

## Publicações: *Intelecto e Imaginação na Filosofia Medieval - Atas do XI Congresso Internacional de Filosofia Medieval*

 <p>RENCONTRES DE PHILOSOPHIE MÉDIÉVALE RENCONTRES DE PHILOSOPHIE MÉDIÉVALE, 11</p> <p>INTELLECT ET IMAGINATION DANS LA PHILOSOPHIE MÉDIÉVALE INTELLECT AND IMAGINATION IN MEDIEVAL PHILOSOPHY INTELLECTO E IMAGINAÇÃO NA FILOSOFIA MEDIEVAL</p> <p>3 VOLUMES</p> <p>Édité par Maria Cândida Pacheco et José Francisco Meirinhos</p> <p>BREPOLS 2006</p>	<p>Rencontres de Philosophie Médiévale - RPM 11</p> <p>Intellect et imagination dans la philosophie médiévale</p> <p>Intellect and Imagination in Medieval Philosophy</p> <p>Intelecto e imaginação na Filosofia Medieval</p> <p>Actes du XIe Congrès International de Philosophie Médiévale de la Société Internationale pour l'Étude de la Philosophie Médiévale (S.I.E.P.M.). Porto, du 26 au 31 août 2002</p> <p>Maria Cândida Pacheco, José Meirinhos (eds.)</p> <p>XLIV+2009 p., 160 x 240 mm, 2006, Paperback</p> <p>ISBN 978-2-503-51818-3, EUR 130.00</p> <p>Edit. Brepols:</p> <p><a href="http://www.brepols.net/catalogue/index.jsp?mpk=20295&amp;art=1077950">http://www.brepols.net/catalogue/index.jsp?mpk=20295&amp;art=1077950</a></p>
---	---

Os professores Maria Cândida Pacheco e José Meirinhos, do Gabinete de Filosofia Medieval da Universidade do Porto são os editores dessa monumental obra, em 4 volumes, com cerca de 2500 páginas, que recolhe as centenas de trabalhos do XI Congresso Internacional de Filosofia Medieval, promovido pela *Société Internationale pour l'Étude de la Philosophie Médiévale* de Lovaina (SIEPM) e pelo GFM-UP, realizado no Porto, em agosto de 2002, de 26 e 31 de Agosto, o XI Congresso Internacional de Filosofia Medieval, promovido pela *Société Internationale pour l'Étude de la Philosophie Médiévale* de Lovaina (SIEPM).

Apresentamos a nossos leitores o Sumário dessa obra:

### VOLUME I

#### LEÇONS PLÉNIÈRES / PLENARY LESSONS / LIÇÕES PLENÁRIAS

##### Les procédures de la connaissance / The Process of Knowledge / Os processos do conhecimento

Katherine Tachau (Iowa): *Approaching Medieval Scholars' Treatment of Cognition*

##### La pensée et l'action / Thought and Action / Pensamento e acção

Claude Panaccio (Trois-Rivières): *Conceptual Acts*

Risto Saarinen (Helsinki): *Weakness of Will: Philosophical and Theological Theories of Action*

Dominik Perler (Basel): *Intentionality and Action. Medieval Discussion on the Cognitive Capacities of Animals*

**Les Conimbricenses / The Conimbricenses / Os Conimbricenses**

António Manuel Martins (Coimbra): *The Conimbricenses*

Mário Santiago de Carvalho (Coimbra): *Intellect et Imagination: la «scientia de anima» selon les «Commentaires du Collège des Arts de Coimbra»*

José L. Fuertes Herreros (Salamanca): *La escolástica del Barroco: Presencia del «Cursus Conimbricensis» en el «Pharus Scientiarum» (1659) de Sebastián Izquierdo*

**Anthropologie de la connaissance / Anthropology of Knowledge / Antropologia do conhecimento**

Alain de Libera (Genève): *Augustin critique d'Averroès. Deux modèles du sujet au Moyen Âge*

