor (2012–2017): Kent Emery, Jr.
5. SIEPM Commissions and Projects
6. Future SIEPM Congresses and Colloquia
7. Questions from Members
8. Announcement of the Results of the Election
9. Conclusion of the Assembly

## **Friday, 07.28.2017 / Sexta-Feira, 28.07.2017: Lex**

**09:05–09:50: Commissions, Sections & Working Partnerships:** *Islamic Philosophy* (Coordinator: Josep Puig Montada) – Building 40, Room 401, 4<sup>th</sup> Floor.

**10:00–11:00: Plenary Session**

**8. Steven Harvey, Bar-Ilan University, Israel:** *The Noble vita activa: The Philosopher's Relation to the Many.*

**Chair: Alfredo Santiago Culleton.**

**11:00–11:15: Coffee Break**

**11:15–12:15: Plenary Session**

**9. Jacob Schmutz, Université Paris–Sorbonne, France:** *The Most Gentile Nation on Earth* (O mais gentio do mundo). *Late-Medieval Moral Theology and the Conquest of Brazil.*

**Chair: Alfredo Carlos Storck.**

**12:15–14:00: Lunch Time**

**14:00–14:45: Meetings of Commissions, Sections, Working Partnerships and Projects:** Building 40, Rooms Available Under Request

**15:00–16:30: Ordinary and Special Sessions**

**Session 53: Building 40, Room 403, 4<sup>th</sup> Floor.**

**Title of the Session:** *Will, Acts and Individuation / Vontade, atos e individuação.*

**Chair: Manoel Luís Cardoso Vasconcellos.**

**1. Gloria Silvana Elías:** *Las razones del querer* (Una lectura de Aristóteles desde Juan Duns Escoto).

**2. Smilen Markov:** Cognitive and Existential Dimensions of Autonomy in the Byzantine Theory of Human Act.

**3. Thiago Soares Leite:** O princípio de individuação na filosofia de João Duns Scotus (1265/6–1308).

**Session 54: Bulding 40, Room 407, 4<sup>th</sup> Floor.**

**Title of the Session:** *Subjection, Hierarchies and Equality / Sujeição, hierarquias e igualdade.*

**Chair:** Pedro Calixto.

**1. Manuel Méndez Alonzo:** El derecho a la vida y la salvación en los subyugados: sobre los derechos naturales de los esclavos africanos en Alonso de Sandoval.

**2. Paulo Martines:** *Liberdade e servidão em Antonio Vieira.*

**3. Alfredo Santiago Culleton:** *La moral economica y el trafico de esclavos en la escolastica iberoamericana: la Tomas de Mercado en su Suma de tratos y contratos (1571).*

**Session 55: Building 40, Room 409, 4<sup>th</sup> Floor.**

**Title of the Session:** *Natural Law Theories in Latin Philosophy / Teorias da lei natural da filosofia latina.*

**Chair:** Márcio Augusto Damin Custódio.

**1. Luís Carlos Silva de Sousa:** *Lei natural e bem transcendental em Tomás de Aquino.*

**2. Camila Ezídio:** *A relação entre lei natural e justiça política em Tomás de Aquino.*

**3. Claudio Pedrosa Nunes e Livia Jales Vieira:** *Diálogos entre a filosofia medieval-tomista e a jusfilosofia contemporânea: ensaio hermenêutico e axiológico.*

**Session 56: Building 40, Room 504, 5<sup>th</sup> Floor (Session scheduled from 15:00 to 16:45).**

(Special Session Proposed by Marieke Abram, Katja Krause, Myrtha de Meo-Ehlert and Lydia Wegener)

**Title of the Session:** *Ideas in Motion: Monastic Learning in the Middle Ages (2) / Ideias em movimento: o aprendizado monástico na Idade Média (2).*

**Chair:** Henryk Anzulewicz.

**1. Lydia Wegener:** The Relationship between Latin and the Vernacular in the Benedictine Reform Movement – Johannes Keck’s ‘Decaperotision’ and its German Translation.

**2. Mikhail Khorkov:** *Reception of the Works of Nicholas of Cusa in the Manuscripts from the Erfurt Charterhouse at the End of the 15<sup>th</sup> Century.*

**3. Kent Emery, Jr.:** *Nicholas of Cusa and Denys the Carthusian: De causa diversitatis eventuum humanorum.*

4. **Marieke Abram:** *The Carthusian Prior Petrus Blomevenna between Brothers, Professors, Printers, and Laity.*

**Session 57: Building 40, Room 503, 5<sup>th</sup> Floor.**

(Special Session Proposed by Esteve Jaulent)

**Title of the Session:** *Ramón Llull on Ethics and Inter-Religious Debates / Ramón Llull sobre ética e debates inter-religiosos.*

**Chair:** Nicolás Martínez Bejarano.

1. **Esteve Jaulent:** *Raimundo Lúlio sobre o mistério de Deus e a criação.*
2. **José Cristiano Mansur Moreira:** *O diálogo inter-religioso em Raimundo Lúlio: o pioneirismo do pensamento ecumênico no século XIII.*
3. **Augusto Leandro Rocha da Silveira:** *Aspectos éticos no Livro da Ordem de Cavalaria de Ramón Lull.*

**Session 58: Building 40, Room 401, 4<sup>th</sup> Floor.**

(Special Session Proposed by Monica Brinzei – THESIS-ERC Project)

**Title of the Session:** *Homo Viator in the Sentences Commentaries post 1350 (2) / Homo Viator nos Comentários às Sentenças pós 1350 (2).*

**Chair:** Christopher David Schabel.

1. **Ioana Curuț:** *The Limits of Knowledge for the viator in Thomas Ebendorfer's Prologue.*
2. **William Owen Duba:** *Humanity and the Discounted Rapture.*
3. **Can Laurens Löwe:** *Thomas Aquinas on the Soul's Causation of its Powers and Henry of Ghent's Regress.*

**Session 59: Building 40, Room 413, 4<sup>th</sup> Floor.**

**Title of the Session:** *Metaphysical Themes in Ancient and Medieval Philosophy / Temas metafísicos na filosofia antiga e medieval.*

**Chair:** Susan Gottlöber.

1. **Yehuda Halper:** *The Only Hebrew Commentary on Metaphysics Lambda: Eli Habbilo, the Unmoved Mover, and the Influence of Christian Philosophers.*
2. **Nythamar de Oliveira:** *Deconstructing the Substantialist Conception of God: Recasting Heidegger's Critique of Augustine.*
3. **Rodrigo Marinho Santos Ribeiro:** *The Conimbricenses and the Controversy over the Unity or Plurality of Substantial Forms in Man.*

**Session 60: Building 40, Room 506, 5<sup>th</sup> Floor.**

**Title of the Session:** *Ockham and Buridan on Language and Metaphysics / Ockham e Buridano sobre Linguagem e Metafísica.*

**Chair:** Aline Medeiros Ramos.

1. **Pedro Gilberto Leite Jr.:** *Guilherme de Ockham: primum conservans e a existência de Deus.*
2. **Roberta Magalhães Miquelanti:** *Buridan e a virtus sermonis.*

**16:30–17:00: Coffee Break**

**17:00–18:30: Ordinary and Special Sessions**

**Session 61: Building 40, Room 403, 4<sup>th</sup> Floor.**

(Special Session Proposed by Roberto Hofmeister Pich)

**Title of the Session:** *Philosophy of Law in Colonial Scholasticism / Filosofia do direito na escolástica colonial.*

**Chair: Sandro Roberto d’Onofrio Castrillon.**

1. **Lucas Duarte Silva:** *“A lei se obedece, mas não se cumpre”:* um estudo sobre a lei em Servidumbres personales de indios (1604) de Miguel de Agia.
2. **Roberto Hofmeister Pich:** *Diego de Avendaño’s S.J. Probabilistic Understanding of Law and Its Effects on Juridical Hermeneutics.*
3. **Rafael Koerig Gessinger:** A Remark on Human Suffering and Providence in Thomas Aquinas and in Antonio Vieira.

**Session 62: Building 40, Room 407, 4<sup>th</sup> Floor.**

**Title of the Session:** *Henry of Ghent on Natural Law and Freedom / Henrique de Gand sobre lei natural e liberdade.*

**Chair: Andreas Speer.**

1. **Gustavo Barreto Vilhena de Paiva:** *Natural Law and the Distinction between Conscience and Synderesis in Henry of Ghent.*
2. **Tobias Hoffmann:** *Henry of Ghent, Duns Scotus, and Peter Auriol on Freedom without Choice.*
3. **Christopher David Schabel:** *Hugh of Novocastro OFM, Forced Consent, and the Torture of the Templars.*

**Session 63: Building 40, Room 413, 4<sup>th</sup> Floor.**

**Title of the Session:** *Meister Eckhart on Justice, Divine Law and Happiness / Mestre Eckhart sobre justiça, lei divina e felicidade.*

**Chair: Cecília Cintra Cavaleiro de Macedo.**

1. **Silvana Filippi:** *Marta y María: la singular exégesis eckhartiana en torno a la correlación de vida activa y contemplativa.*
2. **Matteo Raschiatti:** *Justiça e beatitudo no pensamento de Meister Eckhart.*
3. **Nilo César Batista da Silva:** *A concepção medieval de tempo como distensão da alma no Livro XI de Confissões de Santo Agostinho.*

**Session 64: Building 40, Room 503, 5<sup>th</sup> Floor.**

**Title of the Session:** *Solidarity and Peace / Solidariedade e paz.*

**Chair:** Sérgio Ricardo Strefling.

- 1. Alfredo Carlos Storck:** *Indigenous People and Natural Law in the Portuguese America.*
- 2. Renata Floriano de Souza:** *Ius post bellum – Francisco de Vitoria e as condições para a restauração da paz.*
- 3. Patricio Lombardo Bertolini:** *Dos modos de comprender el Socorro de los Pobres en el contexto de la discusión entre Juan Luis Vives y Domingo de Soto.*

**18:30–19:30: Cocktail (Snacks & Drinks), Prédio 32 / Building 32 (Restaurante)**

**19:30: Closing Celebration: Restaurante Churrascaria Roda da Carreta / CTG 35**

Address: Av. Ipiranga 5300, Bairro Jardim Botânico, CEP: 90.160-092, Porto Alegre / RS





# General Project

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## Plenary Sessions

### Monday, July 24, 2017:

1. Andreas Speer, Universität zu Köln, Germany: *The Scientific View*.

### Tuesday, July 25, 2017:

2. Rodrigo Guerizoli Teixeira, Universidade Federal do Rio de Janeiro, Brazil: *How Human Beings Grasp Nature*.
3. Fiorella Retucci, Università del Salento, Italy: *The Human Being and His Dignity in Medieval England*.

### Wednesday, July 26, 2017:

4. Olga Weijers, Huygens Institute / The Hague, The Netherlands, Institut de Recherche et d'Histoire des Textes, CNRS – Paris / France: *Human Relationships and Human Attitudes in the Medieval Universities*.
5. Silvia Donati, Albertus-Magnus-Institut / Bonn, Germany: *Plants, Animals and Human Beings in the Aristotelian Science of the Soul. Some Medieval Views*.

### Thursday, July 27, 2017:

6. Rafael Ramón Guerrero, Universidad Complutense de Madrid, Spain: *Las relaciones de poder en la teoría política islámica*.
7. Jörg Tellkamp, Universidad Autónoma Metropolitana–Iztapalapa, Mexico: *The Evolution of Rights in Iberian and Colonial Scholasticism: Ownership, Self-Ownership and the Court of Conscience*.

### Friday, July 28, 2017:

8. Steven Harvey, Bar-Ilan University, Israel: *The Noble vita activa: The Philosopher's Relation to the Many*.
9. Jacob Schmutz, Université Paris–Sorbonne, France: *The Most Gentle Nation on Earth: Late-Medieval Theology and the Conquest of Brazil*.

## Ordinary Sessions

### I. *Homo et communitas*:

(1) *Substantia et Relatio*: Human being's fundamental relationships, or: with whom and with what is the human being related?; (2) Human beings and their nature: desire-reason-will, substantial unity, soul and body; (3) human being and person; (4) man and woman, gender and difference; (5) the "others": the strange, the different; (6) minorities; (7) subjection, hierarchies and equality; (8) authority; (9) human friendship; (10) duties towards others and ethical virtues.

### II. *Natura et mundus*:

(1) the concept of "nature" (*natura*) – the concept of "world" (*mundus*); (2) human animal – non-human animals; (3) human beings and other creatures; (4) *dominium – usus – possessio – administratio*; (5) nature and beauty; (6) care and concern for nature; (7) history(ies) of the "world"; (8) history(ies) of "nature" or "natural" history(ies); (9) moral history(ies) (10) representation of places, ethnicities, and cultures.

### III. *Politia et res publicae*:

(1) *populus – societas – civitas – respublica – imperium*; (2) forms of government and constitution; (3) power and rulership; (4) economy; (5) political friendship; (6) force and violence, conflicts and peace; (7) common good; (8) political virtues and justice; (9) education; (10) religious differences – religious debates, politics and religion – State and Church.

### IV. *Lex*:

(1) *lex divina – lex naturalis – lex humana*; (2) law and reason – law and power – law and will; (3) justice; (4) equity; (5) rights and duties; (6) law of peoples; (7) international law; (8) sin, crime and punishment; (9) restitution; (10) just war, *ius ad bellum – ius in bello – ius post bellum*.

## Special Sessions

1. *Albert the Great's Anthropology: Ideas and Frameworks* (Henryk Anzulewicz, Katja Krause and Anselm Oelze).
2. *Masters of Arts (1)–(4)* (Valeria A. Buffon and Gustavo Fernández Walker).
3. *Ramón Llull (1)–(2)* (José Higuera Rubio).

4. *Ramón Llull on Ethics and Inter-Religious Debates* (Esteve Jaulent).
5. *One World – Differing Perceptions* (José Filipe Silva).
6. *Homo – Natura – Mundus in Petrus Hispanus’s Attributed Works* (José F. P. Meirinhos).
7. *Tolerance, Plurality and the Image of the Other* (Michael Dunne and Susan Gottlöber).
8. *Homo Viator in the Sentences Commentaries post 1350 (1)–(2)* (Monica Brinzei).
9. *Ideas in Motion: Monastic Learning in the Middle Ages (1)–(2)* (Marieke Abram, Katja Krause, Myrtha de Meo-Ehlert and Lydia Wegener).
10. *The Men of the New World in the Works of the Salamanca Jurists and Theologians* (Matthias Lutz-Bachmann).
11. *Philosophy of Economy in Second and Colonial Scholasticism* (Alfredo Santiago Culleton).
12. *Philosophy of Law in Colonial Scholasticism* (Roberto Hofmeister Pich).
13. *The Debate on Black Slavery in Iberian and Colonial Scholasticism* (Márcio Paulo Cenci and Fernando Montes d’Oca).
14. *The Anthropology of the Dominicans* (Alessandra Beccarisi and Alessandro Palazzo).
15. *Logic and Metaphysics in Colonial Scholasticism: Jose de Aguilar S.J. / Lógica e metafísica na Escolástica Colonial: Jose de Aguilar S.J.* (Milko Hamilton Pretell García and Sandro Roberto d’Onofrio Castrillon).
16. *The SÉMAINÓ Project: A Differential Archaeology of Linguistic Signs* (Laurent Cesalli and Frédéric Goubier).

## **SIEPM Commissions**

1. **Critical Editions** (Christopher David Schabel).
2. **Electronic Tools** (Jean-Luc Solère).
3. **Latin Philosophy** (Timothy B. Noone).
4. **Jewish Philosophy** (Steven Harvey)
5. **Islamic Philosophy** (Josep Puig Montada).
6. **Byzantine Philosophy** (Katerina Ierodiakonou).



# Conception

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## Introduction

It is a great honor for us, organizers, to invite the members of the SIEPM to participate and to submit proposals of papers and Sessions for the XIV International Congress of the Société. We are pleased to have the opportunity to bring for the first time the congress to South America (Brazil) and see this as a very special occasion both to further the study of medieval philosophy in the country as well as in the continent and to understand at a much deeper level the connections between our history and the many faces of medieval thought and early modern scholasticism. Truly, as recent publications testify (see Basic Bibliography below), the closer examination of such connections in the history of ideas made by scholars in medieval philosophy and theology is something that the Société has been promoting at least since 2010, both by occasion of the XVII<sup>th</sup> Annual Colloquium of the SIEPM (“Right and Nature in the Second Scholasticism”, Porto Alegre, September 15-18) and through the invaluable support to the research project “*Scholastica colonialis*: Reception and Development of Baroque Scholasticism in Latin American in the Sixteenth to Eighteenth Centuries”.

In order to find and to justify the general topic of the congress – “*Homo – Natura – Mundus*: Human Beings and their Relationships” – we worked *first* with the obvious guiding idea that it should be comprehensive enough to include all existing research areas and to meet at least a significant amount of research interests of the SIEPM members, thus putting into consideration the historical segments “**Latin Philosophy 12<sup>th</sup>-15<sup>th</sup> Centuries**”, “**Jewish Philosophy**”, “**Islamic Philosophy**”, “**Byzantine Philosophy**”, and “**Second Scholasticism**”. *Second*, we worked with the perspective that, although our continent did not experience a “Middle Age”, as that concept is usually understood in historiography, it was deeply influenced in its very constitution in the 16<sup>th</sup>-17<sup>th</sup> Centuries, both at the levels of moral, political, and legal ideas and at the more abstract level of “mental framework” of intellectual views in theology, philosophy, and law, by Second Scholasticism. As important researches by scholars such as M. Beuchot and W. B. Redmond

have shown, such an influence of Second *Scholasticism* on the mental framework of Latin American colonial societies and academic institutions might in fact be characterized through the developments in traditional areas of philosophy such as logic, philosophy of nature and metaphysics. Following Iberian models of *curricula*, these fields of philosophy characterized the *cursus philosophicus* usually taught at faculties of arts in Latin America in the colonial period – for example, at the Royal University of San Marcos in Lima, founded on 12 May 1551 or at the Royal Pontifical University of Mexico, which opened on 21 September 1551. The philosophical formation offered in Jesuit schools (especially in Brazil) grounded on the *Cursus Conimbricensis* would reveal a similar picture.

However, it is notorious that it was in the area of “practical philosophy” – and, say, philosophical “anthropology” – that Second Scholasticism, as our most obvious connection with medieval philosophical thought in terms of history of ideas, touched from the beginning Latin America. In these areas we find a comprehensive and interrelated set of subjects, summarized under the heading “Human Beings and their Relationships”, which we propose to be investigated and discussed **by all members of the SIEPM**, under their many different perspectives. We present below (**see VIII. Conception (Detailed View)**) several reasons that explicit the interrelated subjects within the heading just mentioned. We take this set of connected topics as relevant as such, i.e. as significant to our vision and study of medieval thought as a whole, irrespective of any necessary comparison to the many forms of Second Scholasticism. We take those topics as a valuable opportunity for new investigation and research **in all historical areas of our Société.**

### I. *Homo et communitas*

Deepening now our exploration of the perspective sketched above, there is, first of all, an undeniably decisive question about **what is the human being** and how the understanding of one’s humanity is possibly measured by his/her social and political status. It is perhaps the polemical works of the Dominican

Bartolomé de Las Casas (ca. 1484–1566), epitomized in the *Brevísima relación de la destrucción de las Indias* (1552), whose background was the fierce criticism of the much discussed system of concession in the first period of Spanish colonization, that is, the *encomienda*, that best characterizes the significance of the debate on *human nature* and *human status*, together with an articulated defence of *natural human rights* of the “Indians”. Las Casas’ philosophical views are above all a (sometimes loose) appropriation of “Thomistic” theories, grounded on his readings of *Summa theologiae* IaIIae and IIaIIae, on a strong Augustinian account of the human being as person (particularly in Las Casas’ *De unico vocationis modo omnium gentium ad veram religionem*, ca. 1537), and on his particular historical spheres of application of Aquinas’ doctrines. But it is arguable that Las Casas’ thought at least partially represents theological and philosophical accounts on the status of the human individual, the nature of political community, slavery, human rights and natural rights of peoples that were first developed, at their decisive moment, by the Dominican Francisco de Vitoria (ca. 1483–1546).

In Vitoria’s works the powerful confluence – to be found also in the subsequent generations of thinkers who pursued systematic views of philosophy and theology grounded on (usually) sharply distinguished medieval traditions and “schools”, above all “Thomism” and “Scotism” – of the authority of the Church Fathers, medieval masters, Roman and Canon Law, as well as classical sources such as Plato’s and Aristotle’s *corpora*, could be exemplarily verified for the purpose of solving new practical problems. Accordingly, if we see an account of the human being as a “creature” causally related to the one God (Augustine, *Confessiones* I; XI; *De doctrina christiana* I,7; *De vera religione* 18,35-36), as a rational-animal substance (Aristotle, *De anima* III,3; *Politica* VII,13; *Ethica Nicomachea* I,6), as a self-determined being by means of reason and free election (Thomas Aquinas, *Summa theologiae* IaIIae q.1 aa.1-2; q.6 a.2), and a rational-social being (*Politica* I,2; III,6; *Ethica Nicomachea* I,5; VIII,14; IX,9), not possibly detached from a specific human *communitas* (*Politica* I,1-2;

II,1-6; *Ethica Eudemia* VII,10), there are also substantial debates on the universal claim of a human soul's capability to come to the belief in God, on the universality of a human soul, on the roots of idolatry and its damage to the soul, on the universal claim of a true human moral life, on human being's condition to experience and learn true religion. In fact, Vitoria and the thinkers of his generation had to face and provide answers to unexpected "differences" among human beings.

Inspired by these debates, we would like to invite scholars dedicated to **Latin Medieval Philosophy**, **Islamic Philosophy**, **Jewish Philosophy**, and **Byzantine Philosophy**, to discuss the most central philosophical claims on human being's nature and the understanding of one's humanity within the horizon of human *communitas*. We insist, of course, that SIEPM members pursue the understanding of the textual *corpora* and major philosophical concerns of their own areas of interest. We believe that further interrelated questions provide insightful clues to the context of problems just sketched: How the patterns and forms of "difference" in the account of human being as such and in human beings' relationships to each other were conceived in medieval philosophy? How do such accounts express views on gender, minorities, structures of subjection, authority relations, but also on principles of equality, human friendship and links, on kinds of unrestricted mutual duty and virtuous concern?

## II. *Natura et mundus*

The well known discussion on the human status of the indigenous peoples was conducted in close connection with the debate on their "rulership" (*dominium*) and possession of things, territories, and lands. Such a *dominium* depended on their status as human individuals, and the denial of it had the intention of eventually legitimating the conquest and rulership over their possessions and resources by the colonizers – this is the context of the famous Part I of Francisco de Vitoria's *De indis recenter inventis relectio prior* (1539). In fact, the recognition or not of the



human and political status of the New World's inhabitants could also have as a consequence the legitimacy of conquest and rulership over non-human things for the purpose of human being's use and social welfare. It is not difficult to see here a special opportunity to bring into consideration a **reflection on nature** – both understood as “**physis / natura**” or the totality of things composed by matter and form and subject to change (Aristotle, *Physica* II,1-2) and more narrowly as “**mundus**” taken here as the Earth or this portion of universal creation, i.e. the terrestrial globe, its geography, its lands and nations, our “common place” or *orbs*.

We see in the new description of the “world” and its human and non-human elements by 16<sup>th</sup> Century Scholastic thinkers an opportunity for **all scholars of our Soci t ** to study medieval accounts of nature and of the inhabited (or inhabitable) world anew, with a particular focus on the several forms of relationship between human beings and the non-human beings and things.

If that invites us to rethink the concepts of “rulership” (*dominium*), “use” (*usus, ususfructus*), “possession” (*possessio*), and “administration” (*administratio*), as well as the forms of hierarchical conception and relationship with all non-human parts of nature, this is also an opportunity to reflect philosophically on the creational, pedagogic, aesthetic, and moral purposes of nature. Moreover, through the inspiration provided by a particular form of literature in the 16<sup>th</sup> century, namely the “natural” and “moral histories” of the world (see, for example, the *Historia natural y moral de las Indias* (1590), by Jos  de Acosta S.J. (1540– 1600)), we would like to invite **all SIEPM scholars and researchers** to investigate both the (Euclidean) scientific and the symbolic representation of places, the representation and explanation of ethnicities and cultures, as well as to revisit the philosophical understanding of the world according to well-reflected accounts of its history.

Following this same line of subjects, looking at the reception of the corresponding ancient Greek literature on **Latin** (particularly in and after Albert the Great's times and achievements), **Byzantine**, **Islamic**, and **Jewish thinkers**, we would like to emphasize the importance of the scientific-descriptive study of nature as totality of fauna, flora, landscapes, places, elements, geographical sites, meteorological phenomena, etc., providing a classification and understanding of the natural or the non-human world that at the same time reveals aspects of closeness or detachment of human being towards it. In that regard, we also would like to promote investigations of "naturales historiae", from the ancient throughout the medieval sources up to early modern scholastic works (by means, for example, of syntheses on the natural sciences and the study on commentaries on Aristotle's *De caelo*, *De generatione animalium*, *Historia animalium*, *De motu animalium*, *De partibus animalium*, and *Meteorologica*, as well as books such as *Naturalis historia* by Pliny, the Old).

### III. *Polítia et res publicae*

Given what was reported above, it is not surprising the enormous interest in **political issues** by thinkers who philosophically conceived the New World. Early on, in Mexico, the bishop and humanist Vasco de Quiroga (*ca.* 1470/1478–1565) made use of Thomas More's *Utopia* (1516) in order to conceive *congregaciones* for natives who had lost their social establishment. Representing the spirit of the first Jesuit missionaries in Brazil, Manuel da Nóbrega (1517–1570; Superior General of the Jesuit missions in the New World), discussed philosophically – in treatises such as *Diálogo sobre a conversão dos gentios* (1556/1557), *Tratado Contra a Antropofagia* (1559), and *Caso de Consciência sobre a Liberdade dos Índios* (1567) – the topics of slavery, sovereignty of land and territory, nomadism, cannibalism, the differences among ethnicities, acceptable models of social institutions, and the natural basis of ethics. Following a thesis masterly formulated by the founder of the School of Salamanca, i.e. Francisco de Vitoria (*De indis recenter inventis relectio prior*, Part I), Manuel da Nóbrega –

as well as José de Anchieta S.J. (1534–1597) and António Vieira (1608–1697) after him – affirmed the equalness of all human beings and explained differences among peoples or nations mainly in terms of educational, circumstantial and environmental contingent conditions. 16<sup>th</sup> century scholastic literature on the “conquista” was fundamentally interested in both defining and explaining the various kinds of “political entities”, such as “people”, “society”, “nation”, “city”, “republic”, and “empire”, including here the debate on the best forms of government and the justification of the origin of power. About this last point, if a jusnaturalistic foundation of power was initially dominant (see also Francisco de Vitoria, *De potestate civili*, nn. 3-7), the old support of hierocratic-imperialist theories survived (following controversial interpretations of, for example, Augustine’s *De civitate Dei* XVIII and also Thomas Aquinas’ *De regimine principum* I,3) and were strongly restated in 17<sup>th</sup> century colonial political and legal theories.

In fact, it is impossible to understand the philosophical assessment of human beings’ political dimension and relationships in early Latin American scholasticism without deeply delving into the reception of Aristotle’s political thought and the late (14<sup>th</sup> and 15<sup>th</sup> centuries) medieval debates on the origin, nature, and scope of secular and ecclesiastical power. We would like to invite **all SIEPM members** to engage in their study and characterization. And beyond the topics just mentioned, we invite **all members of the Société** to undertake, **within their own areas of expertise and interest**, a series of investigations of fundamental political subjects such as economy and labour, the role of friendship as a means towards the political common good, the grounding of political virtues and the place of education in the flourishing of political entities (including here the goals of certain “standards of civilization” and the possibility of the learning of religion). All these are quite Aristotelian themes indeed (see *Politica* I,4; I,8-10; *Ethica Nicomachea* VIII-IX; *Politica* I,2; III,13; *Politica* III,4; *Politica* VII-VIII), but at the same time

they belong to the whole set of medieval traditions and texts focused on the philosophical grounding of politics.

Moreover, it is a very important theme in our reconstruction of political relationships in medieval and second scholastic philosophical thought the entwining of religion and politics, particularly in what respects political establishment and religious differences – both regarding minority religious groups in a given society or the mechanisms of force and violence towards “infidels”. In fact, related aspects have been the object of scholarly studies by members of the Société (see recently, for example, the Annual SIEPM Colloquium “Tolerance and Concepts of Otherness in Medieval Philosophy”, September 09–12, 2015, at the National University of Ireland Maynooth). This may be a rich and insightful way of conceiving philosophical political values and virtues on those matters, such as religious peace and tolerance, the investigation of the historical reception and interpretation of texts such as, for example, Thomas Aquinas’ *Summa theologiae* IIaIIae qq.10-14 and – surprising as it may be – Duns Scotus’ *Ordinatio* IV d. 4 p. 4 q. 3 n. 166-173. Regarding this last subject, as well as regarding the subjects under the general topic explicit in the paragraph below (i.e. “Law”), we believe that it would be particularly fruitful to describe the disputes between Dominicans and Franciscans in the 14<sup>th</sup> century and thereafter.

#### IV. *Lex*

Finally, scholars dedicated to the interpretation of Latin American scholasticism have already realized the enormous significance of ethical and legal debates and writings in the period, namely those that reflect on cultural differences, human rights and the law of peoples, even though there are no definitive studies exposing the actual or complete development of these topics. It is perhaps in the area of “**law**” – both in ethical, political and strictly juridical aspects – that the encounter between Latin America and medieval thought mediated by Second Scholasticism happened in the most

intensive and fruitful way. Truly, the first encounters of the Old World and the New World were both a test for the universality of (natural) law and at the same time were mediated by the rule of (natural) law. As unwritten or written form of justice, taken here as the implicit or explicit practical rationality that should (as virtue and / or rules) both mediate and justify human relationships, law as expression of right (practical) reason puts the grounds for giving that encounter of worlds the support of ethical normativity. Clearly, such a view of human relationships and societies **is a major topic of medieval philosophy and of all different areas of interest of our Société:** it finds motivations internal to religious views on morality, and its significance is similarly shared both by rather Platonic, Aristotelian, Stoic, Roman or Neoplatonic tendencies.

Accordingly, **we invite all members of the SIEPM** to revisit the traditions of “divine law” and “natural law”, both under the explicit form of religious law (emphasizing jurisprudence, techniques of interpretation, and the logic of legal determinations in **Islamic and Jewish philosophy**) and by exploring major “school” differences in the grounding of natural law theory, in the epistemology of moral knowledge, in the learning of the law and the imputability towards the law. We also propose a focus of investigation on the connections between law and justice and justice and equity (very important connections in Latin American scholasticism due to challenge of universal claims of justice in scenarios of cultural pluralities), as well as on the arising of theories of human goods and human “dignity”, respectively of subjective and human rights. Given the profound relevance of the debate on the natural law basis of the law of peoples and the emergence of an “international public law” to regulate the relationships among states and nations (again, see Francisco de Vitoria’s *De indis recenter inventis relectio prior*, Part III), we would like to further – particularly in **Latin Medieval Philosophy** in its entirety – the investigation of the *ius gentium* (for example, based on the versions proposed by Cicero, Gaius, and much later Aquinas, as well as Ulpianus, Justinian, Isidore of Seville, and

Gratian), as well as similar legal accounts in medieval philosophy within **Byzantine, Jewish, and Islamic traditions and sources.**

Last but not least, we must stress that the experience and relationships of “conflict” characterize significantly the way how Latin American history indirectly touched medieval thought. After all, from philosophical reflections on the “conquest” to philosophical theories on “war” and “just war”, both as a legitimate violent reaction against political offences and against momentous sins offending natural law or crimes against humanity, the moral and legal evaluation of conflicts permeate the mental framework of the early modern beginnings of our continent. In that regard, we invite **all members of the SIEPM** to take into consideration, **within their areas of interest**, the study of conflict situations and relationships on a moral and legal perspective, emphasizing the justification of reasons that interrupt or even make impossible human living together (sin and crime), but also discussing the justification of decisions and actions that bring reconciliation into human life (forgiveness, repairing, compensation, satisfaction, and restitution). It goes almost without saying that the explanation and justification of the conflict of war – of “just” and “unjust” wars – should play a major role in our proposed analysis of relationships of conflict, under the headings “ius ad bellum”, “ius in bello” and “ius post bellum” (among the many sources, see Augustine, *Contra Faustum* XXII,74-78; *Epistolae* 138, 189, 229; *De civitate dei* XV,4; XIX,7.12-15; Raymond of Pennaforte, *Summa de casibus* II,5.17-18; Alexander of Hales, *Summa theologica* III, nn. 466-470; Baldus of Ubaldis, *Consilia* V, cons. 439; Thomas Aquinas, *Summa theologiae* IIaIIae, q.40, aa.1-4; John of Legnano, *Tractatus de bello*; Francisco de Vitoria, *De indis recenter inventis relectio posterior* (1539); Francisco Suárez, *De triplice virtute theologica*, tract. III, disp. XIII (*De bello*)).

This would once again provide a wide range of compared analysis between the ethics of conflict and the political and religious dimensions of “offences”. Truly, if the purpose of just war is to

reestablish social order and peace, the ethical value of peace should receive as much attention.

**All SIEPM members** are cordially invited to engage in the investigation of the themes and topics explored above. The organizers' purpose was to offer a perspective important to their context and both unquestionably relevant and comprehensive to the members of the Société.

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# Authors and Abstracts

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## **Marieke Abram / The Carthusian Prior Petrus Blomevenna between Brothers, Professors, Printers, and Laity**

Cologne around 1500. The university was certainly not the only institution which conveyed knowledge to its students. The Charterhouse St. Barbara in Cologne contributed to the education of the unlearned on a highly scholastic level: the novices as well as the laity – such as those women that searched for spiritual guidance in a small house at the border of the convent's areal. One of the famous figures at that time was the Charterhouse's prior, Petrus Blomevenna. Once himself a student at the university he, like many others, decided to take the vows at St. Barbara in 1490. In the following years, he translated, commented on, and wrote books; he contributed to the important publishing projects of the Charterhouse, i.e. the *Opera omnia* of Denis the Carthusian; he fought against the protestants; and he helped St. Barbara to become an international distribution centre for philosophical, theological, and mystical literature with its impressive library. This paper follows the literary traces of Blomevenna and considers the monastic education in the shades of the late medieval university. The challenges of such a monastic education do not only represent Blomevenna's individual concerns, but he also responded to the debates of his time: for example, to the questions of professors of theology who, on the one hand, asked for his spiritual guidance but, on the other, were worried about the dangers of conveying knowledge to the unlearned.

## **Marieke Abram, Katja Krause, Myrtha de Meo-Ehlert and Lydia Wegener / Special Session – Ideas in Motion: Monastic Learning in the Middle Ages**

Monastic settings played an important role in the transmission, translation, and dissemination of philosophical ideas. Here, spiritual, cultural and philosophical formations proved as important as the care of their own members. Indeed, it was not

only for textual reasons that particular thinkers became authorities within given religious communities or regions. There were equally important historical reasons and circumstances that allowed monastic thinkers to access, use, and transmit new sources. Among these were the newly founded *studia generalia*, the mobility of masters, the intellectual interaction of priests, lay brothers, and lay sisters, and the learned men and women that were connected to monastic communities. These communities in a wider sense may thus be viewed as hubs that disseminated philosophical knowledge and formed important counterparts to academic and civic authorities. Our research network, “Ideas in Motion: Monastic Learning in the Middle Ages”, proposes a fresh look at the medieval monastic settings in their role of transmitting philosophical knowledge. Our analysis has two foci: on the one hand, we will assemble case studies on the materiality and historical context of specific texts that were used; on the other hand, we will respond to larger questions of textual production and of access to sources.

### **Filipa Afonso / A indefinição da natureza na filosofia de Eriúgena / The Indefinition of Nature in Eriugena’s Philosophy**

A natureza é, indubitavelmente, um conceito central na filosofia de João Escoto Eriúgena. Com efeito, o autor irlandês dedica-lhe os cinco livros da sua obra *Periphyseon*, que tratarão de distinguir e explorar as quatro divisões da natureza: 1) natureza criadora e não criada; 2) natureza criadora criada; 3) natureza não criadora criada; 4) natureza não criadora não criada. Neste contexto, o significado concedido a natureza, distancia-se da simples noção de mundo ou de realidade sensível, ou mesmo de criatura divina, para alcançar uma extensão maximamente universal. Na verdade, em nome de uma filosofia maximamente inclusiva, que nada exclui portanto do seu campo de reflexão, o pensamento eriugeniano consagra-se, não como uma ontologia ou ciência do ente (que não abarcaria a consideração do não-ser), mas como uma *physiologia* (ou ciência da natureza – *physis* – que abarcaria

tanto o ser como o não-ser a partir das múltiplas perspectivas à luz das quais este par poderia ser pensado).

Ainda que o conceito de natureza seja, por conseguinte, o eixo a partir do qual a filosofia de Eriúgena se desenvolve e se sistematiza, este nunca chega a ser definido pelo autor. Neste trabalho, procuraremos mostrar como a ausência de uma definição de natureza não corresponde a um lapso, mas que decorre da própria concepção de natureza em jogo na filosofia de *Periphyseon*. Se na definição, em linha com Aristóteles, se combina a identificação do género com a diferença específica, importará, à partida, expor a argumentação eriugeniana que conclui:

- a) Que a natureza não está contida num género, nem é um género;
- b) Que a natureza não pode estar determinada por qualquer diferença específica.

Atendendo porém ao carácter comuníssimo do conceito eriugeniano de natureza (que se diz de todas as coisas que são e de todas as coisas que não são), e considerando o debate do século XII e XIII sobre as propriedades comuns a todos os entes (os transcendentais) e os modos possíveis de definição destas propriedades sem contracção das suas extensões, procuraremos ainda averiguar, no âmbito da filosofia de Eriúgena:

- c) Se a natureza é um transcendental.

Finalmente, verificando que Eriúgena substitui o método de definição pelo método da divisão, para o tratamento da natureza, e observando como o verbo criar preside à metodologia de diferenciação das naturezas (criadora ou não criadora, criada ou não criada), procuraremos estabelecer:

Uma caracterização positiva de natureza a partir do conceito de criação.

\*

Nature constitutes, undoubtedly, a major concept in John Scotus Eriugena's philosophy. In fact, the Irish author has dedicated to such concept the five books of his work *Periphyseon*, which will

explore, distinguish, and ultimately unify the famous fourfold division of nature: 1) the nature which is not created and creates nature (that is, God as cause of all things); 2) the nature which is created and creates (that is, the primordial causes or prototypes created in God by God himself as divine ideas); 3) the nature that is created and does not create (that is, creation or the sensible and intelligible effects of the primordial causes); 4) the nature which is not created nor creates (God as final cause). In this context, the meaning assigned to nature diverges from the mere notion of world or sensible reality, or even divine creature, in order to reach an all-encompassing extension.

Although the concept of nature comprises the whole scope of Eriugena's philosophy, establishing the proper object of his reflections, many authors have pointed out to the absence of a true definition of nature in *Periphyseon*, or even to the imprecision and fluctuation of its meaning throughout Eriugena's work, to the point that Cappuyns has even argued that the conception of *physis* is almost completely forgotten after the first few lines of *Periphyseon*. In this paper, we will try to show how the absence of a definition of nature does not correspond to an insufficiency, but stems from the very conception of nature at stake in *Periphyseon's* philosophy. Secondly, we will allude to the method of division, as an alternative for the definitional approach. And finally, we will show how the various meanings of nature throughout *Periphyseon* may be traced back to its primary conception as all that is and all that is not, thus conveying to the concept of nature a certain semantic unity, although not univocal.

### **Juliano Ribeiro Almeida / Ricardo de São Vítor e João Duns Scotus sobre o conceito de pessoa humana**

Esta comunicação demonstra como o conceito moderno de pessoa humana começa a ser engendrado no fim da Idade Antiga, a partir do tratado da Trindade, e firma-se na Idade Média, especialmente na obra de intérpretes da filosofia aristotélica. Logo após Santo Tomás de Aquino (1225-1274) corroborar o conceito



de pessoa de Boécio (480-524), o filósofo e teólogo franciscano João Duns Scotus (1266-1308) opta, diferentemente, pelo conceito de pessoa de Ricardo de São Vítor (1110-1173), baseado no conceito de incomunicabilidade. Ora, Scotus tem sido considerado um dos pais da modernidade. Apesar de situar-se na alta escolástica, Scotus colaborou decisivamente no desenvolvimento do conceito de pessoa humana que influenciará decisivamente, a curto prazo, o Renascimento e a Reforma Protestante e, a médio prazo, o Iluminismo e as revoluções modernas, especialmente a americana e a francesa. Dentre os conceitos mais “protomodernos” de seu pensamento, destacam-se: 1) *haecceitas* como princípio de individuação das substâncias e primazia do indivíduo sobre a espécie; 2) a univocidade do ser – o ser das criaturas como próprio e não análogo ao ser de Deus – e o conseqüente desenvolvimento da secularização; 3) a pessoa como *ultima solitudo* (independência e incomunicabilidade da pessoa); 4) a primazia da vontade sobre o intelecto e da liberdade sobre a necessidade. Assim, veremos que todas as características da pessoa humana resguardadas pela Declaração Universal dos Direitos Humanos (1948) estão já presentes, em plena Idade Média, na obra de João Duns Scotus.

### **Guido Rey Alf / Law and Justification in Gilbert Crispin and Ramon Llull: the Ethics of Interreligious Dialogues and Medieval Dialogical Universes**

Although the theological importance of dialogues is already documented in the scriptures, philosophical religious dialogues are a product of the Scholasticism from the later middle ages; dialogues in the model of Abaelard’s *Collationes* are not bound to the asymmetry of *Lehrdialoge* of didactical traditions, but reflect symmetrical intersubjective contexts of argumentation (Fidora, 2009; De Hartmann, 2007; Hösle, 2006). With the aim of advancing reflections on the ethics of religious dialogues, I should present an historical analysis of philosophical dialogues from two authors of different traditions of the Scholastic period, namely, Gilbert Crispin (c. 1046-1117) and Ramon Llull (c. 1232 – 1315).

I seek to investigate how the relationship between law and justification was conceived of by both. The tension between *lex* and *ratio*, between absolutes in religious law and their justification by means of argument, is thus theme of the comparative analysis.

I begin by differentiating between hermeneutical categories of the dialogical genre in philosophy, to clarify the *dialogical universa* of *disputations* as a genre of medieval interreligious dialogues based on Hösle's categories (2006). Disputes necessarily have political and social sources and, for this reason, these dialogues should depict contemporary dialogue partners from different monotheistic religions – Christians, Jews and Moslems holding opposite positions on some matter of theological relevance. Thus, in the prologue of his *Disputatio iudaei et christiani*, Gilbert Chrispin reports an historical conversation as habitual for days of *otium* among Jews and Christians, and addresses central themes of dispute in Jewish and Christian theologies, such as the possibility of change in divine law and the difference among literal and spiritual interpretation of sacred texts. A less realist *mos dialogorum* is also depicted in Lull's *Llibre del Gentil e dels tres Savis*, in which the principles of the Mosaic and Islamic law are represented before a third party – a pagan who should choose from his conscience to which of the three monotheistic religions he should abide. After interpreting both texts, I present some reflections about the relationship between the genre and the ethics of interreligious dialogue.

### **Marcelo Pereira de Andrade / Autoengano e presença da mente a si mesma em Agostinho**

No Livro X do *De Trinitate*, Agostinho examina o paradoxo do autoengano. Após afirmar que a mente se conhece de modo imediato e total, ele investiga o caso do autoengano. Se a mente sempre se conhece, como é afirmado por ele, como é possível falar em autoengano? É a distinção entre *nosse* e *cogitare* que permitirá a Agostinho abalizar a resposta ao problema.

## **Henryk Anzulewicz / Mittelalterliche Anthropologie im Umbruch: Das Lehrstück von der *vires motivae animae rationalis* des Albertus Magnus**

Bevor Albertus Magnus eine stringente, dem aristotelischen Kriterium der Wissenschaftlichkeit weitestgehend verpflichtete theologische Wissenschaftslehre im Zuge seiner Kommentierung der *Sententiae* des Petrus Lombardus entwickelte und in der Konsequenz den Gesamtbereich vom nichttheologischen Wissen auf der wissenschaftstheoretischen Grundlage in seinem Eigenrecht anerkannte und von der Theologie trennte, verfolgte er in seinem Frühwerk noch das Konzept einer Synthese des Wissens unter der Herrschaft der Theologie. Seine frühen Schriften, deren Reihe mit *De natura boni* beginnt und – sieht man vom Sentenzenkommentar ab – mit *De bono* endet, waren deshalb auch nach dem Muster einer Summe redigiert. Den anthropologischen Themen widmete er das Werk *De homine*, in dem das theologische, philosophische und psycho-physiologische Wissen seiner Zeit in einer Synthese dargestellt wird. Der Rahmen dieser Synthese wird zwar dezidiert theologisch bestimmt, ihre konkreten Inhalte hingegen sind bereits wesentlich an den neu bekanntwerdenden psychologischen und psychophysiologischen Lehren des Aristoteles und der sie erklärenden sowie ergänzenden Literatur aus dem griechischen, arabischen und jüdischen Kultur-raum ausgerichtet. Dass eine Synthese der bis ins 13. Jh. im Lateinischen Westen vorherrschenden augustinisch-platonischen Anthropologie mit dem neuen philo-sophischen und naturwissenschaftlichen, von Aristoteles und den Peripatetikern tradierten Wissen über den Menschen die Scholastiker zum Teil vor schwer zu lösende oder gar unlösbare Problem stellte, ist an Alberts Werk *De homine* zu sehen. Mit welchen Kompatibilitätsfragen er konfrontiert war und welcher Strate-gien er sich bei solchen Problemen bediente, soll im Vortrag umrissen und am Lehrstück über die psychischen Bewegkräfte des Menschen anhand der Werke *De homine* und *De anima* verdeutlicht werden.

## **Jean Luis Arana Alencastre / Sobre la naturaleza del universal en José de Aguilar: *universale in essendo*, lo propiamente universal**

En la presente investigación se traducirá del latín la Disputación I del Tratado III de Lógica del padre jesuita José de Aguilar (1652-1708); y se estudiará cuál es la posición de José de Aguilar sobre el problema de los universales, en concreto, sobre la esencia de los universales.

La cuestión del trabajo es entonces ¿Cuál es la naturaleza de los universales según Aguilar? El filósofo limeño trata dicho estudio en cinco secciones: en primer lugar si el universal es algo separado de la cosa; en segundo lugar, si la naturaleza del universal real se encuentra en lo múltiple; en tercer lugar, si la unidad anterior del individual se vuelve luego unidad formal en la naturaleza; en cuarto lugar, escribe sobre la distinción escotista entre los grados superiores e inferiores.

No es un problema menor el tratar sobre la naturaleza del universal; pues ya desde Platón puede decirse que de cierta manera se inaugura dicha cuestión. Ese problema podría tener sentido en la forma de la siguiente pregunta: ¿Los términos universales poseen una existencia independiente y real que equivale a la multiplicidad de individuos que designan o solo existen los individuos y los universales serían convenciones o puramente nombres? Para él las ideas (formas) eran la realidad universal de las cosas particulares que participan de aquellas en mayor o menor medida. Para su discípulo Aristóteles, en cambio, eran causas formales que están implícitas en las cosas materiales. Sin embargo, la universalidad, todavía, era la esencia de algo; por ello todavía se le concebía como una realidad.

Es así que Porfirio, con gran audacia, se da cuenta que el universal, en ese sentido, podría tener un estatuto ontológico, lo que llevo a plantear el problema de los universales; pero del cual no se ocupa en un sentido ontológico sino lógico. Por suerte, Boecio decidió abordarlo en la edad media e introdujo el

problema de manera interesante en su *Comentario a la Isagoge de Porfirio*. Así entonces, explica cuál sería la naturaleza de los universales, desde un punto de vista gnoseológico donde el universal se puede dar en la trascendencia de lo ontológico en el ámbito del intelecto a partir del movimiento que se inicia al conocer:

“Y no otra cosa debe pensarse que es la especie sino un pensamiento reunido de la similitud sustancial de individuos disímiles en número y la del género un pensamiento reunido de la similitud de especies. Mas esa similitud cuando está en los individuos, es sensible; cuando está en los universales es conceptual. E igualmente cuando es sensible, permanece en los individuos; cuando es entendida, es universal”.

Entonces, a través de la experiencia, el intelecto puede llegar a conocer el universal. Así, para Boecio, el universal subsiste en las cosas sensibles, pero se entiende más allá de ellas. Esta conclusión abrió un gran debate que decantó en posiciones realistas siguiendo al Doctor Sutil (Duns Scoto), realistas moderados con el Doctor Angelicus (Tomás de Aquino) y nominalistas con Guillermo de Ockham.

Luego, la reflexión sobre el problema de los universales se trasladó a América, dónde los escolásticos, aunque menospreciados por los europeos, siguieron tratando dichos temas y recogieron la cuestión sobre todo desde la lógica propiamente medieval la cual había aportado nuevos aspectos que no se encontraban en el *corpus aristotélico*.

Juan Espinoza Medrano (1632-1688), por ejemplo, estudió la naturaleza de los universales. Y es Walter Redmond quien se recoge y estudia su pensamiento en su artículo: "Juan de Espinoza Medrano: Sobre la naturaleza de los universales" (1969) refiriéndose al filósofo peruano como un “escolástico puro”, puesto que no había todavía sido contaminado por el pensamiento moderno. Sin embargo, según Walter Redmond a este tipo de escolástica podría

llamársele segunda escolástica o escolástica barroca, la cual se diferenciaba de la escolástica medieval y la escolástica moderna.

Desde ese contexto, El Lunarejo discute no solo con los scotistas y los nominalistas sino también con los nuevos escolásticos, a quienes llama, “modernos”; entre los cuales se encontraban Caramuel y los jesuitas Hurtado, Oviedo y Arriaga. Así lo dice Redmond: "En esta materia como en otras, los adversarios del Lunarejo son los jesuitas que llama nominalistas y los escotistas del siglo 17, y él mismo generalmente defiende las posiciones de los comentadores dominicos de Tomás de Aquino". Es así que los asuntos fundamentales de la lógica se discutían en la escolástica de la época. En su *Lógica*, Espinoza Medrano trata el tema de los universales en dos partes: el problema de los universales propiamente dichos y los predicables o cinco voces de la *Isagoge* de Porfirio.

Dentro de la discusión se encontraría José de Aguilar que siendo jesuita supuestamente estaría dentro del pensamiento nominalista. Por ello, resulta interesante estudiar cuál es su posición. Es así que, y siguiendo el debate, se tratará de dilucidar el pensamiento de Aguilar sobre la naturaleza del universal. Es decir, del universal propiamente dicho al que se refiere como *universale in essendo*. El cual es lo más propiamente universal y que, según el limeño, se distingue de los otros tipos de universales como: *universale in causando*, “que es la causa productiva de los múltiples efectos, como Dios, Sol, etc”; *universale in repraesentando* “que representa al mismo tiempo las múltiples entidades. Suponiendo que *el mismo acto intelectual es representativo de lo mucho*; y *universale in significando*, el cual se muestra en la “palabra perro v.g. que puede significar perro terrestre, o perro marino.

Asimismo, el presente trabajo no solo es importante en sí mismo, en el sentido de que el estudio de una parte de la historia de la filosofía es dignísimo de llevar a cabo sino; además, es una oportunidad para que desde él sea posible una cierta reivindicación que surge al escuchar el resonar de las diversas quejas que ya desde aquella época pronunciaban. El mismo Espinoza Medrano, por ejemplo, dice: “Me siento casi obligado a presentar mi *Philosophia Thomistica* al

mundo letrado, si bien trémulo y no inconsciente de mi insignificancia para que salga al público. Pues los europeos sospechan que son bárbaros los estudios de los hombres del Nuevo Mundo”.

Y aún en el siglo XVI con Juan de Grijalva, de la orden agustiniana, decía escribiendo desde Nueva España: “No sé qué estrella influye en esta miserable tierra, a qué causa oculta haya de tan grande ofensa como siempre ha padecido y padece; que siendo sus cosas tan grandes y tan claras tocándolas con las manos y viéndolas con los ojos no las creen”.

Por todo ello, quisiera poner especial atención en José de Aguilar, y probar que un aporte americano a la discusión de entonces es posible. Abriendo, desde él, la posibilidad de ver que nuevas líneas de investigación pudieron abrirse enriqueciendo aquel panorama. Y desde allí, tratar de indagar cómo se hubieran desarrollado imaginándolas de tal modo que puedan cobrar realidad en la historia actual.

De esa manera, las consecuencias de este estudio pueden ser vastas, puesto que al parecer si bien Aguilar podría estar de acuerdo, en parte, con el Príncipe de los que saben, y con los doctores nominalistas, es posible que se distancie de ellos en sutiles aspectos. Lo que derivaría en un aire fresco para el mundo de las interpretaciones sobre este problema y daría un lugar al limeño doctor abriendo una línea de interpretación original; y, por supuesto, en confrontación con las líneas europeas que surgieron en la misma época con los modernos.

### **Abel Aravena Zamora / Animástica en el Chile del siglo XVIII: autores y obras en el Archivo Nacional Histórico de Santiago de Chile**

El siguiente trabajo se propone para ser presentado dentro del Tópico I (*Homo et communitas*) del XIV Congreso Internacional de la SIEPM *Homo-Natura-Mundus: Human Beings and their relationships* a realizarse en Sao Paulo julio del presente año 2017.

En la ponencia se presenta una revisión de las fuentes primarias inéditas de una temática específica en la enseñanza de la filosofía en el Chile de la época colonial: los cursos jesuíticos de animástica del siglo XVIII conservados actualmente en el *Fondo Antiguo* del Archivo Nacional Histórico de Santiago de Chile.

Se exponen las doctrinas fundamentales sobre la naturaleza de los seres humanos expuestas en seis obras de autor jesuita: las anónimas *Philosophia Scholastica* (1707) y *Disputationes Scholasticae in tres libros Aristotelis De Anima* (1715). Las cuatro restantes son de autor conocido: *Disputationes in Animasticam*, Juan de Puga (1710); *Disputationes in libros De anima*, Miguel de Ureta (1728); *Philosophia Tripartita*, atribuida a Simón Fernández de Heredia (1754) y *Psicologia sive sermo de Spiritu creato*, José Francisco Echaurren (1797).

En todas estas obras se comentan las principales interpretaciones medievales a las doctrinas aristotélicas expuestas en el *De anima*. Así, desde una perspectiva doctrinal afín al Eximio Francisco Suárez, se exponen y comentan autores jesuitas, tomistas, dominicos y franciscanos, especialmente españoles. Su interés se centra fundamentalmente en el estudio de temas como las distintas facultades del alma, la relación alma-cuerpo, las características de los sentidos externos e internos, los actos de la voluntad, la naturaleza y función del entendimiento y el proceso del conocimiento.

Con este trabajo se pretende, por un lado, visibilizar las fuentes primarias de la enseñanza filosófica en el Chile colonial, en particular de la animástica o disciplina que aborda las materias relativas al alma, y, por otro, rescatar una parte del legado filosófico de la época. Esto posibilitará futuras investigaciones que complementen el conocimiento sobre el quehacer filosófico en tiempos de la colonia.



## Pasquale Arfé / La metafisica delle *artes reales* in Eriugena, *Periphyseon* V 868C-870B

Il significato metafisico della *mater artium*, ossia della dialettica, nel pensiero di Giovanni Eriugena (*Periph.* V 870B) è stato a più riprese decantato dalla storiografia filosofica del secolo scorso fino a divenire un luogo ormai classico della critica moderna. Con ciò resta tuttavia aperta la trattazione del valore delle cosiddette *artes reales* (Aritmetica, Geometria, Astronomia e Musica) considerate non tanto singolarmente, ma come un insieme unitario. Assieme alla dialettica, solo alle *artes reales* viene conferita in *Periph.* V 868C-870B la possibilità di esemplificare il processo metafisico del *reditus*, culmine speculativo della intera opera. Nella ricerca metafisica *de natura rerum*, grammatica e retorica sono deliberatamente escluse dalla considerazione del *Nutritor* in quanto, occupandosi delle regole del parlare umano, trattano di materia convenzionale *ex humanis inventionibus excogitata*, mentre le rimanenti discipline del numero risultano a tal fine più efficaci in quanto i loro argomenti sono tratti direttamente *ex natura rerum*. Al gruppo delle *artes reales* viene attribuito dal *Nutritor* uno statuto privilegiato secondo la peculiarità del loro oggetto di indagine più strettamente inerente alla struttura della realtà. Partendo dall'analisi di *Periph.* V 868C-870B, il presente contributo intende offrire una visione d'insieme del significato metafisico delle *artes reales* intese come vie esemplari per comprendere talune categorie fondamentali dell'universo speculativo di Eriugena quali la partecipazione gerarchica delle cose nelle cause primordiali e delle stesse cause in Dio, il processo circolare della metafisica neoplatonica nei termini di principio, mezzo e fine, l'ordine flessibile delle cause secondo l'esperienza del soggetto conoscente, l'eterna sussistenza della totalità del creato nel Verbo di Dio come del causato nella propria causa, la dialettica di trascendenza-immanenza, la fisica degli astri, il concetto di armonia come concordia di elementi differenti e opposti, fondamento razionale, oltre che di una estetica delle determinazioni numeriche, anche della tensione escatologica del *reditus Christianus*.

### **Amy M. Austin / Reading Intellectual Models in Ramón Llull's Trees of Knowledge**

Ramon Llull (1232-1316) was a vernacular author who shaped the literary, cultural, and religious landscape of medieval Iberia. His works in Catalan have been excluded from canonical discussions on reading practices in medieval Iberian literature. However, an examination the intellectual models in Llull's texts provides a nuanced view of knowledge formation in medieval Iberia and, more broadly, the medieval Mediterranean. This presentation will examine Llull's use of the tree as an organizational device in two of his most popular fictional works: *Llibre del gentil e dels tres savis* (1274-1276) and *Libre de meravelles* (1287-89). When placed within the context of Christian and Muslim arboreal images, this study will show the ways in which Llull's embodied use of the tree replaces the metaphor of intellectual and spiritual growth with a multi-faceted interrelation of concepts. The processes of reading and knowledge formation inscribed in Llull's texts evidence a use of the arboreal icon that extends beyond his evangelical pursuits. Through the combination of word and image, Llull trees of knowledge present in world in which the transfer of knowledge is not achieved as a vertical process. Rather, it is precisely the combinations and contradictions within the text that force a re-examination of how Llull transforms the activities of intellectual and spiritual formation in the thirteenth century.

