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## A Project on Petrus Hispanus: Edition and Study of the Attributed Works

The name of Petrus Hispanus is surely the most important one in connection with medieval Portuguese culture. According to the tradition he was active in the mid-13<sup>th</sup> century, with an extensive *corpus* of attributed works, including ones on Logic, Natural Philosophy, Psychology, Zoology, Medicine, Alchemy, and Mysticism, as well as Sermons. During the Middle Ages and the early modern period, some of these works had an extraordinary influence and wide diffusion. Among other works attributed to Petrus Hispanus are: the first Latin Commentary on Aristotle's *De anima*; the most extensive and detailed treatise on the soul written in Latin; one of the earliest commentaries, if not the very first, on the core zoological works of Aristotle, the *De animalibus*; the most popular Logic textbook ever written, with hundreds of manuscripts and editions, used in almost all continental universities from the 14<sup>th</sup> to the 16<sup>th</sup> centuries; the most popular medical prescriptions book, still in use by the end of the 17<sup>th</sup> century; one of the most extensive commentaries on the *Articella*, a changing set of Greek and Arabic works that were of key importance in medical university education from the 13<sup>th</sup> century onwards. According to the historiographical tradition, the philosopher and scientist credited with such a vast and influential work, after a political and ecclesiastical career in Portugal and at the papal curia, ended his days in the

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highest office of the Catholic Church, as Pope John XXI (1276-1277), precisely the same pope who sent the letter that led Étienne Tempier, bishop of Paris, to issue in March 1277 the condemnation of 219 propositions (mostly philosophical), considered to be opposed to Christian faith<sup>1</sup>, and forbidding their teaching. The historical sources offer a two-sided image of the pope, one picturing him as a bad pope and practitioner of necromancy, and the other as a kind person who was supportive of poor students<sup>2</sup>, and this gradually contributed to the attribution to the pope of all the works subscribed by any 13<sup>th</sup> Century Petrus Hispanus<sup>3</sup>.

The textual *corpus* attributed to Petrus Hispanus includes more than 50 works (with a further set of about 60 misattributed titles)<sup>4</sup> of which some enjoyed a wide handwritten transmission while others only scarcely so<sup>5</sup>. This scientific and philosophical corpus poses an intricate puzzle, seemingly impervious to all attempts to find in it a guiding thread or to recover its context of composition. The scarceness of such interpretive clues does not in any way detract from the intrinsic

<sup>1</sup> The historiography of the relation of the pope to the 1277 parisian condemnation moves from the idea that the pope ordered the condemnation of the positions that were against his own thought, to the idea that the bishop acted on his own initiative and at least independently of the pope's will, see E. GILSON, «Les sources gréco-arabes de l'augustinisme avicennisant», *Archives d'histoire doctrinale et littéraire du Moyen-Âge*, 4 (1929/30) 5-149 (see pp. 105-107); A. M. de SÁ, «Um grande filósofo europeu, Arcebispo eleito da Sé de Braga, que ocupou a cadeira de S. Pedro», *Bracara Augusta* 6 (1955-6) 5-16; L. BIANCHI, *Il vescovo e i filosofi. La condanna parigina del 1277 e l'evoluzione dell'aristotelismo scolastico*, Pierluigi Lubrina, Bergamo 1990; J. M. M. H. THUISSEN, *Censure and Heresy at the University of Paris 1200-1400*, University of Pennsylvania Press, Philadelphia 1998, see pp. 43-46; J. MEIRINHOS, «Giovanni XXI, papa», in *Enciclopedia dei Papi*, 3 vol., Istituto dell'Enciclopedia Italiana, Roma 2000, vol. II, pp. 427-436 (see 432-433); with a reassessment by D. CALMA, «Du bon usage des grecs et des arabes. Réflexions sur la censure de 1277», in L. BIANCHI (ed.), *Christian readings of Aristotle from the Middle Ages to the Renaissance*, Brepols, Turnhout 2011, pp. 115-184 (cfr. 130-139).