Luis Alberto De Boni (Porto Alegre): *Intelecto e homem - A antropologia cristã de Tomás de Aquino*

Warren Zev Harve (Jerusalem): *Three Theories of the Imagination in 12th-Century Jewish Philosophy*

**Les limites de l'intellect / The Limits of the Intellect / Os limites do intelecto**

Loris Sturlese (Lecce): *«Intellectus adeptus» L'intelletto e i suoi limiti secondo Alberto il Grande e la sua scuola*

Theo Kobusch (Bochum): *The Limits of Theoretical Reason*

Dimitri Gutas (Yale, New Haven): *Intellect Without Limits: the Absence of Mysticism in Avicenna*

**Imagination, image et beau / Imagination, Image and Beauty / Imaginação, imagem e belo**

Joaquín Lomba Fuentes (Zaragoza): *Razón e imaginación en la estética musulmana medieval*

Jan A. Aertsen (Köln): *The Triad «True-Good-Beautiful». The Place of Beauty in the Middle Ages*

Gilbert Dagron (Paris): *Ressemblance. Imagination. Imaginaire dans l'art de l'icône*

**SECTIONS / SECTIONS / SECÇÕES**

**Philosophie à Byzance / Byzantine Philosophy / A filosofia em Bizâncio** José María Nieva (Tucumán): *El papel del intelecto en el «De Mystica theologia» de Dionisio Areopagita*

Georgi Kapriev (Sofia): *Die gottgebuhrenden Phantasien und die Gottesschau bei Photios*

Georges Arabatzis (Athenai): *Phantasia et intellect chez Syméon Seth. Sur les sources du «Conspectus rerum Naturalium»*

**Intellect et imagination dans la philosophie islamique / Intellect and Imagination in Islamic Philosophy / Intelecto e imaginação na filosofia islâmica**

Rafael Ramón Guerrero (Madrid): *El intelecto en la tradición gnóstica islámica*

Carla Di Martino (Padua - Paris): *«Ma'an intentiones» et sensibilité par accident*

Miguel Attie Filho (São Paulo): *O intelecto no Kitab al-nafs de Ibn Sina*

Robert E. Hall (Belfast): *The «Wahm» in Ibn Sina's Psychology*

Jules L. Janssens (Louvain-la-Neuve): *The notions of «Wahib al-suwar» (Giver of forms) et «Wahib al-'aql» (Bestower of intelligence) in Ibn Sina*

Carlos A. Segovia (Madrid): *Del entendimiento al Ángel: en torno al lugar de la gnosis aviceniense*

Frank Griffel (Yale, New Haven): *The Introduction of Avicennian Psychology into Muslim Theological Discourse: The Case of al-Ghazālī (d. 1111)*

Josep Puig Montada (Madrid): *Averroes, on the Cognitive Process*

Mohamed Mesbahi (Rabat): *Ibn 'Arabi. De l'interférence de deux systèmes d'imagination: le système philosophique et le système gnostique*

**Intellect dans la philosophie juive / Soul and Intellect in Jewish Philosophy / Alma e intelecto na filosofia judaica**

Resianne Fontaine (Amsterdam): *Aristotle's De anima in a Hebrew Encyclopedia: The Case of the Midrash ha-Hokhmah*

Daniel J. Lasker (Beer-Sheva): *Imagination and Intellect in the Medieval Jewish Philosophical Polemics against Christianity*

Silvia Nagel (Pavia): *Note al «Libro della correzione dei costumi» di Shelomoh ibn Gabirol*

Sara Klein-Braslavy (Tel-Aviv): *Gersonide's Methods of Inquiry in the Discussion on the Material Intellect in the «Wars of the Lord»*

Julie Klein (Villanova): *Gersonides's Approach to Emanation and Transcendence: Evidence from the Theory of Intellection*

**Transmission et recoupement des traditions / Transmission and overlappings / Transmissão e sobreposição de tradições**

Alfred L. Ivry (New York): *Triangulating the Imagination: Avicenna, Maimonides and Averroes*