### **Cristiane Negreiros Abud Ayoub / Observações sobre o sentido de "confessio" nas Confissões de Agostinho**

Nas *Confissões* de Agostinho, o discurso exemplifica o título da obra e, por um lado, enaltece Deus e suas ações, mas, por outro lado, lamenta aquilo que o homem faz ou pensa, por partir de seu vínculo com o pecado. Essa discrepância caracteriza, a nosso ver, o antagonismo típico da *confessio*. Nas *Confissões*, Agostinho preserva o sentido etimológico de *confessio* como auto-acusação diante de um tribunal ou de um juiz, no entanto, esse deixa de ser

seu principal intuito, e aqui Agostinho parece trazer novidade ao conceito. A *confessio* agostiniana é animada por algo inverso à diminuição, é motivada pelo amor "descabido" que busca Deus (mais elevado que o mais elevado) e que restituirá a grandeza natural ao ser humano. Assim, apenas se for roubada de sua intenção fundamental, a *confessio* resultaria em torpe autoculpabilização; mas em razão de seu tom ambivalente pautar-se no amor, a *confessio* é capaz de levar à reconciliação com Deus, e traduz uma ambiguidade mais fundamental e dinâmica, aquela da vontade.

### **Napoleão Schoeller de Azevedo Júnior / The Overflow of Reason – Reflections on the Relationships between the Powers of the Soul**

Aquinas begins his analysis about the Human Nature drawing a distinction between the different powers of the human soul. Aquinas emphasizes the distinction between the sensitive aspect and the intellective aspect of the human soul and intends to show that in each of these aspects there are two kinds of powers: the apprehensive ones and the appetitive ones. But, in a second moment, Aquinas strives to show that these powers work together and form an intricate network of relationships. These powers move and are moved by each other. Aquinas's explanations about this topic rise some difficulties that need to be clarified. In special, the thesis that for every act of the will there must be a preceding act of the intellect seems to be hard to maintain, since Aquinas also defends other theses, as that the will can be moved by the senses itself and that there is something like an weakness of the will. What I propose to do is to present an interpretation of Aquinas's theory about the human nature that clarify some of these difficulties, trying to show that the thesis about the necessary connection between the act of the intellect and the act of the will can be sustained without prejudice to other important theses. In the process, the important role that the internal sense called cogitative power (*vis cogitativa*) has in this intricate network of relationships will be evidenced. I intend to show that the road that connects the sensitive aspect and the

intellective aspect of the soul is a two-way road, and that one aspect influences the other in more ways than we usually consider. An intellectual content already possessed by an agent can be the determining factor in what this agent will apprehend from the world, not only with regard to intellective apprehension, but also with regard to sensitive apprehension.

### **Alexander Baumgarten / *Infra terminos viae*. Godescalc de Nepomuk et le problème de l'objet qui excède la faculté de la connaissance**

Le Prologue du Commentaire sur le Livre des *Sentences* de Godescalc de Nepomuk (Paris, 1367), aborde dans la question 4 le problème de la possibilité de la *clara visio Dei*, en s'impliquant dans la discussion post-ockhamiste sur les connaissances intuitive et abstractive. la position de cette auteur consiste dans une essai de garder cette possibilité dans les limites intactes de la connaissance du *homo viator*. Notre recherche envisage les sources de Godescalc et sa position exacte dans ce débat dans la deuxième moitié du XIV-eme siècle.

### **Fouad Ben Ahmed / Ibn Ṭumlūs and the History of Arabic Logic**

The sources of Ibn Ṭumlūs's (620/1223) *Book on Logic* (Escorial 649) have been controversial for a long time. Asín Palacios and Palencia say that al-Fārābī and al-Ġazālī were the main sources of Ibn Ṭumlūs in the matter of logic. Nicholas Rescher followed the path of Asín Palacios by expanding his findings. Abdelali Elamrani- Jamal came to emphasize two "facts": the first is that Ibn Ṭumlūs is clearly bounded to al- Fārābī's logic; and the second is that Ibn Ṭumlūs had a good relationship with Ibn Rušd (Averroes). Yet, although Ibn Ṭumlūs was a faithful disciple of Averroes, he ignored his name and works. Amrani explained that by the fact of his close dependency on Al-Fārābī's works on Logic, namely *Books of Categories* (*K. al-Maqūlāt*) and *Analysis* (*K. al-Taḥlīl*). Years after that, Maroun Aouad took a major step forward by proving that Averroes' works on Aristotle's *Rhetoric* and *Poetics* were the major source of Ibn Ṭumlūs in his parallel

books. However, Aouad remained convinced that the first parts of Ibn Ṭumlūs's book on logic, studied by the previous scholars, are influenced by al-Fārābī's logic. These are the main elements of the controversies on the sources of some parts of Ibn Ṭumlūs's *Book on Logic*. One may say that none of the studies treated Ibn Ṭumlūs's *Book on Logic* as one whole book. On the basis of preparing an edition of the entire work, I am in a position to claim, based on a comprehensive comparison with the sources of Arabic logic, that Averroes was the main source of Ibn Ṭumlūs, followed by al-Fārābī. Avicenna is present only to be criticized, most of time. Moreover, there is no textual evidence that can attest to the influence of al-Ġazālī in Ibn Ṭumlūs's logic. But still this is only one side of the coin. What is more interesting is not to point out where Ibn Ṭumlūs quoted this authority or that, but rather to highlight how he appropriated the history of Arabic logic and for what purposes he did so. The main purpose of my paper is to explain how Ibn Ṭumlūs exploited all the sources in logic that were available at his time, and what his attitude was towards the history of Arabic logic.

### **Emmanuel Bermon / Saint Thomas d'Aquin et Vitoria: de l'acceptation à l'abolition de l'esclavage des esclaves par nature d'Aristote**

Saint Thomas hérite de l'antiquité deux conceptions antithétiques de l'esclavage : celle d'Aristote, qui affirme le droit pour l'homme vertueux d'user comme d'instruments animés de certains individus qui sont *par nature* des esclaves du fait de leur incapacité à se gouverner eux-mêmes, et celle d'Augustin, pour qui l'esclavage est *contraire à la nature* et est une conséquence et une punition du péché originel.

C'est d'abord la conception augustinienne de l'esclavage qui s'est imposée à Thomas d'Aquin, comme en témoigne le *Commentaire des Sentences*, qui est antérieur à la traduction latine de la *Politique* d'Aristote par G. de Moerbeke. Cette conception est encore présente dans la *prima pars* de la *Somme théologique*, qui oppose la sujétion (*subjectio*) servile à celle qui est naturelle et qui s'exerce

dans les familles et les cités en vue du bien d'hommes libres (Ia, q. 92). En revanche, dans la deuxième partie de la *Somme*, Thomas intègre, au prix de tensions sans doute insurmontables, la théorie aristotélicienne de l'esclavage naturel (cf. IIa IIae, q. 57).

L'acceptation par Thomas de la théorie aristotélicienne de l'esclave naturel favorisa l'utilisation idéologique qui en fut bientôt faite pour justifier l'asservissement des Indiens d'Amérique par les Espagnols. Dans l'immense débat sur « Aristote et les Indiens » (L. Hanke), on tient pour acquis de part et d'autre qu'il existe des esclaves par nature. Le différend porte sur le statut légal qui doit être le leur.

La contribution de Vitoria à ce débat dans la *Relectio de Indis* (1539) ainsi que son rapport à saint Thomas ont été diversement appréciés. En un mot, Vitoria refuse l'asservissement des « esclaves par nature » tout en admettant un « droit de les soumettre » (*aliquod ius ad subjiciendum eos*) (*De Indis*, q. 1, art. 6). Je pense que la « sujétion » dont il est ici question n'est pas « servile » mais paternelle ou politique. Vitoria utilise au profit de l'esclave par nature la distinction établie par Thomas (*ST* Ia, q. 92, a. 1) entre deux types de sujétion et pense ainsi une inégalité humaine naturelle qui implique une obéissance sans servitude, du type de celle qui existe entre les parents et leurs enfants, voire entre les dirigeants et les dirigés d'une cité. Cette position est reprise, dans un texte qui n'est pas exempt d'ambiguïtés ou d'obscurités, en q. 3, art. 8.

### **Pascale Bermon / The End of the World in the 12th to 14th Century Latin Philosophy and Theology**

From the 12<sup>th</sup> to 14<sup>th</sup> century, Latin theologians and philosophers speak of the “deluge of fire” of 2 Pet. 3:10 in their commentaries on the Sentences, the Bible or Aristotle. Their reference text is Peter Lombard, *Sentences* IV d. 44M50, c. 251M290, “on the resurrection and the last judgment”.

They construct the scenario of a final apocalyptic disaster that has effects on the nature or the universe: early signs, direct effects and results. These can be described as natural catastrophes even if it is forbidden to assign to them a natural causality since the doctrinal condemnations of Stephen Tempier in 1277. But this disaster which is in some respect comparable to a “global warming” is actually a stress test that leads to the improvement of the earth (*terra nova* 2 Pet 3:12; *meliioratio, innovatio*) rather than to its disintegration, the universe being restored after its being purified through it.

In this contribution, I intend first to study the reference text of Peter Lombard (*Sentences* IV d. 44M50) in order to consider its sources, to reconstruct its scenario of the final catastrophe and to analyze its explanations of it. I will then focus on a corpus of texts referring to Peter Lombard by authors like Albertus Magnus, Bonaventura, Thomas Aquinas, Richardus de Mediavilla, Iohannes Duns Scotus, and Robertus Holkot in order to provide a typology of the questions that are being asked about the “deluge of fire” and to describe their evolution. Finally I will address some general questions like these: concerning the conceptualization of the scenario of the end of the world, is there, despite the 1277 condemnations, an increasing competition between the miraculous explanation and the meteorological ones? If so, does this competition reveal weaknesses in the miraculous story? Can we speak of a subjective discomfort of the theologians and philosophers with the miraculous explanation? Conversely, does the global miraculous deluge convey any theoretical advantage compared to regional meteorological explanations? What are we to think nowadays about the presumed consequences of the apocalypse on nature, such as the disappearance of animals and plants? Is this an instance of medieval lucidity about the fragility of the species or a further evidence of Western “exclusively speciesist preoccupation” (P. Singer)?

### **Francisco Bertelloni / El nuevo significado de *ratio* y *natura* en el *Defensor Pacis* de Marsilio de Padua**

En el Defensor de la Paz de Marsilio de Padua se anuncian temas de la filosofía política moderna. Ellos conciernen directamente a la *civitas*, que es (1) es el último momento de un desarrollo de comunidades cada vez más complejas instituidas por el hombre para alcanzar la *sufficientia vitae*; (2) no es el resultado de un impulso natural, sino la respuesta racional del hombre al problema de su indigencia natural; ella resulta de una decisión de la razón instrumental que, sobre la base del incremento acumulativo de la experiencia, instituye la *civitas* para asegurar la *sufficientia vitae*; (3) Marsilio sustrae de la explicación del surgimiento de la *civitas* toda fundamentación teleológica y la sustituye presentando la *civitas* como el resultado o efecto último de una serie causal negativa o de necesidades. En suma, la *civitas* no es la causa final de comunidades anteriores y más pequeñas; ella tampoco es, como en Aristóteles, un prius ontológico, sino la última consecuencia mecánica de una serie causal negativa sellada por las necesidades y las urgencias de la vida.

### **Christiane Birr / Juan López de Palacios Rubios' *Libellus de insulis oceanis quas vulgus indias appellat: An Early Juridical Treatise on the Spanish Colonialism in Latin America***

Juan López de Palacios Rubios (1540-1524) is said to be one of the most influential Spanish jurists of his time. After studying and teaching civil and canon law in Salamanca, he became judge at the audiencias of Valladolid and Ciudad Real and joined the Consejo Real de Castilla in 1504. As one of the most important counselors of the Catholic Monarchs he was involved closely with the juridical and administrative organisation of the *conquista*.

In spite of his numerous publications, today Palacios Rubios is remembered for one document only: the *requerimiento*, the notorious declaration of Spain's supremacy over the newly discovered Latin American territories, at the end of which the



Spanish conquerors set the Indians an ultimatum to acknowledge their new status as loyal subjects of the Spanish Monarchs or else take the consequences, invariably of a violent nature. Because of the bloodstained history of this document Palacios Rubios is cast by modern historians almost unanimously as one of the villains in the drama of the New World's conquest. He is supposed to have regarded the indigenous people of America as slaves by nature, barely human and in consequence without any claims to liberty or property of their own lands. This modern picture of Palacios Rubios stands in sharp contrast to his characterization by Bartolomé de Las Casas who repeatedly declares the jurist to be a "good man and good christian" and a *favorecedor de los indios*, a champion of the Indians at the Spanish court.

This notable discrepancy alone calls for a closer look at Palacios Rubios' position about the Indians and the foundations of Spanish rule in Latin America as they are to be found in the *Libellus de insulis oceanis quas vulgus indias appellat*, a treatise he wrote on King Ferdinand's behalf between 1512 and 1516. Passing a quick eye over the contents of the *Libellus*, the positive picture Palacios Rubios draws of the American Indians leaps out; he does not seem to regard their spiritual and intellectual capacities as inferior to those of the Navarrese people whose territory was also conquered by King Ferdinand's troops in 1512. Both political developments were subjects of lengthy treatises which Ferdinand's crown jurist wrote at approximately the same time (between 1512 and 1516). The treatise on Navarra contains numerous allusions to the *Libellus*, so it will be worthwhile to study similarities and discrepancies in the political conceptions for Spanish conquests in the Old and New World.

## **Charles Bolyard / Henry of Harclay on Dimension and Multiple Location**

In this paper, I explore a number of puzzles that are connected with the claim that material items are located in space. These are puzzles that drew the attention of many 13<sup>th</sup> and 14<sup>th</sup> century philosophers, especially insofar as they related to issues that arose in particularly thorny theological debates. Henry of Harclay (ca. 1270 - 1317), an English secular master in the schools who eventually rose to the rank of Chancellor of Oxford, was one such thinker.

For Harclay, the key to working through these puzzles is grasping the way in which an Aristotelian subject/accident ontology works. Once one understands that “place”, as with all other accidents, exists *in* subjects and not vice-versa, then one will see that counterintuitive or seemingly contradictory claims about matter, quantity, and spatial location lose much of their mystery: the puzzles of place are dissolved without appeal to miracles or other ad hoc modes of explanation.

As Henry inherits the problem, the debate centers on the question of whether matter must be pre-chunked—that is, whether matter has “indeterminate dimensions” (*dimensiones interminatas*)—before it can take on the substantial form that will make it into the determinate and individual material thing it will come to be.

## **Francesca Bonini / Some Remarks on Human Action and Free Will in the *Lectura Thomasina* by William of Peter of Godin**

According to Martin Grabmann, *William of Peter of Godin* (*Guil(ielmus) Petri de Godino*) can be considered one of the most influential personalities of the Dominican Order between the end of the 13<sup>th</sup> and the first decades of the 14<sup>th</sup> century. *His most important work is the so-called Lectura Thomasina, a commentary on the Sentences that, according to Bruno Decker, was completed and published around 1300-1301. This still unedited Commentary on the Sentences of*

*Peter Lombard played a prominent role for the Wirkungsgeschichte Thomas Aquinas' doctrinal legacy. This work can be considered a paradigmatic example of adaptation of Thomas' doctrines to school curricula programs. The topics of human action and free will, discussed by the author in the second book of this Commentary, will be taken into consideration. The aim is to get an insight on the Early Thomistic positions on this subject, through this still unedited source.*

### **Diego Apellaniz Borba / Ramon Lull and the Virtues of the Knights in the *Armorial Equestrian*'s Heraldic Colors**

The Orders of Cavalry were military bodies formed in the High Middle Ages, especially throughout Europe. The formation process of these Orders of Cavalry was mainly result of a philosophical thought developed during the Medieval period by illustrious philosophers. Among these philosophers was Ramon Lull, who formulated his theories on cavalry in his book *The Book of the Order of Cavalry* (13th century). In this work, Lull details the various norms of conduct and establishes the seven virtues indispensable to a knight: faith, hope, justice, charity, fortitude, prudence and temperance. These virtues were represented in the heraldic coats that these knights used to carry. Heraldic manuals, such as ABBOTT's *Heraldry Illustrated*, refer to the seven basic tinctures to be used in the knight's coat of arms. They are made of two metals: gold and silver; and five basic colors: blue, red, green, black and purple. The same authors of heraldry claim that for each color corresponds a virtue, and, although they did not mention Lull's work, it is obvious the correlation between the heraldic colors and the virtues listed by Lull. In this way, as ABBOTT states, gold (yellow color in the *Armorial*'s images) represents faith; silver (white color in the *Armorial*'s images), hope; blue, justice; red, charity; green, fortitude; black, prudence and purple, temperance. The *Equestrian Armorial* (15th century), available from the Bibliothèque Nationale de France, is used as a source from which is possible to analyze, in a medieval perspective, the relationship between the seven virtues of Lullian philosophy and heraldic colors.

### **Antonio Bordoy Fernández / Ramon Llull against Ancient Philosophers: On the Unity of Human Being**

From 1277 to 1299, during his second stay in Paris, Ramon Llull tried to convince the scholastic masters about the danger that implies the abusive use of Ancient science, it means, Ancient philosophy. To develop his project, Llull discusses many subjects in which he opposes the results obtained by using Ancient science to those obtained by using a complete Christian knowledge. Among these, the structure of human being acquired a special relevance: concepts such as knowledge, the place of this being in the universe or its relation with God, depend on the response to the question of “what means to be human”. In this context, our objective is to analyse the elements and structure of the Lullian conception of human being, departing from his vehement opposition to certain ideas developed by Aristotelian traditions. In order to proceed, we will analyse three elements: a) possible classifications of theories on man developed at the 13<sup>rd</sup> century; b) bases, advantages and problems –according to Llull– of theories founded on Ancient philosophy; and c) bases and structure of the lullian conception of the human being. The hypothesis that we try, if it’s possible, to demonstrate is that the central point by which Lullian theory opposes the use of Ancient philosophy turns on the necessity to preserve the unity of the human being.

### **Monica Brinzei / Introduction: *Viator*: Main Character of the *Sentences* Commentaries**

The *Sentences* commentaries of the 14<sup>th</sup> century differ from those of the 13<sup>th</sup> in various way. This paper focuses on the evolution of the definition of 'viator'. The titles of questions of 14<sup>th</sup> century commentaries abound with the term 'viator', in contrast to those of the 13<sup>th</sup> century, when theologians expressed little interest in the concept. This paper traces and attempts to explain this development.

## **Julie Brumberg-Chaumont / La réception médiévale des *Premiers analytiques* (13e-15e) : une fortune inégale**

L'étude de la réception de l'Organon d'Aristote dans les facultés des arts au Moyen Âge montre des fortunes très inégales, entre, d'une part les *Catégories*, le *Peri hermeneias*, et le *Seconds analytiques*, qui ne sont jamais abandonnés, quels que soient la période ou le pays considérés et, d'autre part les *Topiques*, les *Réfutations sophistiques* et les *Premiers analytiques*, qui ont été souvent « sacrifiés », partiellement ou totalement. Nous nous concentrons sur le cas révélateur des *Premiers analytiques*, dont l'enseignement constitue théoriquement le « cœur de métier » de la logique (la déduction, l'inférence valide), sinon son apogée (la démonstration des *Seconds analytiques*) et le pivot de tout le corpus. Il nous paraît assez emblématique des résultats paradoxaux auxquels conduit parfois l'étude de l'aristotélisme médiéval. Après une période florissante au XIIIe siècle, on observe, sous l'influence de la « logique anglaise » la disparition du « programme analytique » énoncé par Aristote, l'abandon quasi total du deuxième livre et de parties fondamentales du premier livre, le « dépeçage » du contenu du traité en différents chapitres déconnectés, et la désarticulation des *Premiers* et des *Seconds analytiques*, qui ne forment pour Aristote les deux parties d'un seul ouvrage, jusqu'à la redécouverte renaissance des *Premiers analytiques* à la fin du XVe siècle et le « retour à l'Organon », prôné dans les universités européennes au tournant des XVe et XVIe siècle.

## **Valeria A. Buffon / *Optimum, Voluntarium, Violentum, Consilium*. Problematic Definitions in 13<sup>th</sup> Century Commentaries on the *Nicomachean Ethics***

During the reception of Aristotle's *Nicomachean Ethics*, the newly received text is included into an already existent philosophical framework that supposed some methodological and epistemological outlines. These outlines were based on Aristotle's own Logical treatises and its western interpretations,

although not exclusively. This paper examines the treatment that Masters of Arts of the 13<sup>th</sup> Century make of some problematic definitions found in *Nicomachean Ethics*. The problematic definitions such as the highest good (*optimum*) include negations, or questions, such as the definition of deliberation (*consilium*), which do not fit into the most general consideration of definition (general and specific difference) but can be saved considering other aspects of definition analysed in the logical treatises. Other problematic definitions are not challenging as definitions but rather present some unclarified terms in them, such would be the case of the voluntary (*voluntarium*) and the violent (*violentum*). In addition, the problems with Ethical definitions seem to be dissolved as the century advances and the masters acquire more insight in the commented text, fixing a “common-ground” interpretation.

### **Pedro Calixto / Theophanie et anthropophanie chez Jean Scot Erigène et Nicolas de Cues**

Jean Scot Erigène, dans les cinq volumes de son *Periphyseon*, que se présente como un *hexameron*, consacre deux, au moins, à la analyse de la création de l'homme. Est-ce que l'homme appartient vraiment au genre animal ? Cela nous apparaît évident. Ce ne l'était pas pour l'Érigène. Et ce ne l'était pas non plus pour son disciple Nicolas de Cues. Le but de l'investigação é alors, comprendre dans quel sens le genre animal est et ne l'est pas suffisant pour comprendre l'humanité. Est-ce que finalement les catégories : genres, espèces, appliquées encore de nos jours sont susceptibles de nous éclairer au sujet de cet être que nous sommes nous mêmes ? Aussi bien Jean Scot Érigène que le Cardinal Nicolas de Cues ne semble pas d'abord. Or, c'est justement ce désaccord que constituera l'objet de notre investigation.

Nous essayerons de démontrer que, encore qu'influencés par Grégoire de Nysse, nos auteurs se l'éloignent des mystiques qui défendait une relation beaucoup trop immédiate avec la divinité.

L'homme est le foyer récepteur de la manifestation et sans lui rien n'apparaît. C'est la condition pour que Dieu soit pour l'homme celui qui se manifeste, savoir, le monde.

**Pedro Konzen Capra / A aquisição dos primeiros princípios no comentário de Tomás de Aquino ao capítulo 19 do livro *Beta* dos *Segundos Analíticos* de Aristóteles**

Há uma longa disputa entre intérpretes de Tomás de Aquino sobre a leitura correta da sua teoria da justificação. Neste debate sobre a teoria do conhecimento do filósofo medieval há pelo menos dois grandes grupos. De um lado, há muitos que defendem que Tomás é um fundacionalista. De outro, há autores que defendem que ele não é fundacionalista, como Eleonore Stump. O fundacionalismo é a tese de que o conhecimento é composto por crenças que precisam ser justificadas em crenças que não podem ser inferidas de outras. Dentro deste primeiro grupo, há os que sustentam que as crenças não inferidas são adquiridas apenas pela sensação e os que sustentam que elas são adquiridas pela razão, pelo menos com alguma independência dos dados da sensação. Geralmente é dito que os primeiros defendem um fundacionalismo empirista, com defensores como Scott MacDonald, enquanto os segundos defendem um fundacionalismo racionalista, com defensores como Jan. A. Aertsen. A análise dos referidos autores se baseia na noção de *scientia* de Tomás, tratada por ele tanto em obras como a *Suma de Teologia* como nos seus comentários. Entretanto, os autores referidos geralmente tomam o comentário aos *Segundos Analíticos* de Aristóteles como a exposição da opinião pessoal de Tomás sobre o conhecimento científico, não apenas como a exposição da sua opinião sobre a leitura correta da noção de conhecimento científico (ἐπιστήμη) para Aristóteles. Levando em consideração a distinção entre obras pessoais e comentários do filósofo medieval, o presente trabalho busca analisar o comentário de Tomás ao capítulo 19 do livro *Beta* dos *Segundos Analíticos* apenas enquanto comentário, onde, segundo o referido filósofo medieval, Aristóteles enuncia como os primeiros princípios

comuns são conhecidos. A hipótese provisória do presente trabalho é que para Tomás estes princípios são adquiridos por um processo entre a sensação e a indução. Apesar de haver indícios de uma posição empirista, esta resposta não exclui necessariamente a hipótese de um fundacionalismo racionalista.

**Márcio Paulo Cenci / Reception of Aristotle on *De instauranda Aethiopum salute* of Alonso de Sandoval**

Sandoval's reception of Aristotle statements about general slavery is intriguing. Sandoval does not use the main quotation on the Politics about the slavery in the first *De Instauranda Aethiopum Salute* (1627). In this edition, the use of Aristotle is like an authority that provides an informative range of ideas on nature and human nature. The reception of Aristotle in the second edition *De Instauranda Aethiopum Salute* (1647) have changes in two fundamental aspects. The first one is about the natural right. The slavery titles lawfulness is legitimate because it is in consonance with the natural right. Aristotle defines and Molina explains the sense of natural right in terms of a principle of natural law not the result of will. This argument important to support the following idea: if servitude and slavery have been imposed in the opposite sense of a natural law, it could not determine the international law neither the positive law. Therefore, the lawfulness/legitimacy of the slavery titles is in consonance with the natural right. The other aspect, Sandoval assumes the Aristotelian position of Politics, Cap. 8, where he sustains that all human beings, in their natural condition, are free. The objective is discuss how Sandoval conciliates this two aspects in his interpretation of slavery.

**Violeta Cervera Novo / Connaître la vertu ou devenir vertueux? Ruptures méthodologiques dans les premiers commentaires *artiens* sur l'Éthique à Nicomaque**

En parlant du propos de son ouvrage, Aristote affirme au livre II de l'Éthique à Nicomaque que nous n'envisageons pas l'enquête «



pour savoir ce qu'est la vertu [...] mais [...] afin de devenir vertueux » (1103b26 et ss, trad. Tricot). Les premiers commentateurs artiens ont mis en relief ce passage, tout en soulignant que, même si l'*Éthique* pouvait servir à acquérir une certaine connaissance de la vertu, elle envisageait principalement l'instruction de ceux qui désiraient bien agir ; la méthode associée à ce propos (appelée souvent *modus exemplaris*) était donc la méthodologie propre à l'*Éthique*. Or, quand l'on contraste les réflexions de certains de ces maîtres sur le but de l'*Éthique* avec la façon dont ils interprètent l'ensemble du traité aristotélicien, la rupture entre les deux aspects devient évidente : l'*Éthique* est conçue comme une enquête théorique sur la vertu. Nous proposons d'examiner la cohérence méthodologique de l'un de ces commentaires, l'anonyme *Lectura Abrincensis in Ethicam ueterem* (ca. 1230).

### **Laurent Cesalli & Frédéric Goubier / The SÊMAINÔ Project: A Differential Archaeology of Linguistic Signs**

History of philosophy is particularly rich with theories about language, and more specifically about what it means for a word have meaning; these theories, from Plato to contemporary semantics, display at the same time considerable diversity and remarkable regularities. The “Sêmainô” project, pursued since 2015 in Lille (France) and in Geneva (Switzerland), aims to assess philosophical theories of linguistic meaning from Antiquity to modern times. Such an endeavour raises a number of methodological issues, among which, that of the comparability of doctrines belonging to very different times and cultures. Provided comparison makes sense at all, a suitable *tertium comparationis* is required. “Sêmainô” is based on the idea that a second-order model can be constructed from a careful study of theories of meaning throughout history of philosophy. Such a model, called a ‘heuristic filter’, is sufficiently underdetermined to be neutral with respect to languages, places and times, but sufficiently determined to improve our understanding of the very theories from which it has been originally derived. Thus, “Sêmainô” proceeds according

to a reflexive dynamic: it construes the heuristic filter, and applies it back. The heuristic filter takes into account i) the ontology of linguistic means, ii) the systematic variety of semantic relations, iii) the mental or psychological, and iv) the pragmatic components of theories of meaning. The project is focused on four main historical periods: Antiquity, Middle Ages, Modernity and Contemporary Period. In the session dedicated to “Sêmainô”, we shall present in more detail the principles underlying the project, as well as some of its main results for the Medieval period. More specifically, we shall present the heuristic filter in its present state and show, with two concrete examples, how it can contribute to a better understanding of (medieval) theories of linguistic meaning.

### **Cesar Ribas Cezar / A causa final nas ‘Disputas metafísicas’ de Francisco Suárez**

Nas ‘Disputationes Metaphysicae’ (disp. 23 e 24) Francisco Suarez tenta mostrar que a causa final não é uma projeção do intelecto humano, mas algo real nas próprias coisas. Assim como não seria possível oferecer uma explicação dos fatos observados na experiência deixando de lado a causa eficiente, a causa formal e a causa material, assim também não seria possível oferecer tal explicação sem a causalidade final, pois sem ela não há como entender o movimento determinado de uma causa eficiente qualquer. Ele mostra como a causa final age, em primeiro lugar, no ser humano, em seguida, em Deus, para então mostrar como ela está presente nos chamados ‘agentes naturais’ e no universo como um todo. Não se pode, portanto, concordar com aqueles que interpretam Suarez dizendo que ele elimina a causalidade final de um reino da natureza não-intencional, mas a mantém como necessária para a explicação dos atos intencionais, tal como fazem, por ex., Christopher Shields e Daniel Schwartz no artigo ‘Suarez’ na Stanford Encyclopedia of Philosophy, pois para ele não há nenhum reino da natureza que não seja impregnado de intencionalidade.

## Graziana Ciola / Consequences and Conditionals: Revisiting the Parisian Tradition on *Consequentiae* in the XIV Century

It is commonly said that Medieval Logic, lacking a fully developed formal and symbolic apparatus, struggles to distinguish among notions such as "consequence", "conditional", and "inference" - which are reducible to each other in all logics where the Deduction Theorem applies. I am going to argue, on the one hand, that this is not entirely true; and, on the other hand, that on these issues, medieval logical theories present features of interest also from the point of view of some contemporary debates in the philosophy of logic. To do so, I will examine some XIV century theories of *consequentiae*, focusing on a group of Parisian masters, over a period of roughly thirty/forty years.<sup>[1]</sup> In the XIV debates on *consequentiae*, scholars normally individuate two main approaches to a series of core issues: the English tradition and the Parisian (or Continental) one. Usually, the splitting point is taken to be their different conceptions of what it takes for a *consequentia* to be formally valid - i.e. roughly, either a sort of epistemic or semantic containment of the consequent within the antecedent (English) or the fact that the *consequentia* holds in any categorematic terms (Parisian).<sup>[2]</sup> However, there are also several other features characterising treatises belonging to either group. Generally, almost all Parisian authors give a syntactic definition of *consequentia* as a *propositio hypothetica* - with the exception of Marsilius of Inghen.<sup>[3]</sup> I am going to offer a comparison of Pseudo Scotus', John Buridan's, Albert of Saxony's and Marsilius of Inghen's theories of consequences, focusing on the questions of the nature of *consequentiae* and their relation to hypothetical sentences. In doing so, I will outline some progressive shifts from Buridan's theory to Marsilius', going through Albert of Saxony's - whose theory, in such picture, seems to represent an intermediate stage. Furthermore, I will show how some aspects of Marsilius' theory that appear to be anomalous within the Parisian context, are indeed quite close to the English approach.

My historiographical aim is to shed light on the development and

the interactions of XIV century theories of consequences. My philosophical aim is to shed some light on philosophically controversial notions such as “consequence”, “conditional”, “entailment”.

### **Sílvia Contaldo / Ler: educação, arte e política. A filosofia da educação de Hugo de São Vitor**

O trabalho tem por objetivo tratar da importância do ato de ler à luz da obra *Da arte de ler*, o *Disdascálicon de Studio Legendi*, de Hugo de São Vitor. A obra, escrita no século XII, é uma introdução aos estudos. Mas não só. Mestre Hugo trará à tona, naqueles tempos que antecederam a criação das universidades, questões diretamente ligadas à educação e sua finalidade primordial, a vida política, enfatizando a leitura como condição de conhecimento. A leitura do texto é leitura do mundo e o mundo naquela ocasião, demandava novos saberes, tais como o conhecimento das ciências mecânicas. Renovando o quadro das sete artes liberais, o texto de Hugo de São Vitor pode ser considerado uma revolução intelectual, antecipando-se aos modernos, pois dava os estudos novos ares e, de certa forma, marcava os espaços de uma racionalidade filosófica. Dessa forma, a obra *Da arte de ler* pode ser lida sob matizes da Filosofia e da Educação, à medida que descreve e analisa a composição curricular desejável para o estudante. No entanto, a originalidade da obra estaria muito mais na estratégia metodológica, o ato de ler, do que nos conteúdos a serem ensinados. Seja qual for a disciplina, a leitura – e não apenas a leitura informativa, será sempre condição de aprendizagem e da procura da Sapiência, fim último a ser alcançado. Nessa perspectiva, o ato de ler estaria indissociavelmente ligado à aprendizagem ética e, por consequência, à vida em sociedade. A procura e a conquista do conhecimento é vã se não houver consórcio entre o discurso e a prática. Ao longo de toda a obra, dividida em sete livros e acrescida de dois apêndices, confirma-se uma filosofia da educação cujo fim é o ato de *ruminação* precedido, obrigatoriamente, pelo ato de ler: ‘colhemos na leitura frutos

dulcíssimos e na reflexão os ruminanos’, escreveu o autor, no Livro V. Parece ser essa uma arte, a de ruminar, para que não ‘desprezemos nenhum conhecimento’, a fim de livrarmo-nos, o quanto possível, da ignorância e do vício, aos quais todos viventes estamos sujeitos e que impedem a leitura política do mundo.

### **Mário Correia / As categorias nos comentadores das *Summulae logicales* de Pedro Hispano: Buridano, Versor e Tartareto**

A história da transmissão dos *Tractatus* (ou *Summulae Logicales*) de Pedro Hispano contém um conjunto de peculiaridades desafiantes. Uma delas é a variação do posicionamento do tratado sobre as categorias (*De Praedicamentis*), que ora surge entre o tratado sobre a *Isagoge* de Porfírio (*De Praedicabilibus*) e o tratado sobre os *Analíticos Anteriores* (*De sillogismis*), ora surge junto ao tratado sobre a suposição (*De suppositionibus*). Com esta comunicação, pretende-se dar conta das motivações filosóficas por trás desta variação através do exame das perspectivas de três dos mais importantes comentadores desta obra petrínica, a saber, João Buridano, João Versor e Pedro Tartareto. O que estará em causa é o estatuto das categorias no seio das ciências lógicas e a relação entre o seu tratamento lógico e o seu tratamento metafísico.

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The history of the transmission of the *Tractatus* (or *Summulae logicales*) by Peter of Spain has several challenging peculiarities. One of them is the variation of the position of the treatise on the categories (*De Praedicamentis*), which sometimes appears between the treatise on Porphyry's *Isagoge* (*De Praedicabilibus*) and the treatise on the *Prior Analytics* (*De sillogismis*), and other times is put right before the treatise on the supposition (*De suppositionibus*). With this communication, I intend to give an account of the philosophical motivations behind this variation by examining the perspectives of three of the *Tractatus*' most important commentators: John Buridan, John Versor and Peter Tartaretus. The status of the categories within the logical sciences and the

relation between their logical and their metaphysical treatment will be the main topic.

### **Enrique Camilo Corti / El mundo como creatura: horizonte humano medieval / The World as a Creature: Medieval Christian Horizon**

Agustín en *De magistro*, y Anselmo en *De veritate*, cuestionan intensamente las relaciones entre los signos, la naturaleza y el mundo como creatura de Dios. La fiabilidad del lenguaje (o mejor, los lenguajes) como creación humana ingresa en un circuito donde se dialoga con el mundo como creación divina. '*Signum*', '*res*', '*res ut signum*' integran como elementos el circuito de un diálogo donde se dirimen múltiples relaciones entre los hombres, no menos que la relación entre los hombres y Dios. La posibilidad de prescindir de la mediación signica, lo complejo y a la vez excepcional de tal hecho, las implicancias para el discurso, las connotaciones teológicas y filosóficas decisivas para una concepción cristiana medieval del hombre, son temas insostayables en ocasión de leer y entender los textos mencionados. Una concepción de *desiderium*, *esse* y *bonum* juega un rol decisivo en la doctrina de ambos autores respecto del tema en cuestión. La propuesta de comunicación consiste en la enunciación de categorías y el ensayo de su uso a efecto de mostrar que existe un marco común de referencia y un desarrollo que aún no siendo estrictamente lineal, conduce desde el texto de Agustín al de Anselmo y permite describir en términos concretos una de las más influyentes concepciones cristianas medievales del hombre y sus relaciones intra y extra mundanas.

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Augustine in *De magistro*, and Anselmo in *De veritate*, intensely question the relations between signs, nature, and the world as creature of God. The reliability of language (or better, languages) as human creation enters a circuit where dialogue with the world as a divine creation. '*Signum*', '*res*', '*res ut signum*' integrate as elements the circuit of a dialogue where settle multiple relationships between men, no less than the relationship between men and God. The possibility of dispensing with the signic

mediation, that is complex and at the same time exceptional of this fact, the implications for the discourse, the theological and philosophical connotations decisive for a medieval Christian conception of man, are insubstantial themes in reading and understanding the texts Mentioned. A conception of desiderium, esse and bonum plays a decisive role in the doctrine of both authors on the subject in question. The proposal of communication consists in the enunciation of categories and the test of its use in order to show that there is a common frame of reference and a development that, although not strictly linear, leads from the text of Augustine to that of Anselmo and allows to describe, in concrete, terms one of the most influential medieval christian conceptions of man and his intra and extra worldly relationships.

### **Antoine Côté / Un maître ès arts critique de la doctrine des raisons séminales de Jacques de Viterbe**

La communication porte sur la critique de la doctrine des raisons séminales de Jacques de Viterbe par un maître ès arts anonyme du début du 14<sup>e</sup>. siècle, qui fut élève ou *socius* de Jean de Jandun. Ce maître est l'auteur d'une série de questions sur le *De substantia orbis* d'Averroès conservé dans un manuscrit de la bibliothèque nationale de Florence (C.S. J.3.6). Dans une de ces questions, intitulée « *utrum ex nihilo aliquid possit fieri* », notre maître ès arts examine longuement la doctrine des raisons séminales défendue par l'Augustin Jacques de Viterbe qu'il soumet à une critique aussi minutieuse que dévastatrice. La doctrine viterbienne de différence modale (i.e. la différence censée exister existant entre la forme à l'état de puissance et cette même forme en acte) fait l'objet d'une attention toute particulière de la part de notre maître, qui a bien compris son rôle central dans la doctrine du Viterbien et qui a bien mis en évidence les graves difficultés philosophiques qu'elle soulevait.

### **Jean-Michel Counet / What Nicholas of Cusa did mean with his conception of the world as indefinite?**

It's well known that Nicholas of Cusa made a breakthrough in medieval cosmology with his conception of the universe as infinite or rather indefinite. But the question remains: what is an indefinite universe? Both a finite universe and an actually infinite one seem to be more easily thought than an indefinite one. But the point of Nicholas of Cusa's claim precisely lies in this intermediate stance of an indefinite universe. The paper tries to shed some light on such an amazing concept.

### **Norberto Gerald Cresta / El trascendental *unum* en la ontología aristotélico-tomista**

Tomás de Aquino sigue a Aristóteles en su concepción del constitutivo fundamental de los trascendentales: el no ser reducibles a géneros supremos. En el caso del trascendental *unum*, a pesar de las exigencias de inteligibilidad que tienden hacia un principio formal de unidad, aquel constitutivo fundamental adquiere la misma relevancia que en el primer trascendental *ens*. Surge entonces una dificultad conceptual: por un lado, la imposibilidad de ser pensado como un primer principio formal a partir del cual deducir la realidad de la sustancia ni los restantes trascendentales, por el otro lado, el *unum* es radicalmente *a priori* y constituye una expresión del *ens* en la plenitud de su acto de ser, ya que manifiesta el origen trascendente de sus múltiples determinaciones.

El presente trabajo analiza el estudio del trascendental *unum* en la tradición aristotélico-tomista y plantea cuestiones afines sobre la formalización propia de las ciencias ante un concepto que, no siendo sustancia ni causa, provee una explicación del ser. Es significativo dentro de este contexto la relevancia que Tomás de Aquino otorga a la dimensión cognoscitiva humana como parte del dinamismo expresivo de los trascendentales, de tal manera que la relación hombre-naturaleza- mundo adquiere especial



envergadura frente a concepciones del ser que, en su absoluta trascendencia, reducen o niegan la participación intelectual. En este sentido, se proponen opciones de reflexión sobre los trascendentales que validen su radical expresividad del ente a la vez que su constitución metafísica de primer orden, tomando como base una ontología no-formal.

### **Emiliano Javier Cuccia / *Homo – mundus*, la relación cognoscitiva entre el hombre y el mundo en Tomás de Aquino: ¿representación vs. información?**

Dentro de la esfera del pensamiento filosófico medieval, el acto cognoscitivo intelectual constituye, junto con el volitivo, uno de los modos más perfectos de relación entre el hombre y el mundo que lo rodea. En el caso de las obras de Tomás de Aquino, la concreción de este acto es calificada en reiteradas ocasiones con el nombre de “representación” en tanto se reclama la presencia mental de una especie que se asemeja a la cosa real. Tal postulado ha suscitado algunos cuestionamientos –tanto en el propio medioevo como en la actualidad– en torno a si, existiendo esta mediación, podría hablarse aún de un realismo gnoseológico en el Aquinate.

El objetivo del trabajo consistirá en sostener la idea de que el concepto de representación cognoscitiva tal como lo entiende Tomás no implica necesariamente una desviación de su alegado realismo. Esta tarea se apoyará fundamentalmente en una revisión del sentido que encierra para el monje el término “abstracción”: tanto cuando designa el modo principal de la cognición humana del mundo, como cuando es utilizado para caracterizar una propiedad de las propias naturalezas reales.

### **Alfredo Santiago Culleton / La moral económica y el tráfico de esclavos en la escolástica iberoamericana: la *Suma de Tratos y Contratos* (1571)**

La moral económica, la defensa de un comercio justo y su fundamentación aristotélico-tomista e romano durante la escolástica iberoamericana, es una constante. Este tipo de tratamiento es recurrente en clásicos como Francisco de Vitoria, Suárez, Molina, Azpilcueta, Mariana, De Soto entre otros. En esta presentación analizaremos en detalle el tratamiento dado por Tomás De Mercado en su *Suma de Tratos y Contratos* al referirse al tráfico de esclavos.

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Moral economy, the defense of a fair trade founded in the aristotelian, thomistic and roman philosophical traditions during iberoamerican scholasticism, is very frequent. This is the case in classics like Francisco de Vitoria, Suárez, Molina, Azpilcueta, Mariana and De Soto among others. In this paper we'll analyze in detail the way Thomas de Mercado deals with this concepts in his *Suma de Tratos y Contratos* where he studies black slave trade.

### **Ioana Curuț / The Limits of Knowledge for the *viator* in Thomas Ebendorfer's *Prologue***

The theologian, historian and *magister Sententiarum* Thomas Ebendorfer of Hasselbach is one of the most important figures of the so-called ›Vienna Group‹ from the fifteenth century. Our research of his commentary on the *Sentences*, dated to 1427, shows that, unlike previous theologians from the University of Vienna, Ebendorfer departs from the shared effort of producing a common text of a *Sentences* commentary. This is true especially in the case of his *Prologue* to his *Sentences* commentary, found in his autograph manuscript Wien, ÖNB 4387 (fols. 3v–23r). The focus of my paper is Ebendorfer's treatment of the concept of *viator* as it appears throughout his *Prologue*, in discussing the nature and

limits of the *viator's* knowledge, the necessity of revealed knowledge, the relation between the *viator's* knowledge and his faith with regard to his salvation.

### **Márcio Augusto Damim Custódio / The Problem of *quantitas materiae* in Averroes**

Since Anneliese Maier seminal article "*Das Problem der quantitas materiae*" was issued, many historians of Philosophy and Science worked on the relation among indeterminate quantity and prime matter. This paper intends to pursue such line of investigation, firstly presenting a distinction between two kinds of dimensions made up by Averroes in his arguments against Avicenna *forma corporietatis*. Finally, a small contribution will be provided suggesting that Averroes is in debt with Philoponus of Alexandria and that his argument, on the other hand, may have some influence over the young Galileo.

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Desde que o artigo seminal de Anneliese Maier, *Das Problem der quantitas*, foi lançado, historiadores da Filosofia e da Ciência tem se debruçado sobre a relação entre a quantidade e a matéria-prima. Este artigo tem como propósito perseguir esta linha de investigação, primeiro apresentando a distinção entre dois tipos de dimensões desenvolvida por Averroes em seus argumentos contra a *forma corporietatis* de Avicena. Finalmente, uma pequena contribuição será dada ao se sugerir, por um lado, que Averróis deve seu argumento a Filopono e que, por outro, talvez tenha influenciado o jovem Galileu.

### **Sueli Sampaio Damim Custódio / Oresme and the Unjust by Nature**

In this paper, I will examine the concept of justice presented by Oresme in his "Treatise on Currency". I also intend to show how such concept emerges from the notion of natural law presented in commentaries on the "Ethics" and especially in Aristotle's Rhetoric, I. This analytical cut is relevant for two reasons. Firstly,

there are many authors in History of Philosophy using the same Aristotle's Rhetoric quotations to defend or investigate a conception of natural law. Secondly, although there is a reference to the term "justice" in several Aristotelian works, it is in "Rhetoric" that the philosopher introduces three examples of natural law and associates them with the notion of natural justice. I shall see the same associations in Oresme when he explains about the alteration of currency in a Kingdom. Finally, I will look carefully at the notion of natural law presented in Chapters 10 and 13 of Book I of Rhetoric to better understand the argumentative weight it has for the development of Oresme's concept of justice.

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Neste artigo, examinarei o conceito de justiça apresentado por Oresme em seu "Tratado sobre a Moeda". Pretendo mostrar como esse conceito surge da noção de lei natural apresentada nos comentários sobre a "Ética" e especialmente na Retórica de Aristóteles, I. Este corte analítico é relevante por duas razões. Em primeiro lugar, existem muitos autores na História da Filosofia usando as mesmas citações da Retórica de Aristóteles para defender ou investigar uma concepção da lei natural. Em segundo lugar, embora exista uma referência ao termo "justiça" em várias obras aristotélicas, é na "Retórica" que o filósofo apresenta três exemplos de leis naturais e as associa à noção de justiça natural. Eu vejo as mesmas associações em Oresme quando ele explica sobre a alteração da moeda em um reino. Finalmente, examinarei atentamente a noção de lei natural apresentada nos Capítulos 10 e 13 do Livro I da Retórica para entender melhor o peso argumentativo no desenvolvimento do conceito de justiça de Oresme.

## Pieter De Leemans / The Medieval Debate on Whether All Animals Move

One of the questions asked by medieval commentators on Aristotle's *De motu animalium* is whether all animals move ('*utrum omne animal moueatur motu locali*'). In this paper, I will analyse and compare the answers given to this question in the commentaries attributed to Pierre d'Auvergne, Jean de Jandun, and Raoul le Breton, as well as in the anonymous commentary found in MS Oxford, Oriel College 33. I will examine if and to what extent these commentaries are interconnected and what the answer to this question has to say about the genesis of the commentary tradition on *De motu animalium*; In doing so, I will argue that it is almost impossible to focus on one 'author' and that these texts should be studied as a whole.

## Lydia Deni Gamboa / Juan Buridán, Adam de Wodeham y Walter Chatton sobre la percepción de nuestras percepciones y sus contenidos / Jean Buridan, Adam Wodeham et Gautier de Chatton sur la connaissance nos perceptions et ses contenus

En *De Anima* III.2 (425b 15), Aristóteles presenta una disyuntiva a partir de la cual explica la manera en la que percibimos nuestras percepciones y sus contenidos. Wodeham ofrece una interpretación ockhamista de 425b 15, mientras que el anónimo Patar y Buridan ofrecen una interpretación averroísta. Estas interpretaciones se oponen a la ofrecida por Walter Chatton y Victor Caston. La disyuntiva es la siguiente: percibimos que vemos con (i) la misma visión o bien con (ii) otro sentido. Si fuese con otro sentido, entonces (ii.a) tendríamos dos sentidos dirigidos a un mismo objeto – i.e. nuestra visión del objeto externo y la percepción introspectiva de nuestra visión y su objeto. Aristóteles no acepta la opción (ii) y prefiere por esto (i). En efecto, a partir de aquella disyuntiva, Aristóteles presenta un segundo problema: si la percepción con la que percibimos que vemos fuera numéricamente distinta de nuestra visión, entonces, (ii.b) tendríamos una regresión al infinito de percepciones, pues

nada impediría que la percepción de nuestra visión fuera percibida por otra percepción y así al infinito. Para evitar (*ii.a*) y (*ii.b*) Aristóteles elige (*i*). Walter Chatton ofrece una teoría sobre la introspección que coincide con (*i*). Wodeham, el anónimo Patar y Buridan, en cambio, ofrecen una teoría sobre la introspección que coincide con (*ii*). En la lectura que propongo reconstruyo los argumentos de estos tres autores en favor de (*ii*), así como los argumentos que ellos mismos presentan para evitar las consecuencias que conlleva la elección de (*ii*), a saber, (*ii.a*) y (*ii.b*).

### **Lisa Devriese / Identical Twins in the Medieval Physiognomical Tradition**

In many medieval popular accounts, we can read that twins were considered as monsters and that the mother was often accused of adultery (often by another woman), infanticide or animal birth. In medical literature, where twins are classified under monsters as well, authors elaborate on the medical part and explain the reproduction system and the causes of twin birth. In astronomical treatises, finally, the causes for twins must be searched for in the position of stars and planets. In all these texts, authors focus on the reasons why women generate twins and which implications this has. In the medieval physiognomical literature, on the other hand, we can discern a different focus. Physiognomers do not question the natural causes, but are more interested in the outward appearance. Physiognomy is the (nowadays pseudo-)science which wants to reveal the inner character by looking at someone's outward appearance. The main authority in this field was (nowadays pseudo-)Aristotle, whose Greek text was translated in the 13<sup>th</sup> century into Latin by Bartholomew of Messina. This Latin translation invoked a rich medieval tradition of independent physiognomical treatises, as well as commentaries written on the Aristotelian text. In some of these commentaries, the same question is asked and answered, i.e. can we find two men who are identical in outward appearance? Do absolute identical twins exist? In this presentation, we will compare these

different commentaries in order to offer an answer on the following questions: What is the physiognomer's view on twins? Does this view contrast with the medical point of view? And finally, how do they explain the (non-)existence of identical twins and is there any difference between the commentaries?

### **Flavia Dezzutto / *Theologia affectiva y scientia practica* en la reflexión teológica de Alberto Magno**

Es conocida la calificación albertina de la teología como *affectiva*, definiéndola como una *scientia secundum pietatem* (*S.Th. tr.*, 1, q. 2, 8). Tal designación compromete su posición acerca del conocimiento de lo divino, en la medida que esta *scientia* vislumbra su contenido a partir de su teleología: la unión beatificante con Dios.

El cometido de la teología concierne entonces a la ciencia práctica, pues ordena al ser humano hacia el Bien determinado no como un objeto, sino como lo que es digno de fruición, *fruibile*. Por ello es necesario distinguir esta concepción de la teología – ordenada a la salvación–, de la elaborada por la ciencia teórica o metafísica, en tanto se dirige al conocimiento de un objeto –de carácter supremo y causa primera–, por la vía persuasiva o argumentativa.

En efecto, para el Doctor Experto la teología vincula a la inclinación amorosa y afectiva del ser humano hacia lo bueno, con las disposiciones subjetivas de quien va tras la beatitud. De tal modo permite integrar, en la doble designación de la teología como *affectiva* y como *scientia practica*, a la plenitud humana surgida del deseo amoroso que aspira a la fruición, con la forjada en la vida virtuosa según el propio *éthos*.

Nuestra exposición examinará las presentaciones albertinas de esta cuestión, desde el *Comentario a las Sentencias*, hasta las formulaciones de la *Suma de Teología*, aportando, en el orden de la exposición y de la problematización, el análisis de algunos pasajes del *Comentario a la Teología Mística* de Dionisio Areopagita.

En conclusión, deseamos destacar el contenido práctico de la teología en Alberto Magno, por cuanto la *via affectiva* amplía la dimensión ética y expande sus posibilidades: desde la vida virtuosa al gozo de la bienaventuranza.

### **Andrea Di Maio / The Meanings of *natura* in the Writings of Bonaventure and Aquinas.**

To resolve the apparent equivocity of the concept of ‘nature’ in the Scholastic Latin (and in particular in Bonaventure and Thomas Aquinas), we must have recourse to the digital concordances of their works (*Index Thomisticus* and *Library of Latin Texts*) and to the analysis of the different contexts.

In general, but above all in the case of philosophical or theological terminology, always analogous and shifting, every concept is determined in relation to and in opposition to others. So, to understand properly the meaning of a term, one must first determine precisely what antonym it is opposed to. Therefore, the word ‘*natura*’ will signify different things if we oppose it to ‘*persona*’, or to ‘*voluntas*’, or to ‘*ars*’ or to ‘*gratia*’. In the first case (for example when we say that in God there is one nature in three persons), ‘*natura*’ will mean ‘ontological commonness’ or ‘essence’; in the second case, ‘*natura*’ will indicate the field of what is conditioned ontologically or physically, in opposition to the field of liberty; in the third case, ‘*natura*’ will indicate (within the field of everything physically conditioned) the realm of living and non-living beings which produce and reproduce of themselves, as opposed to the field of human production; finally, in the fourth case, ‘*natura*’ will indicate the foundation that man has by creation, ‘*gratia*’ on the other hand being *superadditum*, and hence ‘not owed’ in the order of creation.

Through lexicographical reconstruction, drawing on the different meanings of the words of the group ‘-*natur*-’ actually used by our authors, we can get back, conjecturally, to the vertex of the



semantic cone: '*natura*' has as its first and most general meaning nothing else but the notion of 'ontologically communicable', as opposed to '*res*', understood as 'ontologically incommunicable'.

Nature so understood is at determined least implicitly by an adjective which expresses its ontological 'measure': e.g. '*natura divina*', '*natura humana*'. In this usage, '*natura*' has a triple function (constitutive, concrete and collective): for instance, '*natura humana*' signifies either the constitutive 'quality' which makes a subject a human being, or the concrete man (but in general, not this or that man), or the collection of all men; similarly '*natura*' ('*creata*' understood ) would mean either the ensemble of all creatures (in a collective sense), or the creation itself or creatureliness (in a constitutive sense, opposed to grace, and characterised by the *law* of nature); while '*natura*' (in material sense) would mean either the ensemble of sensible beings (in a collective sense), or the physical world (in a concrete sense), or the natural or physical dynamic itself (in a constitutive sense, as the physical causal process).

Since in general every nature is communicable by an action (the divine processions in the divine nature, creation between the divine nature and created nature, generation within the various corporeal natures, and in an imperfect manner human art as a product of artificial design), we mean by 'natural' every perfection which is innate and ontologically connatural to a determinate nature, by 'naturally acquired' every perfection which while it is not innate comes about from a proper action of the nature itself, and by 'supernaturally infused' every perfection that is unable to follow from created nature, but is obtained by the gratuitous gift of the divine nature. And since human nature (made in the image of the divine) has the power to communicate also by intelligence and will, we see that with the natural sphere in the strict sense there are associated the rational and moral spheres (which yet belong to the sphere of the naturally acquired).

### **Edsel Pamplona Diebe / O indivíduo e a *existimatio* em Pedro Abelardo**

O objetivo do trabalho é analisar a concepção abelardiana de indivíduo no âmbito da *existimatio*. Na lógica, Abelardo apresenta a noção de individual, conceito desenvolvido a partir da questão dos universais, no vínculo que estabeleceu entre ambas as realidades, universal e singular. Na ética, investigaremos a noção de indivíduo a partir da ideia de moral da intenção, naquilo que o indivíduo pode intencionar e consentir. Nossa principal análise será a investigação da primeira parte da obra *Ethica seu scito te ipsum*.

The objective of this work is to analyze the abelardian conception of the individual within the *existimatio*. In logic, Abelard presents the notion of individual, concept developed from the question of universals, in the bond he established between both realities, universal and singular. In ethics, we will investigate the notion of the individual from the idea of morality of intention, in what the individual can to intend and to consent. Our main analysis will be the investigation of the first part of the work *Ethica seu scito te ipsum*.

### **Roberto J. Dobie / In Praise of the Intellect or Why the Intellect Is So Central to Medieval Thought**

Perhaps the most salient feature of medieval thought is its near obsession with the nature, function, and ontological status of the intellect, human, angelic, and divine. Indeed, one scholar has remarked that Maimonides' *Guide for the Perplexed* should be subtitled, *In Praise of the Intellect*. Why is this so? This paper will argue that the question of the intellect becomes central in medieval thought for reasons that go well beyond the immediate philosophical or theological implications (is the intellect one for all men? If so, then how are individual rewards and punishments in the hereafter possible? etc.). Rather, the reason why the question of the intellect is so central is because it touches directly upon the fundamental question of how the three great religious

traditions of the Middle Ages – Christianity, Judaism, and Islam – understand the very nature and function of divine revelation and how that revelation is received by and perfects the human intellect. (In doing this, I shall be relying to a certain degree on the insights of Remi Brague into the respectively “inclusive” as opposed to “digestive” natures of Christian and Islamic revelation and culture.) Examining in particular the works of Thomas Aquinas, Moses Maimonides, and Averroes, this paper will explore how different understandings of divine revelation functioned as the unacknowledged horizon within which these thinkers tried to resolve the problem of the intellect. We shall then finish by examining how their arguments around this question also functioned indirectly as arguments for their tradition’s claim to an authentic divine revelation.

### **Sandro Roberto d’Onofrio Castrillon / La existencia mental y la realidad objetiva en el pensamiento escolástico del P. Joseph de Aguilar, S.J.**

Tradicionalmente se ha considerado que nuestras ideas, tal y como las concibe Descartes, son un producto de la modernidad, y que esta dimensión de la existencia mental era desconocida para los pensadores escolásticos, incluyendo a los coetáneos de Descartes. Si bien se reconocen los conceptos y los *verba mentis*, ellos permanecen atados a la realidad extramental conocida, sin constituir una realidad propia, independiente del mundo externo (sensible o inteligible).