<sup>2</sup> J. MEIRINHOS, «O papa João XXI e a ciência do seu tempo», in M.C. de MATOS (coord.), *A apologia do latim. In honorem Dr. Miguel Pinto de Meneses (1917-200)*, vol. I, Ed. Távola Redonda, Lisboa 2005, pp. 129-171.

<sup>3</sup> J. MEIRINHOS, «Avatares da antiga atribuição de obras a Pedro Hispano e a João XXI. Parte I: Os séculos XIII-XIV», *Revista Portuguesa de História do livro*, 23 (2009) 455-510; Idem, «Avatares da antiga atribuição de obras a Pedro Hispano e a João XXI. Parte II: Os séculos XIV-XIX», *Revista Portuguesa de História do livro*, 24 (2009) pp. 437-501.

<sup>4</sup> See J. MEIRINHOS, «Obras atribuídas / Attributed Works», [http://ifilosofia.up.pt/proj/ph/attributed\\_works](http://ifilosofia.up.pt/proj/ph/attributed_works).

<sup>5</sup> For the manuscript transmission see the inventory offered by J. MEIRINHOS, *Bibliotheca manuscripta Petri Hispani. Os manuscritos das obras atribuídas a Pedro Hispano*, Fundação para a Ciência e a Tecnologia – Fundação Calouste Gulbenkian, Lisboa 2011, and see note 9 below.

philosophical and scientific importance of those works, which are the focus of continuing attention, as can be seen by very recent scholarship on the subject<sup>6</sup>. However, the absence of reliable editions seriously hinders a comprehensive study of this massive *corpus*, whose dimension and inner diversity are not that unusual for medieval authors.

As a renewed attempt at tackling these issues, a project was proposed in response to the call issued in 2014 by the Fundação para a Ciência e a Tecnologia, the public Portuguese national funding agency for scientific research. After assessment by an international panel, the project was awarded funding for 3 years<sup>7</sup>.

The project is aimed at laying the research foundations for solving these problems, by offering freshly edited texts in order to enhance the philosophical and scientific interest for the outstanding body of work attributed to Petrus Hispanus. For the first time Petrus' works in different scientific fields will be put together and studied with accurate and up to date methodologies. Almost all extant editions were made with a limited knowledge of the manuscripts (except for the logical ones) and contain errors that at several points distort the author's thought. The project is intended as the first step in a larger and longer-term endeavour. In order to consolidate methodologies and to gain impact, the project starts off with a selection of significant works, chosen for their philosophical, scientific, historical and cultural interest.

Drawing on our best knowledge of Petrus Hispanus' editions, inventory of manuscripts and secondary literature, the core objectives of the project are: (1) To study key philosophical problems in the works attributed to Petrus Hispanus (form and matter, perception and intuition, knowledge and mental content, scientific method, mystical contemplation, rhetoric and biblical hermeneutics); (2) To use new specific electronic resources for textual research; (3) To provide the academic community with critical editions or revised editions of a selected set of works; (4)

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<sup>6</sup> Cfr. D. N. HASSE, *Avicenna's De Anima in the Latin West: the Formation of a Peripatetic Philosophy of the Soul 1160-1300*, Warburg Institute, London 2000; J. MEIRINHOS, *Metafísica do homem. Conhecimento e vontade nas obras de psicologia atribuídas a Pedro Hispano (século XIII)*, Porto: Edições Afrontamento, 2011; T. PARSONS, *Articulating Medieval Logic*, Oxford University Press, Oxford 2014.

<sup>7</sup> *Edição Crítica e Estudo das Obras Atribuídas a Petrus Hispanus – 1 / Critical Edition and Study of the Works Attributed to Petrus Hispanus – 1*, Principal Investigator: José Meirinhos. Reference: FCT: PTDC/MHC-FIL/0216/2014. Funding € 199.402,00 from 1 April 2016 to 31 March 2019. The project is based at the Instituto de Filosofia da Universidade do Porto, Via Panorâmica s/n; 4150 564 Porto / Faculdade de Letras da Universidade do Porto.