Steven Harvey (Ramat-Gan): *The Place of the De anima in the Orderly Study of Philosophy*

Anna Ayse Akasoy (Frankfurt am Main): *Die lateinischen Überetzungen der Risala fi 'l-ql al-Kindis*

## VOLUME II

### **Augustinus Hipponensis**

Jean-Luc Solère (Louvain-la-Neuve): *Des images sans imagination. (Le lexique de l'image chez s. Augustin)*

Marianne Djuth (Buffalo NY): *Memory, Imagination of the Inner Self in Augustine's «Confessions»*

Olivier Boulnois (Paris): *L'image parfaite. La structure augustino-porphyrénienne des théories médiévales de l'image*

Maria Manuela Brito Martins (Porto): *Ateoria da «imaginatio» e da «phantasia» augustiniana na tradição filosófica medieval*

Giovanna Ceresola (Genova): *Il potere dell'immaginazione in S. Agostino*

José Maria da Silva Rosa (Covilhã): *A conversão da imaginação nas Confissões de Santo Agostinho*

### **Ioannes Scotus Eriugena**

José M. Costa Macedo (Porto): *Da ininteligibilidade do «intellectus» em Escoto Eriúgena*

Christophe Erismann (Lausanne): *Dialectique, universaux et intellect chez Jean Scot Erigène*

Stefano Perfetti (Pisa): *«Movere sensum disciplinaliter». Zoomorphic Symbolism and Theory of Knowledge in Eriugena, «Periphyseon» IV 751c-752c*

### **Anselmus Cantuariensis**

Christian Brouwer (Bruxelles): *Imagination des corps et intellection de la raison chez Anselme de Canterbury*

Maria L. de Oliveira Xavier (Lisboa): *O conhecimento de Deus: Anselmo e Gaunilo*

### **Petrus Abaelardus**

Guy Hamelin (Brasília): *La psychologie de la connaissance chez Pierre Abélard arrive-t-elle à une impasse?*

Kevin Guilfooy (Akron): *Imagination and Cognition of Insensibles in Peter Abelard*

Mathias Perkams (Jena): *The Trinity and the Human Mind. Analogies in Augustine and Peter Abelard*

Constant Mews (Victoria): *Faith as «existimatio rerum non apparentium»: Intellect, Imagination and Faith in the Philosophy of Peter Abelard*

Tetsuro Shimizu (Sendai): *The Place of Intellectus in the Theory of Signification by Abelard and «Ars Meliduna»*

### **Intellect et connaissance au XII<sup>ème</sup> siècle / Intellect and Knowledge in the 12<sup>th</sup> Century / Intellecto e conhecimento no século XII**

Mathias Lutz-Bachmann (Frankfurt am Main): *Die Vielheit des Wissens und das neue Konzept von Wissenschaft. Zu den epistemologischen Voraussetzungen der Wissensrevolution im 12. Jahrhundert*

Alexander Fidora (Frankfurt am Main): *Erkenntnistheoretische Grundlagen der Wissenschaft bei Isaak von Stella: Auf der Suche nach der Metaphysik*

Andreas Niederberger (Frankfurt am Main): *Theorie(n) der Erkenntnis und der Erkenntnisvermögen bei Alanus ab Insulis*

Michel Lemoine (Paris): *Le statut du corps chez Guillaume de Saint-Thierry*

Stanislaw Bafia (Krakow): *Die «imaginatio» bei den Hauptvertretern der Schule von Chartres im XII. Jahrhundert*

Irene Caiazzo (Paris): *Imagination et intellect chez les maîtres Salernitains*

Vera Rodrigues (Paris–Porto): *«Imago rei», «imaginatio, ratio»: Elementos para a compreensão da «physica» em Teodorico de Chartres*

Martín González Fernández (Santiago de Compostela): *Los límites del conocimiento: Juan de Salisbury y Francesco Petrarca*