No obstante, a lo largo de los estudios del barroco, presenciamos paulatinamente un redescubrimiento de la epistemología y la filosofía de la mente de los pensadores medievales y escolásticos. Durante la llamada escolástica barroca virreinal, este tema llamó mucho la atención a los pensadores iberoamericanos, y en sus tratados que discurrieron sobre lógica, metafísica de los conceptos y de entes de razón, y sobre el conocimiento humano y su relación con el alma (lo que ahora llamamos mente). Así, igual que con Descartes, el mundo mental no fue explícitamente

estudiado como una rama de la filosofía, pero sí fue tratado al estudiar otros problemas que lo involucraban.

El filósofo y sacerdote peruano Joseph de Aguilar, SJ (1652-1704), en su *Cursus philosophicus dictatus Limae* (1701), trató de los temas antes mencionados al explicar, en la parte de la lógica de su curso, la naturaleza de las negaciones y los entes de razón. Sin proponérselo, Aguilar nos revela cuál era la concepción de la realidad mental a lo largo de las discusiones escolásticas con sus contemporáneos europeos y americanos, y nos permite tener una aproximación más certera de lo que se entiende y se concibe por los llamados “conceptos objetivos”, los “objecta”, y la relación que estos términos guardaban con las realidades extramentales, e incluso con las propias relaciones intramentales, al describir el pensamiento y sus relaciones lógico-lingüísticas.

Esta cuestión, no muy sorprendentemente, ha sido poco abordada y menos trabajada por los investigadores del pensamiento barroco y moderno. Como dijimos anteriormente, hay una mejor comprensión de la importancia de la epistemología escolástica, pero aún cuesta mucho despegarse de los métodos clásicos de aproximación a su estudio. Basta ver el tratamiento *ontologista* que se hace al ente de razón, ignorando prácticamente su realidad mental o sus aspectos epistemológicos y antropológicos. Entre los pioneros de estos estudios, con una perspectiva más amplia que el tratamiento ontológico, se encuentran E. J. Asworth, Jorge J. E. Gracia y Norman Wells, quienes discutieron las consecuencias metafísico-mentales que implicaba el tratamiento de los entes de razón como conceptos objetivos. Marco Forlivesi es, quizás, el que más ha desarrollado el estudio de los conceptos objetivos y de su relación con lo mental, aunque cabe destacar los trabajos sobre Suárez que realizaron Eleuterio Elorduy, SJ, y José Hellín, sj, quienes identificaron algunos problemas relativos a la ambigüedad suareciana sobre el concepto objetivo (a pesar de que no los hicieron explícitos).

Así pues, en este trabajo, deseamos sostener dos hipótesis: la primera es que, a pesar de lo avanzado del siglo XVII, y del conocimiento de las *Meditaciones* de Descartes, el vocablo *objectum* aún no es utilizado en la terminología filosófica de Aguilar con pleno sentido de “cosa”, es decir, como sinónimo de entidad extramental (aunque hay pasajes donde se presta a confusión, indudablemente debido a su lengua materna). Si bien Forlivesi nos ha mostrado que Belluto y Mastro ya conciben al vocablo “objeto”, en muchos casos, como refiriéndose al ente extramental, y más aún, si bien en Iberia se usa la palabra objeto como sinónimo de cosa durante el siglo XVI, Aguilar mantiene una estructura terminológica apegada a la del doctor Eximio y a la escolástica tradicional.

Esto no impide, y esto es lo que en segundo lugar deseamos exponer, que Aguilar maneje una noción de concepto objetivo muy parecida ontológicamente a las ideas cartesianas. En efecto, a diferencia del maestro granadino, los conceptos objetivos y los *objecta* pertenecen a una nueva dimensión, ya no más reducidos al *esse diminutum* de los conceptos objetivos suarecianos, sino encontrándose en una nueva dimensión que se sostiene por sí misma y no en referencia a la realidad extramental conocida, la cual es exclusivamente representada por los conceptos formales o las especies inteligibles. Esta realidad novedosa de los conceptos objetivos hace que progresivamente se pierda la distinción entre formal y objetivo, puesto que al valerse por sus contenidos – ahora también– representativos, no especulativamente atados a la realidad, los conceptos objetivos y los *objecta* adquieren características representativas por sí mismos.

Si nuestras hipótesis son ciertas, podríamos confirmar que la escolástica barroca desarrolló independientemente su propia concepción de “idea”, y que la filosofía moderna –que ciertamente influyó como rival en la discusión filosófica de la época– no se impuso sino hasta la desaparición de la escolástica. En otras palabras, habría que esperar a que la revolución industrial y los cambios políticos del siglo XVIII para que la

forma de pensar moderna suplantase al pensamiento barroco. Mientras tanto, este desarrollaba sus propias características filosóficas e interpretaba la realidad novedosamente, desde sus propias concepciones, sin permanecer estancado o inmune al desarrollo intelectual, o a los nuevos descubrimientos sociales y científicos.

Para desarrollar nuestra investigación, en primer lugar, explicitaremos brevemente la situación de la ontología mental – los concetos objetivos– y la epistemología en Suárez y Rubio. Luego, definiremos el uso de algunos términos técnicos tal y como fueron usados en el latín virreinal, así como la evolución del término “objeto” en la lengua española del s. XVI. En tercer lugar, explicaremos cuáles son las nociones de Aguilar sobre los conceptos objetivos y los *objecta*. Esto se realizará con un análisis del tratamiento dado por nuestro autor a las entidades lógicas, las negaciones y los entes de razón. Finalmente, haremos las comparaciones correspondientes con la teoría de las ideas de Descartes, para resaltar la sistematicidad que había adquirido el pensamiento escolástico de este insigne pensador peruano.

### **William Owen Duba / Humanity and the Discounted Rapture**

In his prologue to his commentary on [pseudo-]Dionysius the Areopagite, Francis Meyronnes recounts threefold miracle that his writings communicate: in the Rapture, Paul had the beatific vision; afterwards, he had the ability to remember it and he taught his disciple, Dionysius. Yet Meyronnes produced his commentary in the 1320s, precisely when theologians were challenging the notion that Paul’s rapture was an instance of the beatific vision, and thus entailed abandoning the *viator* state. How does the problematized view of the Rapture reflect the development of competing notions of humanity and the world in the fourteenth century?

## **John Dudley / Some Observations on Mediaeval Theories of Chance and their Ancient Sources**

At the start of his famous account of chance in *Phys.* II, iv Aristotle lists four interpretations of chance given by his predecessors. The third of these was to turn out to be the most important in the Middle Ages. The text is very brief and its meaning was not even understood by mediaeval interpreters of Aristotle. It runs as follows:

“There are some who think that chance [τύχη] is a cause, on the one hand, but is unclear to the human mind, as if it were something divine [θεῖόν τι] and a mysterious power [δαίμονιώτερον]”. Aristotle is referring here to Plato and to the traditional fifth-century religious view of chance found e.g. in Pindar, Aeschylus and other early writers. Aristotle’s phrase would appear to refer to Plato’s belief in both θεία τύχη and δαίμονία τύχη.

According to this view, that which through lack of understanding is attributed to chance, has in fact a divine or supernatural cause. This view emphasizes not the necessity of that which occurs by chance, but its divine or providential origin.

At the start of the middle ages this was the view adopted by St. Augustine, for whom the term ‘chance’ (*fortuna*) refers to an unknown cause, although there is a definite cause of everything said to occur by chance, namely divine providence.

## **Michael W. Dunne / “Marcher Law or the Law of the Devil”: Richard FitzRalph on Toleration and *Dominium* in his Dundalk Sermons**

Although not the originator of the concept of dominium, it was through the writings of Richard FitzRalph (1299-1360) that the revolutionary implications of the doctrine passed on to John Wyclif. Whereas Wyclif’s views were condemned at the Council of Constance, FitzRalph’s were not. Thus, FitzRalph continued

to be read on the matter and his teaching was considered and rejected both by Jacques Almain in his "Question at Vespers" (1512) and by Francesco de Vitoria in his "On the American Indians" (1539). As it turns out, the rejection of the theory of dominium through the use of Aquinas's teaching on Natural Law led to a consideration of rights as natural to all human beings and to lay down principles leading to the modern conception of natural rights. This paper looks at how FitzRalph developed his early ideas on the topic in some sermons given in his home town of Dundalk and shows how his concern was with toleration and restitution and not with the doctrine as interpreted and transmitted by later thinkers.

### **Michael W. Dunne and Susan Gottlöber / Special Session: Tolerance, Plurality and the Image of the Other**

Tolerance (and, of course, intolerance) and identity play key roles in our interaction with the world and the other. An extremely fruitful source for gaining a more precise understanding of the questions and problems that arise in the encounter with otherness are the reflections of thinkers in the Middle Ages. This proposed session will consider the theme of tolerance in relation to a number of medieval and early modern second Scholasticism authors.

### **José Luis Egío / Infidelity and Right to Dominion. Continuities and Discontinuities between the Salamanca Theologians (Late 15<sup>th</sup> Century, First Half of 16<sup>th</sup> Century)**

Contemporary scholars used to present a uniform view when they discussed the relationship between infidelity and the right to dominion espoused by the theologians who studied and/or taught at the University of Salamanca in the early modern period. Within most studies, the figure of Francisco de Vitoria appears to be the crucial one, being often considered as the theologian who played the pioneering role in the identification of the new historical dilemma arisen from the 'discovery' of new pagan



peoples in the Americas. Nevertheless, the philosophical ideas underlying this rich debate can only be understood in their whole complexity if we study them in a broad perspective and we consider Vitoria as only one of the prominent Salamanca theologians who made meaningful contributions to the important revision and reconceptualization of the notion of infidelity that took place in this period.

In order to show what I consider a constant and problematic evolution of the reflection about infidelity and dominion among the Salamanca theologians, I will retrace the first steps of a debate dating back at least to 1493. Indeed, the first Salamanca master to refer to the American infidels soon after the arrival of Columbus from his first voyage to La Hispaniola was Bishop Bernardino López de Carvajal, doctor in Theology at the University of Salamanca, disciple of Pedro de Osma and his substitute in the Chair of Theology from 1477 to 1479. In the *Oratio* he wrote on behalf of kings Isabel and Fernando as a vow of obedience to Pope Alexander VI, he equated the theological and juridical status of the pagan peoples of the Canary Islands and of the recently discovered islands in the Western Atlantic Ocean to the one of Jews and Moors in the Christian Mediterranean. A strong supporter of the theocratic ideas of Enrico da Susa, Carvajal had insisted on Christian faith as an indispensable title for dominium in previous sermons he composed to celebrate the last victories of Isabel and Fernando against the Muslims of Al-Andalus. Beginning with an analysis of the writings of Carvajal, who additionally served as the primary Spanish negotiator of the famous Bulls of Donation (1493), I will identify some important milestones in Vitoria's mature reflection about the theological condition and right to dominium of Native American peoples. Among many different episodes of a lengthy debate, I will pay a special attention to a treatise written by Matías de Paz in 1512, *De dominio regum hispaniae super indos*, which reflects the increasing attention paid by the Salamanca theologians to the authority of Aquinas (and specially to q. 10, IIa-IIae) in the so-called asuntos de Indias.

### **Said El Bousklaoui / Free Will in Ibn Bājjā's Physics**

This paper examines Ibn Bājjā's conception of free will in his commentary of Aristotle's *Physics*, while addressing the question of the nature of the first mover, the physical self-movement, and the spontaneous movement in bodies, plants, animals, and humans. This research will demonstrate that it is through the notion of free will that Ibn Bājjā differentiates the movement proper to animals from the movement proper to bodies on one hand, and the movement proper to virtuous, free and responsible humans from natural, spontaneous and voluntary movements on the other. An analysis of a few passages from Ibn Bājjā will be provided to show that he shifts from *Physics* to *Ethics* to explain that rational discernment, virtue, and responsibility are required conditions to be a distinct kind of mover. Hence, starting from the natural movement to the spontaneous movement to the voluntary movement to the deliberative movement, this paper will focus on his notion of will and compare passages with Aristotle, Philoponus, and Ibn Sīnā. This paper will conclude highlighting some elements of novelty in Ibn Bājjā's conception of voluntary movement, compared to Aristotle's, and some renowned Muslim Philosophers', like Ibn Sīnā.

### **Gloria Silvana Elías / Las razones del querer (Una lectura de Aristóteles desde Juan Duns Escoto)**

En el ámbito sobre los estudios de Duns Escoto hallamos importantes investigaciones que han defendido un voluntarismo en el autor, y al hacerlo, las más de las veces lo han contrapuesto al intelectualismo tomista. Otros intérpretes han argüido a favor de cierta relación orgánica entre ambas facultades, basados en última instancia en la concepción integral del ser humano. Según qué línea se pretenda sostener va a ser la comprensión que se tenga del obrar humano. Es decir, sentar posición sobre la racionalidad o irracionalidad de las acciones voluntarias humanas da lugar a diferentes antropologías, a diversas miradas de lo que

sea el hombre y cómo esa humanidad se halla manifiesta en el ámbito operativo.

En este trabajo afirmo que es posible adoptar una lectura distinta de aquellas dos anteriores, en la que la voluntad es una facultad estrictamente racional, y ello es posible dado el análisis que Duns Escoto hace respecto del criterio de distinción aristotélico racional-irracional en *Quaestiones Super Libros Methaphysicorum Aristotelis* IX, q. 15. En efecto, en dicha *quaestio* Escoto se pregunta si es conveniente la diferencia asignada por Aristóteles en *Metafísica* IX, 2, entre potencias racionales –aquellas capaces de efectos opuestos– e irracionales –aquellas que por su naturaleza operan *ad unum*–. Escoto introduce la diferencia entre *potentia ad opposita effectus* y *potentia ad opposita actiones* para evidenciar que, si se sigue al propio Aristóteles, lo que se concluye es que la facultad racional -en sentido estricto- no es el intelecto sino la voluntad.

La resolución que en esta obra particularmente otorga Escoto al operar de la voluntad abre por ende una tercera vía de interpretación del obrar humano escotista, que permite abordar desde una perspectiva específica y muy particular el tema de la libertad y de la acción humana, ya que, concluirá Escoto, lo absolutamente racional es la voluntad, y más noble que la necesidad es el obrar contingentemente.

### **Parwana Emamzadah / Speaker's Freedom and Semantic Constraints in Modism: The Case of Radulphus Brito**

Along the lines of investigation determined by the Sêmainô project, I shall present some aspects of Radulphus Brito's philosophy of language. Affiliated to the tradition of modist grammarians, and one of the last members of this school of thought, Brito offers a mature and fully developed reflection on their linguistic theories. But he has also commented on the Aristotle's *Organon*, and presented interesting analyses of linguistic issues in his logical work – such as his *Questions on the Sophistical Refutations*. In particular, I shall (1) consider the nature of

linguistics means which constituted serious semantic constraints in the modist tradition, and (2) contrast it with the pragmatic component of Brito's theory of meaning at work in the *Questions on the Sophistical Refutations*.

### **Kent Emery, Jr. / Nicholas of Cusa and Denys the Carthusian: *De causa diversitatis eventuum humanorum***

Denys the Carthusian (1402-1472) clearly knew Cardinal Nicholas of Cusa personally, but when and where the two met, and how long and how many were Denys' personal encounters with the Cardinal are open to question. In any event, Denys composed one large work at Nicholas' request and dedicated two others to him, and Nicholas owned a copy of another large work by Denys. In this lecture, I shall analyze a treatise titled *De causa diversitatis eventuum humanorum*, which Denys wrote in response to a question posed to him by Nicholas of Cusa. The treatise concerns the topics of fate, providence and predestination. The question to which Denys responds occurred to Cusanus from his reading of the Book of Job. For that reason, it seems, Denys' sixteenth-century editor published the treatise as an *Epilogatio in librum Job*, appended to Denys' large commentary on Job, but there is no evidence that Denys wrote the treatise in conjunction with his commentary.

### **Camila Ezídio / A relação entre lei natural e justiça política em Tomás de Aquino**

Em meio às diversas teorias morais construídas na história da filosofia encontram-se aquelas que a partir de uma concepção de natureza humana fundamentam princípios universais e, apresentam a possibilidade de superação da ética relativista baseada no *nomos*. Dentre tais teorias, temos a ética das virtudes, cujos princípios aristotélicos são reinterpretados por Tomás de Aquino, que por meio do conceito de lei natural insere a noção de uma natureza humana essencialmente ligada aos princípios da ação moral. O objetivo dessa comunicação é estabelecer no

interior dessa ética aristotélica- tomista uma relação entre dois importantes conceitos: o de lei natural e o de justiça política. Para tanto, nossa análise se concentra no livro V do *Comentário a Ética a Nicômaco* e nas seguintes questões da *Suma Teológica*: Ia - IIae, q. 94 e ST IIa-IIae, q. 58 e 79. A relação que se pretende estabelecer entre lei natural e justiça política se dará de dois modos, tendo um mesmo ponto de partida: a própria definição do conceito de lei natural. A lei natural, em conformidade com a definição de lei em geral, é uma regra e medida que ordena à razão; uma regra só ganha força de lei se é considerada justa, de forma que, a lei natural sendo um dos quatro tipos de lei definidos por Tomás, é então, em si mesma uma regra justa. E, sabendo que o primeiro princípio ao qual ordena a lei natural é: aproximar-se do bem e afastar-se do mal, temos que esse princípio é comum à justiça política enquanto uma virtude que ordena as ações do homem na cidade. Em resumo, todos os princípios racionais estejam eles presentes na justiça política natural ou legal dependem segundo Tomás de Aquino, de um primeiro princípio que está na natureza humana. Dependem não só enquanto são conclusões desse princípio, mas também enquanto compete a todos um e mesmo fim: ordenar a razão do homem para realização de seu fim último na comunidade política.

### **Nicolas Faucher / Who Does the Believer Love? The Role and Object of *affectus* in Early 13<sup>th</sup> Century Theories of Religious Faith**

For Alexander of Hales, proper, virtuous *fides* has as its principle a reliance on God. The act of faith is accomplished through a supernatural process which does not warrant faith by directly making known the objects of faith, in which case they would not be objects of faith anymore. Instead, this process makes clear to the believer what he should voluntarily believe, through the infusion of the supernatural virtue of faith, a disposition which allows one to pick out what ought to be believed. In short, the object of virtuous faith is not known as true but as good to be believed. The faculty of the soul which operates this belief is called *affectus*. In Alexander's thought, it is the faculty of both

emotions volitive movements of the soul and the body. Thus, not only does *affectus* cause the intellect to believe, it also gives the motivation for such a belief, which is a love for God.

For Alexander, it is clear that only through the infusion of the supernatural virtue of faith can man see what should be believed and for what reason it should be. Men without such a virtue is reduced to mere conjecture and opinions on matters of faith, and their *affectus* plays no role in such operations of the intellect. However, Bonaventure, though he mostly follows Alexander, introduces the possibility that firm belief regarding obscure objects could be the product of *affectus*, not because of a love for God, but because of a love for a certain authoritative person or member of one's community. Thus, while Alexander limited doxastic voluntarism, or rather affectivism to true, virtuous faith, Bonaventure generalizes it to any belief that is not proven but relies on a certain human testimony.

After briefly summarizing the doctrines of Alexander and Bonaventure, it is our aim in this paper to delve in the theories of faith of other early 13<sup>th</sup>-century thinkers: Philip the Chancellor's, in his *Summa de bono*, William of Auxerre's, in his *Summa aurea*, both well-known sources of Alexander, as well as Albert the Great's, in his commentary of the *Sentences*. A cursive reading clearly shows that the same notions and basic positions are shared by all these authors. But it remains to be seen whether the role and object of *affectus* is the same for all.

**Riccardo Fedriga e Roberto Limonta / Scotus, Durandus & Nominales.  
Prescienza e natura dei demoni nel *De praescientia daemonum* di  
Dietrich Lüders**

*L'Exercitium academicum circa praescientiam daemonum* (1666) di Dietrich Lüders, pubblicato nella riformata Jena, tematizza una questione dibattuta nella Scolastica fra XIII e XIV secolo ma le cui radici risalgono ad Agostino d'Ippona, cui si deve il primo testo sull'argomento: la prescienza dei demoni. L'analisi di Lüders

segue la traccia del *De divinatione daemonum* agostiniano, mentre appare critica nei confronti delle posizioni di Tommaso d'Aquino e dei tomisti. Ad esse, in particolare riguardo alla natura delle facoltà intellettive demoniche, egli contrappone Giovanni Duns Scoto, Durando di san Porziano e non meglio specificati *nominales*, accomunati in un indistinto riferimento alla teoria delle *species*. Ciò non toglie che Lüders segua poi Tommaso nell'articolazione delle forme di prescienza dei demoni e nella definizione di questa come conoscenza congetturale. Scopo del nostro intervento sarà infatti mostrare, attraverso l'analisi che per la prima volta sarà condotta sul testo di Lüders, lo spaccato di una comunità conversazionale nella quale le linee di forza e le distinzioni che animano il dibattito si mostrano autonome rispetto alle posizioni storiche di cattolici e riformati. Nell'*Exercitium*, Duns Scoto è contrapposto ai tomisti e, con Agostino e Durando di san Porziano – che guarda al mondo nuovo tramite i teologi spagnoli e costituisce una fonte comune del dibattito secentesco insieme a Bonaventura, Aureolo, Suarez, Vazquez, Gregorio di Valencia, e in tale veste sarà ripreso di lì a poco da Leibniz – è cooptato da Lüders tra gli autori a sostegno della sua tesi. Lungi dall'essere un esercizio di eclettismo o la stanca ripetizione di formule scolastiche, lo scritto getta luce su un dibattito universitario nel quale le fonti sono usate non come *auctoritates* ma quale repertorio di soluzioni da smontare e rimontare; ad esse Lüders attinge per soluzioni che si definiscono in relazione a finalità filosofiche o dottrinali, ma non politiche né confessionali. Tanto da poter dire che, in tale contesto, a vincere sia stato Melantone e non Lutero.

### **Anderson D'Arc Ferreira / A prudência tomasiana e seus atos: um viés teleologista**

O presente *paper* tem por objetivo apresentar a virtude da prudência em Santo Tomás de Aquino no movimento de concretização dos seus três atos. Através da concretização da virtude da prudência, na vida moral, pode-se estabelecer a ponte necessária, à ação moral, entre os ditames universais da razão e os

atos contingentes da mesma. É justamente na concretização dos três atos da prudência podemos notar que é garantida a ligação entre as virtudes morais, cardeais, e as virtudes intelectuais. Nosso trabalho, portanto, se propõe a investigar de que forma a prudência, na concretização de seus três atos, estabelece uma ponte que salva princípios universais para a ação e guarda o aspecto particular e contingente de cada ação humana no campo da ética. Para tanto, será necessário investigar de que forma nosso autor estabelece sua proposta teleológica que, não obstante suas influências aristotélicas, não abre mão da tradição cristã e a incorpora em sua estrutura.

### **Anderson D’Arc Ferreira / Linguagem mental ockhamiana: as influências do nominalismo**

Tomando como ponto de partida o modelo lógico-semântico desenvolvido pelo *Venerabilis Inceptor*, que instancia a primazia da experiência e do papel epistêmico do indivíduo, o questionamento basilar de nossa presente investigação é apresentado pela seguinte construção: qual o papel e a influência do nominalismo para a construção da noção ockhamiana de ato mental e a instanciação de uma linguagem mental? Nossa investigação procurará analisar de que forma nosso autor constrói sua noção de linguagem mental e qual o seu papel dentro do seu sistema lógico-semântico. Para tanto procuraremos investigar a forma com que o nominalismo influencia a concepção ockhamiana de ato mental e a maneira com que tal concepção direciona o modelo semântico de nosso autor para a necessidade de uma estrutura de Linguagem Mental.

### **Anselmo T. Ferreira / Tomás de Aquino e a questão do *Mênon***

Procuraremos apresentar em nossa comunicação, o resultado de nossa pesquisa que consiste numa leitura comparada dos comentários aos *Segundos Analíticos*, de Aristóteles realizadas por Tomás de Aquino (1225-1274), Roberto Grosseteste (1168-1252) e Alberto Magno (1220-1280). Nossa intenção declarada é avaliar



a posição de Tomás de Aquino quanto à teoria aristotélica da ciência em comparação com seus predecessores imediatos na tarefa. Adiantamos que, dada a extensão do trabalho a que nos propomos, este artigo cobre apenas uma pequena parte do mesmo, qual seja, a discussão sobre os preâmbulos da ciência e sobre o chamado “problema do *Mênôn*” (em referência à discussão que Aristóteles faz da questão posta no diálogo platônico), temas apresentados por Aristóteles no primeiro capítulo dos *Segundos Analíticos*.

### **Alexander Fidora / *Alia lex, quae Talmud dicitur: The Christian Encounter with Rabbinic Wisdom in the Thirteenth Century***

One of the most significant moments for the systematic polemic by the Christian world against Rabbinic wisdom was the approach made by a Jewish convert, Nicholas Donin, to pope Gregory IX in 1238-39 with a list of thirty-five articles against the Talmud. The immediate result of this was the inquisitorial process against the Talmud which took place in 1240 in Paris under king Louis IX and which led to the burning of the Talmud in 1241/1242. These events constitute the backdrop of the very first translation into Latin of almost 2.000 passages from the Babylonian Talmud entitled *Extractiones de Talmud*. Recent scholarship has established a direct relation between developments at the University of Paris during the first half of the thirteenth century and the trial against the Talmud. Thus, it has been suggested that the Talmud trial should be interpreted in relation to the genre of academic disputations and the papal proceedings which address academic heresy in Paris and at other universities, such as Aristotelian philosophy. This paper focuses on the concept of law (*lex*) that lies at the bottom of the controversy surrounding the Talmud.

### **Silvana Filippi / *Marta y María: la singular exégesis eckhartiana en torno a la correlación de vida activa y contemplativa***

Se ha dicho con frecuencia que la actitud más representativa de la

Edad Media ha sido el *contemptus saeculi*, el alejamiento del mundo cuyo antecedente y más extrema expresión se encontraría en la vida de anacoretas y cenobitas, quienes decidieron apartarse del siglo viviendo solitariamente en el desierto. Forma de existencia que, más atenuada y en comunidad, encarnaron también los monjes medievales, cuya vida conventual tenía lugar en las abadías, siempre situadas en zonas rurales, apartadas de la ciudad. De ahí, probablemente, el escándalo que en su tiempo provocaron las órdenes mendicantes, entremezcladas en el tumulto urbano y, sobre todo, en la bulliciosa vida universitaria. No obstante, la Edad Media ha sido una etapa histórica muy extensa y variada en sus manifestaciones y formas de vida. Piénsese, por ejemplo, que tanto el amor cortesano como el amor místico, tanto la reclusión contemplativa como la intensa actividad en talleres y universidades, han sido de cuño enteramente medieval. Al respecto, creemos que también subsisten algunos equívocos referidos a la concepción medieval sobre la relación que ha de mediar entre vida activa y contemplativa. Por ello, en esta ocasión quisiéramos considerar la doctrina de un extraordinario místico medieval: el Maestro Johannes Eckhart. La notoria importancia que Eckhart da al desapego de las cosas (*Gelassenheit*) podría sugerir que el místico alemán desdeña la vida activa. Inversamente, Eckhart entiende que el desasimiento respecto de las creaturas es perfectamente compatible con la acción e incluso interpreta de un modo opuesto al que ha sido habitual la actitud de Marta y de María frente a Jesús (Lucas 10: 38-42).

### **Marek Gensler / The Concept of *Spiritus* in Walter Burley's *Parva naturalia* Commentaries**

Walter Burley, an English logician, philosopher and theologian active in the first half of the fourteenth century is mostly known as a polemist of William Ockham. However, his works of the earlier period, composed mostly during his regency at the Arts Faculty in Oxford, deserve interest of historians of Medieval philosophy not only as testimony of development of scholastic

Aristotelianism but also as documents containing constitutive elements of Burley's nascent philosophical outlook. Burley's *Parva naturalia* commentaries are a set of five works (*De longitudinae et brevitate vitae*, *De sensu et sensato*, *De memoria et reminiscencia*, *De somno et vigilia*, *De motu animalium*) greatly varying in their execution, even though they all had been planned as *commentaria ad litteram*. Although the differences in their more or less elaborate character may be due to various factors, they also display Burley's own interests in the issues presented in Aristotle's source texts.

Since all five works are concerned with questions belonging to the borderland between psychology and physiology, one of the most interesting issues is the essence of life – the substance that nourishes the soul and allows it to perform its functions (vegetative, sensual, and intellectual). This substance, called *pneuma* by Aristotle and translated as *spiritus* into Latin, is the most delicate material substance of fiery-aerial character. Its presence in the body is vital for its continued life and its fluctuations are responsible for various processes, as well as health and disease. Burley analyses its function in various aspects trying to join the views of Aristotle and his commentators (he quotes almost exclusively Averroes and Albert the Great) with his own ideas.

### **Antônio Carlos de Madalena Genz / O lugar do homem na concepção de alma de Avicena**

A concepção de alma que Avicena apresenta no Livro da Alma recorre e se baseia grandemente em Aristóteles. No entanto, é indiscutível também que seguir Aristóteles não significa ser concorde de maneira completa e uniforme. De fato, ao apresentar a especificidade da alma humana, através do Experimento do Homem Suspenso no Espaço (EHSE), Avicena se lança, teoricamente, em um espaço híbrido, formulando uma espécie de arranjo – precário?, possível? – entre aristotelismo e neoplatonismo.

Nossa proposta nesta comunicação é analisar a solução de

Avicena como desenvolvimento genial de um mestre que ousa estabelecer uma resolução criativa para um problema. Ou talvez, possamos dizer, dois problemas. Entendendo-se aqui como problemas a questão da alma e a questão do que é o homem. Assim, a proposta que fazemos é a de analisar o EHSE a partir da noção física de espectro, a ideia de representação de amplitudes ou intensidades. A noção de espectro permite visualizar um sistema e sua unidade, dentro da qual se discriminam especificidades em função de frequências, ou, em linguagem da física, comprimentos de onda. A partir dessa figuração se pode visualizar o EHSE como a ponta superior do espectro, permitindo manter a noção de unidade na diversidade – as almas vegetativa, sensitiva e racional – e a noção de especificidade na diversidade – o caso singular da alma humana.

Dois propósitos subsidiários se fazem presentes, mas não menos importantes. O primeiro é mostrar a inconveniência de aproximar o cogito cartesiano de Avicena, pois aquele procede a uma clivagem problemática entre a substância pensante e extensa. O segundo é cogitar que em tempos de progressiva assunção do transhumanismo, em que se dissolve também o conceito do que seja homem, a noção de alma de Avicena e o EHSE seja um parâmetros para reafirmar o homem em sua unidade com o universo e sua especificidade como entidade nesse mesmo universo.

### **Rafael Koerig Gessinger / A Remark on Human Suffering and Providence in Thomas Aquinas and in Antonio Vieira**

As we read the term „Vorsehung“ (*providentia, providence*) in the *Historisches Wörterbuch der Philosophie*, we find the curious affirmation that Thomas Aquinas did not know the distinction between “*providentia generalis*” and “*providentia specialis*”. The distinction is nevertheless already in the early *De Veritate*, q. 5 and q. 6, as well as in the mature *Summa Theologiae*, Prima Pars, q. 22 and q. 23, in both cases under different names: general providence is the divine providence applied to everything, while

special providence is actually predestination, that is, the divine providence applied to rational beings. Moreover, Thomas himself admits that providence is the main concept under dispute in the detailed commentary he wrote on the book of Job. Now, the explicit theme of it are the waves of adversities and the suffering of the just man, and the difficulties to understand that from almost every possible angle.

To face the cruelty of slavery in the 17<sup>th</sup> century, the Jesuit Antonio Vieira (1608-1697) uses an argumentation that seems to ground on aspects very similar to those presents in the case of Job and in the treatment of the concept of providence. By means of a strict analysis of some texts contained in the series of sermons named “*Maria Rosa Mística*” wrote by Vieira, we aim to reveal how far Thomas and Vieira share a commensurable vision on human suffering and providence. The new birth of Christ as Savior in the Cross points to the deep meaning of suffering, which is seen mostly and in the first place in the condition of the slaves in Brazil (Sermon XIV). A vivid overview on the comparison of black and white, as well as slaves and masters, reach the top of a comprehensive inversion (Sermon XX). Finally, we examine the explicit reference to Job made by Vieira in Sermon XXVII and the foundation of his repulse of the idea that God can predestinate anyone, as the slaves in Brazil, to two hells, one in this life, and the other in another.

### **León Gómez Rivas / Francisco Suárez y el pensamiento político de la Segunda Escolástica. Influencia en las independencias americanas**

Sin entrar a fondo en un análisis sobre las interpretaciones de la Historia Política, lo que se pretende ofrecer aquí es un *estado de la cuestión* alrededor de nuestro doctor jesuita y su concepto del Gobierno, los límites del poder o el consentimiento del pueblo, y su recepción en las élites intelectuales de los nacientes Estados Unidos de Norteamérica así como en los Próceres de las Independencias iberoamericanas. Para ello, revisaremos la bibliografía antigua y reciente sobre el tema (más abundante de lo

que se pudiera pensar a primera vista), destacando las ediciones de los Tratados originales *De Legibus* (1612) y *Defensio Fidei* (1613), poniéndolos en relación con las controversias políticas de su época: desde el *Oath of Allegiance* de Jacobo I hasta el *Patriarca* de Filmer, los *Tratados sobre el Gobierno* de Locke, etc.

Suárez se propuso proteger la libertad cristiana frente al absolutismo político (el caso de los católicos perseguidos en Gran Bretaña), al tiempo que defendía la autoridad legítima frente a rebeliones injustificadas (el caso de los protestantes sublevados en los Países Bajos): con la tradición medieval, Suárez entendía que la potestad política es otorgada por Dios directamente al pueblo, y por el pueblo a los gobernantes. Esta postura generó susceptibilidades y alguna incompreensión en España, además de ser condenada públicamente en Oxford (1613) y París (1614). Pero los vericuetos de la Historia permiten afirmar que (citando a Luciano Pereña, *Principatus politicus*): “dos siglos más tarde, en la Revolución Francesa y aún en el movimiento de la independencia de los virreinos españoles en América, las ideas democráticas de Suárez son utilizadas como favorables para el pueblo y contrarias a la nobleza”. Seguramente no se pueda hablar con propiedad de “democracia representativa” en los autores escolásticos, pero debemos reconocer la genialidad de esta afirmación: “omnis potestas a Deo per populum libere consentientem” (Suárez, *Defensio fidei*).

### **Daniel González García / El papel heurístico de la Historia de la Filosofía y la ciencia en el proyecto intelectual de Roger Bacon**

Este trabajo examina el uso que Roger Bacon hace de los los recuentos sobre el pasado filosófico y científico. Se sugiere que algunas de sus referencias a los desarrollos intelectuales previos cumplen un papel genuinamente heurístico, y que no sólo son *auctoritates* orientadas a justificar sus propios argumentos. Mediante el vínculo entre un puñado de esas menciones baconianas y algunas posiciones típicamente medievales sobre la Historia, se distinguen diversos empleos que el autor hace del

término *historia*, a fin de proporcionar algunas pautas para un nuevo examen de las funciones que dicho concepto desempeña en el conjunto de su obra.

This communication examines Roger Bacon's use of the received accounts about the philosophical and scientific past. It suggests that some of his references to previous intellectual achievements carry out truly heuristic purposes, instead of being mere *auctoritates* that support his own arguments. By linking a handful of those mentions to typically medieval views about History, different dimensions for Bacon's understanding of the term *historia* are distinguished in order to provide some guidelines for a future reassessment of the functions this concept plays on his works.

### **Susan Gottlöber / Thinking the Foundations of Toleration: Cusa on Individuation and Alterity**

This paper will investigate the role of individuation as a potential foundation for toleration in the thought of Nicholas of Cusa by focusing mainly on Cusa's concept of Principium identitatis indiscernibilium. In emphasizing the individual uniqueness and distinctness of the individual, Cusa can argue for the absolute irreplaceability of the individual. All individuals, Cusa holds, stand in the center of an infinite world process, making each infinitely valuable. This process has as a consequence that all beings move towards their own perfection in their own separate way. Positing individuation as positive, and affirming rather than negating God in the world as explicatio Dei allows Cusa to reinterpret alterity in a positive fashion, thus establishing a potential metaphysical framework which was in fact unachieved by Cusa and that allows plurality to be embraced.

### **Frédéric Goubier / Speaker's Freedom and Semantic Constraints in Supposition Theory: The Case of Roger Bacon**

Tensions between the formal properties attributed to language and the more 'speaker-bound' ones, grounded in intentionality and collective use, offer a fruitful angle through which reconstructing the history of theories of meaning, in accordance with the main investigative principles of the Sêmainô project. This is particularly true for the analyses of language developed during the Middle Ages, when the role granted to pragmatic considerations is key to differentiate families of theories, as well as to understand theoretical issues and their solutions. I shall illustrate this point by examining the role of speaker-bound factors in the semantics of Roger Bacon, who attempted to develop an intensional approach of supposition theory, i.e. of the extensional model which prevailed in scholastic analyses of language. Through a comparison with more 'extensionalist' philosophers, such as William of Ockham, I hope to show how, within supposition theory, the balance between speaker-bound considerations and linguistically encoded constraints was modulated.

### **Joel Gracioso / Algumas considerações sobre a antropologia agostiniana**

Um dos pontos centrais do pensamento de Santo Agostinho é a realidade humana, como ele mesmo salienta nos seus *Soliloquios* (I, II, 7).

Herdeiro tanto da tradição bíblica quanto da filosofia grega na sua vertente neoplatônica, o bispo de Hipona desenvolverá uma reflexão peculiar sobre o homem.

Num primeiro momento, na sua filosofia, o hiponense procura evidenciar a insuficiência do pensamento materialista ou corporalista que reduziria o homem a uma realidade puramente corpórea e espacializante. A crítica a esse reducionismo exige de



Agostinho uma análise minuciosa da realidade humana, mostrando assim a existência da alma, de sua espiritualidade e imortalidade.

Ora, isso implica analisar a criação do homem e a sua natureza, ou seja, investigar a criação do corpo e da alma explicitando o modo de ser de cada um e o tipo de relação constituída entre uma realidade que é corpórea e outra que é espiritual.

Enfim, se por um lado Agostinho procura, muitas vezes, apresentar o homem como um ser uno, itinerante e criado para Deus, tudo isso pressupõe uma compreensão da natureza humana. Mas o que é o homem realmente? Qual a sua natureza? O que é o corpo? O que é a alma? Qual relação entre corpo e alma?

Pretendemos explicitar como o pensador africano analisa tais questões a partir de suas obras: *Confissões*, o *Comentário Literal ao Gênesis* e *Cidade de Deus*.

### **Hernán Guerrero Troncoso / *Indivisa Substantia – Incommunicabilis Exsistentia*: The Ontological Context of the Notion of Person**

The purpose of this conference is to discuss the ontological issues can be deduced from the two classical definitions of person, by Boethius and Richard of St. Victor. Boethius' definition conceives 'person' as "an individual substance possessing a rational nature" and raises some ontological issues concerning the speculative sphere where the definition takes place, as well as a dialog the philosopher carries out with the corresponding Greek notions. By showing that both 'person' and 'individual' share roughly the same origin, ultimately to be divided by the rational nature that is exclusive to the former, the Roman philosopher stresses that 'person' is related to 'individual,' so much so, that it consists on a special instance of the latter. Boethius presents this common origin dividing the reality according to the scheme of the Aristotelian categories, following

a Platonic, dialectic method as well. Consequently, it could be argued that this approach could lead to a definition of ‘person’ that is mostly logical, since it would account for the reality of it only by mentioning that a person is a ‘first substance,’ i.e. an individual. Moreover, Boethius’ discussion on the Greek terms that correspond to ‘substance,’ ‘being,’ ‘person,’ etc., further clarifies the speculative context that constitutes the starting point of his doctrine.

Richard, on the other hand, is critical of Boethius’ definition, especially regarding the relation between ‘substance’ and ‘person.’ According to the Victorine, there is a clear difference between the meanings of both notions. The way they are referred to points to this: a person is a “who,” while a substance is a “what.” Moreover, ‘substance’ and ‘person’ are not equivalent, since the latter add something to the former; therefore they are not completely the same. To solve this issue, Richard sees in the notion of ‘existence’ a middle term that can be used to determine their relation and their difference. In fact, as the Victorine says, ‘existence’ indicates a substance, under a certain consideration, namely the cause of its origin, or the lack thereof. In the case of divine existence, it must be considered as a super-substantial being, since it does not have a cause for its origin, it does not begin nor depend on any other substance. Furthermore, existence can indicate either a communicable or incommunicable property, i.e. that its origin can be shared (*communicabilis*) or that cannot be shared (*incommunicabilis*) by many existing subjects. Thus, divine essence is considered to be the origin of divine persons, therefore it is shared by them; on the other hand, the Father, the Son and the Holy Spirit are only that person, their existence cannot be shared (*incommunicabilis*).

The proposed conference will try to identify the main concepts in both positions, and to show up to what point they are determined by the speculative context in which they arise. Secondly, it will discuss the differences in the general notion of being both Richard and Boethius possess, in order to see the ontological

relevance the notion of 'person' has, in relation to either 'substance,' 'existence' or 'individual.' In order to put this discussion into focus, we will consider the interpretations of Thomas Aquinas, Henry of Ghent and John Duns Scotus. Given that they share a common ground with both Boethius and Richard, and in many respects their own doctrines constitute a further development of their positions, the Scholastic Masters will provide a solid context and a good starting point for our interpretation.

### **Markos Klemz Guerrero / The Corporeity of Sensation and the Hylomorphic Unity of Human Being**

Human being's peculiar position in the sum of creation, according to Thomas Aquinas, consists in his being a kind of frontier between the domain of immaterial substances and the domain of corporeal substances. Opposed to other living beings or inanimated things, human being's form is not immersed on matter, but participates in intelligible being; opposed to angels, human being's form is essentially the form of a body, with which it constitutes a single substance. The proof of this central thesis of the thomistic philosophical anthropology has as one of its premises the dependence of sensation on having a bodily organ: because human beings experiment that they sense as well as they think, and sensing depends on possessing a body, human beings must possess bodies. This dependence, however, does not seem to necessarily imply that the body that a human being possesses is an essential part of it, for maybe it could be explained in a dualistic fashion, assuming that human body is another substance with which intellectual soul must unite in order to make sensing possible. Consequently, the thesis of human hylomorphic unity should benefit from a stronger result than the sheer dependence of sensing on the possession of a body, namely, the thesis that sensing itself is a corporeal modification. That thesis will be sustained taking the causal passivity of sensation, which is a corollary of the refusal of connatural intellectual knowledge in human beings, as a premise. Along these lines, it will be shown

that understanding human being's place regarding other creatures requires understanding human being's process of acquisition of knowledge. In other words, thomistic philosophical anthropology has its fundamentals on the respective epistemology, and not the other way around.

### **Rafael Ramón Guerrero / Las relaciones de poder en la teoría política islámica: poder, califato e imanato**

El Islam no sólo fue en sus orígenes una nueva religión surgida en un marco geográfico e histórico delimitado y definido, sino algo mucho más complejo, puesto que lo que el Profeta Muhammad creó fue una *Umma*, una Comunidad de creyentes, es decir, una nueva forma de entender la agrupación humana. Ésta requería de una *siyása*, de un sistema de gobierno, en el que la Ley religiosa, revelada por Dios a su Profeta, tendría que ser también política y civil. Con ello, Muhammad estableció en Medina los fundamentos de un Estado islámico, basado en la obediencia y sumisión a Dios a través del Profeta, es decir, un Estado teocrático en el que el poder temporal y el poder espiritual estarían unidos en una misma persona. Ello implicaba también la afirmación de una autoridad que no sólo se definía por relación a Dios, único soberano verdadero, sino también por relación a las costumbres sociales y familiares existentes en aquellas estructuras políticas que se integraron en el naciente Islam y que no dependían de él.

En nuestra exposición se tratará de precisar cómo se planteó la cuestión del poder en el Islam y cómo se manifestó en dos grandes teorías, la del Califato y la del Imamato, así como se pondrá de relieve la importancia de los ulemas como los garantes de que el gobernante aplique la Ley islámica, como guardianes, árbitros y maestros, que aspiran a mantener el ideal de una comunidad justa y virtuosa. Ellos confirmaban la legitimidad y autoridad de un gobernante y ratificaban la lealtad en su investidura por medio de la *bay'á*, juramento de fidelidad o acto público por el que se aclama al gobernante.

## **Yehuda Halper / The Only Hebrew Commentary on *Metaphysics* Lambda: Eli Habillo, the Unmoved Mover, and the Influence of Christian Philosophers**

The explicit aim of Eli Habillo's 15<sup>th</sup> century short *Commentary* on Aristotle's *Metaphysics*, which is the only Hebrew commentary on the *Metaphysics* to include Book Lambda, is to provide for Hebrew reading Jews a taste of the richness of Scholastic literature on the topic and an account similar to that which the Christians received in their academies. In other works, Habillo disparages his Hebrew audience for their slavish adherence to Averroes and for not recognizing that there many other important commentators among the Christians, particularly Scotus and the Scotists. In his own *Commentary* on the *Metaphysics* Habillo gives a Scotist-style argument for the necessity of the Unmoved Mover as First Cause, which he works in to Aristotle's cosmological argument. Habillo criticizes many of those who theorized about the *Metaphysics* for rejecting the cosmological argument for the existence of God on the grounds that it is too weak, but says that it is nevertheless the strongest argument we (humans) have. Which metaphysical theorizers does he have in mind? Could the weakness Hebrew scholars perceived in the cosmological argument given in *Metaphysics* Lambda be the reason for its neglect by all other medieval Hebrew authors?

## **Guy Hamelin / Abélard et la notion d'habitude**

Abélard reprend à son compte la théorie aristotélicienne de la vertu comme habitus, bien que l'ensemble de sa morale soit plutôt d'inspiration augustinienne. L'adoption de cette conception d'Aristote le force également à intégrer, entre autres, la notion d'habitude, qui se distingue clairement de celle d'habitus. De fait, l'habitude (ethos) constitue, selon le Stagirite, la répétition d'actes qui permet d'acquérir la vertu morale, à savoir, cet état qualitatif stable et quasi permanent nommé habitus (hexis). Par ailleurs, Aristote emploie, dans son œuvre, ethos dans

d'autres sens qui ne semblent pas toujours compatibles avec ce genre d'actes libres qui autorise l'acquisition de ces vertus. De son côté, Abélard utilise à l'occasion *consuetudo* et autres termes dérivatifs, comme *assuetus*, dans l'un des sens de l'ethos aristotélicien, encore qu'il préfère employer des tournures comme 'application' (*applicatio*), 'effort' ou 'pratique' (*studium*) et 'délibération' (*deliberatio*) pour caractériser ces actions qui mènent à la vertu morale. Dans le présent travail, nous examinons d'abord les principaux passages du *Dialogus* et de l'*Ethica*, dans lesquels se rencontrent ces expressions qui traduisent les divers sens de l'ethos aristotélicien. Pour ce faire, il nous faut aussi considérer ce qu'Aristote entend par cette notion polysémique, notamment le sens d'ethos qui renvoie à ces actes antérieurs à l'acquisition des états vertueux. Cette première étape nous permet, par la suite, de tenter d'expliquer les raisons pour lesquelles Abélard n'utilise pas 'habitude' pour se référer à ces actes qui permettent d'acquérir la vertu. L'accentuation du mérite constitue certes un motif suffisant, mais il semble qu'Abélard veuille également éviter certains sens de l'ethos aristotélicien, comme le renvoie à l'idée de seconde nature ou d'automatisme, voire de puissance, qui seraient incompatibles avec la théorie de la vertu morale.

### **Steven Harvey / The Noble *Vita activa*: The Philosopher's Relation to the Many**

The medieval Islamic *falāsifa* and their Jewish followers, who seem to have been so influenced by Plato, actually had little if any direct contact via Arabic translation with the Platonic dialogues. This stands in stark contrast with the position of Aristotle in the medieval Arabic world, most of whose writings with the major exception of the *Politics*, were translated into Arabic, many in very impressive translations. It seems today – as Franz Rosenthal showed over seventy-five years ago – that there were no full literal translations into Arabic of Plato's dialogues, only translations of summaries of them, although it also seems that the contemporary Arabic bibliographers, the translators themselves,

as well as leading philosophers, mistakenly believed these summaries were the actual works of Plato. Curiously, none of these Arabic summaries were translated into Hebrew, and the closest exposure medieval non-Arabic reading Jews got to Plato was via Samuel ben Judah of Marseilles' 1320 Hebrew translation of Averroes' *Commentary on the Republic*. This same Samuel, who himself wrote in his Appendix to his translation, that he "was the first to begin to show the preciousness of the splendor of the greatness of [political] science and to give it existence in our language," also translated Averroes' *Middle Commentary on the Nicomachean Ethics* (1321).

I would like to suggest that Samuel's translations were not as momentous as one may have expected them to be, and that the status of political philosophy as a discipline in the curriculum of Hebrew philosophical studies barely changed as a result of their appearance. It is certainly the case that Plato's *Republic* and Aristotle's *Nicomachean Ethics* were the decisive philosophical sources of medieval Jewish political thought, but they began to exercise their influence indirectly over a century before the translations. As in so many areas, the primary source of indirect influence was Maimonides. My lecture will consider the place of Maimonides, later Jewish philosophers and translators in defining political philosophy, in creating an awareness of its place in the Hebrew philosophical curriculum, and in understanding its importance for how philosophers do philosophy and for their relation to the multitude of non-philosophers. In keeping with a main theme of this Congress, I will focus on the role of the philosopher in the city and his relation to the many.

### **Warren Zev Harvey / Maimonides on Humans, Stars, Animals, and Plants**

In a striking anti-teleological and anti-anthropocentric passage in *Guide of the Perplexed*, III, 13, Maimonides argues categorically that all created beings exist for their own sakes, and not for the sake of human beings. He claims that Genesis 1 proves this

proposition. However, three verses pose a problem for him. According to Genesis 1:17-18, the heavenly bodies were created “to give light upon the earth and to rule over the day and the night.” According to Genesis 1:28, human beings were created “to have dominion over” the fish, birds, and beasts. According to Genesis 1:29-30, God gave the plants to human beings and other animals “for food.”

In discussing these three passages, Maimonides sets down his views on the relationship of human beings to other created beings in heaven and on earth. He argues that Genesis 1:17-18 does not refer to the final cause or purpose of the heavenly bodies, but merely describes their actions. He interprets Genesis 1:28 in a similar way, and thereby seems to reject speciesism in the sense that he denies human beings were created “to have dominion over” the other animals. However, in interpreting Genesis 1:29-30, he apparently contradicts his general anti-teleological argument, and professes to agree with Aristotle (*On Plants*, I, 2, 817b 25) that plants exist for the nourishment of animals.

### **Görge K. Hasselhoff / Transcultural Perspectives on the Divine Law: Meister Eckhart’s Interpretation of the Decalogue**

The major part of Meister Eckhart’s *Commentary on Exodus* is dedicated to the interpretation of the Decalogue (roughly 160 of 282 *notae*). Other than his predecessors Meister Eckhart very selectively picks only phrases of the complete chapter 20 of the biblical book and develops some thoughts on Divine Law, God, and so on. His main authorities with whom Eckhart discusses are Augustine, Ibn Sina and Maimonides. In my talk I will introduce into the master’s line of argument with a special emphasis on the questions as to whom he refers to in these passages of the commentary and how he combines the three different religious attitudes and derives his own theo-philosophical concepts.



## Paloma Hernández Rubio / *De re praedicatur: forma totius and intentiones* according to Albert the Great

In his commentary to *De sex principiis*, Albertus Magnus establishes the distinction between *forma partis* and *forma totius* in order to differentiate the ontological character of the *forma in re* – which is a constituent of the composite substance – from the logical character of the *forma post rem* – which is able to signify the totality of the substance, and thus can be predicated of it. Albertus Magnus typifies the five universals (genus, species, differentia, propria and accidentia) as *forma totius*, which entails that that which is signified by accidentia is not the accidental property, but rather the subject in which this property takes place (this seems to approach Albert the Great to the position attributed to

Avicenna by Sten Ebbesen when it comes to how concrete accidental terms signify). On the other hand, in his Commentary of the *De anima* 2.3.4 when he is commenting on Avicenna's exposition of the different degrees of abstraction of the *formae* and of the *intentiones*, Albertus typifies the *formae* as the *forma partis* and the *intentiones* as the *forma totius*. By means of comparing these two texts, and by demonstrating the identity between *intentio* and *forma totius*, I will solve a problem we find when it comes to Albertus Magnus' theory of sensitive perception, *sc.* why does he deal with the operations of the inner senses as logical operations –as logical predications–, even though there are no universal terms involved in these operations? The answer is that, according to Albert the Great, sensitive operations work in the same way as the predications of concrete accidental terms, and this does not require universal terms at play: the *proprium sensibile* signifies the substance or, as Albertus puts it in *De anima* 2.3.4 v.38-40: “et ideo intentio (...) de re praedicatur; intentio enim colorati, quae est in oculo, totam rem notificat”.

### **Juan José Herrera / El mundo en el Logos según Tomás de Aquino**

Tomás de Aquino asume el contenido de la revelación cristiana, según la cual todas las cosas fueron hechas por el Logos (*Juan* 1,3). Nuestro objetivo es explorar la enseñanza tomista acerca de la formación del mundo, con todas sus diferencias, en el Verbo divino, término que, además, tiene un significado personal en el pensamiento del Aquinate. De esta manera, se mostrará que todos los existentes están fundados en el Logos.

### **José Higuera Rubio / *Arbor coelestialis*: la descripción luliana de las esferas**

Apenas con unos cuantos años de diferencia, según el catálogo y la cronología más recientes de la obra de Ramon Llull, el filósofo mallorquín redactó el *Tractatus novus de astronomia* (en adelante *TNA* de 1297) y el noveno árbol -del *Arbor scientiae*- dedicado a la descripción del movimiento y la naturaleza de los cielos (*Arbor coelestialis*, en adelante *AC*, de 1295). La cercanía en el tiempo sugiere una posible semejanza entre los contenidos de ambas obras y el tratamiento que recibió por parte de Ramon Llull la tradición astronómica. Sin embargo, existe una gran diferencia entre estos dos tratados, ya que mientras en el *TNA* aparecen los pronósticos derivados de la observación de ciertos fenómenos astronómicos -cuya descripción es verificable en la tradición alfonsina y musulmana- en el *AC* este tipo de predicciones están ausentes. La hipótesis de esta ponencia es que el *TNA* proviene de una tradición astrológica, muy conocida en la península, mientras el *AC* depende de otra obra luliana que se supone posterior: el *Liber de geometria nova et compendiosa* (1299). Se mostrará cómo en *AC* Llull describe el movimiento y las relaciones entre los cuerpos celestes por medio de figuras geométricas, las cuales son semejantes a las relaciones entre los elementos expuestas en el *Arbor elementalis* (primer árbol del *Arbor scientiae*). Esta diferencia nos muestra que Llull pretendía elaborar su propia sistematización de la descripción de los cielos -en *AC*- por medio de las descripciones geométricas y elementales, aunque

sin rechazar el arte de la pronosticación astrológica presentada en el *TNA*. Sin embargo, la cuestión acerca del modo en que un mismo autor, de manera casi simultánea, trata de dos maneras distintas la descripción de los cielos y su influencia en la vida humana deja muchos vacíos por la carencia de “filtraciones” o “referencias” entre ambas obras, y la falta de relación entre las tradiciones que ambas representan. Esta es una cuestión que no llama la atención del autor y que hasta el momento ha pasado desapercibida para los especialistas.

### **Luís Evandro Hinrichsen / Tempo, Memória e Identidade em *As Confissões* e *A Trindade* de Santo Agostinho**

Em *As Confissões* Santo Agostinho expõe as contradições da existência humana pelo exame dos paradoxos da memória e, também, pela exploração do enigma do tempo. Quem sou? No permanente fluxo que é o tempo? Diante das sucessões de instantes que não consigo reter? O que sou? Frente o esquecimento e confrontado com imagens esparsas no impenetrável palácio da memória? O que é o tempo? O que é a memória?

As indagações do Doutor de Hipona inauguraram, ineditamente, a pesquisa sobre o ‘si mesmo’. Podemos afirmar, em consequência, que Santo Agostinho propõe inédita pesquisa sobre o *Self* e sua constituição. Contribuí, igualmente, à afirmação da finitude da existência humana que, confrontada com a eternidade, tateia o sentido da condição humana.

É necessário, entretanto, completar o estudo sobre o ‘self’, a exploração do ‘si mesmo’ –possibilitado pela atenta leitura de *As Confissões* – com as *imagens trinitárias* na mente humana descritas em *A Trindade*. O que sou? Temporalidade. Quem sou? Memória. Qual é o acesso à memória que, envolvida pelo fluxo do tempo, engana a si mesma? Através de atos cognitivos intencionais pelos quais, através da sucessão de instantes – gotas de eternidade experimentadas no fluir do tempo – testemunho o

que sou, dou conta da identidade que, desde a finitude, via temporalidade, constitui-me. O exame das relações da Faculdade da Mente Racional [Intelecto, Vontade e Memória], imagens pálidas da Trindade, contribui ao esclarecimento da manifestação do 'self', do si mesmo ao indagador pelo sentido do existir.

A investigação das origens e constituição do 'si mesmo' de um ente finito envolvido pelas contradições perceptivas, pelas limitações do intelecto, pelos enganos da memória, pelo fluir no tempo encontra no Doutor de Hipona seu patrono. Podemos afirmar, prosseguindo, que a descoberta do 'Self' e de suas contradições, que a indagação sobre a identidade do existente humano precisa considerar o legado de Santo Agostinho.

As reflexões do Hiponense em *As Confissões* e em *A Trindade*, finalmente, são vitais à constituição de uma ontologia fundamental tal qual proposta, por exemplo, em *Ser e Tempo* por Martin Heidegger. Se o *existente* somente dá conta de *si mesmo* desde a finitude, tal passo pressupõe a confrontação entre tempo e eternidade, contingência e finitude, memória e identidade. A contribuição de Santo Agostinho à investigação do 'si mesmo', finalmente, contribui à elaboração de antropologia que considere a vida humana, vivida desde a finitude, movida pelos dilemas propostos pela temporalidade e nutrida pela incessante procura de sentido à existência.