To contribute to the unentanglement of Petrus' attributed textual *corpus*; (5) To grant online open access to the edited texts and studies in the public domain; (6) To assemble on the project's online platform contributions and studies from other scholars, researchers, or projects, national or international; (7) To provide training to young researchers, combining a good command of Philosophy, Latin Philology, and expertise in advanced digital edition.

### **The resources**

The project will make use of an archive of digitized or microfilmed manuscripts, previously acquired by the Instituto de Filosofia (Thematic Line Medieval and Early Modern Philosophy / Gabinete de Filosofia Medieval). Some libraries are currently replenishing their digital repositories, and some of the manuscripts are by now available online<sup>8</sup>. At any rate, some missions will be required in order to solve collation difficulties, or to obtain copies of manuscripts. The team has access to a complete collection of the studies and editions published in recent years on Petrus Hispanus.

Text edition is in fact the project's core tool, crucial to all the other tasks, as these depend on new editions and on the availability of texts and manuscripts. The team will use an internal platform to share the texts as soon as they are transcribed and prior to any public release. Through this collaborative device all team members can contribute to improve editions and studies. The specialized advisers, as they are very experienced editors of medieval or early modern works, will participate in and supervise the new transcription of texts from manuscripts and preparation of the critical apparatus for edition.

### **The team**

This is an intensive research project to be developed in a short period of time (only 3 years) by an experienced team specialized in Medieval Philosophy and Medieval Studies. The team will work by "immersion", increasingly combining diverse methodologies and activities, involving new editions of a selected group of philosophical and medical works attributed to Petrus Hispanus. Only 2 or 3 of the researchers will work full time, some through independent postdoc fellowships. With one exception, the team is composed by members of the Medieval and Early Modern research groups of the Institute of Philosophy of the University of

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<sup>8</sup> The list of Petrus works' manuscripts, with links to the available scans online, can be found here: <http://ifilosofia.up.pt/proj/ph/manuscripta>.

Porto: José Meirinhos (PhD, PI); Celia López Alcalde (PhD; core researcher); Eleonora Lombardo (PhD; core researcher); Anna Corrias (PhD; researcher); Celeste Pedro (PhD candidate); Francisca Navarro Sánchez (PhD; researcher); Joana Serrado (PhD; researcher); João Rebalde (PhD; researcher); José Higuera Rubio (PhD; researcher); Lidia Lanza (PhD; researcher); Manuel Ramos (PhD; researcher); Mário Correia (PhD candidate); Patrícia Calvário (PhD candidate); Paula Oliveira e Silva (PhD; researcher); Tommaso Piazza (PhD; researcher). The project will hire a postdoc researcher, a PhD candidate and occasional master's students to assist the team in specific tasks.

The project is assisted by a group of international advisers specialized in Medieval Philosophy, History of Science, Critical edition of texts, Informatics applied to text editing and study of manuscripts. Consultants will ensure the links between the project and their own research institutions and will assist the research team throughout the whole project, participating in different activities (critical editions, discussion seminars, meetings, publication). Advisers include Andreas Wagner (Akademie der Wissenschaften und Literatur Mainz - Goethe Universität Frankfurt a.M.); Fernando Domínguez Reboiras (Raimundus-Lullus-Institut of the Albert-Ludwigs-University of Freiburg); Jeffrey C. Witt (Loyola University Maryland); Nicole Bériou (IRHT, Paris - Université Lumière Lyon 2, Lyon); Olga Weijers (IRHT, Paris).