César Raña Dafonte (Santiago de Compostela): *Conocimiento y verdad en Juan de Salisbury*

Jan G.J. Ter Reegen (Fortaleza): *A Inteligência no «Liber de Causis»*

Steven Marrone (Medford): *From Gundisalvus to Bonaventure: Intellect and Intelligences in the Late Twelfth and Early Thirteenth Centuries*

### **Imagination et connaissance intellectuelle au XIII<sup>ème</sup> siècle/ Imagination and Intellectual Knowledge in the 13<sup>th</sup> Century / Imaginação e conhecimento intelectual no século XIII**

Theodor W. Köhler (Salzburg): *«Imaginatio/phantasia» bei Mensch und Tier. Aspekte philosophischer Urteilsbildung nach veröffentlichten und unveröffentlichten Quellen des 13. Jahrhunderts*

Paola Bernardini (Firenze): *Intelletto agente e intelletto possibile in un dibattito alla facoltà di arti (1240-'60 ca.)*

José Francisco Meirinhos (Porto): *De l'intellect à la theophilosia: la plus haute réalisation de l'âme chez Petrus Hispanus Portugalensis*

John F. Wippel (Washington): *Godfrey of Fontaines on Intelligible Species*

Guy Guldentops (Leuven): *James of Douai's Theory of Knowledge*

Esteve Jaulent (São Paulo): *Ramon Llull: o conhecimento da verdade, uma congruência no plano do ser*

Reijo Työrinoja (Helsinki): *Peter Aureoli: Theology as an Imaginary Science*

Jean-Baptiste Brenet (Marseille): *Du phantasme à l'espèce intelligible: la ruine d'Averroès par «l'averroïste»*  
*Jean de Jandun*

**Ioannes de Ruppela**

Celina A. Lértora Mendoza (Buenos Aires): *Las facultades del alma según Juan de la Rochelle: un gozne en la antropología del s. XIII*

Romana Martorelli Vico (Pisa): «*Virtutes et potentiae*»: *il modello medico-biologico nella antropologia filosofica di Jean de La Rochelle*

**Rogerus Bacon**

Orsola Rignani (Parma): *Internal and external senses in Roger Bacon*

Jeremiah Hackett (Columbia): *Perception and Intellect in Roger Bacon and John Pecham*

**Bonaventura de Balneoregio**

Hisako Nagakura (Nagoya): *Abstraction et illumination. Une théorie de la connaissance chez saint Bonaventure*

Josep Ignasi Saranyana (Pamplona): *Conocimiento profético y futuros contingentes según San Buenaventura*

**Ricardus Fishacre**

R. James Long (Fairfield): *Interiority and Self-Knowledge According to Richard Fishacre*

Alexander Eichinger (Lausanne): *Optics and the Knowledge of Christ in Richard Fishacre*

## VOLUME III

**Albertus Magnus**

Martin J. Tracey (Lisle IL): *Revisiting Albert the Great's Abhorrence for Latin Doctrine on Intellect*

Jörn Müller (Bonn): «*Agere contra conscientiam*». *The Relationship Between Weakness of the Will and Conscience in Albert the Great*

Henryk Anzulewicz (Bonn): *Zur Entwicklung und Stellung der Intellekttheorie im System des Albertus Magnus*

Maria Burger (Bonn): *Albertus Magnus: Möglichkeiten theologischer Gotteserkenntnis*

**Thomas de Aquino**

Jörg Tellkamp (Bogotá): *The «sensibilia per accidens» According to Thomas Aquinas*

Alessandro Ghisalberti (Milano): *La dottrina peripatetica dell'intelletto nel «De unitate intellectus» di Tommaso d'Aquino*

Eleonore Stump (Saint Louis): *Forms and Bodies: the Soul*

Juan Fernando Selles (Pamplona): *La crítica Tomista a la interpretación griega y neoplatónica del intelecto agente*