### **Vesa Mikael Hirvonen / Children's Mind in William Ockham's Philosophy**

According to Ockham, since children do not have intellectual knowledge at all, their cognitions are elementary and resemble those of animals. The reason why children's intellect is not active is both on the bodily and sensory level. There are already some good bodily qualities in children, but not yet all. The amount of matter in the bodies of children is insufficient and the sensory life of children is deficient. Children cannot admit or judge things by

their senses and apprehensive faculties as perfectly as adults, since there is more confusion and motion in them than in older people. Through education, confusion and motion in children can be terminated and cognitions improved. Children's passions and concrete acts are partly different from those of adults. Even newborn babies who have not seen food seem to have a desire for it. Such a passion is specifically different from usual human passions which are partially caused by cognition. Because of the lack of the use of reason, children's wills are incapable of performing their due functions such as controlling the sensory passions. Children may therefore have desires, sorrows and joys which they cannot control. As they are not intentional and self-controllable agents, children are not moral subjects at all. They do not sin and do not need to have contrition. Although the intellectual souls of children do not naturally have any acts or habits, there can be (and are) infused theological virtues in children who have been baptized, such as the habit of faith. If He so wishes, God may also reveal special truths to children.

**Maarten J. F. M. Hoenen / Academic Theology and its Cultural Impact.  
*Sentences-Commentaries in the Fifteenth Century***

A few years ago, a colleague from the Department of Literary Studies asked me what sources she should read to acquaint herself with the theory of the divine trinity in the late Middle Ages. I suggested her to look into the *Sentences-Commentaries* of John Duns Scotus, William of Ockham and Marsilius of Inghen. But afterwards I noticed that this was not a good advice. What she needed to know were not the subtleties of, for example, how the three divine persons can be distinguished from each other, but rather the basics, such as the common belief that there is unity within the trinity and trinity within the unity, that the three divine persons are equal in power and acted in an undivided manner in the process of creation.

What kind of sources would fit this purpose? Soon after this conversation, I came across a number of late medieval summaries

of Peter Lombard's Sentences and noted that these works, occasionally flavored with the view of authors like Bonaventure and Thomas Aquinas, would be excellent candidates. They served as contemporary aids for young students and preachers looking for basic theological knowledge that was to be used inside and outside the universities. As such they are an effective tool to delineate the bottom line of the cultural impact of late medieval scholasticism.

In my talk I will present a number of these summaries of Peter Lombard's Sentences and discuss their structure, content, and readership, so as to convey an idea of the specific nature of the genre which embraces a wide range of different literary forms, stretching from beautiful metrical verses to syllogistically ordered treatises.

### **Tobias Hoffmann / Henry of Ghent, Duns Scotus, and Peter Auriol on Freedom without Choice**

Medieval thinkers generally held that freedom of choice (*liberum arbitrium*) presupposes alternative possibilities, but freedom of the will (*libera voluntas, libertas voluntatis*) does not. In other words, freedom of the will is enjoyed even when it is not possible to desire or choose otherwise. The prime examples of freedom without choice are the free but necessary love of God in the beatific vision and the free but necessary production of the Holy Spirit by the Father and the Son. Some medieval thinkers argued that although these acts of the will are necessary, they are not determined by the intellect dictating these acts but rather self-determined by the will. In this paper I will discuss these themes in Henry of Ghent, Duns Scotus, and Peter Auriol in order to provide nuanced accounts of their conceptions of freedom of the will.

## **Ludger Honnefelder / The Middle Ages as a Second Beginning of Philosophy**

In spite of the immense research which in the last decades has been carried out into medieval philosophy, a number of recent philosophers still consider the medieval period as being dominated by theology and therefore philosophically irrelevant. To revise this perspective a specific philosophical relecture of the medieval development is necessary. It shows that in a first period Christian as well as Jewish and Islamic thinkers follow the approach of Philo of Alexandria and the early Church Fathers by using philosophy as a formal instrument that can be integrated into theology. But in a second period (beginning in the 12th/13th century) the obvious cosmologic prejudices of the ancient philosophers and new phenomena emphasized by the new religion forced the theologians to become philosophers in an until then unknown way. They were compelled not only to develop new philosophical approaches, but also to focus their philosophical inquiry on new phenomena (contingency, free will, history, individuality and subjectivity, matter and time etc.) In the light of the subsequent development this second step has to be considered as a ,second beginning of philosophy’.

## **Jamil Ibrahim Iskandar / Averróis e a arte de governar: uma resenha**

Esta resenha tem como objetivo apresentar os principais elementos conceituais da obra acima citada que, inicialmente, faz uma exposição sobre Averróis e as circunstâncias em que viveu, a sua apropriação da filosofia grega, o comentário à Obra de Aristóteles e seu destino no Ocidente Latino. Apresenta também uma brilhante defesa sobre a legalidade ou não da filosofia no estudo da Lei revelada. Tem-se, ainda, o desenvolvimento considerável e bastante argumentativo sobre a arte de governar segundo Averróis, mas não antes de passar pelos conceitos de política (*siyāsa*), filosofia política na Falsafa, e a “presença” de Platão e Aristóteles na abordagem desta parte. Destaca-se aqui o Comentário de Averróis sobre a *República*, o seu único comentário

a uma obra platônica. Ademais, a obra *Averróis, a arte de governar*, mostra que houve uma leitura aristotelizante da *República* por parte do filósofo cordobês. Por fim, são apresentados elementos sobre a virtude e as qualidades essenciais que um governante deve ter.

### **Andrey Ivanov / Ars e anagogia em Hugo de São Vitor / Ars and Anagogy in Hugh of Saint-Victor**

De acordo com Hugo de São Vitor, todas as *artes* são dirigidas à sabedoria: a matemática (identificada ao *quadrivium*) por considerar a quantidade abstrata; a prática e a mecânica por se voltarem para as condutas e as obras; a lógica por se ocupar com o discurso. O *Didascalicon* enumera, organiza e articula a filosofia (dividida em teórica, prática, mecânica e lógica) e a teologia revelada. O fim de todas as *artes* é restaurar no homem a semelhança divina e mitigar as necessidades da vida. As *artes* são remédios para o mesmo propósito: restaurar a integridade da natureza humana e mitigar a necessidade da deficiência à qual a vida presente está sujeita. De modo que a noção de *remedium* remete ao problema da técnica. O *In Hierarchiam celestem*, por outro lado, fala de *formas* e *figuras* como signos materiais, símbolos, e de “demonstração simbólica” ou teofania. Hugo dá uma definição de símbolo: “O símbolo é a reunião (*collatio*) de formas visíveis proposta para a demonstração do que é invisível” (*In Hierarchiam*, c. 960D). Formas visíveis demonstram as coisas invisíveis e, ultrapassando a meditação alegórica e tropológica dessas formas, conduzem à contemplação do significado do símbolo. Esta condução pelas formas visíveis é o que Hugo chama de anagogia. Isto posto, coloca-se o problema da relação entre *ars* e anagogia, que será abordado com base em dois textos de Hugo, *Didascalicon* e *In Hierarchiam celestem*.

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According to Hugh of Saint-Victor, all *artes* lead to wisdom: mathematics (identified to the *quadrivium*) by considering abstract



quantity; practice and mechanics by turning to human conduct and works (what is done in the subject-matter and is performed by the operation); logic (which contains the *trivium*) for dealing with discourse. *Didascalicon* lists, organizes, and articulates philosophy (divided into theoretical, practical, mechanical, and logical) and revealed theology. The *artes* are remedies for the same purpose: to restore in man the divine likeness and mitigate the needs of life. On the other hand, *In Hierarchiam celestem* speaks of forms and figures as material signs (symbols), and of "symbolic demonstration" (theophany). Hugh defines symbol as "*collatio* of visible forms proposed for the demonstration of what is invisible". Visible forms "demonstrate" what is invisible, and surpassing the allegorical and tropological meditations of these forms lead to the contemplation of the meaning of the symbol. Hugh identifies anagogy with this conduction by means of the visible forms. This paper raises the problem of the relationship between *ars* (as mechanical) and anagogy, which will be discussed based on *Didascalicon* and *In Hierarchiam celestem*.

### **Esteve Jaulent / Raimundo Lúlio sobre o mistério de Deus e a criação**

Estas linhas tratam da solução proposta por Ramon Llull da possibilidade que o ser humano tem de penetrar sempre cada vez mais no mistério de Deus e da sua atividade manifesta na criação. Ramon Llull, por ser um homem que aceitou plenamente a fé cristã por causa da particular experiência sofrida durante sua vida, precisava comunicar aos outros a sua crença, mas compreendeu a impossibilidade de anunciar sua fé a quem não a possuísse ainda. Esforçou-se durante toda a sua vida em criar uma Arte especulativa, baseada exclusivamente na razão humana, que pudesse conduzir o artista que a manipulasse corretamente à melhor explicação possível da realidade, incluindo a explicação do próprio Deus. Llull superou com a sua Arte o conceito grego de *Logos*, e ultrapassou as limitações do pensamento aristotélico, ampliando a noção de substância mediante a sua original concepção do Ser divino como Ato Puro e completo, que necessariamente engloba os atos ou atividades dos múltiplos

atributos divinos, obtendo como resultado um Deus Uno e Trino.

Llull resolveu assim o problema da existência de uma Filosofia-Teológica ao mostrar que, na intimidade de Deus, da atividade divina deve necessariamente resultar uma Ideia divina idêntica a Deus pelo Amor. Resolve também o problema dos limites do conhecimento humano mostrando que Deus se relaciona com o homem, não só porque quer ser homem, mas porque de fato o é. Abre-se assim a possibilidade de o ser humano aumentar constantemente a sua capacidade cognitiva, na medida em que, pelo caminho de uma verdadeira fé saiba como Deus se lhe manifesta, e posto que Deus se manifesta sempre como é, ambos, Deus e o homem, podem se aproximar entre si entrando no jogo do amor. E é sempre a medida do amor que se possui, a que explica tudo quando se pode explicar.

Llull admite que a inteligência humana precisa de uma luz superior, fruto das novas experiências de Deus sofridas pelo homem, para elevar-se mais um passo nas alturas do amor e penetrar assim mais ainda no conhecimento do mistério.

Finalmente, ao mostrar as propriedades essenciais das Pessoas divinas, Llull revela o que poderíamos chamar de “personalidade divina”, que continuará sendo um mistério nunca alcançado pelo homem.

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This work is about the solution proposed by Ramon Llull concerning the possibility that human beings have to increasingly penetrate into God's mystery and His activity manifested in the Creation. Due to being a man who fully accepted the Christian faith because of a personal experience, Ramon Llull needed to share his belief with others, but understood the impossibility to announce his faith to the ones who still did not have it. During his life he struggled to create a speculative Art, solely based on

human reason, which could be able to guide the artist who correctly used it to the best possible explanation of reality, including God's own explanation. With his art, Llull surpassed the Greek concept of *Logos*, as well as overcame the limitations of the Aristotelian thought, broadening the notion of substance through his original conception of the divine Being as complete Pure Act, which necessarily encompasses the acts or activities of the multiple divine attributes, obtaining as a result a One and Triune God.

Llull thus solved the problem of the existence of a Theological Philosophy by showing that, in the intimacy of God, a divine Idea identical to God through Love must necessarily result from divine activity. He also resolved the problem of the limits of human knowledge, showing that God relates to humankind not only because he wants to be a human being but because He is indeed one.

This opens up the possibility of a constant increase in the cognitive capacity of human beings, insofar as, on the path of a true faith, they know how God manifests Himself to them, and since God always manifests Himself as He is, God and human beings can approach each other playing the game of love. And it is always the measure of love which possesses itself that explains everything that can be explained.

Llull admits that the human intelligence needs a superior light, which is the fruit of the new experiences of God suffered by humankind, to take one more step towards the heights of love and, therefore, to penetrate even further in the knowledge of mystery.

Finally, by showing the essential properties of the divine Persons, Llull reveals what we might call "divine personality", which will remain a mystery never solved by humankind.

## **Henrique Joner / Monopoly: Just or Unjust – A Second Scholastic Approach**

This study explores the need to understand economics and its problems from a moral perspective, so as to be able to properly assess economic developments and promote human development. Our purpose is to demonstrate, through the various observations of the scholastics of the sixteenth century: Luis de Molina, Juan de Mariana and Leonardo Lessio, the impossibility of the universalization of monopoly definition and at the same time maintain its concept under the light of reason.. For the study of the Second Scholastic thinkers we used the works: *De iure et iustitia*, of Luis de Molina, *De monetae mutatione* of Juan de Mariana and *De iure et iustitia*, of Leonardo Lessio. In this regard we compared the monopoly concept as understood by these authors and by modern economists. We conclude that the need to analyze the problems of economics from the human ends is imperative for a rational economics analysis, highlighting this position in the doctors of the Second Scholastic, which clearly demonstrate the need for morally judging all circumstances that include the monopolistic action before setting it as just or unjust. These observations demonstrate, principally, the need to understand that economic issues are inseparable from justice issues. Thus, if we are to pursue the social economic development, it is necessary to perceive reality through human ends, and then we can determine, as prudent men, which way we should go.

## **Jari Kaukua / Avicenna's Empiricism Reconsidered**

In a recent paper ('The Empiricism of Avicenna', *Oriens* 2012), Dimitri Gutas puts forth a radical epitome of an emerging scholarly consensus according to which the principle known as the active intellect plays a rather limited role in Avicenna's epistemology, with the abstraction of forms from matter instead largely performed by the perceptual faculties of the external and internal senses. As a result, Avicenna emerges as a full-blown

empiricist some seven centuries before Locke. While sympathetic to this new approach to Avicenna, the present paper is a critical evaluation of Gutas' radical version. Building on both exegesis and systematic analysis, my main argument is that empiricism in the early modern sense is hardly reconcilable with Avicenna's explicit commitment to Aristotelian essentialism. I conclude with the suggestion that analogues to Locke's agenda are to be sought elsewhere, namely in the twelfth-century theologians' critical reception of Avicenna.

### **Mikhail Khorkov / Reception of the Works of Nicholas of Cusa in the Manuscripts from the Erfurt Charterhouse at the End of the 15<sup>th</sup> Century**

The study of the reception of the works of Nicholas of Cusa in the manuscripts from the Erfurt Charterhouse is based mostly on two manuscripts from the second half of the 15<sup>th</sup> century: Weimar, Herzogin Anna Amalia Bibliothek (HAAB), Q 51 (previously: Erfurt, Carthusian monastery Salvatorberg, D 51), and Eisleben, Turmbibliothek St. Andreas 960 (previously: Erfurt, Carthusian monastery Salvatorberg D 19). They contain rich material about late medieval debates on mystical theology, which also included the works of Nicholas of Cusa. The whole structure of mystical compilations and argumentation in the treatises on mystical theology from the Erfurt Carthusian monastery seems clear and unambiguous. Mystical experience has something to do with the rational faculties of the human soul only at the first primitive stage, at which it works as bad conscience. The mystical ecstasy as such is affective and irrational, and has nothing in common with the intellectual activity of the human person. Such a conceptualization of the nature of mysticism was obviously entirely alien to the Cardinal Nicholas of Cusa, as before him to the Dominican master Meister Eckhart, who were supporters of a speculative Albertistic interpretation of the mystical theology of Pseudo-Dionysius Areopagita. Nevertheless, the Erfurt Carthusians praised the arguments of Nicholas of Cusa in favor of the idea of an unmediated knowledge of God. Apparently, it was the main

reason for the reception of his works in the Erfurt Charterhouse in the late 15<sup>th</sup> century.

### **Katja Krause / Albert the Great and Averroes' *Capitulum de corde*: Peripatetic Physiology Meets Scholastic Controversy**

When Averroes' long commentaries on the Aristotelian *libri naturales* and that on his *Metaphysica* reached Paris in the early 1200s through the translations of Michael Scot, they inspired a new wave of Aristotelianism. Averroes' most learned and mature commentaries quickly became an indispensable tool for understanding Aristotelian teachings in monastic and university circles. In 1255 they even gained the status of the most important secondary sources at the University of Paris, at a time when Aristotle's works were declared mandatory readings in the curriculum of its arts faculty. Almost at once, Averroes' commentaries ignited fierce controversies, inspired hostile treatises by

famous medieval theologians such as Albert the Great and Thomas Aquinas, and eventually involved church authorities such as Bishop Étienne Tempier, who condemned Averroist teachings in his infamous condemnations of 1277. Much less known is Averroes' importance for the controversy between the scholastic medical doctors and the philosophers. Indeed, certain passages from Averroes' commentary on Aristotle's *De animalibus* available to the Scholastics in the middle of the 13<sup>th</sup> century influenced Albert the Great's conciliatory approach to this controversy significantly and helped him develop his own solution in his *De animalibus* to the underlying problem of the origin of life. The purpose of my paper is to begin to uncover the underappreciated importance of Albert's solution by turning to his pioneering use of Averroes' *Capitulum de corde* (from his commentary on the *De animalibus*), and investigating its thematic and methodological impact on Albert's mature thought.

### **Katja Krause / Uncovering Dominican Networks for Circulating Texts through Disagreements between Albert the Great and Thomas Aquinas**

It is well known that Thomas Aquinas refers to his teacher Albert the Great in his entire *corpus* only once (In 1 Sent 1.8.5.3). This overwhelming silence on Aquinas' part, however, does not imply that he did not react to his teacher's thought. On the contrary, even at times when both Dominicans were located in opposite parts of Europe—Aquinas in Naples or Orvieto composing his *Summa contra gentiles* (ca. 1259-1265) and Albert travelling across the Teutonian Province as Bishop of Regensburg (1260-1262) and as Preacher of the Crusade (1262-1264)—Aquinas' writings reveal a striking familiarity with those works by Albert's that were written just years before. Quite often, a careful reading of the texts shows that Aquinas strongly disagrees with his teacher on salient matters concerning human intellectual development, the science under which to study the human soul, and ultimate human happiness. But how could Aquinas have gained access to Albert's most recent works despite the great distance that separated them? The answer lies in the Dominican networks for distributing texts that made possible swift long- distance theological exchange. This paper will focus on certain implicit philosophical disagreements between Albert and Aquinas, and show how through such a study we can uncover aspects of the ways in which the Dominican networks operated in their circulation processes of philosophical texts.

### **Krystyna Krauze-Błachowicz / Language as Representation of the World in the Works of Cracow Masters from the 15<sup>th</sup> Century**

“Propter hoc enim datus est nobis sermo, ut praesto nobis faciunt mutuae voluntatis indicia”: this quotation from Calcidius' translation of Plato's *Timaeus* was a motto of the 13th century Modist grammarians in their attempts to specify the scientific goal of grammar as a discipline responsible for transmission of concepts and emotions from one human subject to another. In the modistically inspired grammar of John of Glogovia, presented

in the end of the 15th century at the University of Cracow, this reference to Plato is followed by a comment: “Sermo significativus est aggregatum ex pluribus vocis, per quod unus potest alteri exprimere mentis conceptum”. In agreement with the Modist tradition, this specific language relation between people is possible thanks to the modes of signification, which are ultimately grounded in reality through the mediation of modes of understanding. Language categories are secondary to the real modes of being of things and modes of understanding common to all people make it possible for them to achieve mutual understanding. In the text of John of Glogovia, popular both in Cracow and other intellectual centres of Central Europe, one can see how later medieval philosophy of language tried to find a suitable form of semantic adequacy binding particular language categories with things to which they referred with help of various forms of tradition of both positive and Modist grammar. Substantives, non-evident gender of nouns and not fully specified language function of the interjection are just a few examples of the categories, whose understanding often depends on the explanation of the way in which a human soul operates or the discovery of seemingly non-evident modes of being of things that are subjects of linguistic description.

### **Aicha Lahdhiri / Human Nature and Relationships in Avicenna’s *Treatise on Love (Risâlah fi mahiyat al ‘ishq)***

Emil L. Fackenheim says in his introduction of the Avicenna’s « treatise on love » : « The treatise on the Essence of love .. is probably the most explicit and important treatment of love to be found in Arabic philosophy ..The basis of the doctrine of this treatise , which deals exclusively with love as a quality of the human soul , is platonic division of the soul into (i)nutritive-appetitive, (ii)emotional-animal and (iii)rational parts » (Ibn Sina , A treatise on love (Risâlah fi mahiyat al ‘ishq), Translated by Emil L.Fackenheim , in Medieval studies , Chap 1 , p.2.( p.210 )). In the same way FRITHIOF RUNDGREN says about The treatise on love : « Ibn sina satrs from a series of postulates...From these



postulates , Ibn Sina draws the conclusion that all such beings possess a natural desire , *tawaqan* , and an innate love , *isq* , which is the central word in the *risala* , manifesting itself in the individuals as *tawaqan* « FRITHIOL RUNDGREN , Avicenna on Love , Studies in the « *risala fi mahiyat al ' ishq* « , In *Orientalia Suecana*, Vol.27 -28 ( 1978 – 1979 ) , introduction , p.62).

From here we can note the importance of *risalah fil ishq* in both : first , its position of the medieval philosophical arabic islamic doctrines of love, second , its psychological tendence to explain how love can be the cause of existance of beings and how it leads beings- in its natural and in its inborn state - , namely humain beings to the limits of perfection from their desire . So , if love used to be considered as a pure psychological topic which was treated as a topic to understund and to explain only the psychological humain powers , we can find an other facetious Avicenna's vue of love, in his treatise on love (*Risâlah fi mahiyat al 'ishq* ) which doesn't keep the psychological meaning of love only ,but also to connect this meaning to an ontological sense in both : in the first hand to consider love as a desire and a natural tendence to attempt the perfection ,belonging to all beings and it's by the way That Ibn sina<sup>[1]</sup> says : « We want ..to show that every single being loves the Absolute Good with in an inborn love , and that the Absolute Good manifestes Itself to all those that love it « (Ibn Sina , A treatise on love (*Risâlah fi mahyat al 'ishq* ), Translated by Emil L.Fackenheim , in *Medieval studies* , Chap 7 , p.2.( p.225 )).

In the second hand, love is considered as a cause of existance of all beings. This facetious Avicenna's thesis can direct us to think: first, the Avicenna's classification of the two words: Metaphysical word indicated by the Good Pure, and the Ontological word to which belong all created beings. This distinction made by Avicenna, can be understood from the beging of the first chapter of the treatise on love (*risala fil Mahiyat al - ishq*), when Ibn Sina makes a distinction between: the word of Pure Good wish is

perfect and Good, and the word of material and natural beings. He indicates too that the combined thread between both of them is Love. Because love is the way to determine the beings' perfection, « it 's « - with the terms of Avicenna - « obvious that all beings determined by a design possess a natural desire and an inborn love, and it follows of necessity that in such beings love is the cause of their existence » (Ibid, Chap 1, p.2. ( p. 225)). Therefore, there are three categories of beings: first: is who « has arrived at the specific perfection » second is, which who « has reached the maximum of defect » and third is, which who « vacillates between these two states two things » (Ibid).

Second, the human nature based on love and the tendency to the perfection. And, third, the relationship which can connect human beings themselves in one hand, and the divine human souls and the « First Cause » in the second hand.

For these reasons, the treatise on love is chosen in this proposal to be the base of our work. So, our task here is to treat the Avicenna's conception of the natures of beings namely the human nature in one hand, and the human relationships through a psychological view basis in his doctrine of love in his « risalah fi mahiyat al -ishq ».

So, what kind of meaning is given by Ibn Sina to love? How does he explain the animal and vegetative and human love? How love can be the cause of being and perfection? How love can make the relationships between the two words: the word of beings and the word of the Pure Good? How love can build human relationships in one hand, and human and god's relationships in the second hand?

### **Daniel J. Lasker / The Relationship between Jews and Non-Jews According to Judah Halevi**

Judah Halevi, c. 1075-1141, was a major thinker and poet in the medieval Jewish tradition. His philosophical *magnum opus*, *The*

*Book of Kuzari*, utilizes the ostensibly true story of the eighth-century conversion to Judaism of the king of the central Asian peoples, the Khazars, as the basis for his “defense of the despised religion,” as one of the titles of the book has it. What is remarkable in the story, as recounted by Halevi, is the conversion of the king despite his having been informed that he would not be equal with native born Jews because of the essentialist difference between Jews and non-Jews. Halevi’s view that Jews have a special quality which marks them off from non-Jews, even non-Jews who convert to Judaism, is an innovative feature of the *Kuzari* which has influenced the course of Jewish thought in the last 900 years.

Contemporary students of the *Kuzari* have debated the extent to which Judah Halevi’s view is truly essentialist, namely that it posits an ontological difference between Jews and non-Jews. I have argued for this interpretation of the book in the past, pointing out how Halevi’s King of the Khazars never fully acts as Jew even after his conversion. My student, Ehud Krinis, has demonstrated the Shi’ite Imamological background for Halevi’s theory, pointing out the adaption of essentialist terminology borrowed from Shi’ite arguments for the legitimate inheritance passed on from Adam.

Despite these arguments for an essentialist interpretation of Judah Halevi’s *Kuzari*, there are some passages which might undermine such a reading. Thus, it is possible that a convert’s offspring could reach a high level of divine favor; or that prophecy can be awarded a non-Jew (like Balaam) despite the lack of the special quality which adheres to Jews. According to this non-essentialist reading, the difference between non-Jews and Jews is metaphysical and not ontological.

I propose to revisit this question and evaluate the evidence each side adduces to justify its reading of the *Kuzari*. I intend once again to argue for the essentialist reading of the *Kuzari* in order to demonstrate that this understanding coheres better with the overall thrust of Halevi’s thought.

## **Pedro Gilberto Leite Jr. / Guilherme de Ockham: *primum conservans* e a existência de Deus**

Há um tema que desponta no período medieval Ocidental latino e, porque não dizer, que ainda é pertinente em nossos dias. O tópico a que me refiro diz respeito a admissão da existência de um Ser divino e único criador de todas as coisas, a saber, Deus. Ora, a existência deste Ser não cumpre os requisitos necessários e suficientes para ser considerada como auto-evidente, isto é, um conhecimento per se. Logo, sua existência deve ser demonstrada. Historicamente, neste período, duas demonstrações da existência de Deus ganham destaque. A primeira conhecida como *Ratio Anselmi*, também denominada prova ontológica da existência de Deus, foi proposta por Santo Anselmo (1033-1109). A segunda, apresentada por Santo Tomás de Aquino (1225-1274) por meio das cinco vias, é comumente conhecida como prova cosmológica da existência de Deus. A questão, entretanto, não passou despercebida pelo filósofo e teólogo franciscano Guilherme de Ockham (1285-1347) que, por sua vez, também, expõe seu pensamento acerca da demonstrabilidade da existência de Deus. Este estudo, então, busca compreender, a maneira de uma primeira aproximação, como o *Venerabilis Inceptor* aborda o tema, particularmente a inovação por ele proposta pela noção de *primum conservans*. Para esse propósito, metodologicamente o estudo prioriza, ainda que não exclusivamente, o texto do Comentário às Sentenças, I, distinção 2, questão 10: *utrum sit tantum unus Deus*.

## **Thiago Soares Leite / O princípio de individuação na filosofia de João Duns Scotus (1265/6–1308)**

A comunicação tem por tema a discussão desenvolvida por João Duns Scotus acerca do princípio de individuação em dois momentos de sua obra: *Lect.* II, d. 3, p. 1, qq. 1-6 e *Ord.* II, d. 3, p. 1, qq. 1-6. Em *Lectura*, encontramos uma primeira formulação do princípio de individuação. Já em *Ordinatio*, João Duns Scotus apresenta uma teoria madura e praticamente finalizada. Cumpre, portanto, mapear a formulação e o desenvolvimento da discussão

acerca do princípio de individuação. Analisar-se-ão os textos de Duns Scotus a fim de explicitar noções como: distinção formal; natureza comum, diferença individual etc. No início dessa distinção, Duns Scotus afirma que ela trata sobre a pessoalidade dos anjos. A discussão tem início ao se tentar mostrar que a natureza, em si, não é singular. Após argumentar a favor da existência de uma unidade real, porém menor do que a unidade numérica, é preciso discutir o estatuto ontológico da natureza. Tal discussão se dá à luz da célebre afirmação aviceniana segundo a qual *equinitas est tantum equinitas*. Essa afirmação deve ser compreendida querendo significar que, de si, a natureza não é numericamente uma nem numericamente muitas, não é singular nem universal, mas indiferente à singularidade e à universalidade. Por sua vez, na questão 6, encontramos uma primeira formulação da teoria scotista acerca do princípio de individuação. “A substância material é determinada a esta singularidade por meio de algo positivo e a diversas singularidades conforme diversos positivos”, afirma Duns Scotus. Será justamente esse “algo positivo” que a tradição denominará como *haecceitas*. Apresentar a argumentação que sustenta o aqui exposto se constitui no objetivo de nossa comunicação.

### **René Létourneau / L'origine de la Voie lactée et des comètes selon un maître universitaire du milieu du XIII<sup>e</sup> siècle**

Le manuscrit Salamanca BGH 1986 (fol. 102va-vb) contient deux courtes discussions médiévales d'astronomie, jusqu'ici inédites, autour de la génération de la Voie lactée (la seule galaxie alors connue) et des comètes, deux sortes d'« impressions » physiques laissées, selon leur auteur anonyme, dans les sphères célestes élémentaires caractéristiques du monde sublunaire aristotélicien. Contemporains de la paraphrase d'Albert le Grand sur les *Météores* d'Aristote (vers 1255), ces *Communia de generatione galaxie* appartiennent donc vraisemblablement aux premières étapes de l'exégèse latine dudit traité du Stagirite. Nous proposons donc de présenter les thèses retenues par notre maître universitaire quant à l'origine de ces deux météores qui, avec les étoiles filantes,

prennent forme dans les zones les plus élevées du ciel sublunaire, à la limite du feu et du monde supralunaire dans le cas de la galaxie et à la frontière du feu et de l'air dans le cas des comètes. À notre connaissance, ce texte constitue un témoignage unique, de première source, d'une approche autrefois connue seulement connue par ses opposants, au premier rang desquels se trouvait Albert le Grand.

### **Can Laurens Löwe / Thomas Aquinas on the Soul's Causation of its Powers and Henry of Ghent's Regress**

Thomas Aquinas claims in *Summa Theologiae* I, q. 77, a. 6 that the powers of the soul, such as the intellect or the nutritive power, are “caused” by the essence of the soul. The goal of this paper is to examine this claim and to consider its metaphysical implications. I argue that Aquinas countenances three types of causal relations between the soul and its powers: one in terms of efficient causation, another in terms of material causation, and a third one in terms of final causation. Qua efficient cause the soul is the sustaining cause of all of its powers, I argue; qua material cause it is the bearer of some of its powers (in particular of the intellect and the will); and as a final cause it is the end of all of its powers. I contend that the soul’s efficient-causal role vis-à-vis its powers and its material-causal role require additional powers on the part of the soul. Qua efficient cause the soul has the higher-order power to cause its ordinary powers, such as the intellect or the nutritive power; and qua material cause it has the higher-order power to receive some of its powers: the intellect and the will. I argue that the ontological status of these higher-order powers remains elusive in Aquinas: it remains unclear whether Aquinas takes them to be essential or accidental properties of the soul. Finally, I turn to a regress argument that Henry of Ghent makes against Aquinas in his *Quodlibet* 3, q. 14. The argument shows, I contend, that higher-order powers of the soul have to be essential to the soul.

## **Patricio Lombardo Bertolini / Dos modos de comprender el Socorro de los Pobres en el contexto de la discusión entre Juan Luis Vives y Domingo de Soto**

En la presente comunicación pretendemos abordar el aporte de Juan Luis Vives a la discusión y al debate sobre el problema de la pobreza. Dos protagonistas y tratadistas serán fundamentales en este debate: Juan Luis Vives y Domingo de Soto. Vives en su obra *el Socorro de los Pobres* (1526) propone en definitiva un nuevo modo de atender a los pobres y una nueva concepción de la beneficencia. El valenciano Juan Luis Vives es un promotor de la intervención pública para el socorro de los pobres. Domingo de Soto reacciona con su opúsculo *Deliberación a causa de los pobres*, texto publicado en Salamanca en el año de 1545. En este escrito, Soto no está de acuerdo con la intervención de la autoridad pública para no coartar la libertad de movimiento del pobre y limitar los derechos individuales de ellos, puesto que ninguna ley puede imponerse al derecho natural que otorga libertad y que viola la privacidad de los pobres (Cfr. PENA GONZÁLEZ, M., *Aproximación bibliográfica a la(s) Escuela(s) de Salamanca*, Salamanca, 2008).

Es importante considerar a la Escuela de Salamanca en este debate. Esta Escuela promovió una corriente de pensamiento filosófico y teológico que surgió desde las aulas de la Facultad de Teología de la Universidad de Salamanca. Emergió entre el siglo XVI y primera mitad del siglo XVII. (Cfr. PONCELA GONZÁLEZ, A., *La Escuela de Salamanca*, Madrid, 2015). Entre sus temas fundamentales se encuentran: la defensa de la libertad del hombre, el estudio cuidadoso de los contratos, el acercamiento de la teología a todos los problemas del hombre, la humanización de los principios morales, el concepto de justicia y la búsqueda de la verdad.

## **Cecília Cintra Cavaleiro de Macedo / A virtude da “mulher adúltera”: Ibn Gabirol e a dignidade da matéria**

O grande expoente da filosofia judaica medieval, Moisés Maimônides, ao falar sobre a matéria, comparou-a à mulher adúltera, que, mantendo um vínculo marital com a forma, não cessaria de mover-se buscando constantemente outra forma para substituí-la. Mas, seu predecessor herético, Salomão Ibn Gabirol havia defendido fervorosamente a dignidade dessa nobre Senhora.

A predominância da forma sobre a matéria no pensamento medieval é quase unânime. As formas aristotélicas, entendidas como equivalentes às ideias platônicas, em seu mundo de origem são puramente inteligíveis: em sendo concebidas como desprovidas de corpo, seriam também desprovidas de matéria. Nesse sentido, a matéria, na maior parte das vezes, foi entendida unicamente como matéria sensível (*Hyle*) e, desse modo, as afirmações seriam equivalentes. Nas propostas medievais de compatibilização entre filosofia e religião, a matéria sensível foi vista como bastarda, origem da imperfeição, da carência e da falha, e, por vezes, associada diretamente ao mal e ao pecado. Mesmo quando proposta a existência de uma matéria (ou substância) inteligível, esta era meramente indicada entendida como outra, absolutamente diferente, de origem diversa e contraposta à sensível. Na esteira do próprio Aristóteles, os medievais não souberam como associá-la na prática à ontologia proposta, uma vez que o Filósofo parecia contrapor matéria e inteligibilidade. Ibn Gabirol tentou resolver essa questão, não sem despertar fortes críticas de seus comentadores que o acusaram de contradição.

Para Ibn Gabirol, tudo o que há nos sensíveis e nos inteligíveis é denominado substância e composto por matéria e forma. Lê-se em Aristóteles que “a substância se entende segundo dois significados (a) o que é substrato último, o qual não é predicado de outra coisa e (b) aquilo que, sendo algo determinado, pode



também ser separável, como a estrutura e a forma de cada coisa” (Metafísica, Δ, 8, 1017 b 25). Para Gabirol não pode haver definição possível para matéria e forma, já que não há gênero sob o qual recaiam. É possível somente traçar uma descrição a partir de suas propriedades. A matéria seria uma substância que existe por si, que suporta a diversidade e que é una em número. Pode ainda ser descrita como a substância apta a receber todas as formas (*Fons Vitae*, V, 22). A forma, por sua vez, é unidade e, portanto, propriedade essencial do Ser (*FV*, IV, 11). Apesar de se referir à matéria como substância, explica que o termo só convém à matéria quando já recebeu alguma forma. Se a matéria primeira é substrato último universal e una em número não pode haver diferença essencial entre a sensível e a inteligível. Todas as matérias possíveis são desdobramentos dessa matéria primeira universal. Além disso, para ele, o *genus generalissimum* não pode ser o Ser, mas é a própria matéria (*FV*, V, 8) do que decorre logicamente que a forma seja a diferença.

Assim sendo, além de reconduzir a “mulher adúltera” à sua dignidade fundamental pelas considerações de que a matéria em si é o gênero mais geral, é universalmente presente, una por toda a criação e não existe oposição essencial entre matéria inteligível e sensível, prossegue a construção de sua metafísica com uma afirmação que, ao mesmo tempo em que confere verdadeira originalidade à sua obra, torna sua concepção de difícil compreensão: “aquilo que é matéria do inferior é forma para o superior”. Assim, “todas as coisas, ainda que de certa maneira sejam matérias substratos de acordo com um aspecto, porque a substância sutil é sempre substrato para a mais densa, são todas formas sustentadas na matéria primeira” (F.V. IV, 9).

Mas, ao chegarmos ao limite superior do ser, essa afirmação conduz a uma indagação no mínimo curiosa, de que a matéria da Inteligência – primeiro ser propriamente dito, ou substância – que é a matéria primeira universal que tudo sustenta e O gênero por excelência, ou a própria Inteligência, deveria, por sua vez, ser “forma” para algo superior. Mas, embora junto à matéria primeira

haja uma forma que é recebida por ela – a forma universal – não há propriamente algo (algum ser) que lhe seja superior, a não ser o Uno e Sua Vontade que não têm forma. Portanto, por essa reflexão, podemos levantar algumas possibilidades: a) a matéria primeira seria ela mesma o limite de tudo e, portanto, o ponto mais alto e mais próximo do Uno, o que faria dela superior à forma em dignidade; b) a matéria seria ela mesma uma forma, o que, assim formulado, incorreria numa contradição lógica; c) deveria haver acima dela algo para o qual ela funcionaria como forma, e que, apesar de não ser uma forma propriamente dita, seria algo que fosse ou procedesse diretamente de uma “propriedade” ou “atributo” divino: a verdadeira unidade; ou ainda, quem sabe, haja alguma outra explicação. Esta é a questão que pretendemos discutir no presente trabalho.

### **Andrei Marinca / Will and Rational Assent of the *viator* in Jean Régis**

Jean Régis’ commentary on Peter Lombard’s *Book of Sentences*, which stems from lectures he held at the Parisian Faculty of Theology in the academic year 1369-1370, is an important document in the study of a fascinating and little-known period in the history of the Paris University. This commentary survives in only one manuscript (MS Paris, Bibliothèque nationale de France, lat. 15156), and it was for a long time misattributed to Jean Gerson. Régis’ text reveals some of the doctrinal and philosophical themes that were trending in the 1370s. In the present paper I will discuss Régis’ treatment of the will’s role in the context of the *viator*’s assent towards articles of faith. More precisely, I will explore the content and textual sources of Régis’ answers to the questions: does the human intellect assent to the articles of faith only on the basis of its will? Is evident knowledge of theological truth compatible with faith?

## **Smilen Markov / Cognitive and Existential Dimensions of Autonomy in the Byzantine Theory of Human Act**

The Christian concept of free will connotes responsibility of the individual subject. The fact that the Byzantine speculation on rational will contains a gradation of two levels of freedom, the latter being commensurable with the divinized state of human nature in Christ, poses the question of the cognitive and anthropological grounds of human responsibility. By focusing on some emblematic conceptualizations of the act of will in the ascetical and in the philosophical tradition, the text demonstrates that the determinants of the volitional self-government are not derived merely from the ontological characteristics of the objects of will – be it the final goals or the means leading to them. The cognitive content of the act of free will integrates a component of self-reflection. Through the γνώμη, dealt with in the second conceptual unit of the article, the individual subject modifies the mode of his interaction with the other human hypostases and with Christ. The referential framework of volitional self-reflection is the perfection of the union of soul and body in every single human existence. Instructive is the fact that the optimal values of this union, namely the virtues, are validated in a physiological discourse, and not through a set of behavioral principles. The last section of the text studies the relation between physiology and freedom in view of the holistic anthropological model.

## **Lúcio Álvaro Marques / A recepção da escolástica nos manuscritos do Colégio do Maranhão (séculos XVII–XVIII)**

A produção filosófica brasileira no período colonial era considerada como um apêndice destituído de sentido e relevância para a história do pensamento. Ainda pesa grande preconceito acerca do alcance e relevância do ensino filosófico brasileiro colonial. Na verdade, há quem nega radicalmente a existência desse ensino, exceto como “ensino eclesial e de segundo nível”, como afirma Ivan Domingues. Além disso, o conhecimento que se tinha da produção intelectual resumia-se, exclusivamente, ao

texto da *Metaphysica de Ente Reali* de Francisco de Faria de 1747, sobre o qual pesava a avaliação de Fernando Arruda Campos que o considerou texto eclético e destituído de valor acadêmico. Essa compreensão somente poder-se-ia justificar se, efetivamente, o juízo de Campos estivesse correto e fosse o único texto filosófico colonial. Entretanto, esse não parece ser o caso, porque o juízo proposto por Campos é superficial e facilmente superado por uma leitura atenta do texto e o juízo de Ivan Domingues desconhece completamente o rol dos manuscritos do Colégio do Maranhão que datam da segunda metade do século XVII até a terceira década do século seguinte. Para evidenciar a superficialidade desses juízos, apresentamos uma hipótese: as três dezenas de manuscritos do Colégio do Maranhão permitem o reconhecimento de uma assimilação efetiva da Escolástica e de alguns elementos da Filosofia Moderna no ensino filosófico colonial. Para demonstrarmos a validade dessa hipótese, apresentaremos uma leitura dos principais manuscritos de Roderico Homem e Benedicto da Fonseca explicitando tanto os elementos da escolástica quanto da modernidade presentes nos seus manuscritos. Além da publicação do catálogo completo dos manuscritos brasileiros e lusitanos descobertos recentemente (2015) no *Catalogus Eborensis CXVIII*. Quanto à recepção da Escolástica evidenciaremos as releituras de Aristóteles e Duns Scotus nos manuscritos e quanto à Modernidade, as intuições inatistas e os princípios da epistemologia baconiana, sobretudo, nos manuscritos de Benedicto da Fonseca, além do caso particular de Antônio Cordeiro, que foi censurado por difundir o cartesianismo no ensino da física substituindo a física aristotélica pela cartesiana.

### **Paulo Ricardo Martines / Liberdade e servidão em Antonio Vieira**

A atividade missionária de Antonio Vieira no Maranhão (1653-1661), nordeste do Brasil, é conhecida por sua intransigente defesa da liberdade dos índios, muito bem expressa em seus *Sermões*, documentos oficiais e, principalmente, nas cartas enviadas à corte portuguesa. Nas cartas que envia ao rei D. João

IV (no ano de 1653), bem como no sermão *Da primeira Domingo da Quaresma*, pregado em São Luiz do Maranhão, no mesmo ano, depreende-se um discurso ético político que reprova com veemência as diversas tiranias e injustiças que se cometem contra o índios, vítimas de uma prática política vista como justa, mas que se constitui uma afronta ao direito natural e ao direito da gentes. O trabalho missionário de Antonio Vieira, no entanto, não está dissociado da política imperial, tomada em seu sentido mais amplo, que vê no índio uma força auxiliar contra o invasor externo e de fundamental importância na defesa contra as tribos inimigas, fazendo-o, assim, oscilar entre um discurso ético ideal e um discurso utilitário e moderador. Tentarei mostrar, do ponto de vista filosófico, que a concepção de liberdade de Vieira afigura-se como um direito, um direito natural que garante não serem os índios nem escravos, nem vassallos do rei, mas naturalmente livres. Vieira ao defender a tese segundo a qual o índio não tem o direito de vender a sua liberdade, de aliená-la, parece remontar aos argumentos de Manoel da Nóbrega, seu ilustre predecessor como missionário em terras brasileiras, que em meados do século XVI, travou longo debate sobre a condição natural do índio e a sua conversão. A liberdade natural não é passível de ser revogada pela vontade daquele que a possui.

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The missionary activities of Antonio Vieira in Maranhão (1653-1661), northeastern region of Brazil, have been characterized by an intransigent defense for the freedom of Indians. Such attitude has been demonstrated in his *Sermons*, in official documents and mainly in his letters to the Portuguese Court. The 1653 letters to King John IV and the sermon called *Da primeira Domingo da Quaresma*, preached in São Luiz do Maranhão during that same year, reveal an ethical-political discourse which denounced with great vehemence the several tyrannies and injustices committed against Indians. In fact, they were the victims of a supposedly just practical policy which was really a true contempt against natural law and the right of peoples. Antonio Vieira's missionary

activities may not be dissociated from imperial policy in its broader sense. The Indian was actually perceived as an auxiliary force against an external invader, fundamentally important in the defense against enemy tribes. This fact makes Vieira hesitate between an ideal ethical discourse and a utilitarian and moderating one. Current paper shows that, from the philosophical point of view, the concept of freedom in Vieira is underscored as a right, or rather, a natural right that warrants the Indians to be neither slaves nor vassals of the king, but naturally free people. When Vieira defends the thesis that the Indian does not have the right to sell or forfeit his own freedom, he seems to go back to the arguments of Manoel da Nóbrega, his predecessor as missionary in Brazil, who in mid-16<sup>th</sup> century discussed the natural condition of the Indian and his conversion. Natural freedom cannot be forfeited by the will of the persons who owns it.

### **Nicolás Martínez Bejarano / *Imago y logos* en Ramón Llull**

La imagen ha jugado un papel importante en la tradición filosófica y religiosa de oriente y de occidente. Por un lado, tenemos al pensador sufi Ibn Arabi y por el otro a Aristóteles. El primero elaboró diagramas similares a los que más tarde haría Llull, Aristóteles dio primacía al sentido de la vista y a las imágenes: “(...) el alma nunca piensa sin imagen” (*De Anima*, III, 7 [431a]). Lo que busco en este trabajo es delinear la importancia que tiene la imagen en el pensamiento de Ramón Llull. Este autor reviste una importancia especial por la enorme preponderancia que da a las imágenes en su obra, en especial en su llamado *Arte*. Los diagramas del Arte luliano son, tanto medios de representación de los diferentes tipos de relaciones que mantenemos las personas, como herramientas para llegar al *conocimiento verdadero*. En el trabajo pretendo concentrarme en dos imágenes: una de las “escalas” que Llull elabora en *El libro del ascenso y el descenso del entendimiento*, y la “figura T” de su *Arte Breve*. La “escala” a la que me referiré será la tercera, por la cual “asciende el entendimiento desde lo sensible a lo inteligible y

desciende desde lo inteligible a lo sensible”. El estudio de esta “escala” irá dirigido a ver cómo piensa Llull las relaciones que mantienen entre sí los sentidos de la persona. Recordemos que para Llull el lenguaje, o *afato* como él lo llama, es un sentido más; por eso, el estudio de esta “escala” es a la vez el estudio de las tensiones que hay en Llull entre imagen y lenguaje. La “figura T” del *Arte Breve* es la figura por medio de la cual, según Llull, “el entendimiento adquiere la ciencia.” Aquí me interesa ver cuál debe ser el camino que debe seguir la persona que quiera tener un conocimiento *verdadero* de mundo y de las otras personas. De lo anterior busco concluir: 1) Llull no piensa que pueda haber una relación con el mundo, basada en el *conocimiento*, que prescindiera de las imágenes; 2) en Llull hay un vaivén entre dos estadios de la relación con el mundo: el de la simultaneidad (que nos da la imagen) y el de la sucesión (que nos da el lenguaje). Lo que me interesa de estas conclusiones es que complejizan los *medios* por los cuales las personas se relacionan con el mundo, además que el estudio de las imágenes de Llull obliga a andar por diversos caminos: ciencia, arte, geometría, teología, política...

### **Nicolás Martínez Sáez / Andrés el Capellán y la *auctoritas* femenina**

La obra *De amore* de Andrés el Capellán fue escrita a finales del siglo XII en un momento de encrucijada entre dos tradiciones, la clerical cristiana y la secular cortesana. Este obra que es a la vez un tratado científico y un manual práctico sobre el amor permite visualizar la tensión entre diferentes concepciones del amor que se verán reflejadas en las más variadas disputas suscitadas en los diálogos entre personas de distintas clases sociales. Allí es posible señalar la presencia de nuevas formas de razonamiento asociadas a los métodos escolásticos y dialécticos que alcanzarán su punto máximo en el siglo XIII con las llamadas *Summas* y que son el resultado, en gran parte, del reingreso de las traducciones latinas de las obras aristotélicas en el llamado Renacimiento del siglo XII.

En *De amore* es posible encontrar un reflejo de estas nuevas

formas de raciocínio dialéctico y una innovación en el concepto medieval de *auctoritas* ya no solamente vinculado a los Sabios, los Padres de la Iglesia o las Sagradas Escrituras sino a una figura de prestigio social ascendente y proveniente del ámbito secular: las altas damas medievales.

### **António Rocha Martins / A qualidade do *dominium* em Tomás de Aquino**

Todos os especialistas estão de acordo em que se deve compreender o pensamento político de Tomás de Aquino, mas o acordo sobre o significado do seu pensamento político termina sempre que em questão está o conceito de *dominium*. Terá o frade dominicano perguntado de facto pela *qualidade* do domínio? A resposta mais corrente é negativa (H. Arendt e J. Habermas); o *thema probandum* do pensamento político do Aquinatense seria de fundamentação exclusivamente “social” (representando uma ‘oikonomização’), uma vez que ele teria simplesmente replicado na esfera do Estado a ordem familiar e doméstica aristotélica (*oikos*). *Dominium* significaria, portanto, domínio por antonomásia. É nosso objetivo mostrar que esta tese, apesar de sugestiva e exata, omite contudo um carácter de novidade e de relativa rutura frente ao enquadramento usual na época. Apontamos dois erros fundamentais nessa avaliação: 1. a afirmação do domínio unipessoal (*monarchia*) sem mais como forma perfeita de governo, que é mesmo incompatível com a distinção entre *subiectio vel oeconomica vel civilis* e *subiectio servilis*; e 2. o pressuposto de que o *De regno* (1271-73) contém a doutrina política completa de Tomás de Aquino. Assumimos esta posição em função de outros textos, o comentário à *Política* de Aristóteles (1268-71) e o *De lege* (1269-72). A presente comunicação articula três pontos: 1. o autor distingue vários tipos de *dominium*, usando o termo segundo um significado principal: *officium gubernandi et dirigendi liberos* (pressupondo, portanto, a liberdade, não a servidão); 2. o modelo do *pater familias* enquanto *dominus* não pode ser transferido para a ordem da *civitas*, pela simples razão de que o fim último da vida política (*vita civilis*) é a vida boa (*bene vivere*) e não simplesmente a conservação da sociedade (*societas*) e a paz (*pax*); 3. a lei (i.e., a



justiça) é sempre mais importante do que os reis, que não apenas devem ser «eleitos» como podem ser «depostos» (contra o que é usual na época). Concluímos com as implicações positivas inerentes ao presente conceito de *dominium* que o frade dominicano concretiza na formulação política de um regime misto (*regimen mixtum*), presente nos debates posteriores em que sempre figura como questão matricial.

### **Guilherme Louis Wyllie Medici / Anselmo da Cantuária e a significação dos termos denominativos**

No *De grammatico*, Anselmo distingue e articula algumas noções linguísticas a fim de esclarecer uma suposta inconsistência na semântica dos termos denominativos. Sua atenção concentra-se particularmente na aparente oposição entre os argumentos que legitimam a afirmação de que o termo denominativo ‘gramático’ significa uma substância e determinada passagem das Categorias em que Aristóteles usa ‘gramático’ como exemplo de uma qualidade. Ao que tudo indica, Anselmo teria resolvido esse problema mediante o desenvolvimento de certas distinções entre significação per se, significação per aliud e apelação, que seriam por ele utilizadas para sustentar que ‘gramático’ significaria per se uma qualidade, mas apelaria e significaria per aliud uma substância. Embora tal interpretação seja consensual entre os historiadores da lógica que se dedicaram ao estudo da referida obra, grande parte deles discorda quando se trata de caracterizar e relacionar as noções anselmianas de significação e de apelação. No estudo ora proposto, argumentaremos que Anselmo define a apelação em termos pragmáticos e dela se vale para realizar três procedimentos consecutivos, cujo propósito seria determinar a significação de um termo denominativo. De início, ele indica o que o termo denominativo apela. Em seguida, ele explicita a forma lógica da proposição que contém tal termo, substituindo-o por sua definição. Finalmente, ele identifica o que o termo categoremático dessa definição apela. Dado que um termo denominativo significa per se o que o termo categoremático que faz parte da sua definição apela e significa per aliud aquilo que ele

apela quando o termo que expressa sua apelação se encontra numa predicação de inerência com o termo que expressa seu significado per se, basta especificar ambas as apelações para, com base nelas, obter a sua significação. Desse modo, esperamos mostrar que a apelação é por Anselmo concebida como uma noção básica a partir da qual a significação de um termo denominativo pode ser estabelecida.

### **José F. P. Meirinhos / The Soul as Harmony of the Elements Discussed by Petrus Hispanus**

Aristotle's in *De anima* I presents, in order to reject them, several doctrines by previous thinkers concerning the nature, purposes and functions of the soul. One of such theories is that of the soul as harmony of the elements (A4, 407b27-408a30), rejected because, in its differing versions, it leads to contradictory and unsustainable conclusions. Among the previous explanations of the soul rejected by Aristotle, this has been considered the one closest to his own stance. The theory dispenses with substance dualism, or the separation between matter and form, and, in a way, it could be considered a variant of hylomorphism. It allows even to explain the relationship between the material constitution of beings and the presence of life, movement or thinking in some of them. After presenting Aristotle's arguments against the theory of the soul as harmony of the elements, I will address the discussion of this very theory by Petrus Hispanus in a brief chapter of his *Scientia libri anima* (XIII, 6). The aim of this presentation is to understand by way of which arguments the theory is rejected, whether Petrus Hispanus merely follows Aristotle or introduces new arguments, and what interest the theories of thinkers previous to Aristotle bear for the medieval author. The arguments adduced by Petrus Hispanus entail a conception of the soul which diverges from that of Aristotle. At the same time, it[1] finds a positive metaphorical element in the theory of the soul as harmony of the elements, that both emphasizes the explanation of man as a microcosm (*minor*

*mundus*) and highlight the value of knowing the opinions of the ancients (*opiniones antiquorum*).

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No livro I do *De anima* Aristóteles apresenta, para as rejeitar, diversas doutrinas de autores anteriores, sobre a natureza, fins e funções da alma. Uma dessas teorias é a da alma como harmonia dos elementos (A4, 407b27-408a30), rejeitada porque nas suas diferentes versões conduz a conclusões contraditórias ou refutáveis. De entre todas as explicações precedentes da alma rejeitadas por Aristóteles, esta tem sido considerada a mais próxima das suas próprias posições. A teoria dispensa o dualismo de substâncias, ou a separação entre matéria e forma, e poderia ser uma variante do hilemorfismo. Permite mesmo explicar a relação entre a constituição elementar e a presença de vida, movimento ou pensamento nos entes compostos de contrários. Após a apresentação dos argumentos de Aristóteles contra a teoria da alma como harmonia dos elementos, analisa-se a exposição desta mesma teoria por Petrus Hispanus num brevíssimo capítulo do último tratado da *Scientia libri anima* (XIII, 6). Procura-se compreender com que argumentos é rejeitada a teoria, se Pedro Hispano segue apenas Aristóteles ou se introduz novos argumentos e qual é o interesse, para o autor medieval, das teorias de autores anteriores a Aristóteles. Os novos argumentos aduzidos por Petrus Hispanus implicam uma concepção de alma que se afasta da de Aristóteles. Ao mesmo tempo encontra um elemento metafórico positivo na teoria da alma harmonia dos elementos, que lhe permite colocar em relevo a explicação do homem como microcosmos (*minor mundus*) e valorizar o interesse do conhecimento das opiniões dos antigos (*opiniones antiquorum*).

**Manuel Méndez Alonzo / El derecho a la vida y la salvación en los subyugados: sobre los derechos naturales de los esclavos africanos en Alonso de Sandoval / The Right of Life and Salvation in the People in Bondage: On the Natural Rights of the African Slaves in Alonso de Sandoval**

En este trabajo se analizará un *Tratado sobre la esclavitud* del jesuita Alonso de Sandoval (1576-1652). Se intentará demostrar que, a pesar de la aceptación de la institución de la esclavitud, Sandoval no sólo hace críticas al trato dado a los esclavos africanos, sino también les reconoce ciertos derechos básicos naturales, por ejemplo el derecho a la vida y a ser salvados. Como se mostrará, Sandoval fundamenta sus argumentos en favor de los esclavos africanos a partir del derecho canónico y la Biblia principalmente, ocupando las citas con valor filosófico un lugar secundario. Finalmente se comparará las críticas a los malos tratos producidos por la trata negrera con aquellas realizadas por Tomás Mercado en vista de encontrar diferencias entre ambos argumentos.

Palabras clave: esclavitud, derechos naturales, justo comercio, ley de la naturaleza

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In this work I will analyze the *Treaty on Slavery* of the jesuit Alonso de Sandoval (1576-1652). I will show that despite his acceptance of the institution of slavery Sandoval made critiques to the bad treatment of African slaves by their Spanish masters. Moreover, I claim Alonso recognized some basic natural right to African slaves, e.g. right to life and right to salvation. I will show that Sandoval's arguments in favor of African slaves were base on Canon right and the Bible. The philosophical quotes in Sandoval's work are present, but they occupy a secondary place. Finally, I want to compare Sandoval's critiques to the Atlantic slave trade with those of Tomás Mercado in order to find differences between both authors.

## **Myrtha de Meo-Ehlert / Literature and Philosophy in the Monastic Context of 14<sup>th</sup> Century Florence**

The Italian poet Dante Alighieri shortly highlights in his most important philosophical work *The Convivio* his philosophical training, giving an interesting insight in the philosophical reading and education of a 13<sup>th</sup> century layman. He explains that he gained his philosophical knowledge in the "scuole delli religiosi e alle disputazioni delli filosofanti" (Conv. II, xii, 7): the new Dominican and Franciscan *studia* of Florence. Some decades later his fan and promoter Giovanni Boccaccio leaves his private library to the Florentine convent of the Hermits of St. Augustine, asking that the library would be accessible for scribes and researchers. Another fifty years later Poggio Bracciolini searches for classical texts for the library installed by the Medici, hunting for rare books and manuscripts in monastic libraries all over Europe. This paper will show the deep interaction between the literary and the monastic world and focus, on the one hand, on the Vernacular text-production by clergymen and poets, and, on the other hand, on the research for Latin and Greek texts in the monastic libraries. It will highlight the role of monasteries in the production, conservation, and transmission of literary texts, exempling the case of Florence in the 14th and 15th centuries.

## **Roberta Magalhães Miquelanti / Buridan e a *virtus sermonis***

O objetivo desta comunicação é analisar como o filósofo medieval João Buridan (séc. XIV) interpreta a noção de *virtus sermonis* em sua teoria lógica. Tal noção ocupa um papel central em um dos estatutos promulgados na Faculdade de Artes da Universidade de Paris, também conhecidos como estatutos anti-ockhamianos, que têm como objetivo a regulamentação das práticas de leitura e ensino no interior dessa faculdade. Especialmente, o estatuto promulgado em dezembro de 1340 tem como tema a regulamentação de leitura de proposições, condenando a posição segundo a qual uma proposição só pode ser verdadeira de acordo com o seu sentido literal quando seus

termos são tomados em suposição pessoal, e recomendando a distinção dos diferentes sentidos segundos os quais uma proposição pode ser tomada. Tal medida permite evitar que proposições propostas por autoridades sejam consideradas absolutamente falsas, pois mesmo que sejam falsas no sentido literal, são verdadeiras num sentido metafórico ou no sentido em que foram propostas pelos seus autores. Uma posição desse tipo também é defendida por Buridan, o que, se não comprova sua participação na elaboração do estatuto, sugere a influência de sua doutrina na Faculdade de Artes nesse período. Tentaremos mostrar as razões que motivam Buridan a argumentar a favor de uma noção estendida da *virtus sermonis*, de forma que proposições podem ser consideradas verdadeiras de virtute sermonis de acordo com a intenção do autor ou no contexto em que são avaliadas. Mostraremos, sobretudo, que tal passo é essencial para explicar a adoção da suposição natural na filosofia buridaniana, na medida em que permite que as proposições científicas sejam consideradas verdadeiras e necessárias, mesmo quando seus termos se referem a objetos que não existem atualmente no mundo.

### **Evelina Miteva / The Influence of Ibn-Gabirol's *Fons vitae* on Albertus Magnus**

Albertus Magnus quotes Avicbron on numerous occasions throughout his voluminous work. The first occurrence is to be found as early as in the II *Sentence* commentary (finished by 1246), where Albert confronts Avicbron's hylemorphism with Boethius' *quo est / quod est* distinction, which he will later on use once again to describe the relation of active and possible intellect. In fact, in his commentary on *De anima* (ca. 1254-1257) Albert dedicates a whole *digressio* to refute Avicbron on the materiality of the possible intellect, among the other explicit quotations of *Fons vitae* found in that work. Albert confronts the Jewish author on the same matter once again in the *Metaphysica* commentary (ca. 1264). But it is in *De causis et processu universitatis a prima causa* (1264-1267), a paraphrase on *Liber de causis*, where *Fons vitae*

seems to have been Albert's book of reference at hand. He quotes it in nearly every chapter of his work, often more than once, and nearly every chapter of *Fons vitae* is referenced. Here Albert confronts Avicenna in regard of the so called "universal hylemorphism".

Despite Albert's consistent and lasting discussion of *Fons vitae* there is very little secondary literature on this topic.

### **Matheus Henrique Gomes Monteiro / A recepção da crítica de Filopono à cosmologia aristotélica na filosofia de Tomás de Aquino**

O objetivo desta comunicação é discutir, com base no *in De caelo* l. 1, c. 3, lect. 6, a interpretação de Tomás de Aquino sobre os argumentos de João Filopono de Alexandria contra a ausência de geração, corrupção e alteração nos corpos celestes. Essa discussão se insere numa investigação mais ampla a respeito da influência e recepção de Filopono na história da filosofia. Pesquisadores, como Richard Sorabji e Christian Wildberg, entendem que há uma influência de Filopono sobre Tomás de Aquino. Pela análise de *in De caelo* l. 1, c. 3, lect. 6, mostra-se que essa influência é limitada e caracteriza-se mais propriamente por Tomás reconhecer a relevância das objeções de Filopono à cosmologia de Aristóteles, não tanto por aceitá-las ou assimilá-las. Ao longo da análise, considera-se como Tomás de Aquino entendeu as visões cosmológicas de Aristóteles e de Filopono. Segundo Aristóteles, além dos quatro elementos terrestres (terra, água, ar e fogo), há um quinto elemento que compõe os corpos celestes e que se move naturalmente em círculo, razão pela qual ele e os corpos celestes não estão sujeitos à contrariedade e são desde sempre. João Filopono argumenta contra a necessidade do quinto elemento. Para ele, os corpos celestes são compostos da mesma matéria dos corpos terrestres e, apesar do movimento circular, eles têm contrários, geram-se, corrompem-se e alteram-se, desde um início de duração. Tomás de Aquino discute quatro argumentos de Filopono, destaca neles as dificuldades e confronto-as com soluções propostas por outros filósofos, como

Simplicio e Averróis. Ao final, considerando esses argumentos logicamente sem necessidade, Tomás de Aquino concorda com Aristóteles que os corpos celestes são compostos de uma matéria distinta e não têm contrários; entretanto, com base no conceito de criação do nada (*creatio ex nihilo*), ele entende que isso não é o bastante para demonstrar nem a eternidade do mundo, nem seu início de duração.

### **Fernando Montes d'Oca / Epifânio de Moirans e o tráfico de escravos africanos**

Durante a Segunda Escolástica, vários autores quinhentistas e seiscentistas escreveram sobre a escravidão negra. Nesse empenho, estiveram dominicanos e, sobretudo, jesuítas. Não obstante, poucos autores se preocuparam em defender a liberdade dos escravos africanos. Entre esses poucos, no entanto, podem ser citados o frade aragonês Francisco José de Jaca OFM Cap (*ca.*1645-1689/90) e o frade borgonhês Epifânio de Moirans OFM Cap (1644-1689), com destaque, porém, para este último, que não só militou e pregou contra a escravidão negra como também elaborou um verdadeiro, ousado e radical projeto antiescravista no final do séc. XVII, o qual foi legado à história das ideias através de um rico, sistemático e denunciatório tratado específico sobre a escravidão negra intitulado *Servi liberi seu naturalis mancipiorum libertatis iusta defensio* (1682). Nesse tratado, além de narrar alguns horrores da escravidão negra, os quais informa ter sido testemunha, Moirans procede uma detida análise jurídica dessa escravidão (escrutinando-a à luz dos direitos natural, divino positivo e das gentes), analisa a licitude do tráfico de escravos, debate com autores adversários (principalmente jesuítas), propõe medidas corretivas para as múltiplas injustiças cometidas pelos cristãos contra o povo africano e exige, entre outras coisas, o fim do tráfico e a manumissão de todos os escravos africanos. Para chegar a isso, no entanto, Moirans argumentou duramente não só contra a licitude das escravizações em África como também contra o tráfico de escravos, adotando uma perspectiva metodológica de análise que vinculava



estritamente o discurso sobre os títulos de escravidão ao discurso sobre o tráfico e censurando o uso de expedientes comumente usados nos debates da teologia moral da época (*viz.*: “ignorância”, “boa-fé”, “incomunicabilidade entre dúvida teórica e prática” e “seguir o provável”) que autorizavam vários autores a tolerarem a manutenção do tráfico, mesmo sendo notória a má fama do mesmo. No que segue, este estudo analisa o discurso de Moirans sobre o tráfico de escravos e mostra que sua recusa aos referidos expedientes lhe permite estabelecer uma rotunda condenação da escravidão negra.

### **Ana María Mora-Márquez / The Dialectical Construction of a Notion of Truth by 13<sup>th</sup> Century Masters of Arts / La vérité propositionnelle chez les artiens du XIIIe siècle**

Dans cette présentation je me propose d’explorer les différentes approches de la notion de vérité propositionnelle que l’on trouve dans les œuvres logiques du XIIIe siècle, ainsi que de déterminer l’engagement ontologique que chacune de ces approches comporte. Nous verrons s’opposer principalement deux approches de la vérité propositionnelle : une, que nous trouvons chez des maîtres modistes comme Boèce de Dacie et Raoul le Breton, qui exige l’existence réelle de référents des termes de la proposition et une autre, que nous trouvons chez des maîtres comme Nicolas de Paris et d’autres auteurs anonymes, où la seule unité conceptuelle des termes est suffisante pour rendre une proposition vraie. Nous verrons aussi que l’engagement ontologique que nous trouvons chez les maîtres modistes est concomitant avec une exclusion de la notion de vérité de l’objet d’étude d’une science logique qui est fondamentalement psychologique.

### **José Cristiano Mansur Moreira / O diálogo inter-religioso em Raimundo Lúlio: o pioneirismo do pensamento ecumênico no século XIII**

Esta proposta tem como objetivo demonstrar como Lúlio estabelece um diálogo entre as diferentes formas de credo,

fundamentando-se na razão e eximindo-se de qualquer argumento baseado em autoridades religiosas, suas revelações ou tradições. Nesse sentido, a proposta empreende esclarecer como Lúlio, no século XIII, inaugura o diálogo entre as diferentes formas de credo: Judaísmo, Islamismo e Cristianismo, sendo considerado o pioneiro do ecumenismo. Especificamente na obra *O Gentio e os Três Sábios*, o Doutor Iluminado considera apenas as razões necessárias e universais, a fim de estabelecer uma conclusão validamente aceita pelas diversas religiões e, sendo assim, procura um caminho que possa levar com segurança ao conhecimento de Deus que transcenda quaisquer interpretações humanas movidas pela cultura, tradição ou mesmo pelo sentimento religioso. Entende-se que o seu pensamento é construído num sistema exclusivamente racional na busca da Verdade sobre as seguintes questões: qual o sentido e a finalidade da existência humana, se o ser humano possui uma essência própria, qual a origem e o fim do homem, o que é o Bem e o Mal, como direcionar o agir humano e sua relação com o Transcendente. A partir dos pilares da contribuição filosófica de Raimundo Lúlio, demonstrar-se-á que o diálogo inter-religioso só é possível quando cada parte envolvida colocar a sua fé "entre parênteses". Nesse diálogo, os argumentos não devem ser baseados no fideísmo ou na autoridade religiosa, mas devem ter natureza exclusivamente racional.

### **Nicolás Moreira Alaniz / Fundamentos de la adquisición cognitiva en al-Fārābī: Una lectura sobre las cogniciones primarias desde la discusión teológica**

La cuestión relativa al alcance y posibilidades del conocimiento humano es analizada por Abu Naṣr al-Fārābī (870-950) en diversos comentarios y tratados lógicos y metafísicos. Uno de

estos es “Sobre la adquisición de la felicidad” (*Tabsīl al-Sa’ada*), agrupado en una trilogía junto a un escrito sobre el pensamiento de Platón y otro sobre Aristóteles.

Este tratado realiza un análisis pormenorizado y completo del método de conocimiento que debe seguir el hombre para alcanzar la felicidad en esta vida y más allá de esta vida. Este método es gradual y continuo desde el conocimiento de los primeros principios o cogniciones primarias sobre el orden metafísico y físico hasta llegar al conocimiento de los principios fundamentales de la moral y la política, además de culminar en la transmisión y aplicación real de esos principios.

En este trabajo me detengo en tales principios cognitivos o cogniciones primarias que al-Fārābī comienza definiéndolo como un conocimiento *“poseído por el hombre desde el exterior, sin conciencia de sí mismo, y sin percibir cómo fue adquirido o de dónde procede.”* (i, 2, 10). Estas cogniciones primarias son la base de obtención de las primeras premisas evidentes a la razón con las cuales puede procederse a la deducción de conclusiones mediante el silogismo demostrativo.

¿Qué naturaleza tienen estas cogniciones? ¿Son verdades axiomáticas en acto, o potencias cognitivas con poder causal, disposiciones para realizar tal o cual acción? De la lectura de este texto y de otros no surge una conclusión clara, y más pueden ofrecerse especulaciones que verdades firmes, pero estas especulaciones pueden ser iluminadas y fortalecidas si se busca entender la problemática a la luz de las disputas que se venían dando desde principios del siglo IX en las nacientes escuelas teológicas mu'tazilíes de Bagdad y Basora.

### **Carlos Arthur Ribeiro do Nascimento / Arenques frescos ou meu último desejo**

Para o homem medieval e particularmente para os membros de alguma ordem religiosa, a primeira e mais importante relação do ser humano é certamente com Deus. Não se deveria também esquecer que a expansão ibérica se deu “dilatando a fé e o império”, como diz Camões. Ora, a relação com Deus pode encontrar, sem dúvida, várias formas de realização. No entanto, a

mais elevada de todas é a da experiência de Deus, do conhecimento dele como desconhecido, visto que tal experiência não seria de ordem conceitual mas por meio da predileção divina (caridade), que encontra uma indicação privilegiada na experiência do tato e do gosto.

É dentro deste quadro que se propõe uma interpretação do conhecido desejo de Tomás de Aquino, em seus últimos dias, de comer arenques frescos. Será indicado o contexto do episódio na vida de Tomás e no ambiente cultural do século XIII.

### **Marlo do Nascimento / Martín de Azpilcueta (1492–1586) e a noção preço justo**

O período da segunda escolástica foi um momento de grande discussão e reflexão filosófica em torno de questões econômicas. Em meados do séc. XVI, a Espanha passa por um processo inflacionário forte, também chamado de “a revolução dos preços”, que toma conta de toda Europa. A grande atividade comercial entre o mercado europeu e o americano, desta época, apresentou um novo dinamismo nas relações comerciais, um novo momento, com novas perguntas e a necessidade de respostas. Esse contexto fez com que muitos pensadores escolásticos discutissem com seriedade sobre esse processo, dentro dos limites do conhecimento econômico da época. Dentre as inquietações filosóficas deste período temos a discussão em torno da noção de preço justo, questão esta que buscaremos analisar neste trabalho a partir do pensamento de Martín de Azpilcueta (1492-1586), grande intelectual espanhol e reconhecido catedrático. Em sua obra *Manual de Confesores y penitentes* (1556), Martín Azpilcueta ou Dr. Navarro, como também conhecido, apresenta sua noção de preço justo no intuito de criar uma referência prática para uma questão de ordem moral. Com isso, este artigo visa destacar a importante contribuição de Martín de Azpilcueta para a filosofia da economia.

## **Timothy B. Noone / Genres of Texts and Unexpected Findings: The Need for a Multidisciplinary Approach to Medieval Philosophy**

The study of medieval philosophy is dominated by texts and their consideration. Yet much of the study is confined to examining texts that fall within specific genres and comparing them only to other texts of the same genres. In this lecture, I present two cases, one from the twelfth and the other from the thirteenth century, that show how scholars miss important intellectual developments or discussions precisely because they are trained in only one discipline and consider only texts that belong to a specific modern subject, such as 'philosophy', 'theology', or 'history'. The lesson that I shall draw is that a multidisciplinary approach, even one that requires scholars work in teams because of the need for diverse trainings, yields superior results.

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Hac in elucidatione perpendimus genera textuum horizonte diversorum, scilicet, commentaria in Sententias, lectiones in Genesim, atque lectiones in opera logicalia Aristotelis. Quid nos repperimus, nobis mirum est: in lectionibus de libro Geneseos theologi forsitan prima vice (ca. 1160 AD) theoriam de suppositione terminorum proponunt, in commentariis in Sententias discussionem de problemate 'akrasia', antequam libri omnes Ethicorum Nicomachae dedicatarum Aristotelis in Latinum sermonem versi sint, exhibent, etc. Omnes hae investigationes nobis monitum porrigunt: studium philosophiae Medii Aevi vero nobis persequendum, aliis in studiis diversis, tam historicis et philologicis, quam philosophicis et theologicis expertis collaborantibus, ne in foveam incidamus!

**Claudio Pedrosa Nunes e Livia Jales Vieira / Diálogos entre a filosofia medieval-tomista e a jusfilosofia contemporânea: ensaio hermenêutico e axiológico**

O presente artigo objetiva realizar uma investigação propedêutica sobre os diálogos e conexões que se podem regularmente perceber entre variados dogmas, categorias e instituições filosóficas e jusfilosóficas do medievo e os seus correspondentes na contemporaneidade, com especial destaque para a doutrina teológico-filosófica de Tomás de Aquino. Evoca-se nesse ambiente a proeminência do direito natural do medievo tardio como fonte de excelência, inclusive normativa, para efeito de edificação das bases fundamentais desses diálogos e conexões, com concurso dos costumes sociopolíticos e socioeconômicos de então, cuja engenharia conserva remanescentes inclusive nos julgados tribunais contemporâneos. Em apelo de problematização, o estudo sugere uma rediscussão a respeito da perspectiva hoje sedimentada de conhecimento estanque entre os variados períodos históricos da filosofia e do direito, numa espécie de exclusão definitiva de tudo o que concerne à Idade Média. E, nisso, indaga-se: é correto afirmar que a filosofia medieval nada oferece de significativo e substancial para os estudos jurídico-filosóficos do nosso tempo? Estaria ou não a filosofia medieval-tomista impregnada por dogmas cristãos católicos odiosos que a expurgam como segmento do conhecimento capaz de construir bases sólidas para o direito contemporâneo? Trata-se, outrossim, de pesquisa conduzida sob o método dedutivo, com pesquisa de natureza histórico-filosófica e dissertativa e fonte de dados documental e bibliográfica.

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Este artículo objetiva realizar una investigación propedéutica respecto los diálogos y conexiones que se pueden vislumbrar entre los distintos dogmas, categorías e instituciones filosóficas y jusfilosóficas del medioevo y sus homólogos en la contemporaneidad, con especial énfasis en la doctrina teológica y

filosófica de Tomás de Aquino. Evocase en este entorno la prominencia del derecho natural del medioevo tardío como fuente de excelencia, incluso normativa, para el propósito de la construcción de las bases fundamentales de estos diálogos y conexiones, con el concurso de las costumbres sociopolíticas y socioeconómicas en evidencia, cuya ingeniería conserva remanecientes incluso en juicios contemporáneos. En apelo de problematización, el estudio sugiere una rediscusión respecto la idea hoy sedimentada de conocimiento estanque entre los distintos períodos históricos de la filosofía y del derecho, en una perspectiva de exclusión permanente de todo lo que se refiere a la Edad Media. Por eso, se indaga: ¿es correcto afirmar que la filosofía medieval no ofrece nada de significativo y sustancial para los estudios jurídicos y filosóficas de nuestro tiempo? ¿Estaría o no la filosofía medieval-tomista impregnada de dogmas cristianos católicos odiosos que la expurgan como segmento del conocimiento capaz de construir una base sólida para el derecho contemporáneo? Se trata, otrosí, de investigación conducida bajo el método deductivo y de naturaleza histórica y filosófica y fuente de datos documental y bibliográfica.

### **Anselm Oelze / Augustine on the Difference between Human and Nonhuman Sensation**

Both humans and nonhuman animals see, hear, smell, taste, and touch the world. That is, they have ‘sensation’ (*sensus*). Beyond that, they also share certain other cognitive capacities such as the capacity to remember what they have sensed. The question is, however, whether there is a fundamental difference between human and nonhuman sensation. Do nonhuman animals perceive the world differently than we do because they lack what was called a ‘mind’ (*mens*)? This talk will focus on Augustines’ answer to this question and provide an interpretation of his statements in the widely received *De libero arbitrio* and his lesser known *De quantitate animae*. In particular, it shall discuss the thesis that Augustine drew a clear division line between human and non-human sensation.

### **Anselm Oelze / Mind the Gap?! Albertus Magnus on the Continuities and Discontinuities between Human and Nonhuman Animals**

In recent years, Albertus Magnus' anthropology has been the subject of various studies. Quite understandably, those studies have primarily focused on the conception of humans that he presents in his *De homine* and his *De anima*. What remains to be seen, however, is how this conception fits into Albert's larger notion of animals. Like most of his contemporaries, Albert had no doubt that human beings are animals. Still, they are animals of a special sort, namely, 'rational animals' (*animalia rationalia*) since they are endowed with the faculties of intellect and reason. On the one hand, this peculiarity seems to establish a fundamental difference or *discontinuity* between human and nonhuman animals. On the other hand, in his comprehensive *De animalibus* in particular Albert is quite keen to emphasise both the physiological and psychological *continuities* that exist between different animal species. In my paper I shall examine this apparent tension between humans as animals and humans as animals of a particular kind and I shall make some suggestions on how it can be resolved.

### **Jerônimo José de Oliveira / Análise da negação no *Tractatus secundus* da obra *Syncategoreumata* de Pedro Hispano**

Este trabalho visa apresentar os diferentes sentidos e usos da negação, conforme o *Tractatus secundus* (*De negatione*) da obra *Syncategoreumata*, atribuída a Pedro Hispano. Em Lógica, muitas vezes se faz necessária a definição da negação – por exemplo, negação clássica, intuicionista, paraconsistente – e, investigando-se questões pertinentes à Filosofia da Linguagem e à história da Lógica, encontram-se, nesse tratado de Pedro Hispano, além de comentários à Lógica aristotélica, alguns desenvolvimentos próprios da Filosofia na Idade Média, como as investigações sobre as expressões sincategoremáticas que, apesar de não terem um significado, enquanto não referem ou denotam qualquer



coisa, modificam o sentido das proposições em que aparecem e também dos termos a que se relacionam – como em “homem” e “não-homem”. Esse tipo de estudo sobre a linguagem, especificamente sobre o uso de tais expressões como “não”, “e”, “ou”, “que”, foi central no medievo porque possibilitou diversos esclarecimentos sobre falácias e sofismas, sendo fundamental, então, para a Dialética. Assim como estão didaticamente construídas as demais partes da obra *Syncategoreumata*, no tratado sobre a negação há uma exposição analítica que seguimos como estrutura dessa pesquisa, isto é, observa-se, primeiramente, o sentido geral de negação, em seguida os seus diferentes tipos e, por fim, a utilização do estudo na análise de argumentos e sofismas.

### **Nythamar de Oliveira / Deconstructing the Substantialist Conception of God: Recasting Heidegger's Critique of Augustine**

In this paper, I will argue that Aurelius Augustinus's conception of God as substance (*substantia*) has misleadingly been evoked by Martin Heidegger's deconstruction of onto-theological and substantialist variants of metaphysics as they mistook entities (*Seienden, entia*, beings) for their very Being (*Sein, ens, esse*) which cannot be conceptualized or objectified by human thinking, but makes both their thought and reality possible. Besides all semantic, conceptual shortcomings, I will attempt to reexamine how the traditional theistic attributes of omnipotence, omniscience, and personal love seem to be essentially assimilated into one single conception of God as *substantia*, in particular its inherent immutability, as Augustinian accounts shift from an ontological speculation about divine essence (*an sit, quid sit*) towards a revelational, trinitarian theo-logy (*quale sit*), which constitutes the peculiar personal, historical dimension to his political theology. Following Gilson and Zarader, I will argue that even if Augustine sought somehow to reconcile a Neo-Platonic, essentialist cosmology with a Judeo-Christian worldview of historical redemption, Heidegger failed to properly recognize his indebtedness to Augustine and Pauline interpretation of

christology and this led to a hidden tension in his early writings, paving the way to *Being and Time* (*Sein und Zeit*) and its subsequent impossibility of recasting Being as an *a priori* thoroughly determined by existential actuality. For the very ontological grounds that unveil and unite ontology with theology, in light of Heidegger's research program of deconstruction, ends up dismissing the possibility that the actuality of beings and contingent history could ultimately determine ontological concepts in their basic difference from their ontical counterparts.

### **Francisco O'Reilly / El conocimiento como relación con la divinidad. Avicena y Eriúgena en el *De causis primis et secundis***

El *De causis primis et secundis* es una obra breve que habría sido compuesta a principios del siglo XII. Si bien forma parte del *corpus* de textos que componen las obras completas de Avicena de la edición veneciana, actualmente se sabe que la misma no es una obra de su autoría. Es más bien un texto que conjuga la tradición neoplatónica latina (Agustín, Dionisio, Eriúgena y Boecio) con parte de las nuevas fuentes –también neoplatónicas– que provenían de las traducciones del árabe.

Desde la consideración que hace de la misma Gilson (1929) y la edición crítica que publica De Vaux (1934) son muy pocos los textos que se han escrito sobre la misma. Sin embargo, el debate en gran parte apunta a identificar si esta obra forma parte de lo que denomina Gilson como agustinismo avicenizante o más bien se la puede considerar como un avicenismo latino.

La intención de la presente ponencia no es detenerse solamente el desarrollo que encontramos en el capítulo X donde efectivamente desarrolla la tesis de una teoría de la iluminación agustiniana a la luz de algunos textos avicenianos; sino considerar la obra en su conjunto como una búsqueda de manifestar la apertura que dan las fuentes árabes a una lectura neoplatónica más fuerte en su nivel técnico. De este modo, la primera parte que consiste en la explicitación de la *processio* de la realidad desde Dios al mundo,

termina resolviendo su retorno por medio de una *noética* por medio de la cual es allí donde se devela la finalidad del mundo. A lo largo de la ponencia se pondrá de relieve la importancia de las coincidencias y conexiones que el autor anónimo encuentra entre las propuestas de Avicena y las de Dionisio y Eriúgena.

### **Santiago Orrego Sánchez / La relación con el “todo”: el objeto del intelecto humano y la apertura del hombre según Pedro de Ledesma (1544-1616) y su contrapunto en Francisco Suárez (1548-1617)**

Pedro de Ledesma y Francisco Suárez son dos pensadores rigurosamente contemporáneos y que desempeñaron su actividad en ambientes también muy próximos. El primero publicó su obra más importante, titulada *De divina perfectione, infînitâte et magnitudine*, en Salamanca el año 1596 y el segundo sacó a la luz sus célebres *Disputationes metaphysicae* en 1597 en la misma ciudad y en la misma imprenta que Ledesma (la de los hermanos Ioannes et Andrea Renaut). Ambas obras, como sus nombres indican, son eminentemente metafísicas, tienen muchos temas en común y una extensión monumental.

Además de la proximidad física y cultural, hay motivos para pensar que Suárez prestó atención a las propuestas de Ledesma, a quien incluiría entre “los tomistas”, siguiendo la costumbre de no referir por su nombre a autores muy cercanos en el tiempo. Esto puede hacer particularmente interesante estudiar a ambos filósofos en paralelo, pues se dibujaría con más claridad el perfil propio de las propuestas de cada uno de ellos, contrastadas entre sí, y se comprendería mejor el trasfondo contra el cual buscan destacarse. Hay ciertamente coincidencias importantes, pero también diferencias notables. El desarrollo de la metafísica de estos autores tiene, por de pronto, algo en común: constantemente correlacionan el objeto de la metafísica –el ente– con el intelecto humano, su estructura, sus actos y posibilidades. En función de lo anterior, procuran dilucidar cuáles son el alcance, los modos y los límites de la apertura del ser humano a la totalidad de la realidad, es decir, al mundo físico, a las sustancias

separadas y a Dios. ¿De qué manera estos ámbitos de la realidad entran en el horizonte del ser humano? Ambos autores, para responder estas preguntas bajo otras formulaciones, se ven obligados a precisar los diversos sentidos en que “el ente” es objeto del intelecto humano y, en consecuencia, de qué modo el hombre se relaciona radicalmente con los ámbitos mencionados.

La comunicación que aquí propongo, por motivos de brevedad, se ocupará principalmente del término de la comparación que ha sido menos estudiado, que es Pedro de Ledesma, obviamente, sin dejar de lado algunos contrapuntos con Francisco Suárez. De la obra *De divina perfectione, infinitate et magitudine*, analizará en particular la *Quaestio VIII*, “Utrum divinum esse sit summum et maxime cognoscibile” (pp. 468-611), pues en esta se ocupa, por exigencia del tema, de qué es conocer, ser conocido, entender, y el modo preciso en que el ser humano se define por su relación con el ente y el ser.

### **Gustavo Barreto Vilhena de Paiva / Natural Law and the Distinction between Conscience and Synderesis in Henry of Ghent**

In *Quodl.* 2, q. 16 (ed. Wielockx, 1983), Henry of Ghent briefly presents his conception of law (*lex*) – this question has been the subject of careful analyses by Macken (1995) and Leone (2014). Henry begins by distinguishing between divine law (*lex divina*) and human law (*lex humana*). The latter “was publicly instituted in order to direct the peoples (*populis regendis publice instituta est*)” – thus, it was established by human reasoning and made known to other persons as a rule of their actions. Divine law, on the other hand, is “law of nature [...], which must be guarded by anyone with respect to God for the peace of conscience (*lex naturae est, [...] quae custodienda est a quolibet erga Deum per pacem conscientiae*)”. This formulation identifies divine law with law of nature, relating both directly to God. Moreover, acting according to divine law/law of nature is here associated with ‘peace of conscience’. As Leone (*ibid.*) reminds us, this is not a surprise, since in *Quodl.* 1, q. 18 (ed. Macken, 1979) Henry had already distinguished as

elements of the will both *synderesis*, as “a natural election that always agrees with the natural dictate of the law of nature (*naturalis electio semper concordans cum naturali dictamine legis naturae*)”, and conscience, “a deliberative election that always agrees with the dictate of right reason (*electio deliberativa semper concordans cum dictamine rationis rectae*)”. Basically, *synderesis* is opposed to conscience as something natural to something deliberative. But, if *synderesis* is something distinct from *conscientia*, why is natural law associated with *synderesis* in *Quodl. 1* and with *conscientia* in *Quodl. 2*? To answer this question we must delve into the problem of the distinction between conscience and *synderesis* in Henry of Ghent (classically approached in Lottin, 1948, and, more recently, by Macken, 1988, and Kantola, 1994 & 1996) and understand its relationship to his conception of law (cf., e.g., Tierney, 1992, and Leone, 2011).

### **Alessandro Palazzo / Determinism and Man in Albert the Great's Views on Divination**

A large body of literature exists already on Albert's attitude towards astrology and natural foreknowledge. The scholarly interest has been mainly attracted by a few specific issues, such as the authenticity of the attribution of the *Speculum astronomiae* to Albert; the doctrinal and historical relationships between the *Speculum* and Albert's other works; the determination of the relation between magic, astrology and divination; the astrological contents in natural-philosophical works such as the *De caelo* and the *De causis et proprietate elementorum*; divinatory dreams; natural prophecy.

The aim of this paper is to shed some fresh light on the philosophical background of the divinatory techniques. To put it in general terms, if, on one hand, divination presupposes a deterministic view of the universe in which the celestial causality is the principle and rule of sublunary events; on the other, prognostication, being made with a practical purpose, leaves the way open for contingency. Before this deadlock, Albert's analysis

seems to avoid determinism and reconcile the requirements of divination with human free will, autonomy of the intellect and contingency. However, as we shall see, his position is not as simple as it may appear at first. Attention will also be paid to the scientific status and epistemological collocation of the divinatory arts, aspects which are strictly connected with the philosophical side of the discussion.

My treatment will be based on a few relevant texts in which Albert puts forward metaphysical and anthropological views with regard to divination.

### **Mariana Paolozzi S. da Cunha / Contribuições agostinianas ao conceito de pessoa humana. Problemas da ipseidade e da interpessoalidade**

O tema da pessoa humana em Agostinho apresenta-se entrelaçado à noção de pessoa divina, de onde deriva. Buscaremos contextualizá-lo abordando alguns de seus desenvolvimentos, com ênfase nas questões da ipseidade (singularidade) e da interpessoalidade. Assim, na parte I será examinado o significado da pessoa humana, sob o ponto de vista da ipseidade, conforme o problema surge no l. VII do *De Trinitate*. Será destacada a questão dos universais e a interlocução de Agostinho com a lógica aristotélica. Em seguida será abordada a questão da interpessoalidade; aqui, levanta-se uma oposição à tese de que há em Agostinho um certo esquecimento do 'ser em relação' em detrimento da ideia da ideia de comunhão e da importância das relações interpessoais na gênese do "eu". Em suma, pretende-se apontar como a ideia de 'pessoa' em Agostinho exprime, quer a individualidade (no sentido de ipseidade), quer a relacionalidade. Os medievais e contemporâneos irão trabalhar com essas noções e as desenvolverão sob o influxo do pioneirismo e contributo agostiniano.

This article focuses on Augustine's conception of the human person and shows that it derives from his notion of the divine person and expresses both individuality, in the sense of *ipseity* (singularity) and relationality (inter-personality). We first examine Augustine's meaning of the human person from the viewpoint of selfhood, as discussed in *De Trinitate* I.VII, highlighting the dialogue with the Aristotelian logic and the controversy of universals. Then, we address the issue of inter-personality by rebutting the thesis that Augustine neglects the 'being in relation' and hence the idea of communion and the importance of interpersonal relationships in the genesis of the 'self'. Medieval and contemporary philosophers will later use and develop the concepts of *ipseity* and relationality pioneered by Augustine.

### **Matheus Pazos / "Anima est quodammodo omnia": Aquinas's usage of *De anima*, III, 8**

I intend to investigate Aquinas usage of a sentence extracted from Aristotle's *De anima*, III, 8: 'anima est quodammodo omnia'. Such sentence is used in order to accomplish two philosophical purposes. It is used In *Sententia super De anima*, III, lect. 13, to justify the intellectual ability of humans to know sensible beings. In *De veritate*, q. 1, a. 1, the sentence is quoted by Aquinas to support the convertibility between notions of ens and veritas in a discussion about general notions of being or transcendentals. For each one of them, Aquinas emphasizes a specific part of the Aristotelian sentence. In *Sententia super De anima*, Aquinas's stresses how 'quodammodo' clause helps to elucidate the attachment between human intellect and the very reality which it knows. In *De veritate*, the notion of 'omnia' in the Aristotelian sentence needs to be elucidated to expose the identity among being of things and human intellect.

## Diego Fragoso Pereira / Notas sobre o *uerbum interior* em Agostinho de Hipona

O tema do *uerbum* é recorrente nos textos de Agostinho de Hipona. Encontra-se em questões que vão desde a teologia até a filosofia da linguagem e a filosofia da mente. De fato, ao longo dos textos, Agostinho extrai diversos sentidos para o termo ‘*uerbum*’. Na teologia, o *Verbum* é, propriamente, a segunda pessoa da Trindade, o Filho. Trata-se, pois, do *Verbum* Divino ou *Verbum Dei*. Na filosofia da linguagem, *uerbum* é uma *uox* articulada e dotada de significado, que pode ser ressoante (*prolatum*), escrito (*scriptum*) ou pensado em silêncio (*tacitum*). Na filosofia da mente ou, mais especificamente falando, na linguagem ou discurso mental, *uerbum* é uma *cogitatio*, que se caracteriza por não pertencer a nenhuma língua e que, por conseguinte, é o mesmo para todas as pessoas. É o que ele chama, dentre diversas expressões, de *uerbum in corde*. Pois bem, quando Agostinho começa sua produção textual, durante o ano de Cassiacum, em 386, essa distinção dos vários sentidos do termo ‘*uerbum*’ não estava de todo clara. Houve um processo, com alguns desdobramentos. Claude Panaccio, no *Le discours intérieur*, sugere que o *uerbum in corde* de Agostinho aparece pela primeira vez na *Epistulae ad Romanos inchoata expositio* 23, redigida em 393, se desenvolve lentamente no decorrer dos anos e atinge seu ápice, sua melhor sistematização e organização no *De Trinitate* 15, escrito por volta de 419-426. Contudo, defendemos uma interpretação diferente. Para nós, o *uerbum in corde* aparece pela primeira vez nos *Soliloquia*, de 386, e atinge o máximo de desenvolvimento já em 401, no *Sermo* 288, quando Agostinho procura distinguir a *uox* e o *uerbum*. Entre 401 e 420-6, quando da conclusão e publicação do *De Trinitate*, teríamos o período em que Agostinho complementaria uma noção que já estava formada, ao menos em suas linhas gerais. Por essa razão, pretendemos apresentar as linhas gerais da genealogia do conceito ‘*uerbum in corde*’ e algumas construções alternativas, bem como suas algumas caracterizações. Examinamos passagens dos *Soliloquia*, do *De fide et symbolo*, da *Epistulae ad Romanos inchoata*



*expositio*, do *De doctrina christiana*, do *Tractatus in Iohannis euangelium*, de alguns *Sermones* e do *De Trinitate*. Por fim, o *uerbum in corde* agostiniano é não somente o fundamento dos *uerba prolata, scripta* e *tacita*, mas também das ações humanas, sejam elas morais ou produtivas. Tudo o que falamos e fazemos é sempre precedido por um *uerbum in corde*.

### **Fábio Gai Pereira / Ainda o argumento cosmológico: uma resposta ao desafio do regresso ao infinito (versão revista e reformulada)**

O argumento cosmológico é uma das tentativas mais investigadas dentro dos esforços para demonstrar, pelo menos, a plausibilidade da existência de Deus. Utilizado por vários filósofos, em épocas e contextos diferentes, ainda assim é possível, a despeito das suas várias formulações, afirmar que a noção de *causa* é o ponto central a dar-lhe sustento. Em uma das suas formulações o argumento parte da existência de um ser qualquer atualmente existente e que começou a existir. Aquilo que o causou foi causado por algo e esse algo por outro e assim por diante. Da existência de um ser atual remonta-se, pois, a um processo de regresso ao infinito para investigar a causa primeira da série, pois sempre há como supor um causa anterior a qualquer causa na série. Contudo, como é possível conciliar essa regressão ao infinito com a possibilidade de que a série chegasse ao ser atual? Como seria possível percorrer um infinito até um ser atualmente existente? Essa versão do argumento cosmológico pretender demonstrar que, ou bem o existente atual surge como resultado de uma série infinita ou bem houve uma causa primeira, necessariamente incausada. Ora, como percorrer o infinito é impossível, então só resta admitir que houve uma causa incausada a dar partida nesta série. A questão é demonstrar que há, de fato, somente essas duas alternativas diante desse desafio intelectual. Este trabalho tem como objetivo investigar o suposto caráter exaustivo desse enfoque do argumento cosmológico, que sugere haver somente essas duas alternativas: ou há uma causa incausada ou a alternativa é uma impossibilidade lógica e metafísica de percorrer *desde o início* uma série sem início e, portanto, infinita. As

três primeiras vias de Tomás serão a base dessa investigação, que contará com a iluminação de outros autores influentes na fortuna crítica dos debates a respeito do argumento cosmológico.

### **Alvaro Perpere Viñuales / Latin American Scholastics Critique of Scotus's Labour Theory of Value: A Development in the Ideas of "Necessity" and "Use"**

In this presentation I will analyse in the philosophy of economics framework the notion of economic value and its relation to ethics, in two of the most representative Latin American Scholastics, namely Juan de Matienzo and Pedro de Oñate. Both of them were born in Spain and after their studies they moved to Latin America, where they developed their academic reflections on ethics and economics. Their ideas are, at some point, a complex mixture of the Scholastic tradition and their personal experience in the New World.

In their works, they critique the labour theory of value, which was usually attributed to Duns Scotus. For them, the value of things that are bought and sold do not lie in the quantity of labour or the risk that merchants face because of the nature of their work, but in the common estimation of people. In order to argue against Scotus's thesis, and inspired in the teachings of Domingo de Soto, Martín de Azpilcueta and Diego de Covarrubias, among others, they developed their own ideas and made some interesting and original contributions in this issue. Like many other scholastics that have discussed Scotus's idea before them, they accepted that it is the use and necessity that human beings have of things which give them their economic value. But using analytical argumentation and appealing to some empirical observations, they developed a more subjective perspective on the notion of use and necessity, especially Juan de Matienzo. In their opinion, although things have an objective ontological value, they also have an economic subjective value, and trade is made according to the last one. At the same time, for them, economic

value remains, at least at some point, related to ethics, and because of this, it is feasible to be considered just or unjust.

### **Roberto Hofmeister Pich / Diego de Avendaño's S.J. Probabilistic Understanding of Law and Its Effects on Juridical Hermeneutics**

There are important, though not always obvious, connections between probabilism as a theory of right conscience and Aristotle's account of practical knowledge and prudence. This connection can be verified by exploring the philosophy of the Jesuit master Diego de Avendaño (1594–1688), one of the central intellectual figures of the Viceroyalty of Peru in the 17<sup>th</sup> century. Avendaño's probabilistic thinking can only be described by surveying long passages taken from the six monumental volumes of his *Auctarium indicum*, published in Antwerp, in the years 1668–1686. Although Avendaño is not an Aristotelian thinker in what regards his political views, strictly speaking, mainly due to his hierocratic theory on the origin of power and his theologically-based account of *dominium*, we will show that Avendaño believes to have the support of Aristotle to his thesis that practical certainty enough for right conscience and right moral acts can be a mere probable certainty – after all, probable certainty is all that prudence provides to the moral (and political) agent. Avendaño's probabilism is supposed to be coherent with a prudential account of practical knowledge, and this is something that Avendaño relates to the sphere of law: to the formulation and promulgation of positive laws by magistrates, to the legal process of decision making (the process of sentencing by juridical authorities) and more specifically to the ideal of equanimous sentences in concrete human affairs. Apparently, one of the results of such a connection between a probabilistic-prudential account of moral rectitude and the demand of legal justice – a legal theory and hermeneutics practiced in a culturally complex (perhaps even “multicultural”) 17<sup>th</sup> century colonial society – had the effect of creating, rather than a tradition of jurisprudence in sentencing, a community and case-based legal hermeneutics: in other words, the much criticized legal casuistry of the Jesuits.

## **David Piché / Gerard of Bologna and the Debate on the Epistemological Status of Revealed Theology / Le débat sur le statut épistémologique de la théologie révélée d'après Gérard de Bologne**

One of the questions that most preoccupied theologians of the 13th and 14th centuries is that of the epistemological status of revealed theology. On that topic, medieval thinkers have adopted various positions, the interest of which resides notably in the philosophical conceptuality which they contain. My paper addresses this question on the basis of an inedited document: the *Quaestio ordinaria 2* which was debated in Paris around 1305-1307 by Gerard of Bologna, the first Carmelite to have obtained a chair in theology at the University of Paris. I am preparing the critical edition of this question. The central issue that Gerard tackles is that of the nature of the habitus of faith: is it speculative, practical, or affective? According to him, the answer given to this question determines the answer to the question of the epistemological status of revealed theology, since he posits an identity between the habit of faith and theological science. According to Gerard, four positions can be adopted regarding this question. In my paper, I shall: (1) outline these four positions; (2) identify their respective proponents; (3) bring to light the main elements of the criticisms addressed to them by Gerard; (4) present the main points of his response to the question at stake.

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L'une des questions qui ont le plus préoccupé les penseurs des XIII<sup>e</sup> et XIV<sup>e</sup> siècles est celle du statut épistémologique de la théologie révélée. À ce sujet, les théologiens médiévaux ont adopté diverses positions dont l'intérêt réside notamment dans la conceptualité proprement philosophique qu'elles mobilisent. J'aimerais aborder cette question à partir du traitement qu'elle reçoit dans un document inédit : la deuxième des *Quaestiones ordinariae* qui furent débattues à Paris vers 1305-1307 par Gérard

de Bologne, le premier Carme à avoir obtenu une chaire d'enseignement en théologie à l'Université de Paris. Je prépare actuellement l'édition critique de cette question. Le problème central auquel Gérard s'attaque est celui de la nature de l'habitus de foi : est-il spéculatif, pratique ou affectif? Selon lui, la réponse que l'on donne à cette question conditionne la réponse que l'on apportera à la question du statut épistémologique de la théologie révélée, puisqu'il pose une équivalence entre habitus de foi et science théologique. D'après Gérard, quatre positions peuvent être adoptées relativement à cette dernière question. Ma communication poursuit quatre objectifs : exposer les grandes lignes de ces quatre positions; identifier le promoteur de chacune d'elles; mettre au jour les éléments principaux des critiques que Gérard leur adresse; présenter les traits saillants de la réponse que celui-ci apporte à la question qu'il soulève.

### **Milko Hamilton Pretell García / Logica scholastica colonialis peruviana: a Hyeronimo Valera usque ad Josephum Aguilar**

El propósito de la siguiente presentación es ofrecer un esbozo general de los tratados lógicos desarrollados a lo largo del primer siglo y medio de actividad de la *Academia limensis* a través de las obras que han sobrevivido hasta nuestros días de algunos de sus más importantes tratadistas. Esta presentación se enmarca en el desarrollo del proyecto Scholastica Colonialis que tiene como objetivos la recuperación bibliográfica, traducciones y estudios de las obras pertenecientes a la *Escolástica Barroca* desplegada durante los siglos XVI-XVIII en Sudamérica, que constituye un periodo de intensa actividad filosófica, pero a su vez es también un pasaje poco conocido dentro de la historia filosófica local y universal.

La enseñanza de la Lógica en nuestros claustros se realizaba durante el primer año de estudios en la Facultad de Artes bajo el *modus parisiensis* que se toma del modelo salmantino. Su enseñanza tuvo un rol preponderante en el proceso de formación de los alumnos, pues las materias impartidas servían como los principales rudimentos metodológicos y cognitivos para acceder a

los estudios superiores y de mayor importancia social (Teología, Leyes, Cánones), así como constituía el apuntalamiento de los principales presupuestos metafísicos subyacentes a las concepciones de la realidad imperantes en aquel entonces. De esta manera, su exposición y afirmaciones quedaban correlacionadas con las subsecuentes materias impartidas durante los dos años restantes de aprendizaje, a saber la Física o Filosofía natural y la Metafísica, a pesar de ser un cuerpo autónomo de estudios. Así, encontramos los tratados de Lógica insertos en el primer volumen de los *Cursus artium* proyectados por nuestros pensadores y que acusan constituir un sistema filosófico completo.

Sirven a nuestro propósito cuatro obras que han sobrevivido al paso del tiempo. Tenemos en primer lugar la primera obra filosófica impresa en América del Sur los *Comentarii ac quaestiones in universam logicam* (Lima, 1610) de Jerónimo de Valera O.F.M. (1568-1625), que marca el florecimiento de la *Academia limensis*, cuya vida se inicia con la apertura de los estudios conventuales (circa 1540) y la fundación de la Universidad de Lima (1551). Luego está el *Cursus integri philosophici* (Lyon, 1653) de Ildefonso de Peñafiel S.J. (1594-1657), que supone una manifestación tangible del nominalismo al interior de esta Academia. Por otra parte, la *Summa tripartita scholastica philosophiae* (Lima, 1693) de Nicolás de Olea S.J. (1635-1705) y el *Cursus dictatus Limae* (Sevilla, 1701) de José de Aguilar (1652-708), implican ya un contacto más directo con la irrupción del pensamiento moderno formulado por Descartes. Y aunque también hay información de la existencia de más *cursus* manuscritos e impresos, estos aún no han sido hallados. Los impresos estudiados nos permiten extraer características generales para esquematizar en líneas generales el contenido y evolución de los tratados lógicos entre nuestros pensadores.

Ahora bien, la Lógica llega en un contexto en el cual el gran abanico del saber humano se encuentra en pleno proceso de reestructuración y/o modificación debido a diversos

acontecimientos políticos, económicos, científicos, religiosos y sociales. Así, tenemos un gran desarrollo de la lógica terminista impulsada por el nominalismo del siglo XV (París, Salamanca, Alcalá, Valencia), corriente que limpia la lógica de «adherencias ontológicas» al poner en tela de juicio la correspondencia lógico-ontológico-gramatical y que a su vez fomentó una actitud eclectica y de independencia doctrinal en la búsqueda de la verdad. Por otra parte, hay un nuevo tratamiento de los temas abordados en la lógica, consecuencia de la crítica de humanistas como Lorenzo de Valla, Erasmo de Rotterdam, Juan Luis Vives, Francisco Sánchez de las Brozas, por mencionar algunos, tanto a la forma como al contenido de los estudios lógicos, pues los humanistas se enfocaron más en la belleza del discurso que en la profundidad de las disquisiciones, de esta manera se dio mayor importancia a ciertas temáticas en detrimento de otras y también se puso énfasis en considerar a la lógica como un arte subordinado a la Retórica, lo cual dejó abierto el debate sobre si la lógica debía concebirse como un arte (*ars inveniendis / ars arguendis / ars disserendi*) o una ciencia (*scientia sermocinalis / scientia rationalis*). Se suma a ello que la recuperación de las obras del Estagirita va de la mano con el desarrollo filológico del humanismo, el cual proyectó la empresa de comprender correctamente el pensamiento ‘original’ del padre de la Lógica desde sus fuentes mismas, empresa que tendrá como principal bastión a la universidad de Coimbra y la redacción del *Cursus Conimbricensis*; hecho que se comprende y se logra por el desarrollo de la imprenta. No olvidamos mencionar además que durante este periodo hubo una gran circulación de textos impresos y manuscritos que coadyuvaron a un debate más profuso y universal, en el cual la red de colegios y universidades jesuitas tuvo gran injerencia, pues permitieron la intercomunicación entre pensadores asentados en ciudades tan distantes entre sí como Lovaina, Bohemia, Amberes, Padua, Coimbra, Salamanca, Alcalá, Roma, México y Lima.

Bien se puede decir que la Lógica en la *Academia limensis* ha tenido sus propios matices, ya que si bien la *Academia* se desarrolla

siguiendo los modelos universitarios de la Península, fue necesaria una adaptación a la configuración del nuevo contexto ya por parte de cada orden clerical asentada en el otrora reino del Perú, ya por parte de la propia universidad. Ese es otro factor a considerar, pues cada autor estuvo adherido a alguna orden clerical, escuela filosófica y/o tendencia en particular, que inspiró la articulación de sus *Cursus* y por ende de tratados lógicos ya amplios ya breves y diversos, que manifiestan la continuidad de exposiciones y debates completamente vigentes y actualizados para su tiempo por la gran cantidad de referencias a autores contemporáneos a cada autor en mención. Asimismo, los tratamientos fueron realizados con un alto rigor técnico, rigor que tiene como referente la nefanda crítica por parte del estoico Justo Lipsio, quien en su enumeración de las universidades de todo el orbe omitió a la universidad San Marcos y preguntó irónicamente «¿acaso iré al Nuevo Mundo donde no hay sino barbarie?», la misma que transmutó finalmente en «¿acaso algo bueno puede venir de Nazaret o del Perú?», cuya puntual respuesta de Jerónimo de Valera fue recogida por todos los pensadores posteriores: «poderoso es Dios para hacer surgir hijos de Abraham de las piedras peruanas».

### **Josep Puig Montada / Raimundo Lulio (m. 1315/1316) y lo árabe**

The Catalan Franciscan Raymundus Lullus (1232-1316) had an extensive knowledge of Islam and the Arabic. Since he was actively committed through all his life to the conversion of Muslims, this knowledge was intended as a well-informed basis on which to rely for polemizing against them. In spite of this instrumental aspect, Lullus would himself adopt in his work formal features as well as content from Islamic civilization.

In this presentation three samples of reception of Islamic philosophy are chosen: The thirteen kinds of syllogistical premises, the constitution of bodies, the division of being into necessary and possible being. For the analysis of the 13 premises recourse is made to the *Logica del Gatzell*, for the constitution of



bodies, to the *Nova Logica*, and for the metaphysics, to the *Llibre de contemplació en Déu*.

### **Manuel Lázaro Pulido / *Substantia et Relatio. Quid sit personam?* según Buenaventura**

San Buenaventura responde a la cuestión sobre la naturaleza de la persona en distintos pasajes de su obra desde el *Comentario a las Sentencias de Pedro Lombardo* al *Breviloquium*. Es consciente de la naturaleza íntima de la persona como una característica propia e individual, pero ello lo hace desde la convicción de que se trata de una propiedad abierta a la relación. Para ello ha de sostener una metafísica que supere, por una parte los límites de la analogía, y por otra los de la quiddidad, proponiendo una metafísica de la quiddidad y de la significación.

### **Pablo Quintana / Ibn Ḥazm de Córdoba ante la demostración (*burhān*) del conocimiento: razonamiento lógico y *zāhirismo***

En el *Taqrīb al-ḥudūd al-mantīq wa-l-madjalub* de Ibn Ḥazm de Córdoba (994-1064) encontramos el primer texto conservado que da cuenta de la recepción y el uso de la lógica aristotélica en al-Andalus. En dicha obra, el cordobés destaca el valor de la lógica en el contexto de las ciencias religiosas y seculares y simplifica sus principios fundamentales a través de ejemplos concretos del Derecho con el fin de hacerla comprensible para todos los hombres. Asimismo, en una de sus obras posteriores, su *Kitāb al-Fiṣal fī l-Mīlāl wa-l-Aḥwā' wa-l-Niḥāl*, afirma que todo conocimiento debe ser alcanzado mediante pruebas demostrativas (*burhān*) basadas en los criterios de la lógica y procede a desarrollar un sistema de pensamiento en el cual conviven los principios de razonamiento propios del *zāhirismo* –escuela jurídica a la que pertenece el cordobés– y aquellos propios de su interpretación de la lógica aristotélica.

Ahora bien, partiendo de considerar la vinculación de Ibn Ḥazm con el texto del *Órganon* y con la tradición árabe sobre la lógica

(principalmente, al-Fārābī y la escuela de Bagdad), intentaremos dilucidar cuáles son sus aportes a dicha tradición centrándonos en su concepción de la demostración (*burhān*) y del silogismo (*qiyās*) –teniendo en cuenta que éste es rechazado por el cordobés en el ámbito del Derecho– para, finalmente, explicar cómo estos criterios filosóficos se ordenan con su sistema jurídico.

### **Aline Medeiros Ramos / John Buridan on Prudence**

The aim of this paper is to examine John Buridan's understanding of prudence as a special kind of intellectual virtue, as presented in the sixth book of his long commentary to the *Nicomachean Ethics*. I propose a working edition and translation of the relevant *quaestiones* pertaining to prudence and explore issues such as: the nature of prudence, the special status of prudence with regards to other intellectual *habitus*, the relationship between prudence and other virtues (both moral and intellectual), as well as the role prudence plays in both knowledge/understanding (*intellectus*) and morality. This examination will lead us not only to question some assumptions in the received scholarship on Buridan and late-medieval ethics, but it will also allow for a more thorough understanding of this arts master's philosophy, more coherently in tune with recent scholarship.

### **Matteo Raschiotti / Justiça e beatitudo no pensamento de Meister Eckhart**

No pensamento de Meister Eckhart, o conhecimento da justiça pelo justo assume o papel de paradigma do ato de conhecer o princípio. De acordo com o pensamento do mestre dominicano, o sujeito que conhece é engendrado no ser do conhecido. A razão fundamental dessa concepção é a unidade entre o ser do sujeito que conhece e seu ato de conhecer: a justiça, com efeito, tem uma relação essencial com a transformação ontológica que torna possível um conhecimento verdadeiro. Ponto de partida da reflexão do turingio é a acepção paulina da justiça, à qual se acrescentam os desenvolvimentos da obra de Anselmo, das

*Sentenças* de Pedro Lombardo e dos escritos de Tomás de Aquino. Mas a justiça em Eckhart, ainda que inserida nessa tradição, não recebe determinações concretas de conteúdo, e é sempre chamada em causa como princípio no qual o conhecimento transforma o ser daquele que a conhece e prefigura a *beatitudo*. Mais especificamente, a justiça é submetida a uma dúplici transformação: em lugar de sua significação ética imediata, serve de paradigma para a *beatitudo* e, pelo fato de não indicar uma via prática para alcançá-la, exerce uma função noética. Por isso, Eckhart pode juntar duas teses, de uma *beatitudo* pela via do conhecimento e de um conhecimento que transforma o ser.

### **Émilien Vilas Boas Reis / A reflexão sobre a alteridade em Francisco de Vitória**

O mundo europeu era, de certa maneira, até a época do descobrimento da América, uma unidade. Esta concepção irá mudar, principalmente a partir do século XV, com a Reforma Protestante, as grandes navegações e o descobrimento de novas terras e povos.

No meio dessa efervescência histórica, a pergunta pelo “outro” torna-se uma questão fundamental. O europeu, ao se deparar com o aparentemente outro radical, terá que pensar não apenas sobre o diferente, mas sobre sua própria situação no mundo e sua humanidade.

A cidade é o local por excelência da alteridade, um espaço comum que deve levar em consideração a diversidade. O texto em questão tem a pretensão de trazer para a reflexão da alteridade na cidade o dominicano espanhol Francisco de Vitória.

O objetivo central do artigo é compreender a contribuição de Vitória para o desenvolvimento da relação com os índios e, por consequência, para a reelaboração da alteridade. Esse intento é fundamental para a compreensão dos nascimentos dos direitos humanos e de sua característica mais famosa – a universalidade –,

bem como para compreensão da alteridade na cidade, espaço de convivência revalorizado com a Modernidade.

Inicialmente, será feita a contextualização política do período histórico – o século XVI. Far-se-á necessário caracterizar a segunda Escolástica e as consequências dos descobrimentos, oriundos das grandes navegações. Em seguida, ver-se-á como o surgimento do índio, “o outro” por excelência, proporcionará debates a respeito da alteridade. Por fim, buscar-se-á nos escritos de Vitória os elementos do reconhecimento aos índios e o direito de domínio deles sobre as terras do Novo Mundo.

### **Fiorella Retucci / The Human Being and His Dignity in Medieval England**

The concepts of Humanism and the Renaissance have been discussed relentlessly. Debates on the continuities and ruptures between the Middle Ages and the Renaissance have thrown their disputants into the sharpest of all historical controversies. How should one define Humanism? What characterized and differentiated the medieval from the renaissance attitude to human dignity and human activities?

That the rise of the human being and the emergence of the individual should be regarded as defining features of Humanism and the Renaissance, has been considered an unquestionable Truth, especially in the wake of Burckhardt's pages on the *Kultur der Renaissance in Italien* and of Gentile's essay *Il concetto dell'uomo nel Rinascimento* (1916). The existence of a philosophy of the human being championed since early Humanism in response to the medieval view has been easily argued for by referring to a well-founded historical case: as an ambassador of the humanist movement, Giannozzo Manetti in 1454 directs his *De dignitate et excellentia hominis* expressly against Lothar of Segni and his *De miseria humanae conditionis*.

A point of no return in these debates was, however, *La dignitas hominis e la letteratura patristica*, first published by Eugenio Garin in 1938. Garin cautions the scholars about a hasty alternative between the bleak period of the theocratical Middle Ages and the radiant exaltation of humanity in the 15th Century: the Middle Ages did not totally neglect the notions of *dignitas* and *excellencia* of the human being. There is actually a steady link between the humanist understanding of the human being and the medieval patristic tradition. Medieval humanism has planted the problems and the foundations for the Humanism of the 15th Century (E. Garin, *Umanesimo e pensiero medievale*, 1941).

On the basis of Garin's *La dignitas hominis*, the literature concerning the medieval idea of human dignity as well the medieval backgrounds of humanist endeavours has grown enormously. In the seventies, Lionello Sozzi applied Garin's suggestions to the French literary production of the Renaissance. In a recent article, Loris Sturlese has developed Garin's intuition within the well-defined milieu of the German Dominican Order of the 13th-14th Centuries.