Cruz González Ayesta (Pamplona): *El intelecto agente en Santo Tomás: «lumen» y hábito*

Patricia Moya Cañas (Santiago de Chile): *Intelecto e imaginación en Tomás de Aquino: La imaginación al servicio del intelecto*

Harm Goris (Utrecht): *A Reinterpretation of Aquinas' Correspondence Definition of Truth*

**Petrus de Alvernia**

Cesare Alberto Musatti (Roma): *Celestial Movers and Animation of the Heavens in one Commentary on Aristotle's «De caelo» Ascribed to Peter of Auvergne*

Griet Galle (Leuven): *Peter of Auvergne Discussion Concerning the Animation of the Heavens*

Pieter De Leemans (Leuven): *Peter of Auvergn on the Question «utrum intellectus sit movens animalia»*

**Ioannes Duns Scotus**

Timothy B. Noone (Washington D.C.): *Scotus on Intellect, Intelligible Species, and Imagination and Scotu's «Quaestiones super libros De Anima»: A Comparison with is Oxford Theological Commentaries*

Antonio Pérez-Estévez (Maracaibo): *Entendimiento y universalidad en Duns Escoto*

Luca Parisoli (Paris): *Volontarisme normatif et liberté subjective chez Jean Duns Scot*

**Guillelmus de Ockham**

Vesa Hirvonen (Helsinki): *William Ockham on Powers of the Souls*

Hans Kraml (Innsbruck): *Why did Ockham reject Species?*

**Eckhardus de Hoheim**

Ignacio Verdú Berganza (Madrid): *Intelecto y Divinización en el Maestro Eckhart*

Nadia Bray (Lecce): *L'Opus Ior di Giordano di Quedlinburg come documento delle discussioni posteckhartiane*

**Franciscus de Marchia**

Chris Schabel (Nicosia): *Francis of Marchia on Divine Ideas*

Tiziana Suarez-Nani (Fribourg): *Discursivité ou saisie intuitive? La modalité de la connaissance angélique selon François de Marchia*

William Duba (Iowa): *Francis of Marchia on Christ's Cognition of the Word*

Roberto Lambertini (Macerata): *Natural Law, Religious Poverty and Ecclesiology According to Francis of Marchia*

#### **Nicolaus Cusanus**

João Maria André (Coimbra): *A metáfora do «muro do paraíso» e a cartografia do conhecimento em Nicolau de Cusa*

Jean-Michel Counet (Louvain-la-Neuve): *Intellect, imagination et connaissance de soi chez Nicolas de Cues*

Gerhard Krieger (Trier): *«Conceptus absolutus» – Zu einer parallele zwischen Wilhelm von Ockham, Johannes Buridan und Nicolaus Cusanus*

Jorge Mário Machetta (Buenos Aires): *Intelecto contemplativo en la fórmula cusana «sis tu tuus et ego ero tuus»*

Martin Thurner (München): *Imagination als Kreativität nach Nicolaus Cusanus*

Iris Wikström (Åbo): *From Word to Action: the Notion of the Ineffable in «De Coniecturis» of Nicholas of Cusa*

Kazuhiko Yamaki (Tokyo): *Funktion und Tragweite der imaginatio bei Cusanus -ein konkretes Beispiel*

#### **Grammaire, dialectique et les concepts / Grammar, Logic and the Concepts / Gramática, dialéctica e os conceitos**

John Demetracopoulos (Patras): *Alcuin and the Realm of Application of Aristotle's Categories*

Egbert Peter Bos (Leiden): *An Anonymous Commentary on the Second Part of Alexander de Villa Dei's «Doctrinale» (circa 1400)*

Joël Biard (Tours): *Signe, image et représentation chez Pierre d'Ailly*

#### **Nature, intellect et connaissance / Nature, Intellect and Knowledge / Natureza, intelecto e conhecimento**

Valeria Sorge (Napoli): *Sensi interni e sensi esterni in Taddeo da Parma*

Graziella Federici Vescovini (Firenze): *Pietro d'Abano e Taddeo da Parma sull'immaginazione*