According to Garin, there are three characteristics which allow one to establish the existence of a deep-seated humanism outside the narrow frame of the Renaissance:

- First: there can be no humanism without a strong sense of the dignity of human nature.
- Second: the whole universe appears intelligible and accessible to human reason: nature is seen as an orderly system and the human being understands himself as the central part, the key-stone of nature.
- Third: Humanism exists by returning to an ancient sapientia and by recovering its exemplary ways of living and thinking, as well as the language that was its vehicle. Humanism involves the revival of ancient worlds together with the restoration of the human dignity. It is impossible to separate these two elements; indeed, they always occur together (E. Garin, *L'umanesimo italiano*, 1952).

This paper emerges as a mere posthumous footnote to Garin's works, by describing a group of Franciscan Friars, who formed an intriguing company of spokespersons of what Richard Southern described as *Medieval Humanism*, namely Robert Grosseteste, Thomas of York and Roger Bacon.

### **Marcelo Oliveira Ribeiro / Escravidão e Liberdade no pensamento de Agostinho de Hipona / Slavery and Freedom in Augustine of Hippo's Thought**

Agostinho de Hipona (354-430) destaca-se como um dos principais filósofos, não só representante da Patrística ocidental, como da história da Filosofia como um todo. Considerando sua influência e importância ao longo do Medievo e para além da Modernidade, suas ideias fundamentaram e inspiraram uma parte expressiva de alguns dos mais importantes sistemas filosóficos posteriores. Neste sentido, e a partir de um recorte não só teológico-metafísico, mas também político e social, nosso objetivo é analisar a relação entre as concepções agostinianas sobre a escravidão e a liberdade. Para esta pesquisa, nos basearemos principalmente em passagens das obras *De civitate Dei*, *Confessiones* e *De libero arbitrio*. Sobre a liberdade, é mérito do Pai da Igreja considerar sua relação com a vontade, compondo assim uma brilhante teoria sobre o livre-arbítrio ligada, por exemplo, à problemática sobre o mal. A retidão da alma se dá, neste contexto, na submissão à razão, à Verdade. De modo paradoxal, considerando o jogo de palavras possível, *submissão* aqui é apresentada como condição para a verdadeira *liberdade*. O indivíduo de fato livre é aquele que se submete à Lei divina. A partir desta noção de liberdade, podemos extrair a abordagem sobre a escravidão, pois a oposição dos termos ao mesmo tempo evidencia o ponto que os aproxima: a relação da servidão com um desvio da vontade, o qual leva ao pecado. Para Agostinho, a causa da escravidão não é natural, divergindo assim da visão aristotélica. Os indivíduos são iguais perante Deus, de modo que nenhum homem teria a primazia do domínio sobre outro se

considerarmos o fundamento teológico da tese; assim, a explicação para a servidão se dá por uma questão social. Os homens, de modo geral, são escravos através de uma cadeia que inicia na vontade, passa pelo hábito e chega ao pecado, este sim a razão da servidão humana, a qual pode manifestar-se no plano temporal como castigo e expiação dos pecados. Apesar disso, enquanto instituição não natural e com um propósito bem definido, a escravidão poderia (e deveria) ser superada. Tal conclusão nos parece coerente com as ideias agostinianas como um todo, e pode servir de ponto de partida para a compreensão do pensamento de autores medievais e, especialmente, modernos sobre a escravidão.

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Augustine of Hippo (354-430) stands out as one of the main philosophers, not only as a representative of the western Patristics, but also as the history of Philosophy as a whole. Considering his influence and importance throughout the Medium Age and beyond the Modernity, his ideas grounded and inspired an expressive part of some of the most important after philosophical systems. In this sense, and from a delimitation not just theological-metaphysical, but also political and social, our aim is to analyze the relation between the Augustinian conceptions about the slavery and the freedom. To this survey, we will base mainly in passages from the books *De civitate Dei*, *Confessiones* e *De libero arbitrio*. Regarding the freedom, it is merit of the Father of Church consider its link with the will, composing a bright theory about the free-will linked to the problem of evil, for instance. The righteousness of soul happens, in this context, in the submission to the reason, to the Truth. In a paradoxical way, considering the possible wordplay, *submission* is presented here as a condition to the real *freedom*. The real free individual is the one who submits to the holy Law. According to this notion of freedom, we can extract an approach about the slavery, because the opposition of these terms at the same time evidences a common point that makes them closer: the relation between slavery as a detour of the

will, which takes to the sin. To Augustine, the cause of the slavery is not natural, in opposite to the Aristotelian view. The individuals are equal before God, so that no one man would have the primacy of the domain over others if we considered the theological ground of this thesis; thus, the explanation to the slavery is a social question. The men, in general, are slaves through a chain that begins in the will, passes across the habit and arrives in the sin, which is the reason of human slavery, which can express in the temporal plane as a punishment and atonement of the sins. Despite this, like a not-natural institution and with a well-defined purpose, the slavery could (and should) be overcome. This conclusion seems coherent with the Augustinian ideas, in general, and it can be the starting point to the comprehension of the thought of Medieval and, specially, modern authors about the slavery.

### **Rodrigo Marinho Santos Ribeiro / The Conimbricenses and the Controversy over the Unity or Plurality of Substantial Forms in Man**

In this presentation, I intend to lay out an overall outline of the Conimbricenses's views on the unity or plurality of the substantial forms in man as expressed in their commentary on Aristotle's *De generatione et corruptione*. On the one hand, at the point the *Commentarii Collegii Conimbricensis* were published (1592-1606), the controversy over the unity or plurality of substantial form in man was not the pressing issue it was in the previous centuries. The main arguments had already been drawn, the condemnations had been both declared and lifted. On the other hand, analyzing Conimbricenses's opinion does have the advantages of providing a prominent outlook of the question from a point of view that is not in the heat of the controversy and that make use of more than a century of comprehensive debates in order to establish which account better corresponds to the reality. In their main theses, the Portuguese Jesuits follow Saint Thomas Aquinas (c. 1225-1274). For instance, criticizing the "promiscuous" variant of the pluralism of substantial forms, inherited from Ibn Gabirol (c.1021-1058), and favoring an unitarian account of the



substantial form in man. Also, in order to defend such unity of substantial form in man, they gave reasons to reject the notion of *forma corporeitatis*, exposing what they took to be flaws in "moderate" pluralisms, such as that of John Duns Scotus (c.1265-1308). The problematic theological consequences that allegedly followed from the rejection of the *forma corporeitatis* and the defense of unitarism were also dealt with. Although not decisively innovative in their reasons, we may regard the Conimbricenses's treatment as a coda, a final sum up of the controversy in the eve of the 17th century, before the notion of substantial form itself is almost totally abandoned with the rise of early modern science and philosophy.

### **Luiz Fernando Medeiros Rodrigues / A "Física Especial y Curiosa" de Francisco Javier Trías e o Curso de Física do Colégio Maragonensis**

À diferença da recepção da escolástica barroca na América hispânica colonial, cujas universidades foram influenciadas por ou adoram os paradigmas acadêmicos ibéricos, no Brasil colonial, esta foi bem menos perceptível. Ainda assim, é no chamado "pensamento *escolástico*" que se deve buscar a *dinamis* (δύναμις) do pensamento ao qual estiveram ligados os missionários da Companhia de Jesus. António Vieira (1608-1697), numa das suas exortações, descrevia o Grão-Pará e todo o território do Rio das Amazonas como uma imensa "universidade de almas". De certa forma, com esta analogia retórica, o visitador já traçava o início do Curso das Artes no Estado do Maranhão e Pará, com os escolásticos da Província do Brasil que tinham ido para o reforço da Vice-Província do norte, em 1688, juntamente com alguns "filhos da terra". No Maranhão, o Curso das Artes iniciava quando as tentativas de fundação de uma universidade jesuíta no Brasil tinham sido encerradas. O curso das Artes do Grão-Pará e Maranhão ficou subalterno à legislação do estado nortenho, diferente daquela do Brasil, mas sujeitos ao mesmo regimento interno, da *Ratio Studiorum*, e, no regimento externo, à legislação dos Estatutos da Universidade de Coimbra.

Foi com este arranjo legal que o Curso de Filosofia no Grão-Pará se desenvolveu até alcançar certa maturidade, com as *Conclusões Filosóficas*, no período áureo de 1730, com o mestre P. Bento da Fonseca (1702-1781), depois, procurador das missões em Lisboa até a supressão. Muito pouco se sabe sobre o conteúdo do Curso de Filosofia dos jesuítas no Colégio Maragonense. A grande biblioteca foi dispersa entre várias instituições civis e eclesiástica e, pouco a pouco, completamente perdida. Nos catálogos de confisco dos oficiais portugueses que administraram a expulsão dos jesuítas geral do Brasil (1759) ficou a anotação: “74 cadernos de filosofia”. Destes, os pesquisadores ainda não encontraram qualquer vestígio. Encontram-se, porém, as teses dos exames aplicados, especialmente por Bento da Fonseca (tanto no Brasil, quanto em Portugal). Por outro lado, em 2005, nos estudo das obras dos catedráticos que ensinaram Filosofia na Academia de San Francisco de Santafé de Bogotá, Germán M. Argote e José del Rey Fajardo publicaram a obra “Física especial y curiosa do maestro javeriano Francisco Javier Trías”. Trata-se de um curso trienal completo já conhecido pelos pesquisadores da História da Filosofia Colonial hispânico-americana. Mas o mais importante, é um curso contemporâneo aos do Colégio Maragonensis. A presente comunicação tem como objeto procurar compreender as possíveis relações entre os dois cursos e verificar se é aceitável traçar a hipótese de uma formação de rede acadêmica entre as duas instituições jesuíticas, com trocas de saberes no âmbito da Filosofia e, em qualquer modo, mesmo que aproximativo, através de uma análise comparativa, minimamente traçar a forma e o conteúdo do Curso de Física/filosofia no Colégio Maragonensis.

### **David Rollo / Alain de Lille, Nature and Fallen Language**

Early in the *De planctu Naturae*, Alain de Lille explains how Nature, appearing as a beautiful young woman, engages the narrator/protagonist in a protracted lament on the ills of humanity (which include drunkenness, gluttony, greed, pride, envy, flattery and, most notably, sexual irregularity). To do so, she must assume a human voice. Or, in Alain’s words, “she

represented to me the process of intellection through the medium of a material voice and enacted, as sound, archetypal words that she had preconceived as ideas” (“mentales intellectus materialis uocis michi depinxit imagine, et quasi archetipa uerba idealiter preconcepta uocaliter produxit in actum” [6.11–13]).

By her own account, however, in having recourse to a human voice and using it to speak to the protagonist in the Latin language, Nature is in effect supremely unnatural: as she explains, in being forced to descend from the innermost sanctum of creation “to the vulgar warehouses of the Earth,” Nature has been obliged to speak the fallen language of the slutish environment she visits.

This concession is also an acknowledgment of some kind of higher “natural” language, certainly pre-Babelic, perhaps even pre-Edenic. In this paper I shall piece together the clues Alain scatters through his work in an effort to sketch the identity of this higher discourse: did it have a grammar or, as the passage quoted above implies, did it function purely through metaphor (if the latter, then, according to Nature’s remarks on language and sexuality, it would itself already be “unnatural”)?

### **Noeli Dutra Rossatto / O outro religioso na *Suma contra os gentios* de Tomás de Aquino**

A proposta de harmonizar fé e razão em Tomás de Aquino implica em defender a superioridade de uma crença, o catolicismo, frente às demais. Ou ainda, em um sentido interno ao próprio catolicismo, implica na pressuposição de um conjunto de verdades, tomado como revelação divina e que serve de instância reguladora e de árbitro no caso de interpretações divergentes a respeito da fé. Perguntamos. Que argumentos de Tomás de Aquino justificam a defesa da superioridade da fé católica frente às demais crenças, em especial a judaica e islâmica? E em nome de que verdade se justifica a superioridade da ortodoxia católica sobre outras interpretações alternativas do

cristianismo, notadamente a dos albigenses e dos averroístas? Sabemos que Tomás de Aquino trata o problema da relação entre fé e razão em vários de seus textos. No entanto, nos deteremos em seu estudo mais exaustivo sobre o tema, publicado entre os anos 1259-63, sob o título *Suma contra os gentios*, pois este texto é o que expõe mais detidamente a relação entre fé e razão.

### **Mercedes Rubio / Aquinas on the Nature of Signs**

Research carried out in recent decades by J. N. Deely, U. Eco and M. Beuchot has stressed the central role of medieval Latin philosophy in forging the term “sign” and in pointing for the first time to sign as a key element for the understanding of communication in general and of human linguistic communication in particular.

Greek philosophers coined the term *σημειον*, which in modern times (after J. Locke) became the basis for the various names that have been used to refer to a science of the linguistic sign, linked to the work of F. de Saussure and C. S. Peirce among others. However, the Greek notion meant only natural signs, as opposed to cultural -in the sense of conventional- signs. Augustine of Hippo was the first to point to the existence of the *signum* at the heart of human communication, and subsequent Latin authors adopted the notion. 17<sup>th</sup> century Thomistic commentator John Poinsett was the first to devote a whole treatise to it, the *Tractatus de signis*.

The field of Semiotics, which has been termed the postmodern philosophical development *par excellence* with the potential to overcome the inability of Idealism from Descartes onwards to explain the articulation between *ens reale* and *ens rationis* by delving into the nature of language, is intrinsically indebted to the medieval worldview inherited from St. Augustine. In fact, medieval Latin philosophy revolved for centuries around questions of logic and language, so it is only natural that any linguistic development in recent times be related to it. But an

inquiry into the extent to which this is so is still in its early stages, and relatively few systematic studies have been carried out on the matter.

A quick search of the Index Thomisticus on the word *signum* and its variations yields a staggering result: Aquinas employs the word over 5,000 times in 2,673 places throughout his works. This article explores Thomas Aquinas' notion of sign and its nature, and attempts to answer the question whether we can say that there is a hidden Semiotic doctrine that can be reconstructed, from a crossreferenced search of his works and the study of his sources.

### **Cecilia Rusconi / The Division of Theology according to the *Tractatus de philosophica interpretatione sacrae Scripturae* by Heymericus de Campo (1395–1460)**

Although his work has not been extensively studied yet, Heymericus de Campo – Heymeric van den Velde – had a relevant role among the fifteenth century philosophers. Before being appointed professor of theology and rector of the University of Louvain in 1435, he worked as Master of Arts at the University of Cologne. During his years as *magister artium* in Cologne, Heymeric was the main representative of the *Scola Albertistarum*, the so-called *Bursa Laurentiana*. In 1422 he met Nicholas of Cusa (1401-1464) in Cologne, whom he would re-encounter at the Council of Basel and possibly also in Paris and Louvain. As testimony to this exchange between them, the Cusanus' Library at Bernkastel-Kues has at present three codices – 24, 105 and 106 –, which contain only Heymeric's Work, most of it still unpublished. The *Tractatus de philosophica interpretatione Sacrae Scripturae* has reached us complete and in anonymous form in the Cod. Cus. 24. It contains a series of lessons with which the Flemish master opens his teaching activities in Louvain. Throughout these lessons he attempts to explain the sacred text systematically by inserting it into the general corpus of science. In this context he presents two classifications of theology: The first

in the *lectio prima* and the second in the epilogue of the treatise. I will first (1) present a general description of the Codex 24 and, especially, of the *Tractatus de philosophica interpretatione Sacrae Scripturae*. Secondly (2), I will propose an analysis of both classifications of theology.

### **Riccardo Saccenti / La loi de la morale naturelle : loi naturelle, maîtres des arts et commentaires à l'Éthique à Nicomaque (1220–1280)**

La discussion autour de la notion de « loi naturelle » représente un véritable tournant dans la production culturelle des universités au XIII<sup>e</sup>. siècle. Les juristes de droit civil comme les canonistes, ainsi que les maîtres de la faculté de théologie discutent les différentes significations d'un lexique qui inclut les termes *lex naturalis*, *ius naturale*, *lex naturae* et *ius naturae*, en soulignant la relation complexe entre le plan de la nature et de la physique, le niveau juridique et légal, et les implications morales de cette relation. En parallèle à ces discussions, les maîtres des arts ont analysé le problème de la loi naturelle, à partir notamment de l'*Éthique à Nicomaque* d'Aristote, point d'appui de leur « découverte » de l'existence d'un principe de morale « naturelle » dans la tradition philosophique. Cette communication veut souligner comment les maîtres des arts ont organisé leur analyse de la notion de loi naturelle, et comment leur compréhension de celle-ci s'est modifiée après le tournant du XIII<sup>e</sup> siècle. Il s'agira en particulier de montrer l'évolution de la conception artienne de loi naturelle des commentateurs de l'*Éthique à Nicomaque* de la première moitié du XIII<sup>e</sup> siècle, qui utilisent la traduction de Burgundio de Pise incluant les seuls livres I-III (*Ethica Nova* et *Ethica Vetus*), aux maîtres des arts qui étudient le texte aristotélicien après la diffusion de la traduction de Robert Grosseteste. Notre étude devrait ainsi mettre en lumière le rôle que le commentaire de Thomas d'Aquin a joué dans le développement de cette seconde phase de discussion artienne sur la loi naturelle.

## **Idalgo José Sangalli / Ideias filosóficas na arte barroca do Brasil colonial / Philosophical ideas in the Baroque Art of Colonial Brazil**

Although Jesuit hegemony in the education of colonial Brazil extended from the discovery until 1759, ten years before the Franciscans concluded the San Francisco Convent's cloister in Salvador (Bahia), consolidating the presence of the disciples of San Francisco of Assisi, present since 1587, when they founded the first convent in Brazil. One of the ways of identifying the philosophical conceptions of tradition that contributed to the formation of Brazilian culture is not only preserved pedagogical-religious writings. The proposal is to philosophically analyze the exhibited images, particularly in the San Francisco Church Convent's cloister in Salvador, decorated in 1749 with a set of Portuguese tiles portray the ideas of a Spanish work called "Theatro moral de la vida humana y de toda la Philosophia de los antiguos y modernos" is inspired by the work "Emblemas de Horacio" by the Dutch painter Otto van Veen, published in Belgium in 1608. Beyond the aesthetic and religious values, can be seen in these aesthetic-religious representations many philosophical and mythical concepts and themes coming from the ethical tradition of late-old philosophy and scholasticism. Remnants of Greco-Roman mythology and Stoic and Christian conceptions appear in the Franciscan, Mariological, Christological, mythological themes in the way of images and phrases, revealing the assumption to form a model of man not only based on scholastic principles, but also, coherent with the needs and aspirations of a society in formation. Ideas, prescriptions or life's advices, such as: God is the beginning of all wisdom, the wisdom of living well in face of death, the need for reciprocal or fraternal friendship, the worldly vanities that seek more for wealth than wisdom appear clearly, thus, constituting, a coherent and articulated set with the Christian conception and making it possible for any haunter to understand and guide their moral and spiritual life.

### **Antonella Sannino / William of Auvergne's on the Human Soul**

My paper deals with William of Auvergne's representation of the human soul and his arguments against astral causality and necessity.

Astral causality operates identically on the individuals born in the same period, influencing their dispositions and determining human actions. The necessity or *eimarmene*, according to both Albert the Great and the Hermetic *Asclepius*, is caused by the things which are connected to others that arise or become a series. My aim is to show how William of Auvergne uses two categories to argue against his conception of fate: one that defines it as a substance (astral causality) and another that outlines it as a function (necessity).

### **Marcos Eduardo Melo dos Santos / A definição de ciência na *Metafísica* I,1,1 e na *Suma Teológica* I, q. 3 e 4 de Alberto Magno**

A fim de tratar do tema (subiectum) da ciência do ser enquanto ser, assim como das demais ciências teóricas, como a física e a matemática, Alberto Magno teve que tratar do conceito de ciência. Para isso, não ignorou os “Segundos Analíticos” de Aristóteles, nem o “De Philosophia Prima” de Avicena, nem mesmo o debate de sua época a respeito do sujeito da própria teologia, entendida como ciência revelada. Estudos recentes têm defendido a influência de Avicena e mesmo de Averróis na interpretação albertiana de Aristóteles e isso se verifica na sua própria concepção de ciência. Tendo estes autores como fundo de quadro, Alberto discorreu sobre alguns dos problemas filosóficos a respeito, tais como: se cada ciência tem um sujeito particular; se cada uma é capaz de determinar seu próprio sujeito ou se este deve ser determinado por outra ciência imediatamente superior em matéria de princípios; e, se é possível uma ciência contemplar apenas parte de um sujeito. Uma questão que se deve levantar é se a própria teologia, entendida como ciência revelada, pode ser considerada como tal uma vez que seus princípios não



são demonstráveis no mesmo sentido em que o são os das demais ciências. A presente comunicação objetiva, portanto, descrever e analisar a definição de ciência e suas consequências segundo o que foi consignado no início de duas relevantes obras de Alberto em questões que tratam diretamente sobre o problema.

### **Juvenal Savian Filho / Mundo, providência singular, sofrimento dos justos e felicidade dos injustos segundo Boécio**

A fim de explorar alguns elementos da noção boeciana de « mundo » como totalidade organizada e dirigida por um regente bom, a comunicação procurará articular dois dados precisos : o problema de conhecer o porquê do sofrimento dos justos e da felicidade dos injustos; e o tema do conhecimento providencial dos singulares. Com efeito, na *Consolação da Filosofia*, Boécio não parece endossar sem mais a explicação – já relativamente corrente em sua época – de que o sofrimento dos justos e a felicidade dos injustos resultam de certa desordem ou injustiça na Natureza, mas concebe a possibilidade de afirmar que o sofrimento dos justos é bom em si mesmo, tanto quanto a alegria dos injustos seria boa em si mesma. Na contrapartida, em termos cosmológicos, Boécio atribui com certa clareza à Providência um conhecimento singular de tudo o que existe e, portanto, das pessoas humanas. Articular, portanto, esses dois dados – de um lado, a bondade ou conveniência do sofrimento dos justos e da felicidade dos injustos; de outro, a providência singular – parece ser uma forma de lançar luz sobre a noção boeciana de « mundo », sobretudo levando em conta as divergências interpretativas dos críticos que ainda hoje se dividem entre as possibilidades de classificar Boécio como cristão, criptocristão, pagão, criptopagão, platônico, aristotélico ou estoico.

### **Christopher David Schabel / Hugh of Novocastro OFM, Forced Consent, and the Torture of the Templars**

Much recent research has been devoted to the involvement of Parisian Masters of Theology in the process that resulted in the

dissolution of the Templars. The theologians were aware that torture had been employed to coax confessions out of the knights, sometimes, as in the land of the Templar headquarters, Cyprus, after trials without torture has resulted in disappointing acquittals. This paper asks whether we can find a theological reaction to this use of torture by looking at the Franciscan Hugh of Novocastro's discussion of forced consent in the context of marriage, in his questions on book IV of the Sentences, stemming from lectures delivered at Paris in the mid-1310s, not long after the Council of Vienne (1311-12).

### **Ana Rieger Schmidt / La notion de 'res intenta' chez Gérard Odon**

La communication que nous proposons cherche à analyser la notion de *res intenta* dans le traité *De intentionibus* de Gérard Odon, théologien franciscain au XIV<sup>ème</sup> siècle, ainsi que à la comparer à l'*intentio neutra* chez François de la Marche, développé dans son *Quodlibet III*. Aussi appelée *intentio in commune*, la *res intenta* est présentée comme enveloppant au même titre les intentions premières et les intentions secondes, ainsi que les étants réels comme les étants de raison. Par cette notion de pure intelligibilité, il cherche à se distinguer de ses interlocuteurs dans les débats sur la nature du sujet de la logique, sur la portée des premiers principes et sur la nature de l'intentionnalité. Ainsi comme Odon, François de la Marche cherche à établir les propriétés de l'intention en elle-même, c'est-à-dire, avant d'être divisée en intention première ou intention seconde et avant de déterminer s'il s'agit d'un étant réel ou d'un étant de raison. Les deux franciscains vont identifier l'intentionnalité considérée au sens le plus commun et indéterminé au premier objet adéquat de l'intellect, tout en le détachant du sujet propre de la métaphysique. Ceci dit, il est clair que les rapports entre l'*intentio in communi* d'Odon et l'*intentio neutra* de Marchia méritent une étude détaillée que puisse rendre compte des débats sur l'intentionnalité au XIV<sup>e</sup> siècle.

**Jacob Schmutz / The Most Gentile Nation on Earth (*O Mais gentio do mundo*). Late-Medieval Moral Theology and the Conquest of Brazil**

Historians of scholasticism have usually looked at the discovery of America from the point of view of legal thought: in the tradition of commentaries on *De iustitia et iure*, medieval European conceptions of natural law are said to have been progressively transformed towards modern conceptions of human rights and international law. This has given rise to a huge literature, centered in particular on the School of Salamanca. In this conference, I would like to propose a shift of paradigm and argue that the discovery of America has also given rise to decisively new questions in *moral theology*, which has itself become a new and autonomous discipline in the sixteenth century. The central issue here is not the right of conquest, but the moral capacity of those conquered. In a famous letter, Manuel da Nóbrega (1517–70) spoke of Brazil as ‘the most gentile nation on earth’ (*o mais gentio do mundo*). I will therefore be looking at the extensive treatment given of Brazilian ‘gentilism’ in some lesser known works of scholastic theology, at the crossroads of two questions: do Gentiles have any form of knowledge of God, or not? do Gentiles have a moral capacity that could make them accountable according to Christian conception of sinning? At the heart of both questions lies the medieval concept of *ignorantia invincibilis*: is it possible to admit such a form of ignorance, and if so, does it excuse from sins committed in that state? I will show that early-modern scholastics have given very contradicting answers to these questions, leading to doctrinal condemnations by Roman authorities in the late seventeenth and early eighteenth centuries. To conclude, I will give some indications on the way these contradicting scholastic traditions translated eventually in conflicting political views about how to construct post-colonial States in South America.

### **Shlomo Sela / The Reception of Abraham Ibn Ezra in the Latin West**

From the Middle Ages until the present, the development of astrology among Jews has been associated with the name of Abraham Ibn Ezra (ca. 1089–ca. 1161). For medieval Latin culture, *Abraham Avenezra* was mainly an intermediary and transmitter of Arabic science and astrology to twelfth-century Europe. From a Jewish perspective, Abraham Ibn Ezra's contribution was different and is important in two ways. First, by incorporating astrological ideas into his influential biblical exegesis he promoted the smooth absorption of astrological content into the hard core of Jewish culture. In addition, he created the first comprehensive corpus of Hebrew astrological textbooks that address the main systems of Arabic astrology and provided Hebrew readers with wide access to astrology. Today we know of nineteen works. Ibn Ezra makes its appearance in the Latin West in the wake of two translation projects carried out in the last decades of the thirteenth century. In my lecture I intend to examine the attitude of Christian translators and readers towards Abraham Ibn Ezra, as a scientist, an astrologer and a Jew. My analysis will be focused on the oeuvre of Ibn Ezra's Latin translators, both their scientific and philosophical writings, as well as into their Latin translations of Ibn Ezra's works, which include interesting prologues, epilogues and glosses.

### **Augusto Leandro Rocha da Silva / Aspectos Éticos no Livro da Ordem de Cavalaria de Ramón Llull**

No *Livro da Ordem da Cavalaria* (1279-1283), Ramon Llull pretende sistematizar e orientar os novatos interessados no ofício de Cavaleiros pleiteantes a ocupar uma vaga na Ordem da Cavalaria e, para tanto, elenca valores de ordem espiritual, moral e éticos. Desta maneira, o Doutor Iluminado invoca valores cristãos para expor as características deste ofício destinado a poucos durante o Medievo Europeu. A referida sistematização expôs o caráter divino do Cavaleiro, que, para Llull, deve estar a serviço da fé cristã em sua luta contra os infiéis, pacificando os homens. A

presente Obra foi uma contribuição de Lull para normatizar e instituir à Cavalaria seu próprio código de ética através das polaridades, virtudes/vícios, bem como à definição de Cavaleiro, seus costumes e às questões envolvidas neste tão nobre ofício.

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In “The Book of the Order of Chivalry” (1279-1283), Ramon Llull intends to systematize and instruct novices interested in occupying a position in the Order of Chivalry and, therefore, makes a list of spiritual, moral and ethical values. Thus, Doctor Illuminatus invokes Christian values to demonstrate the characteristics of a role destined to be filled by few during the Middle Ages. Such systematization exposed the divine character of the Knight who, according to Llull, must be at the service of the Christian faith on its combat against the infidels, pacifying the men. This work was Llull’s contribution to regulate and provide the Cavalry with their own code of ethics through polarities, virtues and vices, as well as the definition of Knight with its customs and issues concerning this noble role.

### **Francisca Galiléia Pereira da Silva / A ontologia como fundamento da práxis política em al-Farabi**

O presente artigo objetiva expor uma análise da relação existente entre a ordem dos seres e a política no pensamento filosófico farabiano. Trata-se, antes de tudo, de uma reflexão que tem como base os argumentos desenvolvidos por al-Farabi (875-950d.C), em especial, nos textos *A Política* e *Os princípios dos seres*. Em tais escritos, o filósofo árabe defende que, pelo conhecimento que o governante possui dos níveis dos seres e do papel que é cumprido por cada um na estrutura do universo, ele deve introduzir a ordem do mundo inteligível, que é perfeita, na cidade, a fim de torná-la uma comunidade política perfeita. Tal ordem do universo corresponde, segundo o autor, a uma estrutura hierárquica na qual o conjunto de diferentes formas de seres compõe um organismo único, de maneira que o que é logrado por uma parte

é, igualmente, logrado pelo todo. Na cidade, uma organização semelhante deveria ser visada pelos indivíduos que a integram. Ademais, ao longo do estudo da política farabiana, observa-se que o fim ético – e, do mesmo modo, político – que é a conquista da felicidade, se encontra para além da natureza puramente animal, mutável e contingente do homem. Encontra-se, por conseguinte, em sua realidade metafísica. A política seria, desta maneira, uma mediação entre o verdadeiro *ontos* do homem e a realização de sua natureza neste mundo.

**José Filipe Pereira da Silva / ERC Project Rationality in Perception: Transformations of Mind and Cognition 1250-1550)**

Human beings and animals display both similar and different modes of cognitive relation to their environment. Medieval philosophers considered similarities and differences of this kind to depend on the specific nature of living beings. To understand this nature, in turn, medieval philosophers focused on the specific powers of living beings, in particular on cognitive powers. The talks in this panel concentrate precisely on medieval views about the powers involved in human and animal perception. How do different cognitive mechanisms and capacities explain differing perceptions of the world in humans and animals? And to what extent are these perceptions really differing? The panel as a whole will present an overview of the topic ranging from Augustine's dualism to the late medieval relation between medicine and philosophy.

**José Filipe Pereira da Silva / Vision and Discrimination: Late Medieval Perspectives**

By the end of the thirteenth century several models of visual perception were available in the Latin West, differing according to the influences - Aristotelian, Augustinian, Avicennian - and their interpretations. One such model was that of geometrical optics, known as perspectivist optics, in the version of Alhacen and popularised by Roger Bacon. The general picture of this

theory is well-known but scholars have paid less attention to the issue of the discrimination by a higher cognitive faculty of the incoming sensory information (the *virtus distinctiva*). In my paper, I examine what exactly is the role of this discriminative power proposed by Alhacen in the works of later Perspectivists such as Roger Bacon, John Pecham, and especially Blasius of Parma. My focus is on two aspects of this power: what exactly are its functions and what is its nature, rational or sensory?

### **Lucas Duarte Silva / “A lei se obedece, mas não se cumpre”: um estudo sobre a lei em *Servidumbres personales de indios* (1604) de Miguel de Agia**

Em Novembro de 1601 o rei da Espanha publicou uma Cédula Real dirigida ao vice-rei da Província do Peru, Don Luis de Velasco, ordenando que as práticas conhecidas como *repartimientos* e os *servicios personales* nas Índias cessassem imediatamente; uma vez que elas seriam as causas das agressões e dos maus tratos sofridos pelos povos aborígenes e não estariam de acordo com os princípios de justiça da Coroa Espanhola. A publicação da Cédula era, então, uma forma de restabelecer a justiça naquela parte do reino. No entanto, o vicereí ao tomar conhecimento da Cédula Real e conhecedor da realidade de sua província, onde os *repartimientos* e os *servicios personales* eram fundamentais na economia dos vice-reinados, hesitou na aplicação imediata da ordem real. Preferiu, no entanto, consultar diferentes expertes sobre a sua execução com consciência segura. Um deles foi o Frei franciscano Miguel de Agia, Professor de Teologia do *Colégio de San Marcos*, em Lima, Peru, que publicou, em 1604, *Tres pareceres graves en Derecho* (também conhecido como *Servidumbres personales de indios*) no qual discute o conteúdo da Cédula. Em sua obra, o Frei defendeu a permanência dos *repartimientos* e condenou os *servicios personales*. Segundo ele, a principal intenção real com a nova lei seria zelar pelo bem-estar da República das Índias Ocidentais e de seus habitantes, índios e espanhóis, acabando com as más práticas e conservando apenas aquelas que estariam de acordo com os princípios jurídicos e morais da Coroa. O presente trabalho tem

como proposta analisar a obra supracitada de Miguel de Agia, com particular atenção para o conceito de lei e de sua execução.

Procuraremos evidenciar as condições necessárias para um preceito torna-se lei e como ela deve interpretada e executada; como os *repartimientos* não seriam contrários aos princípios da Cédula real, mesmo essa proibindo expressamente a sua existência; e, por fim, como a coerção civil não é contrária à liberdade civil. Pontos-chave da argumentação de Agia que busca guiar o vicerei Don Luís Velasco para a tomada de uma ação de consciência segura.

### **Marco Aurélio Oliveira da Silva / Albert the Great between Euclid and Aristotle. A Constructive Theory of Mathematical Objects**

Albert the Great's commentaries on Euclid and Aristotle pose us two questions concerning the latin reception of Euclid's Elements: 1) what role was given to the diagrams in this literal commentary on the Elements? 2) how particular diagrams could justify the universality of geometrical propositions in the context of a discursive model of proof, as seen in Aristotelian syllogism?

Albert is situated at the confluence of two traditions; on the one hand, the Aristotelian syllogistic one, known as *Logica Vetus*; on the other hand, the arabic Philosophy and Mathematics, just arrived to university *milieu* at the saint's generation. One can observe in Albert's commentary on Euclid that this mathematical reception was due mainly to Al-Naiziri's Commentary on Euclid. A dilemma was then posed to Albert. In the Boethian tradition, the mathematical objects were supposed to exist incorporated to the sensible bodies. But Albert proposed a constructive model to the nature of these mathematical entities.

This conception was the ground for an abstractive theory of mathematical objects, which would be gathered by thought through sensible data. That's the reason why the mathematician can reason upon a line with width and with no breadth [Euclid,



Book 1, Definition 2], although a diagram could not satisfy completely this definition. Nevertheless, Albert, based on the arabic reception of Euclid, adopted a constructive position in the field of mathematical practice, by considering definitions (*rationes diffinivae*) as rules to the construction of mathematical objects, rejecting *in re* existence of these entities. Albert had classified this *in re* position as a Plato-like error. In fact, the position was held by some Albert's contemporaries like Robert Grosseteste, Roger Bacon and Robert Kilwardby (MOLLAND, 1980).

Albert was very interested in conciliating Aristotle and Euclid (supposed to be that of Megara), for besides the commentary on the Elements, the bishop of Regensburg had commented the Aristotelian corpus known at his time. For the matter of geometrical practice, the most important is the Commentary on the Second Analytics, in which Albert treated the mathematical proof by means of the demonstration by formal causality. It's important to note that, in order to produce a geometrical demonstration (Book II, Tractate III, chapter II), he had recurred to a diagram like the Euclidian practice in this commentary on Aristotle. Albert's considerations on mathematical practice is not an accident of his commentary on Euclid.

Besides, differing of his famous pupil Aquinas, Albert considered mathematics to reason not only by formal causality but also by material causality, in which a proof is made with recourse to another mathematical object, like demonstrating something of the triangle with the aid of a circle, or vice versa.

**Mateus Domingues da Silva / Manifestation et expérience: une étude de la doctrine de la vision de Suhrawardī al-Maqtūl dans son *Livre de la philosophie de l'illumination* (*kitāb ḥikmat al-išrāq*)**

Dans le *Livre de la philosophie de l'illumination* (*kitāb ḥikmat al-išrāq*), as-Suhrawardī al-Maqtūl (m. 587/ 1191) a fondé sa doctrine de la connaissance et sa métaphysique sur la notion de

« manifestation » (*ḡubūr*). La perception sensorielle et la connaissance sont antérieures à toute sorte de définition et ne sont pas le résultat de quelque chose d'autre que la perception sensorielle elle-même. La perception visuelle est expliquée en termes d'une rencontre entre l'âme, par le biais de l'œil, et la chose illuminée. Il n'y a ainsi ni émission de rayons par l'œil ni impression d'une forme de la chose vue dans l'œil. Je cherche suivre cette critique et la doctrine de la vision et de la perception sensorielle établie par Suhrawardī, en montrant comment cette doctrine est cohérente avec sa fondation épistémologique sur la notion de manifestation. En outre, Suhrawardī étend sa doctrine de la vision pour expliquer les formes dans le miroir et les formes dans l'imagination. Elles ne sont que « formes suspendues » (*ḡūra mu'allaqa*). L'œil – comme l'imagination – dévient quelque sorte de miroir pour l'âme, c'est-à-dire « lieu de manifestation » (*mazhar*) dans laquelle les formes se montrent en suspens, sans lieu d'inhérence ou, d'autrement dit, sans vraiment être inhérentes à ce lieu. Le concept de « formes suspendues » est introduit dans sa critique à la doctrine intromissive de la vision ; je cherche alors à reconstruire la doctrine de la vision de Suhrawardī en concentrant sur sa thèse selon laquelle les yeux – et, par extension, les autres sens externes et l'imagination – sont comme des miroirs, c'est-à-dire ce sont des lieux où les formes deviennent manifestées.

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In the *Book of Philosophy of Illumination* (*kitāb ḡikmat al-iḡrāḡ*), as-Suhrawardī al-Maqtūl (d. 587/ 1191) founded his doctrine of knowledge and his metaphysics on the notion of “manifestation” (*ḡubūr*). The sense perception and the knowledge are prior to any sort of definition and cannot be the result of anything other than sense perception in itself. The visual perception is explained in terms of an encounter between the soul, through the eye, and the illuminated thing. Thus, the vision is caused neither by rays emitted by eye nor by the imprint of a form onto the eye. I search to follow this criticism and the doctrine of the vision and the

sense perception established by Suhrawardī, showing how this doctrine agrees with his epistemological foundation on the concept of manifestation. In addition, Suhrawardī extends his doctrine of vision to explain the forms in the mirror and the forms in the imagination. Those forms are only “suspended forms” (*ṣūra mu‘allaqa*). The eye – as well as the imagination – becomes a sort of mirror to the soul, i.e., a “place of manifestation” (*mazhar*) in which forms are suspended, without place of inherence, or, in other words, without a loci in where forms inhere. The concept of “suspended forms” is introduced in the Suhrawardī’s criticism against intromission doctrine of vision; thus, I search to reconstruct his doctrine of vision focusing on the thesis that the eyes – and, by extension, the other external senses and the imagination – are places like mirrors, i.e., are places where forms become manifests.

### **Nilo César Batista da Silva / A concepção medieval de tempo como distensão da alma no Livro XI de *Confissões* de Santo Agostinho**

A comunicação pretende apresentar uma breve leitura da questão do tempo na concepção medieval. Obtendo como texto-base o livro XI de *Confissões* de Sto. Agostinho onde encontramos a discussão mais fundamental acerca do significado do tempo para o medievo e sua influência na Escolástica. A pergunta inicial do livro XI obviamente não começa com a pergunta pela essência do tempo, mas, começa se indagando se há sentido em dizer alguma coisa para Deus, uma vez que Deus, por ser a eternidade já sabe tudo que porventura s possa dizer. Todavia, a pergunta de Agostinho é a pergunta pelo sentido da palavra humana, mais precisamente pelo sentido da palavra humana que se dirige a Deus. Por isso que o fenômeno sonoro da palavra, adquire nesse livro um valor hermenêutico sobre a concepção religiosa de tempo no espírito medieval. Essa posição em que situa a essência do tempo na estrutura de apreensão da alma humana é que se costuma ser considerada por muitos estudos como interpretação “psicológica” do tempo empreendida por Sto. Agostinho. Tornase importante notar que ao situar o tempo na alma, o hiponense

não situa o tempo na subjetividade do homem, até porque a noção de subjetividade é algo estranho para o vocabulário no espírito medieval. A verdade é que Agostinho situa o tempo na capacidade compreensiva da alma humana. Por capacidade compreensiva, ele entende, porém, a capacidade de acolher o sentido divino da criação.

### **Luís Carlos Silva de Sousa / Lei natural e bem transcendental em Tomás de Aquino**

O objetivo desta comunicação consiste em analisar a conexão entre a noção de bem e a lei natural na *Suma de Teologia* de Tomás de Aquino. Os dois textos examinados são os seguintes: S.th. Ia, q. 5, a. 1 e S.th. Ia-IIae, q. 94, a. 2. O fio condutor que perpassa as duas passagens provém da afirmação de Aristóteles, na forma latina expressa por Tomás de Aquino: *bonum est quod omnia appetunt* (*Ética a Nicômacos*, I, 1094a3). A noção de bem em Tomás de Aquino será situada no contexto da “doutrina dos transcendentais”, tendo como referência a análise de Jan Aertsen. O tópico sobre a lei natural será, pois, discutido à luz da noção transcendental de bem. Mas, em certo sentido “reconstruindo” a perspectiva de Aertsen, argumentaremos que a fundamentação transcendental da moralidade, em Tomás de Aquino, desemboca na lei eterna de Deus. A lei natural é derivada da lei eterna, e seria inadequado não conceber esta relação na *Suma de Teologia*.

### **Meline Costa Sousa / Os processos de aquisição dos termos do silogismo segundo a investigação psicológica de Avicena / Avicenna's Epistemology according to his *K. al-nafs***

Tendo em vista o desacordo entre os comentadores contemporâneos acerca da autonomia epistemológica do homem a partir do *Livro sobre a alma* (*Kitáb al-nafs*) de Avicena, investigo se a atividade de conhecer se realiza por um sentido interno que é auxiliado pelo intelecto a fim de abstrair a forma material ou se é uma atividade exclusiva do intelecto que não depende das formas materiais, mas apenas da intuição das formas inteligíveis.

Contudo, algumas passagens das seções V.5 e V.6, nas quais são descritas a atividade conjunta entre intelecto e os sentidos internos e a sua atividade própria, conduzem a uma terceira via segundo a qual são necessários dois elementos para que o conhecimento seja realizado: a unificação da multiplicidade e a multiplicação da unidade; em outras palavras, não é suficiente que o intelecto, em conjunto com as faculdades estimativa e cogitativa, conceitualize os termos menor e maior do silogismo, mas ele também precisa intuir o termo médio.

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Having in mind some scholars' disagreements concerning man's epistemological autonomy in Avicenna's *K. al-nafs*, I will investigate if the activity of knowing is performed by an internal sense helped by the intellect or if knowing is an activity of human intellect without using the internal senses. However, some passages from V.5 and V.6 in which Avicenna describes the collaborative activity of the intellect and the internal senses suggest a third possibility. According to this, knowing requires the combination of two elements: unifying the multiplicity and multiplying the unity. In other words, knowing depends on the conceptualization of particulars and the assent to universals through the intuition of syllogism's middle terms.

### **Edy Klévia Fraga de Souza / A recepção da filosofia da linguagem de Santo Agostinho pelos autores da Segunda Escolástica: Domingo de Soto e João de São Tomás.**

No intuito de estabelecer a estrutura de sua Filosofia da Linguagem para justificar sua Teoria da Iluminação, Santo Agostinho define o signo em sua obra *A Doutrina Cristã* como algo que, além de produzir impressões para os nossos sentidos, faz com que nos venha ao pensamento outra ideia distinta. Essa definição de Agostinho, embora sofra algumas alterações ao longo do medievo, servirá de base para o surgimento de novas estruturas sígnicas, sobretudo no chamado século de Ouro

Espanhol, também conhecido como Segunda Escolástica. Esse trabalho pretende, portanto, trazer as principais definições de signos estabelecidos por dois autores da Segunda Escolástica: Domingo de Soto e João de São Tomás e como se deu a recepção da Filosofia da linguagem Agostiniana pelos autores da Segunda Escolástica acima citados. Além disso, pretende-se apresentar suas estruturas linguísticas, que foram fundamentais para toda a semiótica futura, bem como as classificações signicas propostas por esses autores, dando ênfase também às críticas direcionadas à Agostinho.

### **Laiza Rodrigues de Souza / Ockham's Habit-Theory: Preliminary Considerations**

It is common knowledge that habits play a decisive role in the human behavior. Habits seem to be a topic of discussion as old as philosophy itself, since Aristotle was the first to deal with this subject. However, to this day what is really a habit remains somewhat obscured. Much is attributed to habit the ability to advance human learning. Much is discussed in psychology as the transformation of habits plays significant changes in people's lives. But how do you actually explain what a habit is and how it is formed? In late medieval scholasticism William of Ockham developed a theory of habit mainly influenced by the definitions of habits found in the Aristotelian work. In Ockham's thinking, habits play a fundamental role in the elaboration of the doctrine of universals. In Ockham's mature theory, concepts are identified as mental acts. Our objective in this work is to present the relevance of habit theory in *Venerabilis Inceptor's* theory of knowledge. On the one hand, we want to make explicit how a concept can be identified with a mental act derived from a habitus that is formed by mental acts and disposes the formation of similar acts. On the other hand, what is the role of habit in the structure that compose the human thinking.

## **Renata Floriano de Souza / *Ius post bellum* – Francisco de Vitoria e as condições para a restauração da paz**

Francisco de Vitoria é um divisor de águas quando se pensa em como a sua produção teórica é ainda hoje uma forte influência para o tema da guerra justa. Mestre oriundo da Escola de Salamanca durante o período da Escolástica Barroca, o frei dominicano Francisco de Vitoria dedicou uma extensa parte da sua obra política para tratar os problemas de filosofia prática originados a partir da colonização da América espanhola. Neste cenário, através de sua produção filosófica acerca dos temas da colonização do Novo Mundo, Vitoria passa a ser considerado como um dos percussores do direito público internacional. Destacando-se dentre os referidos problemas, a sua maior contribuição, certamente, foi a sua reformulação para a questão da guerra justa. A formulação vitoriana da questão da guerra justa, disposta, sobretudo na *relectio De iure Belli*, trata não somente de discussão dos termos de justificação para atividade bélica. Nesta obra, Vitoria vai além, e estabelece um código de conduta para lutar e finalizar uma guerra de modo justo, buscando através da justiça punitiva e restaurativa para o reestabelecimento da paz.

Tendo em vista este panorama, brevemente exposto, a proposta desse trabalho é apresentar e comentar todos os principais aspectos das condições para a paz contidas no *Ius Post Bellum* de Francisco de Vitoria exposta na *relectio De iure Belli*. A partir deste quadro referencial investigaremos os aspectos filosóficos, teológicos e éticos, assim como a aplicabilidade do método proposto pelo mestre salmantino. Ao fim, dentro do *Ius Post Bellum* vitoriano, averiguaremos o papel da punição, da satisfação e da restauração como meios de atingir a paz justa entre as partes envolvidas ao final do conflito.

## **Andreas Speer / The Scientific View**

The organizers provided me with a puzzle: what happened in the 12<sup>th</sup> and 13<sup>th</sup> century in the Latin West with respect to the

understanding of man, nature and world? What are the significant changes regarding human beings and their relationships in the period and the cultural and linguistic region I have to deal with?

In my lecture I will depart from and develop the overall thesis that we can observe a change in the theoretical approach and in the scientific attitude towards man, nature and world, which deeply influenced the self-understanding self-image of human beings. I call it the scientific view, which, when it happened, affected all parts of the intellectual life, but also had a strong institutional and societal impact.

The scientific view stands for an altogether new theoretical approach, which mainly concerned the epistemic attitude and the general approach towards reality. This new scientific attitude, which is rooted in an overall tendency of rationalization, influenced the institutions of learning and became the epistemic standards even for those persistent traditions which we consider as opposed to the new scientific paradigm.

In my lecture I will focus on four topics to further develop the thesis: natural philosophy, theology, anthropology and ethics. My aim is to show how those four topics are interconnected and further to what extent this process of rationalization and scientification can be considered as an intrinsic movement or as motivated by external reasons.

### **Alfredo Carlos Storck / Indigenous People and Natural Law in the Portuguese America**

The reception of European Philosophy in Brazil during the 16<sup>th</sup> century is a complex and difficult subject. The first contact between the Portuguese and the Indigenous is not so easy to grasp due to the number of flaws in the documentation. Take, for example, the existence of the important number of letters and small tracts and explaining life in America, as those from the Jesuit fathers to their colleagues in Europe or in Japan or the



short tracts used to explain life to the rest of the community. Those writings are certainly fundamental for our study, but they are not sufficient to help us, since many treatises still need to be published. One of these subjects is precisely the marriage of an Indigenous husband and wife according to the Catholic faith and the conditions imposed on them. Before the arrival of the Jesuits in Brazil, the Indigenous people lived in different communities or groups, they shared certain kinds of social arrangements, had a lot of children, and their social structure was conceived in a more flexible way. When the Jesuits arrived, they showed themselves against these practices. They tried to change a law that they considered entirely wrong and against the word of God and they sought to create conditions for new kinds of marriages and for a better participation of parents in the domestic economy. The central idea was to have an Indigenous family composed by a husband and wife living in a home and raising children. The most important condition, nevertheless, was the union between a husband and a wife for all the rest of their lives, but this was something that the Indigenous people could not easily accept and problems cumulated.

In this paper we will try to explain why the Portuguese people refused to accept the Indigenous construction of society and proposed a way to understand the whole society in accordance with God's intentions. However, in order to do that the Jesuits should first explain what a couple is and then why the husband and wife will not be capable of a happier life. Everything is always connected to the perfect conditions on earth. Without a married couple it is impossible to see a purpose for life, but it is also impossible to recognize the reason for maintaining human institutions. The solution professed by the Jesuits depended on the condition of a primitive marriage between a man and a wife as the basis of society. The Jesuits called it marriage according to the Natural Law and it has a general aspect for society.

## **Sérgio Ricardo Strefling / O Estado Laico em Marsílio de Pádua e a sua fortuna no período da Segunda Escolástica**

A expressão “Estado laico” pode considerar-se redundante, no sentido de que a palavra “Estado” significa a totalidade ou a comunidade dos indivíduos que em sua maioria são leigos. A palavra “laico”, em grego *laikós*, origina-se de *laós* que significa: povo, gente do povo, massa, multidão dos homens. A *posteriori* a expressão “laico” passou a significar muitas coisas, como ‘aquele que não pertence a uma hierarquia religiosa’ ou ‘aquele que não é especialista em determinado assunto’ ou até mesmo “aquele que pouco sabe”. Tal vocábulo pode ter uma conotação negativa no sentido de quem ignora algo ou não tem reconhecimento público, mas também pode ter uma conotação positiva, uma vez que se considera o “laico” como o agente principal no seu determinado campo, por exemplo, na vida social e política. Ora, o Estado é composto em sua maioria pelos leigos, independentemente da forma de governo. Neste sentido tratar do Estado laico deve levar-nos a perguntar pela própria natureza e origem do Estado. Marsílio de Pádua, médico e filósofo, na obra *Defensor pacis* (1324) reduz a lei ao caráter coercitivo, identifica o legislador com a totalidade da comunidade humana (*universitas civium*) e explica a delegação do poder no governo (*pars principans* ou *principatus*), dispensando a hierarquia sacerdotal. Na segunda parte de sua obra, desvincula o sacerdócio do poder com o argumento teológico de que Cristo se excluiu, e excluiu aos apóstolos, do ofício de governar neste mundo. A natureza do poder sacerdotal exige analisar a natureza de jurisdição (*iurisdictio*), que é a expressão do poder medieval. A função do príncipe é ditar o direito (*ius dicere*). Portanto, a análise do poder, a saber, da jurisdição, sendo uma competência do príncipe, deve partir de um conceito claro de lei. Para Marsílio, a acepção mais própria de “lei” é a de preceito coercitivo, que se estabelece e promulga para ser cumprido sob pena de castigo nesta vida. O filósofo paduano defende claramente a natureza laica do poder e impugna o supremo poder do Papa baseando-se na lei como regra dotada de sanção, por cujo cumprimento há que responder ante um tribunal de direito humano. Aqui se trata

de saber quem tem jurisdição e quem não a tem, por muito que o pretenda; quem pode legislar e castigar neste mundo e quem não pode. Assim, pois, não é a verdade e a justiça que primeiramente sustentam a ordem estatal, mas é o requisito formal do poder coercivo (*potestas coactiva*) que sanciona as leis e lhes confere legitimidade contra toda a resistência. Definir a lei como preceito coercivo leva a ter que especificar quem ou quais têm autoridade para emitir tal preceito. Isto significa indagar sobre o legislador e perguntar quem é o supremo legislador humano. Para referir-se ao autor da lei, Marsílio emprega o termo *legislator*. Uma das primeiras vezes o faz com duas palavras no plural: *legum latores* (doadores de leis). O legislador é quem dá a lei ou a promulga e este uso com significado etimológico indica a limitada tradição do termo, que pode considerar-se destacado por Marsílio. Podemos inferir que o essencial não é o conteúdo da lei, mas quem é o legislador, isto é, quem decide o que é justo para a sociedade e pode convertê-lo em obrigação para os cidadãos. A lei será reta se estiver bem estabelecida, isto é, se tiver sido confirmada pela “autoridade humana” que pode fazê-lo. Na primeira parte do *Defensor Pacis*, há um texto de capital importância onde trata da origem e natureza do poder político e de onde se infere o princípio da soberania popular. O texto chave da obra marsiliana afirma que o legislador ou a causa eficiente primeira e específica da lei é o povo ou o conjunto dos cidadãos ou sua parte preponderante, por meio de sua escolha ou vontade externada verbalmente no seio de sua assembleia geral, prescrevendo ou determinando que algo deve ser feito ou não, quanto aos atos civis, sob pena de castigo ou punição temporal. Podemos inferir que Marsílio é um dos teóricos do Estado laico moderno, pois seu pensamento repercute em autores como Maquiavel, Rousseau, Hobbes, como também na Reforma Protestante e nas monarquias e repúblicas do período da segunda escolástica. Para tal compreensão se faz mister admitir as três partes de sua obra, a saber: na primeira, ele defende que o legislador humano sejam os leigos; na segunda, afirma que o governante seja sempre um leigo. Todavia, deve-se prestar atenção no significado deste Estado laico considerando a terceira parte da obra *Defensor pacis*. Nesta,

Marsílio deixa claro que o Estado deve ser laico, mas não anti-religioso, pois é dever do governante contribuir para a salvação dos súditos. É da competência exclusiva do governante, de acordo com a determinação do legislador humano, julgar coercivamente os hereges e demais criminosos, pois do contrário, ignorando a verdade da fé, seguramente as almas ficarão privadas da suficiência e igualmente estarão mal dispostas para atingir a vida eterna. Na cristandade, a identidade entre *universitas civium* e *universitas fidelium* faz a Igreja coincidir com as estruturas políticas e proporciona uma posição de convergência entre as duas ordens, ou seja, o reino e o sacerdócio. É preciso entender os dois fins (natural e sobrenatural) da vida humana, numa ordem hierárquica, tendo em vista o fim último que é apenas um. Afirmar que existe um poder religioso distinto do poder temporal é desconhecer a ordem querida por Deus, pois Marsílio, embora tenha desenvolvido uma teoria política fundamentada na razão, contudo, lembra diversas vezes o preceito paulino de que “todo o poder vem de Deus”. O caráter unitário do poder e a sua remissão última à origem divina permitem a Marsílio unificar o temporal e o eclesiástico, até mesmo ver no imperador um ministro de Deus e defensor da fé católica, conforme consta na dedicatória ao Rei Luís IV, no início de sua obra. O filósofo paduano entende que, para garantir a tranquilidade civil, é necessário que exista apenas um poder neste mundo, e este é exercido pela autoridade laica. O pensamento político de Marsílio está presente na visão de “laicidade” dos Estados modernos, todavia, está muito longe de identificar-se com o “laicismo” ou “secularismo” da pós-modernidade que, de certo modo, nega a realidade do que propriamente é o Estado.

### **Loris Sturlese / New Trends in the Medieval Philosophical Historiography**

According an anonymous Italian text from around 1280, “to popularize wisdom” (*volgarizzare la scienza*) means “to belittle divinity” (*menomare la deidade*). But the mere existence of this

text shows that the consensus was beginning to crack. Intellectuals like Dante Alighieri and Meister Eckhart reflected on the linguistic divide that separated the world of the *litterati* (clerics) and *illiterati* (laypersons without Latin competence). They decided to make and to write philosophy in the Vernacular and they based their decision on the new idea of the individual “nobility” of intellect. From Dante and Eckhart onwards, popularization no longer meant adaptation and simplification, but was the way in which new philosophic and scientific languages achieved their emancipation from Latin and became available for Modernity.

The double meaning of *Volgarizzare* – “to translate” and “to popularize” – illustrates the two-faced ambiguous nature of philosophical and scientific culture in the Latin Middle Ages, a “transitional” culture that on the one hand depended totally for its development and progress on translations of Greek, Arabic and Jewish sources, and on the other hand was subjected to an increasing demand for broadening and popularization in the vernacular by an emerging audience of non-professionals. In this perspective, the Latin Middle Ages were only a stage in the process of broadening and popularizing philosophy through the *translatio studiorum et linguarum*: from Greek to Syriac, Arabic and Jewish, to the regional and national philosophical languages of modern times.

### **Fernando Szlajen / Juicios en ausencia: entre la impunidad y la injusticia. Visión y aportes del sistema jurídico judío**

En la actualidad, y bajo los sistemas procesales penales inquisitivo, acusatorio y mixto, es indispensable la presencia del procesado y encausado al momento en que se le está juzgando, respetando de manera efectiva la garantía de la posibilidad, que sobre la base de la contradicción, el acusado pueda ejercer su derecho a la defensa. No obstante, la no comparecencia del encausado al juicio es un problema que se da con bastante frecuencia, agravándose en los casos donde quien es requerido

por la justicia donde se ha cometido el hecho sujeto de investigación judicial, se encuentra en un país sin tratado de extradición. Si bien algunos países, mayormente europeos, han legislado excepcionalmente en favor de los juicios en ausencia, siguen las controversias por su aplicación y efectiva garantía y materialización de la justicia. Este trabajo analiza el aporte del sistema jurídico judío, para el cual el deber presencial por parte del acusado constituye la base de su ley penal, pero donde la ausencia voluntaria o involuntaria del acusado confronta con el irrenunciable precepto bíblico de perseguir justicia. A través de la filosofía jurídica expuesta por sus máximos representantes y legistas, tales como Maimónides, Aharon haLevi de Barcelona, Yosef Karo, Moisés Isserles, Joel Sirkis e Ieoshua Katz, se profundizará en los casos donde se problematice la relación entre la ausencia del encausado y la necesidad de hacer justicia. Concretamente, se examinarán las causas jurídicas y los motivos filosóficos por los cuales se da dicho deber presencial, sus excepciones, y los aportes del judaísmo para los casos donde el acusado de crímenes aberrantes, terroristas o de lesa humanidad, no comparecen ante los tribunales.

### **Rodrigo Guerizoli Teixeira / How Human Beings Grasp Nature. John Buridan on Knowing Substances**

In my talk I hope to deliver a small contribution to better understand the way the process of achieving substantial knowledge has been historically comprehended. I propose to do this on the basis of a highly innovative philosopher of the later Middle Ages, John Buridan, a Picard arts master who taught at the University of Paris for some four decades, until his death in 1361. More specifically, the issue I wish to tackle concerns the acquisition of the unities of information which when correctly assembled may result in full-fledged *scientia*. To put it in other words, I will deal with the problem of the acquisition of substantial concepts, out of which substantial scientific knowledge is built. The general picture of the acquisition of substantial concepts John Buridan seeks to justify in many works

arises from his dissatisfaction with the traditional idea that our senses apprehend only the *how it is* of things. Accordingly, I will explore how, according to Buridan, senses are capable of apprehending substances, how rich is the substantial concept we might gain based in sensory experiences, and where then the line dividing sensory experience from intellectual activity should be drawn.

### **Jörg Alejandro Tellkamp / Evolving Rights in 16<sup>th</sup> Century Spanish America: *dominium* and the Court of Conscience**

The renewed interest in the political philosophy of the School of Salamanca, especially in the one developed by Francisco de Vitoria, has convincingly shown that it lies at the very foundations of our modern language of rights. The case of the incipient philosophy in the Americas, mostly in 16<sup>th</sup> century Mexico or Perú, has often either been seen as derivative and of inferior quality than mainland models, such as Vitoria's, or simply lacking a significant philosophical perspective. In this paper I will rather argue that both claims are wrong and that there is indeed a distinctive feature of early colonial philosophical thought. While the theoretical models used, e.g. in early Mexican academia, are firmly based on the juridical and Scholastic tradition, it is the direct impact of the observation of social behaviour in the wake of the Conquest that shaped many philosophical beliefs in a novel way. Setting aside the rhetorically potent and often shocking accounts given by Bartolomé de las Casas, I will focus on two topics related to the notion of *dominium* in the New-Spanish or Mexican context. (1) The first is the case of political dominion and the idea that the Spanish claims on indigenous lands had to be properly justified. The Augustinian Alonso de la Veracruz in his *Relectio de dominio et iusto bello* from 1553, even though he employs the traditional vocabulary of political *dominium*, calls into question the Spanish conquest and its side-effects because more often than not theory has been overruled by the direct assessment of unfair and cruel practices, which renders legitimizing arguments void in the face of the court of conscience. (2) The

second topic to be discussed is slavery as a case of *dominium proprietatis*. Although completely legal and justifiable, scholars such as Tomás de Mercado and Bartolomé de Albornoz contend that it constitutes a mortal sin due to the common practices of abuse and ill treatment of African slaves. Both cases, then, highlight an approach that could only be formulated by authors who, unlike Vitoria, lived in the Americas and witnessed how Spanish political and economic authority was being implemented. Since from the theoretical point of view of it could not be objected, it was, however, called into question on moral grounds, i.e. in the court of conscience thus further deepening the notion of communal and individual rights.

### **Marco Toste / Invincible Ignorance in the Inedited Salamancan Commentaries on the *Summa Theologiae***

Analysis of how the fifteenth-century Salamancan commentators on the *Summa Theologiae* approached q. 76 of the Ia-IIae shows us once again how dramatically the significance of a given theological topic can change in light of new historical circumstances. Aquinas wrote q. 76 to establish that ignorance is both a sin and a cause of sin (art. 1-2), admitting, however, that while ignorance does not excuse one from sin altogether (art. 3), it may nevertheless diminish one's sin (art. 4). In this discussion, Aquinas referred incidentally (art. 2-3) to "invincible ignorance", that is, the involuntary state which one cannot overcome by study. After Aquinas, invincible ignorance remained a minor topic, though it was discussed on occasion in the context of "erroneous conscience". Yet, in the Salamancan commentaries the role of invincible ignorance became far more prominent; indeed, it became the commentators' focus of attention in q. 76, which itself became one of the questions treated at greatest length in their commentaries. This shift in importance was due to the new challenge of how to treat the indigenous peoples of the Americas. The commentators needed to determine whether the native peoples were in a state of invincible ignorance, since the preaching of the Gospel and the knowledge of the Decalogue had



arguably not extended to the Americas. This explains why we find in the commentaries a discussion of invincible ignorance with regard to both Christian faith as well as natural and divine law. In this paper, I analyse the inedited lectures on q. 76 by Francisco de Vitoria, Domingo de Soto, Juan Gil de Nava, Diego de Chaves, Pedro de Sotomayor and Bartolomé de Medina, showing how they broadened the concept of invincible ignorance.

### **Tamar Tsopurashvili / Wie lässt sich das Seiende durch die Sprache beschreiben? Eine Reflexion über Dietrich von Freibergs Sprachtheorie**

Dietrichs Anliegen, das in seinen Traktaten *De ente et essentia*, *De accidentibus* und *De origine rerum praedicamentalium* wiedergegeben ist, besteht darin, die Grundbegriffe der Ontologie und Metaphysik einer semantischen und konzeptuellen Analyse unterzuziehen. Dies zielt darauf ab, die thomistische Auffassung über das Wesen und das Sein zu kritisieren, die einen realen Unterschied zwischen den beiden annimmt. Der Ausgangspunkt von *De ente et essentia* ist die Analyse des *ens*, die nicht auf die noetische, sondern auf die semantische Ebene vollzieht. In diesem Text beruft er sich auf die komplexe Theorie der Signifikation, die von Modisten in Paris entwickelt wurde. Dietrichs Auffassung meint nicht, dass es kein Unterschied zwischen dem Erfassen eines Satzes und dem Erfassen eines Wesensgehaltes besteht, aber man darf diesen Unterschied nicht in Richtung auf die reale Differenz auslegen. Indem Dietrich die Funktion der *copula verbalis* in Aristoteles *De interpretatione* auslägt, weist er darauf hin, dass man die Kopula entweder als *nominal* (*De ente et essentia*, II, 1 (6)) oder als *copula verbalis* auffassen kann. Im Fall von *copula verbalis* wird das Subjekt zu einem Leidenden, das Prädikat aber zu einem Wirkenden („... *terminus positus ex parte subiecti accipitur sub modo potentiae, sed terminus positus ex parte praedicati designat modum actus*“ *De ente et essentia*, II, 1, (8)).

In meinem Vortrag werde ich die folgenden Fragen angehen: Wie verbindet sich Dietrichs Sprachtheorie mit seinem Ontologie; wo liegt der Unterschied zwischen seinem und Thomasischen

Auslegung von Aristoteles *De interpretatione*; In welchem Sprachmodell lassen sich seine ontologischen Sätze einordnen – in Inhärenztheorie oder in Identitätstheorie. In diesem Zusammenhang werde ich die Auffassungen von R. Imbach, der Dietrichs Sprachtheorie im Rahmen von Inhärenztheorie einordnet, und die von K. Flasch, der diese Theorie als eine Identitätstheorie liest, näher betrachten und versuchen für die Entscheidung dieser Frage die zusätzlichen Argumente anzuführen.

### **Matheus Jeske Vahl / A condição paradoxal da natureza humana decaída frente ao mundo criado em Santo Agostinho**

A concepção agostiniana acerca da natureza humana precisa ser compreendida desde o entrelaçamento de dois pontos fundamentais de seu pensamento, a saber, “a doutrina do pecado original” e a “doutrina da Graça”. A primeira é fruto de uma ampla abordagem hermenêutica que o autor realiza dos textos bíblicos imediatamente após sua conversão, especificamente da Carta de São Paulo aos Romanos e dos primeiros capítulos do livro do Gênesis. Daí surge a visão de que a natureza humana, neste tempo histórico, encontra-se decaída, ou seja, marcada pela conseqüência do pecado cometido pelo homem, de cuja natureza comungamos, e de seu conseqüente castigo. A partir disto Agostinho compreende o sentido do sofrimento humano experimentado na história, a origem de uma vontade cindida como princípio de toda ação moral, e a condição paradoxal do homem que a carrega frente à Ordem do mundo criado que é essencialmente perfeita e expressão de harmonia e beleza.

A partir deste ponto a vida moral é vista por Agostinho não mais no sentido de um “progresso espiritual” em direção à contemplação da Verdade pura sobre a Ordem, mas no sentido da busca humana pela redenção. O primeiro princípio moral do homem virtuoso passa a ser o reconhecimento de sua indigência, a necessidade de ajuda para superar a culpa que carrega em sua natureza. Para vencer a bipartição de sua vontade e realizar ações

virtuosas, o homem decaído precisa do apoio de um elemento exterior à sua natureza, a Graça, expressão de misericórdia por parte de Deus, que não elimina da natureza humana sua permanente incapacidade de produzir, por si mesma, ações morais boas. A Graça lhe dá as condições para reconstruir uma consciência baseada na Verdade e, assim, agindo bem progredir moralmente à condição perdida pelo primeiro homem e, por conseguinte, por todo gênero humano.

Na visão agostiniana a vida moral não se desenvolve em uma satisfatória harmonia do homem com o mundo e consigo mesmo, mas em permanente tensão, na luta consigo mesmo e no reconhecimento do paradoxo que sua condição forma diante da realidade criada: enquanto o mundo expressa harmonia, beleza e a vontade boa do Criador como Bem supremo, sua alma é expressão de divisão, queda e perda de identidade ontológica, na medida em que carrega o peso da culpa de que por sua natureza, no exercício da liberdade, o mal adentrou realidade tão perfeita.

### **Manoel Luis Cardoso Vasconcellos / A antropologia de Anselmo de Aosta: fundamentação teológica e desdobramentos filosóficos / Anselm of Aosta's Anthropology: Theological Basis and Philosophical Developments**

Anselmo de Aosta não elaborou um tratado antropológico propriamente dito. Em vários momentos de sua obra, no entanto, o Doutor Magnífico deixa transparecer seu entendimento do que seja a criatura racional humana, examinando-a à luz de suas relações não apenas com o Criador, mas também com o outro. Assim, por exemplo, obras como o *Cur Deus homo*, a *Meditatio redemptionis humanae*, além da Trilogia constituída pelos tratados *De Veritate*, *De libertate arbitrii* e *De casu diaboli* acabam por revelar aspectos importantes para a compreensão do que poderíamos designar como uma antropologia de Santo Anselmo. É, contudo no *Monologion*, seu primeiro tratado, que podemos encontrar a base estruturante de seu entendimento sobre a natureza humana e seus

desdobramentos éticos. O presente estudo intenta analisar os capítulos 64 a 78 da obra, buscando evidenciar a presença de diferentes perspectivas de análise, perfeitamente integradas: uma fundamentação teológica que se desdobra em uma concepção metafísica e que tem como corolário importantes desdobramentos éticos. Assim sendo, metafísica, ética e, poderíamos acrescentar, soteriologia, sem sobreposições, estruturam uma construção argumentativa inserida no procedimento metodológico *sola ratione*, que permite a compreensão do que seja a criatura racional, consoante Anselmo de Aosta.

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Anselm of Aosta did not develop an anthropological treatise as such. At different stages of his work, however, the "Magnificent Doctor" reveals his understanding of what the human rational creature is, examining him in the light of his relations not only with the Creator, but also with one another. Thus, for example, works such as *Cur Deus homo*, *Meditatio redemptionis humanae*, and the Trilogy made up of the treatises *De Veritate*, *De libertate arbitrii* and *De casu diaboli* reveal important aspects for the understanding of what we might be called Saint Anselm's anthropology. It is, however, in *Monologion*, his first treatise, that the structuring basis of his understanding of human nature and its ethical developments can be found. The present study analyzes chapters 64 to 78 of this work, seeking to highlight the occurrence of different perfectly integrated analysis perspectives: a theological basis that unfolds into a metaphysical conception which has, as a result, important ethical developments. Thus, metaphysics, ethics, and, additionally, soteriology, without overlapping each other, make up an argumentative fabric inserted into a *sola ratione* methodological process, allowing the understanding of the rational creature, according to Anselm of Aosta.

## **Annemieke Verboon / Cogitative and Estimative Power: The Physiology of Sense Perception in Human Beings and Animals**

The functional differentiation between the sensorial powers relates to differing individual physical substrates of specific hollows in the brain, thus correlating form and function. The decisive physiological components of the sense organs are usually expressed in terms of elemental qualities, according to the *de anima*-tradition, but also in quantities of animal spirits and marrow, according to the medical tradition. My paper deals with the physiology of the functions of locomotion and sense, based on philosophical as well as medical writings from the later Middle Ages. I will explore in particular how the special status of the cogitative power – as the human being’s most special, elevated and “spiritual” power of sense – is supported by its physiology. And how does the physiology involved in the cogitative power relates to the physiology of the corresponding “lower” estimative power in animals, that lacks a higher sense power?

## **Susana B. Violante / La herejía como necesidad para la conformación de la ortodoxia histórica. Llull y sus aportes para lograr la “paz social”**

Si bien Ramon Llull (1232-1316) nos habla desde un centro de poder religioso cristiano, tiene en cuenta algunas concepciones que, en nuestros días, han sido ultrajadas, dejadas en el olvido, en pos de un beneficio económico y político atravesado por cuestiones que, amparadas en controversias pseudo-religiosas donde se denigran los valores de otras comunidades, intentan mantener la consideración de que hay pueblos y creencias superiores a otros y que es necesario mantenerlos inmaculados.

A estas breves cuestiones expuestas, hemos de anexar –aunque en un Congreso dedicado al pensamiento elaborado entre los siglos V-XV no sea necesario–, el mal trato, desconocimiento y anulación que de este periodo de la historia reflexiva se lleva a cabo en algunos centros académicos. Estrategia ésta que, muchas

veces, se utiliza en pos de enmudecer aquellos argumentos que serían válidos para modificar nuestra vida cotidiana del siglo XXI.

Ramon Llull intenta comprender y dialogar con sus “vecinos” que en muchos casos, tenían como religión el Islam o el Judaísmo e inicia un intento de conversión de aquellos que profesan una fe diferente porque considera que no tenía sentido una tripartición religiosa cuando podían ser contenidas en una sola que superara a las tres. Esta racionalidad religiosa le impulsa a luchar dialógicamente para que se abandone la fuerza bruta y la de autoridades en busca de razones válidas para los seres humanos.

Somos conocedores del surgimiento de una herejía cuando se pretende interpretar la doctrina considerada sagrada desde ámbitos teóricos divergentes de los postulados y aceptados en los Concilios que, generalizando, obedecen a las diferentes necesidades de quienes detentan el poder eclesiástico en un momento y necesitan, para lograr el “monasterio” universal, que todos piensen lo mismo, una homogeneidad ontológica, verdad única e irrefutable de significaciones. Sin embargo Llull posee el deseo de permanecer todos “bajo un mismo árbol”, acepta escuchar para señalar los espacios de pensamiento y creencias comunes que permitan superar las diferencias. La derrota en la consecución de su deseo es la conservación del dogma político-religioso en la actualidad.

Es necesario ocultar un pensamiento como el expuesto en el *LLibre del gentil i els tres savis*, para que no aparezca la sospecha de formar parte de un mismo árbol de creencia religiosa con bifurcadas ramas: judíos, musulmanes, cristianos y el gentil que buscan dialogar con “Inteligencia”.

La diversidad de voces amparadas en “la creencia de poseer la verdad”, es ignorada en nuestros días, con argumentos débiles. La aplicación por Llull del *Arte* en su estructura arbórea apunta a ese necesario vocabulario religioso resultado de la comprensión de “comunidad” para los representantes de distintas creencias y

concepciones acerca de los mejores modos de vida para los distintos seres humanos.

El proceder de Llull involucra varios órdenes, el lógico, el gnoseológico y el ontológico con los que intenta relacionar el *modus intelligendi* con el *modus essendi* y el *modus significandi*, intentando que, al aplicar su *Arte*, confluyan los significados en el establecimiento de una relación entre Dios y el mundo que, a partir de sus propias “perfecciones” o “dignidades”, sean reconocidas como “principios absolutos e innegables” en los que, los tres fieles, puedan reconocerse sin cometer “apostasía”.

Valoramos que la búsqueda de Llull, del encuentro en una ley, sirva para eliminar el rencor y la mala voluntad apreciando el valor de los disímiles discursos, sin abandonar su pensamiento.

Es por esto que, en el diálogo interreligioso propuesto por Llull y nuestras presentes diferencias de religión e ideología, encontramos que nuestro actual discurso de igualdades se enturbia en cada acción de hipócrita reconocimiento y de falsa apertura al otro. De este modo, lejos de aprender a valorar a las personas en lo que son, con sus acciones de enfrentamiento y de vulnerabilidad, encuentro que los distintos modelos a partir de los que recibimos educación, nos van alejando de la aceptación de la divergencia y nos van sumergiendo en la premisa de distinguir a los “monstruos” para destruirlos, porque ellos no son personas sino lacra que enturbian nuestra –irónicamente– “inmaculada” existencia y nos enseñan a olvidar que estamos hablando de personas con creencias, intereses y valoraciones diferentes. El reto sería entonces: continuar debatiendo cuál es la religión (o el modo discursivo) que posee la “verdad”, para no encontrarlo nunca y lograr convivir en la diferencia y el diálogo.

## **Gustavo Fernández Walker / Hartlevus de Marca on Dialectical Problems**

Hartlevus de Marca (†1390) was the first rector of the University of Cologne. Other than the facts that he studied law in Prague, was appointed Master of Arts in Vienna and taught briefly in Heidelberg before escaping to Cologne when the plague broke out, there is little we know about his life. His only extant works are two commentaries on Aristotle: one on the *De anima*, the other in the *Topics*. As N. Green-Pedersen observes in his fundamental study *The tradition of the Topics in the Middle Ages*, in this last work Hartlevus seems to rely heavily on Buridan. In many places, however, he distances himself from his model and advances his own interpretation of Aristotle's text. In this paper I would like to analyse one of such cases, namely the discussion on dialectical problems found on book I. Hartlevus offers a very complex division of the different types of problems that can be approached by the dialectician, a division that seems to be entirely his own. The variety of interpretations that this particular passage of Book I received from different medieval commentators is also of interest: it invites us to consider what is at stake in the Aristotelian definition of dialectical problems, and why it became a matter of dispute among different masters.

## **Lydia Wegener / The Relationship between Latin and the Vernacular in the Benedictine Reform Movement – Johannes Keck's 'Decaperotision' and its German Translation**

The 15<sup>th</sup> century Benedictine reform movement was closely connected to the University of Vienna. Accordingly, the observant monasteries attracted intellectuals who produced a remarkable amount of literature, combining the programmatic ideals of the reform movement with their theological and philosophical knowledge. At the same time, the 15<sup>th</sup> century Benedictine reform movement promoted the vocation of lay brothers. Although they were not expected to be literate, some of them could read and write and even compose their own works.



These capacities induced the reform theologians to supply them with vernacular books that answered their spiritual needs and supplied them with approved material for their own literary ambitions. The most established term for this kind of pastoral literature is 'Frömmigkeitstheologie'. In contrast to these easy-to-read texts, there are also German treatises with almost provokingly difficult contents and terminology. They hardly fit into the concept of 'Frömmigkeitstheologie', as they transfer academic knowledge into the vernacular without considering the limited skills of their readers; it seems rather to be their ambition to explore German as a theological and philosophical language.

This paper will deal with one of these treatises – a German translation of *propositiones* 32 to 54 of Johannes Keck's 'Decaperotision', written in the Benedictine monastery of Tegernsee in 1447. It will initially cover the epistemological contents and the social context of the complete Latin treatise, and afterwards compare it with the language, the structure and the function of its German counterpart.

### **Olga Weijers / Human Relationships and Human Attitudes in the Medieval Universities**

At first sight, the subject of human relationships in the medieval universities is an impossible one. Human relationships exist in any place or institution where at least two human beings are gathered, so a fortiori in university, where people come together to teach and learn from each other. However, the question which will be addressed is what is specific for this topic in the university. In what ways did living in the community of a medieval university affect human relationships? Three main features of university life certainly played a role in this matter: corporation, teaching practices, and ceremonies.

The fact that the university was a corporation – a corporation of masters and students in Paris, a corporation of students in Bologna – clearly added a dimension to scholarly life, in

comparison to the twelfth century. In Paris, the four faculties formed together the *universitas magistrorum et scholarium*, a corporation which developed out of the need to organize scholarly activities in an always growing community, but also in order to defend privileges and to assure a certain amount of independence vis à vis the ecclesiastical authorities. The masters united in the *collegium magistrorum* certainly had different relationships than their predecessors in cathedral schools. Solidarity and cooperation were required, as was the case in the *congregationes*, the general meetings of the university.

Ceremonies were also a specific feature of university life. There were many of them: the examination ceremonies, the inception of new masters, the *principia* of the bachelors of theology, etc.

However, teaching practices probably provide the most interesting field of human relationships, especially the *disputatio*, because this practice developed mainly in the beginning of the university era.

This paper does not discuss the social, juridical or economical aspects of university life; its focus is on relationships directly related to scholarly activity and in particular to the scholarly practices in the faculty of arts. After some general comments on relationships of authority or collegiality, more specific situations are exemplified by particular cases, especially the relationships between actors in a disputation or a controversy. The topic of personal attitudes in particular situations is also addressed, such as attitudes of challenge or respect, and the influence of character on an author's writings. Finally, the paper tries to establish if a certain influence of the commentaries on the Ethics upon its authors can be showed.

## **Tracy Wietecha / Fostering Philosophical Discourse: The Dominican Order and Albert the Great's *Super Ethica* and *Ethica***

Unlike any other Dominican theologian, Albert the Great wrote two commentaries on Aristotle's *Nicomachean Ethics*. He composed his first commentary, *Super Ethica*, during the years 1250-1252 at the new Dominican House of Studies (*studium generale*) in Cologne shortly after the first complete translation of Aristotle's ethics, the so-called *translatio lincolniensis*, found its way into his hands. This commentary bears the distinct mark of the classroom: it was written in the form of lectures and disputed questions when Albert taught at the Dominican *studium* in Cologne and when he introduced new readings into the established Dominican curriculum. Under markedly different circumstances, Albert wrote his second ethical commentary, the *Ethica*, ten years later during a leisurely stay in Italy. This work has often been described as a paraphrase or summarized version of Albert's earlier work, *Super Ethica*. Yet, what influenced Albert's resolution to write a second work on the Stagirite's ethical text seems to be that he had access to important new sources which changed his views on a number of philosophical matters. One key difference between the Universal Doctor's two ethical commentaries is his use of a new source in the *Ethica*, al-Farabi's work *De Intellectu*, from which Albert draws out a concept of the intellect not found in Aristotle and thus transforms his explanation of contemplative happiness. Curiously, this source was not used by Thomas Aquinas in his own commentary on the *Nicomachean Ethics*, which he composed around 1271-1272; yet, Albert clearly had access to it in Italy through the Dominican Order. The purpose of this paper is to address the ways in which the Dominican Order fostered philosophical discourse via the exchange and availability of texts through a comparative study of the sources available to Albert the Great while he was composing the *Super Ethica* and *Ethica*.

### **Judith Wilcox / Human Nature as Viewed in the Works of the Christian Qusta ibn Luqa (d. ca. 912)**

Qusta ibn Luqa's well-known answer to the challenge of Ibn al-Munajjim about the prophetic mission of Muhammad, written after Qusta moved from Baghdad around 900 CE to serve a certain Christian prince in Armenia, used logic and examples from his experience as a physician in his arguments. His participation in another religious confrontation occurred earlier with a certain Nestorian bishop in which he challenged him with a question concerning the dual nature of Christ. Apart from these specifically doctrinal matters, in certain of Qusta's medical works he denies fatalism and occasionalism, and in his medical and philosophical tract *On the Difference Between the Spirit and the Soul*, he speaks, among other things, of the human will and the role of the spirit in human actions, a role said by one historian of medicine to indicate a specifically Christian emphasis. Did the works of other Christians, such as Nemesius of Emesa and Gregory Thaumaturgos, influence his ideas, and can we say that Qusta has a place in the history of Christian anthropology?

### **Megan Zeinal / Palabras peregrinas. Hacia una metafísica de la palabra en la *Ciudad de Dios* de San Agustín de Hipona**

*La Ciudad de Dios* puede ser leída desde el registro de las palabras. Desde el ferviente propósito de San Agustín de enfrentarse a las expresiones y manifestaciones de aquellos que se han puesto por encima del Verbo y que, con ignorancia, blasfeman, tergiversan, difaman y mienten sobre las acciones divinas hasta las exhortaciones más devotas sobre un Dios capaz de crearlo todo a través de la lengua, se aprecian las múltiples referencias del Obispo a palabras de todo tipo. Se habla de maldiciones, de “lenguas envenenadas”, de “palabras que hinchan” y de otras que son capaces de inflamar de anhelo al corazón humano, reconduciéndolo al amor para que el que fue hecho. También, con diversos fines, se analogan las constelaciones del lenguaje con las realidades del universo creado: “Así pues como la oposición

de contrarios contribuye a la elegancia del lenguaje, así la belleza del universo se realiza por la oposición de contrarios con una cierta elocuencia, no de palabras, sino de realidades”. Pero la relación entre lenguaje y creación no se reduce a los recursos que presenta un término de la analogía para ilustrar al otro, sino que el lenguaje tiene para San Agustín un poder de agenciamiento en la realidad, cuya eficacia está en su capacidad de determinar, contaminar, purificar o enredar las relaciones del *ordo amoris*. Su potencia, su posibilidad o imposibilidad comunicativa, son asuntos que devienen, para el de Hipona, de la palabra en relación, del cuerpo de una palabra inserta y encarnada en una trama de vínculos visibles e invisibles que se ordenan o no, según su condición, a lo divino.



# **CIRCULARS**

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# FIRST CIRCULAR

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## XIV INTERNATIONAL CONGRESS OF THE SIEPM

### *HOMO – NATURA – MUNDUS: HUMAN BEINGS AND THEIR RELATIONSHIPS*

PORTO ALEGRE / BRAZIL, JULY 24–28, 2017

(e-mail: [siepm2017@pucrs.br](mailto:siepm2017@pucrs.br))

Dear Members of the SIEPM,

The XIV International Congress of the Société will take place in Porto Alegre / Brazil, July 24-28, 2017, on the Central Campus of the Pontificia Universidade Católica do Rio Grande do Sul (PUCRS; <http://www3.pucrs.br/portal/page/portal/pucrs/Capa/>).

In this First Circular, you can find further information on the Congress and a Call for Papers. This is the order of subjects:

- (I) Conception (Short View);
- (II) Call for Papers, General Themes and Specific Topics;
- (III) List of Plenary Speakers;
- (IV) Provisional Program;
- (V) Registration Prices;
- (VI) Travel Costs, Travel Connections and Housing Possibilities;
- (VII) Important Information from the Bureau of the SIEPM;
- (VIII) Conception (Detailed View);
- (IX) Basic Bibliography.

We warmly invite you all to participate and to submit an abstract (1000-2000 characters, including name of the proponent, title, and description of the proposal). We kindly ask you to send the abstract to the following e-mail address: [siepm2017@pucrs.br](mailto:siepm2017@pucrs.br). The **first deadline** for sending us the abstract, as well as any proposal for an Ordinary or a Special Session, is **September 20, 2016**. The second and definite deadline, with higher registration prices, is **December 31, 2016**.

Further details about the organization of the Congress, especially about the upcoming web-page, containing more information on the congress, venue, registration, prices, accommodation, travel to and in Brazil, tourism, etc., will be sent soon.



We hope you will find the general topic and the specific themes proposed in advance both inspiring and important. We will be more than happy to welcome you to Porto Alegre.

Sincerely yours, and with our best wishes,



Prof. Dr. Roberto Hofmeister Pich  
Chair of History of Medieval Philosophy  
At the Graduate Program in Philosophy of the  
Pontificia Universidade Católica do Rio Grande do Sul, Porto Alegre – RS /  
Brasil



Prof. Dr. Alfredo Santiago Culleton  
Chair of History of Medieval Philosophy  
At the Graduate Program in Philosophy of the  
Universidade do Vale do Rio dos Sinos, São Leopoldo – RS / Brasil



Prof. Dr. Alfredo Carlos Storck  
Chair of History of Medieval Philosophy  
At the Graduate Program in Philosophy of the  
Universidade Federal do Rio Grande do Sul, Porto Alegre – RS / Brasil

XIV INTERNATIONAL CONGRESS OF THE SIEPM

***HOMO – NATURA – MUNDUS: HUMAN BEINGS  
AND THEIR RELATIONSHIPS***

PORTO ALEGRE / BRAZIL, JULY 24–28, 2017

(e-mail: [siepm2017@pucrs.br](mailto:siepm2017@pucrs.br))

**I. Conception (Short View):**

It is a great honor for us, organizers, to invite the members of the SIEPM to participate and to submit proposals of papers and Sessions for the XIV International Congress of the Société. We are pleased to have the opportunity to bring for the first time the congress to South America (Brazil) and see this as a very special occasion both to further the study of medieval philosophy in the country as well as in the continent and to understand at a much deeper level the connections between our history and the many faces of medieval thought and early modern scholasticism. Truly, as recent publications testify (see Basic Bibliography below), the closer examination of such connections in the history of ideas made by scholars in medieval philosophy and theology is something that the Société has been promoting at least since 2010, both by occasion of the XVII<sup>th</sup> Annual Colloquium of the SIEPM (“Right and Nature in the Second Scholasticism”, Porto Alegre, September 15-18) and through the invaluable support to the research project “*Scholastica colonialis: Reception and Development of Baroque Scholasticism in Latin American in the Sixteenth to Eighteenth Centuries*”.

In order to find and to justify the general topic of the congress – “*Homo – Natura – Mundus: Human Beings and their Relationships*” – we worked *first* with the obvious guiding idea that it should be comprehensive enough to include all existing research areas and to meet at least a significant amount of research interests of the SIEPM members, thus putting into consideration the historical segments “**Latin Philosophy 12<sup>th</sup>-15<sup>th</sup> Centuries**”, “**Jewish Philosophy**”, “**Islamic Philosophy**”, “**Byzantine Philosophy**”, and “**Second Scholasticism**”. *Second*, we worked with the perspective that, although our continent did not experience a “Middle Age”, as that concept is usually understood in historiography, it was deeply influenced in its very constitution in the 16<sup>th</sup>-17<sup>th</sup> Centuries, both at the levels of moral, political, and legal ideas and at the more abstract level of “mental framework” of intellectual views in theology, philosophy, and law, by Second Scholasticism. As important researches by scholars such as M. Beuchot and W. B. Redmond have shown, such an influence of Second *Scholasticism* on the mental framework of Latin

American colonial societies and academic institutions might in fact be characterized through the developments in traditional areas of philosophy such as logic, philosophy of nature and metaphysics. Following Iberian models of *curricula*, these fields of philosophy characterized the *cursus philosophicus* usually taught at faculties of arts in Latin America in the colonial period – for example, at the Royal University of San Marcos in Lima, founded on 12 May 1551 or at the Royal Pontifical University of Mexico, which opened on 21 September 1551. The philosophical formation offered in Jesuit schools (especially in Brazil) grounded on the *Cursus Conimbricensis* would reveal a similar picture. However, it is notorious that it was in the area of “practical philosophy” – and, say, philosophical “anthropology” – that Second Scholasticism, as our most obvious connection with medieval philosophical thought in terms of history of ideas, touched from the beginning Latin America. In these areas we find a comprehensive and interrelated set of subjects, summarized under the heading “Human Beings and their Relationships”, which we propose to be investigated and discussed **by all members of the SIEPM**, under their many different perspectives. We present below (see **VIII. Conception (Detailed View)**) several reasons that explicit the interrelated subjects within the heading just mentioned. We take this set of connected topics as relevant as such, i.e. as significant to our vision and study of medieval thought as a whole, irrespective of any necessary comparison to the many forms of Second Scholasticism. We take those topics as a valuable opportunity for new investigation and research **in all historical areas of our Société.**

## **II. Call for Papers, General Themes and Specific Topics:**

As to the structure of the XIV International Congress of the SIEPM, 10 (ten) Plenary Sessions will take place in the Mornings (see the Provisional Program and the name of the Plenary Speakers below). Meetings of Commissions, Sections, and Working Partnerships are scheduled in the Mornings and Afternoons, with the exception of Monday (**07.24.2017**, only in the Afternoon) and Tuesday (**07.25.2017**, only in the Morning). The Afternoon Ordinary and Special Sessions will be dedicated to the presentation of papers selected after submission of abstracts. The submission of abstracts can be coordinated in advance by members who want to propose Sessions, so that the corresponding submissions (and / or the Session proposers after communication with the organizers) inform to which Session it should belong. We strongly encourage SIEPM members to discuss with the organizers their plans of proposing Sessions. Initially, we ask members who propose Sessions that they take the role of chairing them or at least take the initiative of in due time indicating Session chairs to the organizers.

Concerning Ordinary and Special Sessions, we propose several parallel sessions in the Afternoons, suggesting for each Afternoon 1 (one) general theme and 10 (ten) specific topics. The general theme and the specific topics are of course

just an attempt to bring to such a comprehensive perspective, given in the Congress title “*Homo – Natura – Mundus: Human Beings and their Relationships*”, a multiple, coherent, and integrated focus. But this is by no means an attempt of dictating in a narrow sense which subjects will be chosen by the participants who submit abstracts. It should be understood as a tool to propose well-reflected Sessions and to motivate members to freely ask for the possibility of coordinating Sessions. The organizers will take the step of making invitations to possible Session proposers and coordinators, according to their convenience and to their acquaintance with important scholarly work done by SIEPM members in the selected areas of interest. As we might expect, it is likely that the Final Program of the XIV Congress will bring some changes in the topics of the Afternoon Sessions, depending on the number and the contents of proposals that we shall receive within the period between the announcing of the First Circular and our proposed **first deadline (09.20.2016)**. Here the themes and the topics:

**I. (Monday – July 24, 2017):** I. *Homo et communitas*: (1) *Substantia et Relatio*: Human being’s fundamental relationships, or: with whom and with what is the human being related?; (2) Human beings and their nature: desire-reason-will, substantial unity, soul and body; (3) human being and person; (4) man and woman, gender and difference; (5) the “others”: the strange, the different; (6) minorities; (7) subjection, hierarchies and equality; (8) authority; (9) human friendship; (10) duties towards others and ethical virtues.

**(Tuesday – July 25, 2017):** on this day we shall have 3 (three) Plenary Sessions in the Morning and, as traditionally done in the SIEPM congresses, an Afternoon reserved for excursions).

**II. (Wednesday – July 26, 2017):** II. *Natura et mundus*: (1) the concept of “nature” (*natura*) – the concept of “world” (*mundus*); (2) human animal – non-human animals; (3) human beings and other creatures; (4) *dominium – usus – possessio – administratio*; (5) nature and beauty; (6) care and concern for nature; (7) history(ies) of the “world”; (8) history(ies) of “nature” or “natural” history(ies); (9) moral history(ies) (10) representation of places, ethnicities, and cultures.

**III. (Thursday – July 27, 2017):** III. *Politia et res publicae*: (1) *populus – societas – civitas – respublica – imperium*; (2) forms of government and constitution; (3) power and rulership; (4) economy; (5) political friendship; (6) force and violence, conflicts and peace; (7) common good; (8) political virtues and justice; (9) education; (10) religious differences – religious debates, politics and religion – State and Church.

**IV. (Friday – July 28, 2017).** IV: *Lex*: (1) *lex divina – lex naturalis – lex humana*; (2) law and reason – law and power – law and will; (3) justice; (4) equity; (5)

rights and duties; (6) law of peoples; (7) international law; (8) sin, crime and punishment; (9) restitution; (10) just war, *ius ad bellum* – *ius in bello* – *ius post bellum*.

Independent sessions may be planned and take place in the Afternoons as well, opening possibility to further chosen topics that can be better accommodated into autonomous sessions. An important criterion to be observed in any case is that any session to be planned and proposed must (and at the end will) contain 3 (three) presentations, perhaps also 6 (six) presentations, comprising two Afternoon Sessions (1 and 2) on a given subject that happens to be object of particular interest. Any proposal of a session that apparently or definitely does not fit well into the proposed sample and structure of topics – for example, about logical, epistemological or metaphysical topics, i.e. areas not directly contemplated in our proposed justification of the Congress title and its Call for Papers – should be submitted to the organizers. We ask you, please, in such a case, to directly contact to us at the following e-mail: [siepm2017@pucrs.br](mailto:siepm2017@pucrs.br). Of course such proposals should be discussed in due time (preferably before the first deadline, i.e. **September 20, 2016**).

### **III. List of Plenary Speakers:**

Silvia Donati, Albertus-Magnus-Institut / Bonn, Germany

Rodrigo Guerizoli, Universidade Federal do Rio de Janeiro, Brazil

Rafael Ramón Guerrero, Universidad Complutense de Madrid, Spain

Steve Harvey, Bar-Ilan University, Israel

Katerina Ierodiakonou, National and Kapodistrian University of Athens, Greece

Fiorella Retucci, Università del Salento, Italy

Jacob Schmutz, Université Paris–Sorbonne, France

Andreas Speer, Universität zu Köln, Germany

Jörg Tellkamp, Universidad Autónoma Metropolitana–Iztapalapa, Ciudad de México

Olga Weijers, Huygens Institute / The Hague, The Netherlands, Institut de Recherche et d'Histoire des Textes, CNRS – Paris / France

#### **IV. Provisional Program:**

##### **Monday, 07.24.2017: *Homo et communitas***

10:00 – 12:00: Welcome and Plenary Session 1

Plenary Session 1: Andreas Speer, Universität zu Köln, Germany

14:00 – 14:45: Commissions, Sections & Working Partnerships I

15:00 – 16:30: Ordinary and Special Sessions

17:00 – 18:30: Ordinary and Special Sessions

19:30 – Reception / Pontifícia Universidade Católica do Rio Grande do Sul (PUCRS)

##### **Tuesday, 07.25.2017:**

08:00 – 08:45 Commissions, Sections & Working Partnerships II

09:00 – 12:30 Plenary Sessions 2, 3, and 4 (with 30 min. coffee break)

Plenary Session 2: Rodrigo Guerizoli, Universidade Federal do Rio de Janeiro, Brazil

Plenary Session 3: Fiorella Retucci, Università del Salento, Italy

Plenary Session 4: Katerina Ierodiakonou, National and Kapodistrian University of Athens, Greece

after 12:00 – Excursion(s)

##### **Wednesday, 07.26.2017: *Natura et mundus***

09:00 – 09:45: Commissions, Sections & Working Partnerships III

10:00 – 12:00: Plenary Sessions 5 and 6

Plenary Session 5: Olga Weijers, Huygens Institute / The Hague, The Netherlands, Institut de Recherche et d'Histoire des Textes, CNRS – Paris / France

Plenary Session 6: Silvia Donati, Albertus-Magnus-Institut / Bonn, Germany

14:00 – 14:45: Commissions, Sections & Working Partnerships IV

15:00 – 16:30: Ordinary and Special Sessions

17:00 – 18:30: Ordinary and Special Sessions

19:30 – Reception / City Hall

**\*\*The voting for the new Bureau will take place on this day!**

##### **Thursday, 07.27.2017: *Politia et res publicae***

09:00 – 09:45: Commissions, Sections & Working Partnerships V

10:00 – 12:00: Plenary Sessions 7 and 8

Plenary Session 7: Rafael Ramón Guerrero, Universidad Complutense de Madrid, Spain

Plenary Session 8: Jörg Tellkamp, Universidad Autónoma Metropolitana–Iztapalapa, Ciudad de México

14:00 – 14:45: Commissions, Sections & Working Partnerships VI

15:00 – 16:30: Ordinary and Special Sessions

17:00 – 18:30: Ordinary and Special Sessions

19:30 – General Meeting of the SIEPM

**Friday, 07.28.2017: *Lex***

09:00 – 09:45: Commissions, Sections & Working Partnerships VI

10:00 – 12:00: Plenary Sessions 9 and 10

Plenary Session 9: Steve Harvey, Bar-Ilan University, Israel

Plenary Session 10: Jacob Schmutz, Université Paris–Sorbonne, France

14:00 – 14:45: Commissions, Sections & Working Partnerships VII

15:00 – 16:30: Ordinary and Special Sessions

17:00 – 18:30: Ordinary and Special Sessions

19:30 – Closing Celebration

**General Remarks:**

(1) Each Plenary Session will take 1 (one) hour for lecture plus discussion.

(2) We suggest that each Ordinary or Special Session should include 3 (three) communications, each *ca.* 20 min. plus 10 min. discussions (it is a decision of the proposer and / or chair of each Ordinary or Special Session whether discussions are after each paper communication or each time after the sequence of 3 (three) paper communications).

(3) Sections and Working Partnerships can organize Special Sessions at the SIEPM International Congress.

(4) Following the basic theme-topic orientation proposed for each days of Sessions, there is in principle no limit for proposing and organizing Ordinary and Plenary sessions.

(5) It will be one of the tasks of the organizers to articulate and suggest, after dialogue with members of the SIEPM, thematic Sessions for each day and for each Afternoon period dedicated to Sessions.

(6) The organizers will make efforts to observe a right distribution among Plenary Speaker of the 4 (four) central themes that guide each Congress day, although the sequence of lectures (especially on Wednesday, **07.26.2017**) will not follow strictly the sequence of daily themes of the Ordinary and Special Sessions.

**V. Registration Prices:**

**SIEPM Members:**

(i) Until September 20, 2016:

US\$ 120,00 (scholars with permanent position)

US\$ 80,00 (scholars with no permanent position and from low currency countries)

(ii) After September 20, 2016 (until December 31, 2016):

US\$ 150,00 (scholars with permanent position)

US\$ 100,00 (scholars with no permanent position and from low currency countries)

**Non-SIEPM Members (75% attendance in order to obtain a certificate):**

US\$ 70,00 (undergraduates)

US\$ 90,00 (graduates)

US\$ 120,00 (scholars with permanent position and general public)

**General remark:**

(i) In the web-page, prices will be informed both in US\$ and R\$ (“reais”, Brazilian currency).

**VI. Travel Costs, Travel Connections, Entry Formalities and Housing Possibilities:**

Porto Alegre has an International Airport (**Aeroporto Internacional Salgado Filho**), and there are many possibilities of connecting flights to reach the city. For participants coming from North America and Europe, for example, the most usual flights are over São Paulo (Guarulhos) and Rio de Janeiro, although there are direct flights from Lisbon (Portugal) to Porto Alegre as well. Possible connections are also over the airport of Lima (Peru), Buenos Aires (Argentina) and Montevideo (Uruguay). There are direct flights from these airports to Porto Alegre.

**Citizens** of some countries may **need a visa** to visit Brazil; they are normally required to obtain a visa prior to entering Brazil. Revisions in visa conditions are made periodically. Therefore, please check the Visa section on the Ministry of Foreign Affairs of Brazil website or websites of the Brazilian diplomatic representations in your countries if the latest and detailed information on visas for short stay programs is needed. Citizens of countries that do not demand visas from Brazilian nationals usually do not need visas to enter Brazil. Please, find below an updated list of the countries whose citizens require and do not require a visa to visit Brazil:

<http://www.portalconsular.mre.gov.br/estrangeiros/qgrv-simples-ing-24.11.2015.pdf>

The easiest way to reach the venue of the Congress and the recommended hotels (see below) departing from the International Airport is by taking a taxi (from US\$ 10,00 to US\$ 20,00). Further information will be detailed in the webpage of the SIEPM International Congress, which will be announced soon.



The organizers will make efforts to provide shuttle bus transport both from airport to Congress venue and hotels and from hotels to Congress venue, during the Congress days.

Distances and routes from the Aeroporto Internacional Salgado Filho to the Congress venue and to the hotels can be checked and calculated by means the following website: <https://maps.google.com.br/>. Here an example (from **Novotel Porto Alegre** to the campus of the PUCRS):

<https://www.google.com.br/maps/dir/PUCRS+-+Avenida+Ipiranga+-+Partenon,+Porto+Alegre+-+RS/Novotel+Porto+Alegre+-+Tr%C3%AAs+Figueiras,+Porto+Alegre+-+RS/@-30.0464799,-51.1928024,14z/data=!3m1!4b1!4m13!4m12!1m5!1m1!1s0x951977fcca4eb915:0xb7db24c0f7093b03!2m2!1d-51.1743331!2d-30.0606499!1m5!1m1!1s0x95197787ede5ebf1:0xa2aced5b91a3de39!2m2!1d-51.1780143!2d-30.0323866?hl=pt-BR>

Tickets from Europe and from North America to Brazil (Porto Alegre) cost in average *ca.* U\$ 1.000,00. For any more specific information on travel costs, travel connections, tourism and excursions (outside the Congress days), we recommend and will work together with the Agency **DC & Travel**, which is located at the Central Campus of the Pontifícia Universidade Católica do Rio Grande do Sul (venue of the Congress):

Campus Central da PUCRS

Av. Ipiranga 6681

Prédio 41, Sala 8

Bairro Partenon

CEP: 90.619-900

Porto Alegre / RS, Brasil

Telephone: (051) 3339-9272

Whatsapp: (051) 9933-0633

Website: <http://www.flytoursul.com.br>

The contact person is Mr. Gilberto Chaves, e-mail: [gilberto@flytourawl.com.br](mailto:gilberto@flytourawl.com.br) (Portuguese, Spanish, English and French).

For those who register in the SIEPM Congress, we provide a quite broad range of accommodation possibilities (hotels in the vicinity of the university campus). The hotels we mention below offer reduced prices due to an agreement with the Pontifícia Universidade Católica do Rio Grande do Sul. Reservation under reduced prices (informed in Brazilian currency) can be done directly with the hotel staff, by mentioning the SIEPM International Congress:

(i) Hotel: **Novotel Porto Alegre**; Av. Soledade, 575, Bairro Três Figueiras, Phone: 55 51 3327 9292. E-mail contact: [h3258-re@accor.com.br](mailto:h3258-re@accor.com.br); Daily Rate: R\$ 267,75 (255,00 + 5% taxes).

(ii) Hotel: **Radisson Porto Alegre**; Av. Cel. Lucas de Oliveira, 995, Bairro Bela Vista, Phone 55 51 3019 8000. E-mail contact: [reservas.rpoa@atlantichotels.com.br](mailto:reservas.rpoa@atlantichotels.com.br); Daily Rate: R\$ 303,60 (264,00 + 15%).

(iii) Hotel: **Blue Tree Towers Millenium Porto Alegre**; Av. Borges de Medeiros, 3120, Bairro Praia de Belas, Phone: 55 51 3026 2200. E-mail contact: [reservas.millenium@bluetree.com.br](mailto:reservas.millenium@bluetree.com.br); Daily Rate: R\$ 241,50 (230,00 + 5% City tax).

(iv) Hotel: **Everest Porto Alegre Hotel**; Rua Duque de Caxias, 1357, Bairro Centro Histórico, Phone: 55 51 3215 9500. E-mail contact: [centraldereservas@everest.com.br](mailto:centraldereservas@everest.com.br).

(v) Hotel: **Mercure Porto Alegre Manhattan Hotel**; Rua Miguel Tostes, 30, Bairro Moinho dos Ventos, Phone: 55 51 3024 3030. E-mail contact: [h3623-@accor.com.br](mailto:h3623-@accor.com.br).

(vi) **Hostels in Porto Alegre**:  
[http://www.brazilian.hostelworld.com/Hostels/Porto-Alegre/Brasil?source=adwordstopcitiesdesktoprlsaptbr&sub\\_keyword=hostel%20em%20porto%20alegre&sub\\_ad=e&sub\\_publisher=ADW&gclid=CKLUh6-o8r8CFStk7AodghAAMA](http://www.brazilian.hostelworld.com/Hostels/Porto-Alegre/Brasil?source=adwordstopcitiesdesktoprlsaptbr&sub_keyword=hostel%20em%20porto%20alegre&sub_ad=e&sub_publisher=ADW&gclid=CKLUh6-o8r8CFStk7AodghAAMA)

## **VII. Important Information from the Bureau of the SIEPM:**

(1) To facilitate attendance at the International Congress, Brepols-SIEPM stipends are available for researchers under the age of 35 or from low-currency countries. The stipends are 500 €, or 750 €, if the journey is transcontinental. One need not to be a current member to apply for a stipend. Applications should be submitted via the online stipend form. The deadline for all applications is **March 15, 2017**. Conditions for the Brepols-SIEPM Stipends and the selection criteria are available at the SIEPM Website.

(2) At its meeting in September 2016, the Bureau will fix a sum for Section-Stipends for which the Sections can apply. The Stipend Commission of the Bureau selects the stipendiaries from among the applicants.

(3) Only SIEPM Members can present papers at the Congress.

(4) The voting for the new Bureau will take place on Wednesday, **July 26, 2017** (see Provisional Program above!). For those members who cannot attend the Congress, proxy request-forms will be available on the SIEPM Website.

(5) The SIEPM General Assembly will take place on Thursday, **July 27, 2017** (see Provisional Program above).

## VIII. Conception (Detailed View):

### *I. Homo et communitas*

Deepening now our exploration of the perspective sketched under **I. Conception (Short View)**, there is, first of all, an undeniably decisive question about **what is the human being** and how the understanding of one's humanity is possibly measured by his/her social and political status. It is perhaps the polemical works of the Dominican Bartolomé de Las Casas (*ca.* 1484–1566), epitomized in the *Brevísima relación de la destrucción de las Indias* (1552), whose background was the fierce criticism of the much discussed system of concession in the first period of Spanish colonization, that is, the *encomienda*, that best characterizes the significance of the debate *on human nature* and *human status*, together with an articulated defence of *natural human rights* of the “Indians”. Las Casas' philosophical views are above all a (sometimes loose) appropriation of “Thomistic” theories, grounded on his readings of *Summa theologiae* IaIIae and IIaIIae, on a strong Augustinian account of the human being as person (particularly in Las Casas' *De unico vocationis modo omnium gentium ad veram religionem*, *ca.* 1537), and on his particular historical spheres of application of Aquinas' doctrines. But it is arguable that Las Casas' thought at least partially represents theological and philosophical accounts on the status of the human individual, the nature of political community, slavery, human rights and natural rights of peoples that were first developed, at their decisive moment, by the Dominican Francisco de Vitoria (*ca.* 1483–1546).

In Vitoria's works the powerful confluence – to be found also in the subsequent generations of thinkers who pursued systematic views of philosophy and theology grounded on (usually) sharply distinguished medieval traditions and “schools”, above all “Thomism” and “Scotism” – of the authority of the Church Fathers, medieval masters, Roman and Canon Law, as well as classical sources such as Plato's and Aristotle's *corpora*, could be exemplarily verified for the purpose of solving new practical problems. Accordingly, if we see an account of the human being as a “creature” causally related to the one God (Augustine, *Confessiones* I; XI; *De doctrina christiana* I,7; *De vera religione* 18,35-36), as a rational-animal substance (Aristotle, *De anima* III,3; *Política* VII,13; *Ethica Nicomachea* I,6), as a self-determined being by means of reason and free election (Thomas Aquinas, *Summa theologiae* IaIIae q.1 aa.1-2; q.6 a.2), and a rational-social being (*Política* I,2; III,6; *Ethica Nicomachea* I,5; VIII,14; IX,9), not possibly detached from a specific human *communitas* (*Política* I,1-2; II,1-6; *Ethica Eudemia* VII,10), there are also substantial debates on the universal claim of a human soul's capability to come to the belief in God, on the universality of a human soul, on the roots of idolatry and its damage to the

soul, on the universal claim of a true human moral life, on human being's condition to experience and learn true religion. In fact, Vitoria and the thinkers of his generation had to face and provide answers to unexpected "differences" among human beings.

Inspired by these debates, we would like to invite scholars dedicated to **Latin Medieval Philosophy, Islamic Philosophy, Jewish Philosophy, and Byzantine Philosophy**, to discuss the most central philosophical claims on human being's nature and the understanding of one's humanity within the horizon of human *communitas*. We insist, of course, that SIEPM members pursue the understanding of the textual *corpora* and major philosophical concerns of their own areas of interest. We believe that further interrelated questions provide insightful clues to the context of problems just sketched: How the patterns and forms of "difference" in the account of human being as such and in human beings' relationships to each other were conceived in medieval philosophy? How do such accounts express views on gender, minorities, structures of subjection, authority relations, but also on principles of equality, human friendship and links, on kinds of unrestricted mutual duty and virtuous concern?

## II. *Natura et mundus*

The well known discussion on the human status of the indigenous peoples was conducted in close connection with the debate on their "rulership" (*dominium*) and possession of things, territories, and lands. Such a *dominium* depended on their status as human individuals, and the denial of it had the intention of eventually legitimating the conquest and rulership over their possessions and resources by the colonizers – this is the context of the famous Part I of Francisco de Vitoria's *De indis recenter inventis relectio prior* (1539). In fact, the recognition or not of the human and political status of the New World's inhabitants could also have as a consequence the legitimacy of conquest and rulership over non-human things for the purpose of human being's use and social welfare. It is not difficult to see here a special opportunity to bring into consideration **a reflection on nature** – both understood as "**physis / natura**" or the totality of things composed by matter and form and subject to change (Aristotle, *Physica* II,1-2) and more narrowly as "**mundus**" taken here as the Earth or this portion of universal creation, i.e. the terrestrial globe, its geography, its lands and nations, our "common place" or *orbis*.

We see in the new description of the "world" and its human and non-human elements by 16<sup>th</sup> Century Scholastic thinkers an opportunity for **all scholars of our Société** to study medieval accounts of nature and of the inhabited (or inhabitable) world anew, with a particular focus on the several forms of relationship between human beings and the non-human beings and things.

If that invites us to rethink the concepts of “rulership” (*dominium*), “use” (*usus, ususfructus*), “possession” (*possessio*), and “administration” (*administratio*), as well as the forms of hierarchical conception and relationship with all non-human parts of nature, this is also an opportunity to reflect philosophically on the creational, pedagogic, aesthetic, and moral purposes of nature. Moreover, through the inspiration provided by a particular form of literature in the 16<sup>th</sup> century, namely the “natural” and “moral histories” of the world (see, for example, the *Historia natural y moral de las Indias* (1590), by José de Acosta S.J. (1540– 1600)), we would like to invite **all SIEPM scholars and researchers** to investigate both the (Euclidean) scientific and the symbolic representation of places, the representation and explanation of ethnicities and cultures, as well as to revisit the philosophical understanding of the world according to well-reflected accounts of its history.

Following this same line of subjects, looking at the reception of the corresponding ancient Greek literature on **Latin** (particularly in and after Albert the Great’s times and achievements), **Byzantine, Islamic, and Jewish thinkers**, we would like to emphasize the importance of the scientific-descriptive study of nature as totality of fauna, flora, landscapes, places, elements, geographical sites, meteorological phenomena, etc., providing a classification and understanding of the natural or the non-human world that at the same time reveals aspects of closeness or detachment of human being towards it. In that regard, we also would like to promote investigations of “*naturales historiae*”, from the ancient throughout the medieval sources up to early modern scholastic works (by means, for example, of syntheses on the natural sciences and the study on commentaries on Aristotle’s *De caelo*, *De generatione animalium*, *Historia animalium*, *De motu animalium*, *De partibus animalium*, and *Meteorologica*, as well as books such as *Naturalis historia* by Pliny, the Old).

### III. *Politia et res publicae*

Given what was reported above, it is not surprising the enormous interest in **political issues** by thinkers who philosophically conceived the New World. Early on, in Mexico, the bishop and humanist Vasco de Quiroga (*ca.* 1470/1478–1565) made use of Thomas More’s *Utopia* (1516) in order to conceive *congregaciones* for natives who had lost their social establishment. Representing the spirit of the first Jesuit missionaries in Brazil, Manuel da Nóbrega (1517–1570; Superior General of the Jesuit missions in the New World), discussed philosophically – in treatises such as *Diálogo sobre a conversão dos gentios* (1556/1557), *Tratado Contra a Antropofagia* (1559), and *Caso de Consciência sobre a Liberdade dos Índios* (1567) – the topics of slavery, sovereignty of land and territory, nomadism, cannibalism, the differences among ethnicities, acceptable models of social institutions, and the natural basis of ethics. Following a thesis masterly formulated by the founder of the School of Salamanca, i.e. Francisco de Vitoria (*De indis recent inventis relectio prior*, Part I),

Manuel da Nóbrega – as well as José de Anchieta S.J. (1534–1597) and António Vieira (1608–1697) after him – affirmed the equalness of all human beings and explained differences among peoples or nations mainly in terms of educational, circumstantial and environmental contingent conditions. 16<sup>th</sup> century scholastic literature on the “conquista” was fundamentally interested in both defining and explaining the various kinds of “political entities”, such as “people”, “society”, “nation”, “city”, “republic”, and “empire”, including here the debate on the best forms of government and the justification of the origin of power. About this last point, if a jusnaturalistic foundation of power was initially dominant (see also Francisco de Vitoria, *De potestate civili*, nn. 3-7), the old support of hierocratic-imperialist theories survived (following controversial interpretations of, for example, Augustine’s *De civitate Dei* XVIII and also Thomas Aquinas’ *De regimine principum* I,3) and were strongly restated in 17<sup>th</sup> century colonial political and legal theories.

In fact, it is impossible to understand the philosophical assessment of human beings’ political dimension and relationships in early Latin American scholasticism without deeply delving into the reception of Aristotle’s political thought and the late (14<sup>th</sup> and 15<sup>th</sup> centuries) medieval debates on the origin, nature, and scope of secular and ecclesiastical power. We would like to invite **all SIEPM members** to engage in their study and characterization. And beyond the topics just mentioned, we invite **all members of the Société** to undertake, **within their own areas of expertise and interest**, a series of investigations of fundamental political subjects such as economy and labour, the role of friendship as a means towards the political common good, the grounding of political virtues and the place of education in the flourishing of political entities (including here the goals of certain “standards of civilization” and the possibility of the learning of religion). All these are quite Aristotelian themes indeed (see *Politica* I,4; I,8-10; *Ethica Nicomachea* VIII-IX; *Politica* I,2; III,13; *Politica* III,4; *Politica* VII-VIII), but at the same time they belong to the whole set of medieval traditions and texts focused on the philosophical grounding of politics.