Jack Zupko (Atlanta): *Natural Philosophers on the Nature of the Intellect*

Chiara Crisciani (Pavia): *Experience and Sense Perception in Alchemical Knowledge: Some Notes*

Thomas Dewender (Bochum): *Imaginary Experiments (procedere secundum imaginationem) in Later Medieval Natural Philosophy*

Guido Alliney (Trieste): *Instants of Change and «signa naturae»: New Perspectives from an Unedited Question*

#### **Éternité de l'âme et expérience mystique / Eternity of the Soul and Mystical Experience / Eternidade da alma e experiência mística**

Ralf Stammberger (Frankfurt am Main): *Die Lehre von der pralapsarischen Erkenntnis der Engel bei Hugo von Sankt Viktor, Petrus Lombardus und der zeitgenössischen «Sententiae»*

Barbara Faes de Mottoni (Milano): *Aspetti della dottrina del «raptus» nel secolo XII: Bernardo di Chiaravalle e Roberto di Melun*

Christian Trottmann (Tours): *Intellect et images dans «La vision de Dieu aux multiples formes» de Guiral Ot*

John D. Jones (Milwaukee): *Mystical Union and Beatific Vision*

#### **Pensée politique et éthique / Political Thinking and Ethics / Pensamento político e ética**

Francisco Bertelloni (Buenos Aires): *Cuatro modelos de resolución ético-intelectual de la política en la baja edad media*

Floriano Jonas Cesar (Osasco): *Marsilius of Padua: Intellect, Appetite and Action*

#### **Francisco Suarez**

Rolf Ruediger Darge (Köln): *Kognitive und ontologische Wahrheit bei Suarez*

Giannina Burlando (Santiago de Chile): *Suarez's Intrinsic Representationalism*

## **VOLUME IV**

Le vol. IV des Actes est publié dans / The 4th vol. of the Proceedings is published in / O vol. IV das Actas está publicado em: *Mediaevalia. Textos e estudos*, 23 (2004); ISBN 0872-0991

#### **Perspectives de la Patristique / Patristic Perspectives / Perspectivas da Patrística**

Marcia L. Colish (Guilford): *Imagining the New, Re-imagining the Old: Ethics for the Common Man in the Patriarch Treatises of Ambrose of Milan*

#### **Langage, signes et signification / Language, Signs and Signification / Linguagem signos e significação**

Helmut Kohlenberger (Freilassing): *Aspekte der Rationalisierung im 11. Jahrhundert: Kontinuität und Diskontinuität*

Scott Randall Paine (Brasília): *The Seven signa: Implications of a Medieval Notion*

Christoph Kann (Düsseldorf): *Synkategoremata bei William of Sherwood*

Krystyna Krauze-Błachowicz (Warsaw): *Modi significandi in Johannes Glogoviensis' grammar*

**Observer et imaginer la nature / Observing and Imagining Nature / Observar e imaginar a natureza**

Elguja Khintibidze (Tbilisi): *Aristotelian definition of soul in Rustavel's Poem 12<sup>th</sup>*

Paulo Faitanin (Niterói): *Embriologia Tomista: criação e individuação da alma humana simultânea à disposição do corpo.*

Marek Gensler (Lodzkiego): *Walter Burley on the influence of planet*

Paolo Edoardo Fornaciari (Livorno): *La «Vera Astrologia» nelle Conclusiones di Giovanni Pico Della Mirandola*

**Volonté et liberté / Will and Freedom / Vontade e liberdade**

Andrew B. Schoedinger (Boise): *Anselm of Canterbury on Grace and Free Choice*

Brigitte Saouma (Montrouge): *Volonté humaine et volonté divine chez Bernard de Clairvaux et Robert d'Arbrissel in Ockham's Moral Thought*

Taina M. Holopainen (Helsinki): *Formally and Equivalently Imperative Acts of Will*