Moreover, it is a very important theme in our reconstruction of political relationships in medieval and second scholastic philosophical thought the entwining of religion and politics, particularly in what respects political establishment and religious differences – both regarding minority religious groups in a given society or the mechanisms of force and violence towards “infidels”. In fact, related aspects have been the object of scholarly studies by members of the Société (see recently, for example, the Annual SIEPM Colloquium “Tolerance and Concepts of Otherness in Medieval Philosophy”, September 09–12, 2015, at the National University of Ireland Maynooth). This may be a rich and insightful way of conceiving philosophical political values and virtues on those matters, such as religious peace and tolerance, the investigation of the historical reception and interpretation of texts such as, for

example, Thomas Aquinas' *Summa theologiae* IIaIIae qq.10-14 and – surprising as it may be – Duns Scotus' *Ordinatio* IV d. 4 p. 4 q. 3 n. 166-173. Regarding this last subject, as well as regarding the subjects under the general topic explicit in the paragraph below (i.e. “Law”), we believe that it would be particularly fruitful to describe the disputes between Dominicans and Franciscans in the 14<sup>th</sup> century and thereafter.

#### IV. *Lex*

Finally, scholars dedicated to the interpretation of Latin American scholasticism have already realized the enormous significance of ethical and legal debates and writings in the period, namely those that reflect on cultural differences, human rights and the law of peoples, even though there are no definitive studies exposing the actual or complete development of these topics. It is perhaps in the area of “**law**” – both in ethical, political and strictly juridical aspects – that the encounter between Latin America and medieval thought mediated by Second Scholasticism happened in the most intensive and fruitful way. Truly, the first encounters of the Old World and the New World were both a test for the universality of (natural) law and at the same time were mediated by the rule of (natural) law. As unwritten or written form of justice, taken here as the implicit or explicit practical rationality that should (as virtue and / or rules) both mediate and justify human relationships, law as expression of right (practical) reason puts the grounds for giving that encounter of worlds the support of ethical normativity. Clearly, such a view of human relationships and societies **is a major topic of medieval philosophy and of all different areas of interest of our Soci t **: it finds motivations internal to religious views on morality, and its significance is similarly shared both by rather Platonic, Aristotelian, Stoic, Roman or Neoplatonic tendencies.

Accordingly, **we invite all members of the SIEPM** to revisit the traditions of “divine law” and “natural law”, both under the explicit form of religious law (emphasizing jurisprudence, techniques of interpretation, and the logic of legal determinations in **Islamic and Jewish philosophy**) and by exploring major “school” differences in the grounding of natural law theory, in the epistemology of moral knowledge, in the learning of the law and the imputability towards the law. We also propose a focus of investigation on the connections between law and justice and justice and equity (very important connections in Latin American scholasticism due to challenge of universal claims of justice in scenarios of cultural pluralities), as well as on the arising of theories of human goods and human “dignity”, respectively of subjective and human rights. Given the profound relevance of the debate on the natural law basis of the law of peoples and the emergence of an “international public law” to regulate the relationships among states and nations (again, see Francisco de Vitoria's *De indis recenter inventis relectio prior*, Part III), we would like to further – particularly in **Latin Medieval Philosophy** in its entirety – the investigation

of the *ius gentium* (for example, based on the versions proposed by Cicero, Gaius, and much later Aquinas, as well as Ulpianus, Justinian, Isidore of Seville, and Gratian), as well as similar legal accounts in medieval philosophy within **Byzantine, Jewish, and Islamic traditions and sources.**

Last but not least, we must stress that the experience and relationships of “conflict” characterize significantly the way how Latin American history indirectly touched medieval thought. After all, from philosophical reflections on the “conquest” to philosophical theories on “war” and “just war”, both as a legitimate violent reaction against political offences and against momentous sins offending natural law or crimes against humanity, the moral and legal evaluation of conflicts permeate the mental framework of the early modern beginnings of our continent. In that regard, we invite **all members of the SIEPM** to take into consideration, **within their areas of interest**, the study of conflict situations and relationships on a moral and legal perspective, emphasizing the justification of reasons that interrupt or even make impossible human living together (sin and crime), but also discussing the justification of decisions and actions that bring reconciliation into human life (forgiveness, repairing, compensation, satisfaction, and restitution). It goes almost without saying that the explanation and justification of the conflict of war – of “just” and “unjust” wars – should play a major role in our proposed analysis of relationships of conflict, under the headings “*ius ad bellum*”, “*ius in bello*” and “*ius post bellum*” (among the many sources, see Augustine, *Contra Faustum* XXII,74-78; *Epistolae* 138, 189, 229; *De civitate dei* XV,4; XIX,7.12-15; Raymond of Pennaforte, *Summa de casibus* II,5.17-18; Alexander of Hales, *Summa theologica* III, nn. 466-470; Baldus of Ubaldis, *Consilia* V, cons. 439; Thomas Aquinas, *Summa theologiae* IIaIIae, q.40, aa.1-4; John of Legnano, *Tractatus de bello*; Francisco de Vitoria, *De indis recenter inventis relectio posterior* (1539); Francisco Suárez, *De triplice virtute theologica*, tract. III, disp. XIII (*De bello*)).

This would once again provide a wide range of compared analysis between the ethics of conflict and the political and religious dimensions of “offences”. Truly, if the purpose of just war is to reestablish social order and peace, the ethical value of peace should receive as much attention.

**All SIEPM members** are cordially invited to engage in the investigation of the themes and topics explored above. The organizers’ purpose was to offer a perspective important to their context and both unquestionably relevant and comprehensive to the members of the Société.

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# SECOND CIRCULAR

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XIV INTERNATIONAL CONGRESS OF THE SIEPM

*HOMO – NATURA – MUNDUS: HUMAN BEINGS  
AND THEIR RELATIONSHIPS*

PORTO ALEGRE / BRAZIL, JULY 24–28, 2017

(e-mail: [siepm2017@pucrs.br](mailto:siepm2017@pucrs.br))

Dear Members of the SIEPM,

The XIV International Congress of the Société will take place in Porto Alegre / Brazil, July 24-28, 2017, on the Central Campus of the Pontifícia Universidade Católica do Rio Grande do Sul (PUCRS; <http://www3.pucrs.br/portal/page/portal/pucrs/Capa/>).

In this Second Circular, you can find further information on the following subjects:

- (I) Website of the Congress;
- (II) Procedures for Submitting Abstracts and Making the Registration in the Congress;
- (III) Languages for the Submission of Abstracts;
- (IV) New Deadlines of the Call for Papers and Registration;
- (V) Definite List of Plenary Speakers, with Provisional Lecture Titles;
- (VI) Information from the Bureau of the SIEPM.

Again, we warmly invite you all to participate and to submit an abstract (1000-2000 characters, including name of the proponent, title, and description of the proposal). We kindly ask you to send the abstract to the following e-mail address: [siepm2017@pucrs.br](mailto:siepm2017@pucrs.br). The **first deadline** for sending us the abstract, as well as any proposal for an Ordinary or a Special Session, is **September 20, 2016 (new deadline!)**. The **second and definite deadline**, with higher registration fees, is **January 20, 2017**.

It will be a great pleasure to receive you in our country and to welcome you to Porto Alegre.

Sincerely yours, and with our best wishes,

A handwritten signature in blue ink, appearing to read 'Roberto Hofmeister Pich'.

Prof. Dr. Roberto Hofmeister Pich  
Chair of History of Medieval Philosophy  
At the Graduate Program in Philosophy of the  
Pontificia Universidade Católica do Rio Grande do Sul, Porto Alegre – RS /  
Brasil

A handwritten signature in blue ink, appearing to read 'Alfredo Santiago Culleton'.

Prof. Dr. Alfredo Santiago Culleton  
Chair of History of Medieval Philosophy  
At the Graduate Program in Philosophy of the  
Universidade do Vale do Rio dos Sinos, São Leopoldo – RS / Brasil

A handwritten signature in blue ink, appearing to read 'Alfredo Carlos Storck'.

Prof. Dr. Alfredo Carlos Storck  
Chair of History of Medieval Philosophy  
At the Graduate Program in Philosophy of the  
Universidade Federal do Rio Grande do Sul, Porto Alegre – RS / Brasil



## XIV INTERNATIONAL CONGRESS OF THE SIEPM

### ***HOMO – NATURA – MUNDUS*: HUMAN BEINGS AND THEIR RELATIONSHIPS**

PORTO ALEGRE / BRAZIL, JULY 24–28, 2017

(e-mail: [siepm2017@pucrs.br](mailto:siepm2017@pucrs.br))

#### **I. Website of the Congress:**

Since the first week of August 2016, the website of the XIV Congress is open and working, in the following site: <http://eventos.pucrs.br/siepm2017>.

All information contained in this (Second Circular) and in the previous circular (First Circular) can be found announced in the website of the event, which is set up both in English and in Portuguese.

Please note that the registration in the XIV Congress can now be done, according to the categories of payment that were explained in the First Circular.

#### **II. Procedures for Submitting Abstracts and Making the Registration in the Congress:**

The process of registration in the XIV Congress, to be done online on the website of the event ([eventos.pucrs.br/siepm2017](http://eventos.pucrs.br/siepm2017)). A confirmation message, sent by the organizers, acknowledging the acceptance of the abstract with its paper proposal will follow.

These are the steps: (i) send the abstract to the organizers, with the paper proposal and further information; (ii) wait for an e-mail message by the organizers, expressing the acceptance of the abstract; (iii) access the website of the XIV Congress and to proceed with the registration, according to the due payment category, attaching the abstract; (iv) proceed with the payment of the registration, which, for the time being, can only be done via credit card.

#### **III. Languages for the Submission of Abstracts:**

Abstracts, lectures and communications may be formulated and done in any of the official languages of the SIEPM, for the purpose of participation in events reading papers and the publication of papers in proceedings or collective

volumes based on them: Latin, French, Italian, English, German, Spanish, and Portuguese.

#### **IV. New Deadline of the Call for Papers and Registration**

For the convenience of the SIEPM members, the organizers have postponed the deadlines of the Call for Papers and registration in the XIV International Congress of the SIEPM:

- (i) The **first deadline** is **September 30, 2016**;
- (ii) The **second and definite deadline** is **January 20, 2017**.

Payment conditions are proportional to the information given in the First Circular: basic fees for registrations paid until **September 30, 2016**, higher registration fees for registrations paid until **January 20, 2017**.

#### **V. Definite List of Plenary Speakers, with Provisional Titles of Lectures:**

Silvia Donati, Albertus-Magnus-Institut / Bonn, Germany: “Human *versus* Animal and Vegetal Life. Some Medieval Views on the Scope and the Structure of the Science of the Soul”, July 26, 2017.

Rodrigo Guerizoli Teixeira, Universidade Federal do Rio de Janeiro, Brazil: “How Human Beings Grasp Nature”, July 25, 2017.

Rafael Ramón Guerrero, Universidad Complutense de Madrid, Spain: “Las relaciones de poder en la teoría política islámica”, July 27, 2017.

Steve Harvey, Bar-Ilan University, Israel: “The Noble *vita activa*. The Philosopher’s Relation to the Many”, July 28, 2017.

Katerina Ierodiakonou, National and Kapodistrian University of Athens, Greece: “Byzantine Philosophers on the Sense of Vision”, July 25, 2017.

Fiorella Retucci, Università del Salento, Italy: “Humanism in Great Britain: 13<sup>th</sup> and 14<sup>th</sup> Century”, July 25, 2017.

Jacob Schmutz, Université Paris–Sorbonne, French: “The Most Gentle Nation on Earth: Late-Medieval Theology and the Conquest of Brazil”, July 28, 2017.

Andreas Speer, Universität zu Köln, Germany: “The Scientific View”, 24 July, 2017.

Jörg Tellkamp, Universidad Autónoma Metropolitana–Iztapalapa, Mexico: “The Evolution of Rights in Iberian and Colonial Scholasticism: Ownership, Self-Ownership and the Court of Conscience”, 27 July, 2017.

Olga Weijers, Huygens Institute / The Hague, The Netherlands, Institut de Recherche et d'Histoire des Textes, CNRS – Paris / France: “Human Relationships and Human Attitudes in the Medieval Universities”, July 26, 2017.

## **VI. Information from the Bureau of the SIEPM:**

Due to its importance to the XIV International Congress of the SIEPM, we repeat here the information from the Bureau of the SIEPM, as seen in the First Circular:

(1) To facilitate attendance at the International Congress, Brepols-SIEPM stipends are available for researchers under the age of 35 or from low-currency countries. The stipends are 500 €, or 750 €, if the journey is transcontinental. One need not to be a current member to apply for a stipend. Applications should be submitted via the online stipend form. The deadline for all applications is **March 15, 2017**. Conditions for the Brepols-SIEPM Stipends and the selection criteria are available at the SIEPM Website.

(2) At its meeting in September 2016, the Bureau will fix a sum for Section-Stipends for which the Sections can apply. The Stipend Commission of the Bureau selects the stipendiaries from among the applicants.

(3) Only SIEPM Members can present papers at the Congress.

(4) The voting for the new Bureau will take place on Wednesday, **July 26, 2017**. For those members who cannot attend the Congress, proxy request-forms will be available on the SIEPM Website.

(5) The SIEPM General Assembly will take place on Thursday, **July 27, 2017**.



# THIRD CIRCULAR

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XIV INTERNATIONAL CONGRESS OF THE SIEPM

*HOMO – NATURA – MUNDUS: HUMAN BEINGS  
AND THEIR RELATIONSHIPS*

PORTO ALEGRE / BRAZIL, JULY 24–28, 2017

(e-mail: [siepm2017@pucrs.br](mailto:siepm2017@pucrs.br))

Dear Members of the SIEPM,

The XIV International Congress of the Société will take place in Porto Alegre / Brazil, July 24-28, 2017, at the Central Campus of the Pontifícia Universidade Católica do Rio Grande do Sul (PUCRS; <http://www3.pucrs.br/portal/page/portal/pucrs/Capa/>).

In this Third Circular, you can find further information on the following subjects:

- (I) New Information on the Website of the Congress;
- (II) Procedures for Submitting Abstracts and Making the Registration in the Congress;
- (III) New Deadline of the Call for Papers and Registration;
- (IV) Tips for Tourism in Brazil and South America;
- (V) Important Advice Concerning Room Reservation in Hotels and Hostels in Porto Alegre;
- (VI) Proposed Excursions for the Second Congress Day (July 25, 2017);
- (VII) Publication of the Proceedings of the XIV SIEPM World Congress;
- (VIII) Information from the Bureau of the SIEPM and Applications for Brepols-SIEPM Stipends.

Again, we warmly invite you all to participate and to submit an abstract (1000-2000 characters, including name of the proponent, title, and description of the proposal) in any of the SIEPM official languages (Latin, French, Italian, English, German, Spanish, and Portuguese). We kindly ask you to send the abstract to the following e-mail address: [siepm2017@pucrs.br](mailto:siepm2017@pucrs.br). The **new deadline is February 28, 2017**.

It will be a great pleasure to receive you in our country and to welcome you to Porto Alegre.

Sincerely yours, and with our best wishes,

A handwritten signature in blue ink, appearing to read 'R. Hofmeister Pich', with a long horizontal line extending from the first letter.

Prof. Dr. Roberto Hofmeister Pich  
Chair of History of Medieval Philosophy  
At the Graduate Program in Philosophy of the  
Pontificia Universidade Católica do Rio Grande do Sul, Porto Alegre – RS /  
Brasil

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Prof. Dr. Alfredo Santiago Culleton  
Chair of History of Medieval Philosophy  
At the Graduate Program in Philosophy of the  
Universidade do Vale do Rio dos Sinos, São Leopoldo – RS / Brasil

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Prof. Dr. Alfredo Carlos Storck  
Chair of History of Medieval Philosophy  
At the Graduate Program in Philosophy of the  
Universidade Federal do Rio Grande do Sul, Porto Alegre – RS / Brasil

## XIV INTERNATIONAL CONGRESS OF THE SIEPM

### *HOMO – NATURA – MUNDUS*: HUMAN BEINGS AND THEIR RELATIONSHIPS

PORTO ALEGRE / BRAZIL, JULY 24–28, 2017

(e-mail: [siepm2017@pucrs.br](mailto:siepm2017@pucrs.br))

#### **I. New Information on Website of the Congress:**

As you have already known, since the first week of August 2016, the website of the XIV Congress is open and working, in the following address: <http://eventos.pucr.br/siepm2017>.

All information contained in this (Third Circular) and in the previous Circulars (First and Second Circulars) is advertised in the website of the event, which is set up both in English and in Portuguese.

Please, notice that we now have some new information on the website: (i) several tips for tourism in Brazil and South America; (ii) advices concerning room reservation in hotels and hostels in Porto Alegre, including more options for both; (iii) proposed excursions for the second Congress day (July 25, 2017), with one paragraph detailing each of them; (iv) proposed form of publication of the proceedings of the XIV SIEPM World Congress; (v) links to the curricula and / or webpage of each one of the Plenary Speakers; (vi) important practical information about utility and emergency services on the campus and in Porto Alegre.

#### **II. Procedures for Submitting Abstracts and Making the Registration in the Congress:**

These are the steps of the process of registration in XIV Congress of the SIEPM: (i) send the abstract to the organizers ([siepm2017@pucrs.br](mailto:siepm2017@pucrs.br)), with the paper proposal and further information; (ii) wait for an e-mail message by the organizers, expressing the acceptance of the abstract; (iii) access the website of the XIV Congress (<http://eventos.pucr.br/siepm2017>) and proceed with the registration, according to the due payment category, attaching the abstract; (iv) proceed with the payment of the registration, which, for the time being, can only be done via credit card.

### **III. New Deadline of the Call for Papers and Registration:**

For the convenience of the SIEPM members, the organizers have postponed the **deadline** of the Call for Papers and Registration for the XIV International Congress of the SIEPM: **The second and definitive deadline is February 28, 2017.**

Payment conditions remain the same given in the First Circular: basic fees for registrations paid until **September 30, 2016**, higher registration fees for registrations paid until **February 28, 2017 (new definitive deadline)**.

### **IV. Tips for Tourism and in Brazil and South America:**

Please, note the information the organizers gave in the First Circular about flight connections to the International Airport of Porto Alegre (**Aeroporto Internacional Salgado Filho**). We recommend to make flights reservations and to issue your tickets before the end of March 2017. Please, read the First Circular (Item IV) for getting information about the way to reach the venue of the congress by taxi and the recommended hotels. Distances and routes from the Aeroporto Internacional Salgado Filho to the Congress venue and to hotels can be checked and calculated at the following website: <https://maps.google.com.br/>.

**Again, Citizens** of some countries may **need a visa** to visit Brazil and are usually required to obtain a visa prior to entering Brazil. Revisions in visa policy are made periodically. Therefore, please check the Visa section on the Ministry of Foreign Affairs of Brazil website or websites of the Brazilian diplomatic representations in your countries if the latest and detailed information on visas for short stay programs is needed:

<http://www.portalconsular.mre.gov.br/estrangeiros/qgrv-simples-ing-24.11.2015.pdf>

For any information on travel costs, travel connections, tourism and excursions (outside the Congress days), we recommend and will work together with the Agency **DC & Travel**, which is located at the Central Campus of the Pontifícia Universidade Católica do Rio Grande do Sul (venue of the Congress):

Campus Central da PUCRS

Av. Ipiranga 6681

Prédio 41, Sala 8

Bairro Partenon

CEP: 90.619-900

Porto Alegre / RS, Brasil

Telephone: (051) 3339-9272

Whatsapp: (051) 99933-0633 **(new number!)**



Website: <http://www.flytoursul.com.br>

The contact person is Mr. Gilberto Chaves, e-mail: [gilberto@flytourawl.com.br](mailto:gilberto@flytourawl.com.br) (Portuguese, Spanish, English and French).

By request of the Congress organizers, the above mentioned travel agency prepared a weblink giving detailed information of **five top tourism destinies in Brazil and South America**, which might be of interest to the participants in the congress: **Rio de Janeiro, Minas Gerais (historic colonial cities), Foz do Iguaçu, Buenos Aires (Argentina), and Lima – Cusco (Peru)**. Please, click on the Congress webpage: <http://eventos.pucrs.br/siepm2017>.

### **V. Important Advice Concerning Room Reservation in Hotels and Hostels in Porto Alegre**

In the First Circular a quite broad range of accommodation possibilities in Porto Alegre (hotel in the vicinity of the university campus and hostels in the city) were indicated by the organizers. Please, remember that the hotels we mentioned in the First Circular offer reduced prices due to an agreement with the Pontifícia Universidade Católica do Rio Grande do Sul. **Very important advices:**

- (a) Please, make your reservation as soon as possible;
- (b) In order to get the reduced prices, you need to use for the reservation the e-mail address of the hotel as informed in the First Circular and to mention explicitly that the XIV<sup>th</sup> World Congress of the SIEPM will take place at the PUCRS (Pontifícia Universidade Católica do Rio Grande do Sul). In case of any doubt or difficulty, contact the organizers ([siepm2017@pucrs.br](mailto:siepm2017@pucrs.br)).

### **VI. Proposed Excursions for the Second Congress day (July 25, 2017):**

The organizers propose three options of excursions on the second Congress day, July 25, 2017: (a) a city tour with particular emphasis on selected historical sites and art museums; (b) a trip to a typical South-Brazilian farm, including local food and some cultural experience with the day-to-day life of traditional “gaúchos”; (c) a trip to Italian immigration towns close to Porto Alegre, including visit to a winery, as well as the taste of local cuisine. A short description of these excursions can be read now on the website of the event (<http://eventos.pucrs.br/siepm2017>).

## **VII. Publication of the Proceedings of the XIV SIEPM World Congress:**

The organizers will assume the responsibility of editing and publishing the Congress proceedings in as many volumes as needed. The essays will be peer-reviewed. In order to facilitate the process of editing the materials, publication guidelines will be sent, before the beginning of the congress and together with the last Circular, to all congress participants who present papers.

## **VIII. Information from the Bureau of the SIEPM and Applications for Brepols-SIEPM Stipends:**

Please, pay attention to the following important information from the Bureau of the SIEPM:

(1) To facilitate attendance at the XIV International Congress of the SIEPM, Brepols-SIEPM stipends are available for researchers under the age of 35 or from low-currency countries. The stipends are 500 €, or 750 €, if the journey is transcontinental. One need not to be a current member to apply for a stipend. Applications should be submitted via the online stipend form. The deadline for all applications is **March 15, 2017**. Conditions for the Brepols-SIEPM Stipends and the selection criteria are available at the SIEPM Website: <https://www.siepm.uni-freiburg.de/siepm-stipends/brepols-siepm-stipends> .

(2) Sections-Stipends are available for researchers who belong to an SIEPM recognized Section that is part of an SIEPM Commission. The stipends are 500 €, or 750 €, if the journey is transcontinental. The deadline for application is **March 15, 2017**. Before applying, please contact the SIEPM Secretary General: [maarten.hoenen@philosophie.uni-freiburg.de](mailto:maarten.hoenen@philosophie.uni-freiburg.de).

(3) Only SIEPM Members can present papers at the Congress.

(4) The voting for the new Bureau will take place on Wednesday, **July 26, 2017**. For those members who cannot attend the Congress, proxy request-forms are available on the SIEPM Website, under the following link: <https://www.siepm.uni-freiburg.de>.

(5) The SIEPM General Assembly will take place on Thursday, **July 27, 2017**, on the Theater of the Pontifícia Universidade Católica do Rio Grande do Sul (<http://cepuc.pucrs.br/espacos-locaveis/teatro-do-predio-40/>), which is also the venue of all Plenary Sessions of the congress.

# FOURTH CIRCULAR

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## XIV INTERNATIONAL CONGRESS OF THE SIEPM

### *HOMO – NATURA – MUNDUS: HUMAN BEINGS AND THEIR RELATIONSHIPS*

PORTO ALEGRE / BRAZIL, JULY 24–28, 2017

(e-mail: [siepm2017@pucrs.br](mailto:siepm2017@pucrs.br))

Dear Members of the SIEPM,

As we are approaching the opening date of the XIV International Congress of the Soci  t   (July 24-28, 2017; <http://eventos.pucr.br/siepm2017>), we would like to focus, in this Fourth Circular, on (I) very direct information about deadlines, registration fees and the congress program, (II) practical recommendations for travelers and (III) suggestions regarding accommodation and tourism. We also bring a couple of (IV) General Remarks.

#### **I. Deadlines, Registration Fees, and Congress Program:**

(a) For the convenience of the SIEPM members and due both to technical difficulties with some attempts of registration and to several proposals sent only after the deadline of February 28, 2017, the organizers have decided to leave the system open for further registrations, under the same fees of the second deadline, until **April 28, 2017**.

(b) **After April 28, 2017, until June 30, 2017**, members can still send proposals and register into the congress, but then under a sole price category (the highest): R\$ 540,00 or approximately US\$ 150,00). During the same period, for those who just want to participate and obtain a certificate, the categories and values of fees will remain the same as in the previous deadline.

(c) The procedures for submitting abstracts and making the registration in the congress remain the same. Any kind of doubt or difficulty regarding registration payment must be discussed directly with the organizers at the address: [siepm2017@pucrs.br](mailto:siepm2017@pucrs.br).

(d) Ordinary and Special Sessions can still be proposed; the organizers will contact those who have already proposed Sessions in order to discuss the name of the Session chairs and the order of presentations. In all other cases, the organizers will arrange and propose the Sessions, as well as their chairs and order of presentations, trying to accommodate them within the general

structure of the congress program and the topics and headings planned for each day.

(e) The first version of the entire congress program will be announced until the first week of May. Since registrations may still occur until June 30, the last version of the congress program should be ready until July 7. Until the opening day of the congress, participants will only receive or have access to digital versions of the program. A printed copy of the congress program together with the congress book will be given on the first day of the congress to all who have properly registered.

(f) In case you did not make it yet, there is still time to indicate or suggest to the organizers which general or more specific topic (see the First Circular) of each congress day your proposed title and abstract fits into. This will help us to organize the Sessions.

(g) One important request: please, let us know in case you have any specific schedule conflicts that would make your being at the congress and reading your paper on some day(s) of the week July 24-28 impossible. For those who, due to their flight schedules, religious practices, or any other reason, are unable to present papers on some specific congress day(s), please, inform us about your possibilities. We will do our best to properly arrange the Sessions and will certainly find a solution for each case.

(h) We ask the leaders of each one of the SIEPM research structures, i.e. Commissions, Sections, and Working Partnerships, to contact us in order to tell us about your plans of making reports, discussing research strategies and / or presenting new projects. Note that (see the First Circular) we scheduled a specific time for the activities of Commissions, Sections, and Working Partnerships for each congress day.

(i) Although all rooms are fully equipped with media and electronic devices (power-point, screens, computers, cable and wireless internet connection, etc.), we would be grateful if you let the organizers know about your specific needs. Moreover, it is possible to print papers and handouts everywhere on the campus, but the organizers will provide a printing service on the congress venue to be used only for those purposes. If possible, send us your printing requests in advance.

## **II. Practical Recommendations for Travelers:**

(a) We emphatically recommend that you make flights arrangements **As Soon As Possible!** Prices have been changing a lot, and it will become more and more difficult to get good prices at any flight category.

(b) Citizens of some countries may need a Visa to visit Brazil and are usually required to obtain a Visa prior to entering Brazil. Please, check the Visa section on the Ministry of Foreign Affairs of Brazil website or websites of the Brazilian diplomatic representations in your countries if the latest and detailed information on Visas for short stay programs is needed: <http://www.portalconsular.mre.gov.br/estrangeiros/qgrv-simples-ing-24.11.2015.pdf>.

(c) Regarding your mobility in Porto Alegre, we remind you that the easiest way to reach the venue of the Congress and the recommended hotels is by taking a taxi or the Uber service; we do recommend that you use this form of transport, asking for a taxi on the front desk of the hotel / hostel, or of course at the university (congress venue). During the congress days, stewards will always be ready to help you on that regard. At any rate, a bus will be provided to Plenary Speakers and Bureau members from the hotel to the congress venue, and a few shuttle buses will be hired to offer transfer to all congress participants at specific times of the day.

(d) The congress venue can also be reached by bus, which is more time-consuming and less convenient than other alternatives. At each hotel / hostel you can receive information about bus lines that drive you to the Pontifícia Universidade Católica do Rio Grande do Sul (PUCRS; <http://www3.pucrs.br/portal/page/portal/pucrs/Capa/>). To learn more about bus lines and routes in the city of Porto Alegre, you can also search on this address: <http://eptc.com.br>, clicking then on “Transporte” and on “Ônibus”.

(e) Once you arrive at the campus of the PUCRS, you will see posters showing you how to get to the venue of the congress; there will also be campus maps everywhere; at any rate, you can find a map of the campus (English and Portuguese) clicking on: <http://www.pucrs.br/campus/>. The place you have to find is “Prédio 40” / “Building 40”, more specifically “Teatro da PUCRS” / “Theater of the PUCRS” for Opening and Closing Ceremonies, Plenary Sessions and the General Assembly, as well as the rooms 401, 403, 405, 407, 409, 411, 413, 501, 502, 503, 504 and 506, on the 4<sup>th</sup> and 5<sup>th</sup> floors. Further information about venues, which concern cultural events during the congress, receptions, excursions, as well as the Closing Celebration, will be provided in the next Circular.

(f) Specific information and suggestions about restaurants and canteens on the campus will also be provided in the next Circular. We recommend that all meals at lunch time should be made on the campus; the offers for full meals are many and the prices range between R\$ 15,00 and R\$ 40,00.

(g) Begin to explore the campus map! (Click on <http://www.pucrs.br/campus/>).

### **III. Suggestions regarding Accommodation and Tourism:**

(a) For any information on travel costs, travel connections, tourism and excursions (outside the Congress days), we recommend and will work together with the Agency **Flytoursul** (the name has recently changed), which is located at the Central Campus of the Pontificia Universidade Católica do Rio Grande do Sul (venue of the Congress), website: <http://www.flytoursul.com.br>. The contact person is Mr. Gilberto Chaves, e-mail: [gilberto@flytourdl.com.br](mailto:gilberto@flytourdl.com.br) (Portuguese, Spanish, English and French).

(b) Please, check the several accommodation possibilities in Porto Alegre (hotels in the vicinity of the university campus and hostels in the city) that were indicated by the organizers in the three previous Circulars (**click on the Congress webpage:** <http://eventos.pucrs.br/siepm2017>). Please, make your reservation as soon as possible. In order to get the reduced prices, you need to use for the reservation the e-mail address of the hotel as informed in the First Circular and to mention explicitly that the XIV<sup>th</sup> International Congress of the SIEPM will take place at the PUCRS (Pontificia Universidade Católica do Rio Grande do Sul). In case of any doubt or difficulty, contact the organizers ([siepm2017@pucrs.br](mailto:siepm2017@pucrs.br)).

(c) Plenary Speakers and Bureau members will be accommodated at the **Hotel Laghetto Viverone**, which is close to other hotels mentioned on the congress webpage: **Mercure Porto Alegre Manhattan Hotel; Radisson Porto Alegre; Novotel Porto Alegre**. In the next Circular we will provide information of places close to these hotels that might be fine places for a few “happy hour meetings” that participants will have during the congress days.

(d) Remember our suggestion of five top tourism destinations in Brazil and South America, which might be of interest to the participants in the congress: Rio de Janeiro, Minas Gerais (historic colonial cities), Foz do Iguaçu, Buenos Aires (Argentina), and Lima – Cusco (Peru). Please, click on the Congress webpage: <http://eventos.pucrs.br/siepm2017>.

(e) We strongly suggest you to choose one of the three options of excursions on the second Congress day, July 25, 2017 (see Congress webpage: <http://eventos.pucrs.br/siepm2017>). We ask you, please, to inform the organizers ([siepm2017@pucrs.br](mailto:siepm2017@pucrs.br)) **until June 30, 2017** about your interest in taking part in one the excursions, so that we can organize all related logistic aspects in due time; the participation in any of the excursions must be paid separately and is not included in the congress fees; costs range between ca. R\$

150,00 (Recanto Borghetti and Porto Alegre City Tour) and R\$ 300,00 (Serra Gaúcha).

(f) For those who may have interest in football, the organizers can organize a group visit to the “Arena do Grêmio” on Saturday Evening, July 29, 2017 for a match between Grêmio Foot-Ball Porto Alegrense vs. Santos Futebol Clube. Both play in the Brazilian First League (it will be a match valid for the Brazilian Football Championship 2017); Grêmio is currently in the first position in the Official Ranking of the Brazilian Football Federation, and Santos happens to be the club for which Édson Arantes do Nascimento or “Pelé” played in the 1960s.

#### **IV. General Remarks:**

(a) Remember that the voting for the new Bureau will take place on Wednesday, July 26, 2017, and that the SIEPM General Assembly will take place on Thursday, July 27, 2017, on the Theater of the Pontifícia Universidade Católica do Rio Grande do Sul (<http://cepuc.pucrs.br/espacos-locaveis/teatro-do-predio-40/>), which is also the venue of all Plenary Sessions of the congress.

(b) The first meeting of the new SIEPM Bureau will take place on Friday, July 28, time to be defined (it will not take longer than two hours).

All information contained in this (Fourth Circular) and in the previous Circulars (First, Second, and Third Circulars) is available in the website of the event, which is set up both in English and in Portuguese.

It will be a great pleasure to receive you in our country and to welcome you to the southernmost capital of a Brazilian state.

Sincerely yours, and with our best wishes,



Prof. Dr. Roberto Hofmeister Pich  
Chair of History of Medieval Philosophy  
At the Graduate Program in Philosophy of the  
Pontifícia Universidade Católica do Rio Grande do Sul, Porto Alegre – RS /  
Brasil



Prof. Dr. Alfredo Santiago Culleton  
Chair of History of Medieval Philosophy  
At the Graduate Program in Philosophy of the  
Universidade do Vale do Rio dos Sinos, São Leopoldo – RS / Brasil



Prof. Dr. Alfredo Carlos Storck  
Chair of History of Medieval Philosophy  
At the Graduate Program in Philosophy of the  
Universidade Federal do Rio Grande do Sul, Porto Alegre – RS / Brasil



# FIFTH CIRCULAR

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## XIV INTERNATIONAL CONGRESS OF THE SIEPM

### *HOMO – NATURA – MUNDUS: HUMAN BEINGS AND THEIR RELATIONSHIPS*

PORTO ALEGRE / BRAZIL, JULY 24–28, 2017

(e-mail: [siepm2017@pucrs.br](mailto:siepm2017@pucrs.br))

Dear Members of the SIEPM,

as we are approaching the opening date of the XIV International Congress of the Société (July 24-28, 2017; <http://eventos.pucrs.br/siepm2017>), we would like to focus, in this Fifth Circular, on **(I)** information about the congress program, **(II)** information about deadlines and registration fees, **(III)** practical recommendations for the first day of the congress, **(IV)** remarks on the 3 (three) options for excursions on the second day of the congress, **(V)** Closing Celebration on July 28, 2017, and **(VI)** General Remarks.

#### **I. Congress Program:**

**(a)** The first version of the entire congress program is now ready (SIEPM members are receiving it with this Fifth Circular). Since registrations may still occur until June 30, the last version of the congress program should be ready by July 7. Until the opening day of the congress, participants will only receive or have access to digital versions of the program (available in the following addresses: <http://eventos.pucrs.br/siepm2017>; <http://www.siepm.uni-freiburg.de/>). A printed copy of the congress program will be given on the first day of the congress to all registered participants. The organizers decided that the congress book (with abstracts, program and all circulars prepared to the congress) will be formatted as an e-book and sent to all participants two weeks before the beginning of the congress).

**(b)** Please, let us know – no later than June 30 – in case any specific schedule conflict has arisen in the meanwhile. We will do our best to properly rearrange presentations and Sessions and will certainly find a solution for each case. Please, do not ask the organizers for changes in the program unless this is absolutely necessary.

**(c)** In case new registrations – paper proposals and Sessions – are made until June 30, we assure all other participants that those registrations will not cause

any change in the schedules announced in the first version of the congress program, which had already been agreed upon.

## **II. Deadlines and Registration Fees:**

(a) **Until June 30, 2017** SIEPM members can still send proposals and register in the congress, but under a single price category (the highest): R\$ 540,00 or approximately US\$ 150,00. During the same period, for those who just want to participate and obtain a certificate, the categories and values of fees will remain the same as in the previous deadline.

(b) The procedures for submitting abstracts and making the registration in the congress remain the same. Any kind of doubt or difficulty regarding registration payment must be discussed directly with the organizers at the address: [siepm2017@puhrs.br](mailto:siepm2017@puhrs.br).

## **III. Practical Recommendations for the First Day of the Congress:**

Especially on the first congress day we recommend that you arrive earlier at the congress venue (Central Campus of the PUCRS, Building 40). All members must pick up the congress material at the Foyer of PUCRS Theater, this service will open at 08:00 and we ask you all to get the materials until 10:15, when the congress activities formally begin in the Theater).

(1) Those who have already registered can go directly to the Foyer of the PUCRS Theater in order to pick up the congress materials;

(2) Those who did not make their registration yet and need to pay their congress fees must first go to the Room “Educon”, at the Building 40 (First Floor), before picking up their congress materials at the Foyer of the PUCRS Theater. It is mandatory for all participants to fully register before having their congress materials and having access to the PUCRS Theater.

## **IV. Options for Excursions on the Second Day of the Congress, July 25, 2017, and Tourism:**

(a) We strongly suggest you to choose one of the 3 (three) options of excursions on the second Congress day, July 25, 2017 (see Congress webpage: <http://eventos.puhrs.br/siepm2017>): (Option 1: Porto Alegre, City Tour; Option 2: Recanto Borghetti; Option 3: Serra Gaúcha).

Please, inform the organizers ([siepm2017@puhrs.br](mailto:siepm2017@puhrs.br)) until **July 07, 2017** about your interest in taking part in one of these excursions, so that we can organize all related logistic aspects in due time; the participation in any of the excursions must be paid separately and is not included in the congress fees; costs range

between ca. R\$ 150,00 (Recanto Borghetti and Porto Alegre City Tour) and R\$ 300,00 (Serra Gaúcha).

**All excursions on July 25, 2017, begin after 12:30.** Options 2 and 3 have a lunch included; for those who choose Option 1 we recommend a quick lunch on the University Campus, leaving no later than 13:30 for the excursion.

In all cases, should you choose to take the excursion, the meeting point for participants will be at the Central Campus of the PUCRS. Participants will be assisted by stewards.

**(b)** We repeat the following suggestion: For those who may have interest in football, a group visit to the “Arena do Grêmio” on Saturday Evening, July 29, 2017, can be organized for the match between Grêmio Foot-Ball Porto Alegrense vs. Santos Futebol Clube. It will be a match valid for the Brazilian Football Championship 2017. We must emphasize that Grêmio is currently in the first position in the Official Ranking of the Brazilian Football Federation, and the team is playing very well.

**(c)** For information on tourism and excursions (outside the Congress days), please, contact the Agency **Flytoursul**, which is located at the Central Campus of the Pontificia Universidade Católica do Rio Grande do Sul (venue of the Congress), website: <http://www.flytoursul.com.br>. The contact person is Mr. Gilberto Chaves, e-mail: [gilberto@flytourdul.com.br](mailto:gilberto@flytourdul.com.br) (Portuguese, Spanish, English and French).

### **V. Closing Celebration on July 28, 2017, 7:30pm:**

The Closing Celebration of the XIV SIEPM International Congress will take place at the Restaurante Churrascaria Roda da Carreta / CTG 35, where a typical *churrasco* of the “gaúchos” will be served – hopefully with some good alternative menu options for vegetarians and vegans. There are also shows with traditional dances from South Brazil every Friday at CTG 35. We welcome and encourage all participants to join in the closing celebration!

The costs will be covered by the organization of the congress. Please, if possible, let us know before the first congress day whether you intend to attend to the closing celebration; for logistic reasons, let us know previously, if possible, if someone who is not a participant will accompany you to the restaurant – non-participants in the congress must cover their own expenses at the restaurant.

Here is the address of Restaurante Churrascaria Roda da Carreta / CTG 35: Av. Ipiranga 5300, Bairro Jardim Botânico, CEP: 90.160-092, Porto Alegre / RS.

## **VI. General Remarks:**

**(a)** Remember that the voting for the new Bureau will take place on Wednesday, July 26, 2017, (Building 50, Room 501, 5<sup>th</sup> Floor), from 09:00 to 19:00, and that the SIEPM General Assembly will take place on Thursday, July 27, 2017, at 19:30, on the Theater of the Pontifícia Universidade Católica do Rio Grande do Sul (<http://cepuc.pucrs.br/espacos-locais/teatro-do-predio-40/>), which is also the venue of all Plenary Sessions of the congress.

**(b)** The first meeting of the new SIEPM Bureau will take place on Friday, July 28, time to be defined (it will not take longer than two hours).

**(c)** We repeat the following note from the previous Circular: Although all rooms are fully equipped with media and electronic devices (presentation software, data-show, screens, computers, cable and wireless internet connection, etc.), we would be grateful if you let the organizers know about your specific needs. It is possible to print papers and handouts everywhere on the campus. The organizers will also provide a printing service on the congress venue exclusively for those purposes. If possible, send us your printing requests in advance.

**(d)** Plenary Speakers and Bureau members will be accommodated at the Hotel Laghetto Viverone. Here is the address:

Hotel Laghetto Viverone Moinhos

Rua Dr. Vale, 579

Moinhos de Vento

90.560-010

Porto Alegre – RS

Telefone: (51) 2102-7272.

Link: Laghetto Viverone Moinhos - hoteis.com.

**(e)** We leave for the next (Sixth) Circular the following topics: **(i)** information about the publication of the proceedings, **(ii)** Information about the bus that will be provided to Plenary Speakers and Bureau members from the hotel to the congress venue, as well as about a few shuttle buses that will be hired to offer transfer to the congress participants at specific times of the day; **(iii)** information and suggestions about restaurants and canteens on the campus; **(iv)** information of places close to these hotels that might be fine places for a few “happy hour meetings” that participants will have during the congress days.

It will be a great pleasure to receive you in our country and to welcome you to the southernmost capital of a Brazilian state.

Sincerely yours, and with our best wishes,



Prof. Dr. Roberto Hofmeister Pich  
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Prof. Dr. Alfredo Carlos Storck  
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At the Graduate Program in Philosophy of the  
Universidade Federal do Rio Grande do Sul, Porto Alegre – RS / Brasil



# SIXTH CIRCULAR

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## XIV INTERNATIONAL CONGRESS OF THE SIEPM

### *HOMO – NATURA – MUNDUS: HUMAN BEINGS AND THEIR RELATIONSHIPS*

PORTO ALEGRE / BRAZIL, JULY 24–28, 2017

(e-mail: [siepm2017@pucrs.br](mailto:siepm2017@pucrs.br))

Dear Members of the SIEPM,

within a few days, the XIV International Congress of the Société (July 24-28, 2017; <http://eventos.pucrs.br/siepm2017>) will begin. We would like to focus, in this Sixth (and last) Circular, on **(I)** information about the congress program, **(II)** recommendations regarding the first day of the congress, **(III)** reception at the Official Residence of the Governor of Rio Grande do Sul, **(IV)** options for excursions on the second day of the congress (July 25, 2017), **(V)** meals and lunches at PUCRS, **(VI)** closing celebration (July 28, 2017), **(VII)** suggestions for eventual happy hours, **(VIII)** wi-fi access at the campus of the PUCRS, **(IX)** buses and transport from hotel(s) to PUCRS Campus, and from PUCRS Campus back to hotel(s), **(X)** security recommendations, **(XI)** recommendations for those who will chair sessions, **(XII)** publication of congress proceedings, **(XIII)** weather in South Brazil in July 2017, **(XIV)** boarding passes, **(XV)** voting for the New Bureau and its first meeting, **(XVI)** technical recommendations, and **(XVII)** accommodation of plenary speakers and members of the SIEPM Bureau.

#### **I. Congress Program:**

**(a)** The second and last version of the entire congress program is now ready (SIEPM members are receiving it along with this Sixth Circular). On the first congress day (July 24), participants who have properly enrolled will receive a printed copy of the entire program. The digital version is available in the following addresses: <http://eventos.pucrs.br/siepm2017>; <http://www.siepm.uni-freiburg.de/>). Together with these documents, a PDF is being sent to all congress participants and SIEPM members, containing the final program and the abstracts of all lectures and presentations. On July 21, the e-book of the congress (with final program, conception of the congress, abstracts and all circulars) will be sent to all participants.

**(b)** Please, let us know with urgency in case any specific schedule conflict still persists.

## **II. Recommendations for the First Day of the Congress:**

We recommend that you arrive earlier at the congress venue (Central Campus of the PUCRS, Building 40), especially on the first congress day. All members must pick up the congress materials at the Foyer of PUCRS Theater, this service will open at 08:00 and we ask you all to get the materials until 10:15, when the congress activities formally begin in the Theater).

**(1)** Those who have already registered can go directly to the Foyer of the PUCRS Theater in order to pick up the congress materials;

**(2)** Those who have not made their registration yet and need to pay their congress fees must first go to the Room “Educon”, at the Building 40 (First Floor), before picking up their congress materials at the Foyer of the PUCRS Theater. It is mandatory for all participants to fully register before having their congress materials and having access to the PUCRS Theater. Stewards will be ready to assist congress members in case of doubts.

**(3) Very important (!):** Due to internal rules of the PUCRS, the payment for those in case (2) must be done only cash and in local currency (Brazilian “Reais”); foreign currency (U\$ dollar, Euros, etc.) and payment via credit card will not be accepted for that purpose – you can, of course, make payments with credit card everywhere else in Porto Alegre).

## **III. Reception at the Official Residence of the Governor of the State of Rio Grande do Sul, July 24, 19:00–21:00:**

One of the important changes in the final version of the congress program is that *all registered participants* have now be invited for a reception (Cocktail), on July 24, at 19:00, at the Piratini Palace – Official Residence of the Governor of the State of Rio Grande do Sul. The Governor José Ivo Sartori will be present at the ceremony. In the coming days, each enrolled congress participant will receive an official invitation per email.

On July 24, 4 (four) buses will be at disposal, from 18:00 on, to transport all invited congress participants from the PUCRS Campus to the Official Residence of the Governor. After the reception, at 21:00, two buses will transport Plenary Speakers, Bureau Members and guests of the Hotels L'aghetto Viverone and Manhattan Viverone back to their hotels. Two other buses will transport, through a convenient route, the other congress participants back to their lodging venues.



#### **IV. Options for Excursions on the Second Day of the Congress, July 25, 2017, and Football Match, July 30, 2017:**

**(a) Very important (!):** We ask you to choose **until July 20** one of the 3 (three) options of excursions on the second Congress day, July 25, 2017 (see Congress webpage: <http://eventos.pucrs.br/siepm2017>): (Option 1: Porto Alegre, City Tour; Option 2: Recanto Borghetti; Option 3: Serra Gaúcha). Should you choose one of the options after that deadline, we cannot guarantee that you will be able to participate in any of those activities. Together with the message expressing your option, **we need from each participant in the excursion – also those who accompany congress participants – full name and the data of a valid document** (passport for non-Brazilian citizens and RG and CPF for Brazilians).

**(b)** The participation in any of the excursions must be paid separately and is not included in the congress fees. Here are the costs:

- (i) Porto Alegre City Tour: R\$ 70,00.
- (ii) Recanto Borghetti: R\$ 170,00.
- (iii) Serra Gaúcha: R\$ 220,00.

**The payment must be made cash and in Brazilian currency.** We recommend that you make the payment as soon as on the first congress day (July 24), as you pick up the congress materials at the Foyer of the PUCRS Theater, at Building 40.

**(c) All excursions on July 25, 2017, begin after 12:00.** Options 2 and 3 have a lunch included; for those who choose Option 1 we recommend a quick lunch on the University Campus, leaving no later than 13:00 for the excursion.

In all cases, should you choose to take the excursion, the meeting point for participants will be at the Central Campus of the PUCRS. Participants will be assisted by stewards.

**(d)** For those who may have interest in football, a group visit to the “Arena do Grêmio” can be organized. We must stress, however, that the date of the match has been changed by the Brazilian Football Federation, **to July 30, at 19:00, instead of Saturday Evening, July 29.** Please, inform us about your interest. As you certainly know, Grêmio is the best.

#### **V. Meals and Lunches at the PUCRS:**

At the PUCRS Campus, there are several good options, under good prices, for meals at lunch time. Lunches must be paid at the participant’s own expenses. Here are our suggestions and the average price (alcoholic drinks are not available at the campus premises):

(i) Restaurante Panorâmico (Building 40): R\$ 39,00 (ca. U\$ 11,00) / AYCE Buffet (one refreshment included in the price).

(ii) Restaurante Sabor Família (Building 3): R\$ 21,00 (ca. U\$ 6,00) / AYCE Buffet (refreshment not included in the price).

(iii) Ponto Onze (Building 11): R\$ 23,00 (ca. U\$ 6,50) / AYCE Buffet (refreshment not included in the price).

(iv) Restaurante Palatus: R\$ 25,00 (ca. U\$ 7,00) / AYCE Buffet (refreshment not included in the price).

For directions, click on the link below and select “Restaurantes”:

<http://www.pucrs.br/portal/campus.html>

## **VI. Closing Celebration on July 28, 2017, 20:00:**

The Closing Celebration of the XIV SIEPM International Congress will take place at the Restaurante Churrascaria Roda da Carreta / CTG 35, where a typical *churrasco* of the “gaúchos” will be served – with an alternative menu for vegetarians. There are also shows with traditional dances from South Brazil every Friday at CTG 35. We welcome and encourage all participants to join in the closing celebration! For registered participants, the dinner will be payed by the congress organization (drinks are included!). In case there are people who will accompany you to the dinner and are not participants in the congress, the fixed price for dinner and drinks will be R\$ 90,00.

Please, let us know before the first congress day whether you intend to attend to the closing celebration; let us know in advance, if possible, if someone who is not a congress participant will accompany you to the restaurant – non-participants in the congress must cover their own expenses.

Here is the address of Restaurante Churrascaria Roda da Carreta / CTG 35: Av. Ipiranga 5300, Bairro Jardim Botânico, CEP: 90.160-092, Porto Alegre / RS (the venue is very close to the university campus, and it can be easily reached by taxi or bus; Plenary Speakers and Bureau members and those accommodated at the Hotels Laghetto Viverone and Manhattan Viverone will be transported by two buses hired for the congress).

## **VII. A Few Suggestions for the Few Happy Hours:**

We suggest that congress participants meet, for the (few) happy hours they will have during the congress week, at Restaurants and / or Pubs placed at Rua Fernando Gomes and at Rua Padre Chagas – they are only 200-300 hundred

meters away from the Hotels Laghetto Viverone and Manhattan Viverone. This is a safe and beautiful venue. Some of our recommendations: Restaurante Constantino (for dinner; [www.constantino.com.br](http://www.constantino.com.br)); Dado Pub Moinhos ([www.dadobier.com.br/pubs/moinhos-de-vento/](http://www.dadobier.com.br/pubs/moinhos-de-vento/); dinner and drinks (especially local craft beers)); Urban Farmcy (vegetarian food and raw cooking; <https://urbanfarmcy.com.br>).

### **VIII. Wi-Fi Access at the Campus of the PUCRS:**

Server and passwords will be informed on the first congress day. These informations will be valid for the entire congress week; PUCRS will provide the service at the Theater of Building 40 and the Rooms on 4<sup>th</sup> and 5<sup>th</sup> floors, where the Sessions will have place. The headquarters of the SIEPM Bureau, at Room 502 (5<sup>th</sup> floor), will additionally have seven points for cable internet connection.

### **IX. Buses:**

The organization of the XIV SIEPM Congress will be able to provide two buses for daily transport from hotels to PUCRS Campus and from PUCRS Campus back to the hotels. We will give priority to Plenary Speakers, Bureau Members and participants accommodated at the hotels Laghetto Viverone and Manhattan Viverone. The two buses will daily depart from the Hotel Laghetto Viverone and will (with the exception of Tuesday, i.e. the day reserved for excursions) drive the same groups back to those hotels, daily. Here are the schedules:

**Departure time (July 24-28, 2017):** from Hotel Laghetto Viverone to PUCRS Campus):

Monday: 09:00;

Tuesday: 07:50;

Wednesday: 08:20;

Thursday: 09:10;

Friday: 08:20;

**Return time (July 24-28, 2017):**

Monday: 18:00: from PUCRS Campus to the Piratini Palace, Residence of the Governor; 21:00: from the Piratini Palace to the Hotel Laghetto Viverone;

Tuesday: 3:30: from PUCRS Campus back to the Hotel Laghetto Viverone, for those who, for any reasons, do not want to participate at the excursions;

Wednesday: 20:40: from PUCRS Campus to the Hotel Laghetto Viverone;

Thursday: 22:00: from PUCRS Campus to the Hotel Laghetto Viverone;

Friday: 19:30: from PUCRS Campus to the Restaurante Roda da Carreta CTG 35; 23:00: from the Restaurante Roda da Carreta CTG 35 to the Hotel Laghetto Viverone.

### **X. Security Recommendations:**

Needless to say that Brazilian large cities are not among the safest in the world. Porto Alegre is no exception in that regard. The hotel venues recommended by us are safe places, the campus of the university (PUCRS) is a safe place, the places we recommend for the (few) happy hours and the excursions are safe places. At any rate, pay attention to your belongings, avoid walking alone and late in the night in the vicinity of the hotels, listen to the recommendations given by the hotel employees.

### **XI. Recommendation for Those Who Will Chair Sessions:**

Your task is very simple: at the beginning of each Session and / or communication, mention the name of the speaker and his / her affiliation, and strictly control the schedule. As a rule – with the exception of 4 (four) Sessions which will have four communications and whose chairs will receive specific instructions, and further 2 (two) Sessions which will only have two communicators –, each Session includes 3 (three) communicators, and each person has 30 minutes for presentation and questions. We suggest 20-25 minutes for oral presentation, 5-10 minutes for debate and questions.

### **XII. Publication of Congress Proceedings:**

The organizers of the congress assume the responsibility of editing the volume(s) of the proceedings, which shall be later published by Brepols. Specific instructions (guidelines, deadline, etc.) will be given until the end of the congress, but some of them can be already mentioned: papers must be submitted with grammar and language review (in one of the official languages of the SIEPM) and ready for publication; the essays will have a strictly limited size; the deadline, in any case, will not be before December 31, 2017. Those who registered in the congress, but, for any urgent and immediate reasons, were not able to attend to it, will be invited and encouraged to submit a paper.

### **XIII. Weather in South Brazil, July 24-28, 2017:**

The main characteristic of the weather in South Brazil in this period – our South Brazilian “winter” – is instability. In the week July 10-14 we have had temperatures around 25 – 30 C, in the week 17-21 July we should have temperatures between -2 – 15 C (with a little bit of snow). In the week 24-28 July it will be warmer again. So, be prepared for four seasons within seven days.

#### **XIV. Boarding Passes:**

**Very important(!):** Those participants who received a ticket by the Brazilian organizers – particularly, Plenary Speakers and Bureau Members – must keep all their boarding passes and send them, later, to the organizers (a digital copy may suffice). We need the boarding passes for our accounting.

#### **XV. Office of the XIV SIEPM International Congress:**

A team of 11 (eleven) stewards will be permanently present during the congress and available to help participants in any regard. The office is placed at the Foyer of the PUCRS Theater (Building 40), the same venue where participants must pick up congress materials on the first congress day.

#### **XVI. Office of the SIEPM Bureau:**

During the XIV SIEPM International Congress, the office (“headquarters”) of the Bureau will be at Room 502, 5<sup>th</sup> floor, Building 40. Remember that, in order to be able to vote on July 26, each SIEPM member must have orderly paid the annual fees. Members may use the period between July 24 to July 26 to pay back any open fees. The office will be open daily during the congress, from 09:00 to 18:30 (on Wednesday, July 26, from 09:00 to 18:45).

#### **XVII. Voting for the New Bureau and First Meeting of it:**

(a) Remember that the voting for the new Bureau will take place on Wednesday, July 26, 2017, **(Building 50, Room 501, 5<sup>th</sup> Floor), from 09:00 to 18:45**, and that the SIEPM General Assembly will take place on Thursday, July 27, 2017, at 19:30, on the Theater of the Pontifícia Universidade Católica do Rio Grande do Sul (<http://cepuc.pucrs.br/espacos-locaveis/teatro-do-predio-40/>), which is also the venue of all Plenary Sessions of the congress.

(b) The first meeting of the new SIEPM Bureau will take place on Friday, July 28, time to be defined (it will not take longer than two hours).

#### **XVIII. Technical Recommendations:**

(a) Some registered participants will speak per Skype. They are all recommended to be available and online 15 (fifteen) minutes before the beginning of the communication, in order to test the connection. All participant who speak via Skype are scheduled at the beginning of Afternoon Sessions (in order to make sure that testing the connection will not cause any inconvenience to the next speakers). Skype participants will have the same time as other participants, but after their communication the transmission will be disconnected.

(b) We repeat the following note from the previous Circular: Although all rooms are fully equipped with media and electronic devices (presentation software, data-show, screens, computers, cable and wireless internet connection, etc.), we would be grateful if you let the organizers know about your specific needs. **It is possible to print papers and handouts everywhere on the campus.** The organizers will also provide a printing service on the congress venue exclusively for those purposes. We ask you, please, to send us in advance – at least one day in advance! – your handouts and papers to be printed.

(c) **Very important(!):** you need to have your paper saved in a pen-drive, as well as in your email account(s). **Please, if you want to use the data-show, bring your papers in pen-drives and use the computers available at the Session rooms!** This makes our logistics much easier. In case you bring and want to use your Mac computer for projecting your paper and / or images, you need to bring your own connection cable.

### **XIX. Accommodation of Plenary Speakers and Bureau Members:**

Plenary Speakers and Bureau members will be accommodated at the Hotel Laghetto Viverone. Here is the address:

Hotel Laghetto Viverone Moinhos

Rua Dr. Vale, 579

Moinhos de Vento

90.560-010

Porto Alegre – RS

Telefone: (51) 2102-7272.

Link: Laghetto Viverone Moinhos - hoteis.com.

It will be a great pleasure to receive you in our country and to welcome you to the southernmost capital of a Brazilian state.

Sincerely yours, and with our best wishes,



Prof. Dr. Roberto Hofmeister Pich

Chair of History of Medieval Philosophy

At the Graduate Program in Philosophy of the

Pontificia Universidade Católica do Rio Grande do Sul, Porto Alegre – RS /  
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