Agusti Boadas (Barcelona): *La libertad en la Escuela de Oxford*

M<sup>a</sup> Socorro Fernández-García (Burgos): *Probabilismo, providencia y libertad en el De Fato de Cicerón y su recepción en Lorenzo Valla*

**Éthique et politique / Ethics and Politics / Ética e política**

Pedro Roche Arnas (Madrid): *La plenitudo potestatis en el De ecclesiastica potestate de Egidio Romano*

Girard J. Etzkorn (Tennessee): *Marcus of Orvieto's Liber de Moralitatibus*

José María Soto Rábanos (Madrid): *Ideario político religioso de Nicolás de Cusa en su obra De concordantia catholica*

Jorge M. Ayala (Zaragoza): *El ingenio como razón moral*

Maria de Lourdes Sirgado Ganho (Lisboa): *A Problemática Ética na Filosofia Portuguesa Medieval*

**Esse, vérité, Dieu et le moi / Esse, Truth, God and the Self / Esse, verdade, Deus e o eu**

Agnieszka Kijewska (Lublin): *The True and the False 'I' in Boethius' De consolatione*

Silvana Filippi (Rosario): *Sobre la noción de veritas como adaequatio. Dificultades contemporáneas para la comprensión del pensamiento medieval*

Ricardo Oscar Díez (Buenos Aires): *El argumento anselmiano*

Carlos Arthur R. do Nascimento (Campinas): *Metafísica negativa em Tomás de Aquino*

Gerhard Leibold (Innsbruck): *Zur Debatte über die Finalkausalität bei Ockham*

Lawrence Moonan (Argyll): *Posse de potentia ordinata/ absoluta dei: a philosophical reconsideration*

Anton Gavric (Fribourg): *Le modus et les transcendants dans le traité De modis rerum de Rémi de Florence*

Pedro Miguel Gonçalo Parcerias (Porto): *João de Ripa e o conceito enquanto acontecimento metafísico*

José Luis Cantón Alonso (Córdoba): *Sobre la noción de filiatio Dei en Nicolás de Cusa*

**Théologie de l'histoire et eschatologie / Theology of History and Eschatology / Teologia da História e escatologia**

Ivan Biliarsky (Sofia): *La théologie d'histoire et l'image de soi (Un exemple de la Bulgarie médiévale)*

John Dudley (Columbia): *Happiness, human nature and teleology in ancient and mediaeval philosophy*

Michał Paluch (Warszawa): *The Different Understandings of the Augustinian Principle 'God permits the evil for the good' (Enchiridion, ch. 3) and their Importance for the History of Salvation 343*

**Au delà de l'intellect / Beyond Intellect / Para lá do intelecto**

Jarolaw Stożek: *Die mystische Theologie des Jakob von Paradies*

Santiago Orrego Sánchez (Pamplona): *Pedro de Ledesma (Salamanca, s. XVI): contemplación mística de la realidad creada desde el acto de ser*

Thomas Prügler (Notre Dame): *Sleep, Dreams and Revelation in Medieval Commentaries on Job*

Hideki Nakamura (Frankfurt a. Main): *«Divinum quemdam affectum induit» Zum Verhältnis zwischen contemplatio und caritas bei Richard von St. Viktor*

Mikolaj Olszewski (Warszawa): *Contemplatio and speculatio: Are they synonyms or not?*

**Sur la beauté, les couleurs et la vision / On Beauty, Colours and Sight / Sobre a beleza, cores e visão**

Tadeusz Barto (Warszawa): *Pulchrum and pulchritudo in Thomas Aquinas' Comment on De divinis nominibus by Pseudo-Dionysius Areopagite*

Alessandra Tarabochia Canavero (Milano): *Il vestito verde di Armonia. Appunti sul problema dei colori medi tra Medioevo e Rinascimento*

Maria Simone Marinho Nogueir (Campina Grande): *A metáfora do olhar em Nicolau de Cusa*