Some of the team members are specialized in the works attributed to Petrus Hispanus (Meirinhos, López Alcalde, Navarro Sánchez, and Lombardo is initiating the study of the *Sermons*). The team is grouped in four main areas as follows: (a) Medieval Philosophy (spanning from Ancient sources to Early Modern discussions): Calvário, Correia, Corrias, López Alcalde, Meirinhos, Oliveira e Silva, Serrado, postdoc project grantee, with Piazza (Contemporary Philosophy) and the consultants: Weijers, Witt. (b) Philology and Medieval Latin: Lanza, Lombardo, López Alcalde, Navarro Sánchez, Ramos, graduate project grantee and the consultants: Dominguez, Bériou. (c) Digital Resources: Meirinhos, Higuera, Rebalde, consultants Wagner, Witt. (d) Public dissemination: Rebalde, Higuera, Pedro, grantees.

The project will open fellowship competitions to hire for temporary positions or for periods of more than one year. For that reason, the team's composition will vary slightly throughout the project. Collaboration with similar projects, whether individual or institutional, is envisaged.

The team itself (both members and consultants) is international, comprising researchers from France, Italy, Netherlands, Portugal, Spain, USA.

### The *corpus* and its problems

Modern studies on Petrus Hispanus underwent a definitive reversion with the findings of Martin Grabmann, divulged in several publications of 1928 and resumed ten years later<sup>9</sup>, which would imprint their mark on scholarly work throughout the 20<sup>th</sup> century. Aside a new edition of the *Summulae logicales* by Yuri Bocheński<sup>10</sup>, only with the works of the Spanish Jesuit priest Manuel Alonso in the 1940s would the publishing of the texts previously identified and attributed by Grabmann extend to other domains, giving rise to a renewed interest for the works of Petrus Hispanus. Alonso published an impressive set of works: the *Scientia libri de anima*<sup>11</sup>, the *Commentarium in De anima*<sup>12</sup>, the commentaries on the pseudo-dyonisian *corpus*<sup>13</sup>, the *Liber de morte et vita et de causis longitudinis ac brevitatis vite*<sup>14</sup>, but misattributed the anonymous *Expositio*

<sup>9</sup> M. GRABMANN, «Ein ungedrucktes Lehrbuch der Psychologie des Petrus Hispanus (Papst Johannes XXI. † 1277) im Cod. 3314 der Biblioteca nacional zu Madrid», *Spanische Forschungen der Görresgesellschaft*, 1 (1928) 166-173; IDEM, *Mittelalterliche lateinische Aristotelesübersetzungen und Aristoteleskommentare in Handschriften spanischer Bibliotheken*, Verlag der Bayerischen Akademie der Wissenschaften, München 1928, 114 pp., cfr. pp. 63-65, 98-113 [reimpr.: M. GRABMANN, *Gesammelte Akademieabhandlungen*, Paderborn 1979, I, pp. 383-495]; IDEM, «Reciente descubrimiento de obras de Petrus Hispanus (Papa Juan XXI † 1277)», *Investigación y Progreso*, 2 (1928) 85-86; IDEM, *Handschriftliche Forschungen und Funde zu den philosophischen Schriften des Petrus Hispanus, des späteren Papstes Johannes XXI. († 1277)*, Verlag der Bayerischen Akademie der Wissenschaften, München 1936, 132 pp. [repr.: GRABMANN, *Gesammelte Akademieabhandlungen*, cit., II, pp. 1123-1254]; IDEM, «Die Lehre vom intellectus possibilis und intellectus agens im Liber de anima des Petrus Hispanus des späteren Papstes Johannes XXI», *Archives d'histoire doctrinale et littéraire du Moyen-Âge*, 11 (1937-38) 167-208.

<sup>10</sup> *Petri Hispani Summulae Logicales, quas a manu scripto Reg. Lat. 1205* edidit Iuri M. BOCHENSKI, Marietti, Torino 1947.

<sup>11</sup> Pedro Hispano, *Scientia libri de anima*, lo publica y anota M. ALONSO, S.I., Consejo Superior de Investigaciones Científicas, Madrid 1941; newly edited in Pedro Hispano, *Obras Filosóficas*, vol. I: *Scientia Libri de Anima*, Ed., introd. y Notas M. ALONSO ALONSO, Juan Flors Editor, Barcelona 1961.

<sup>12</sup> Pedro Hispano, *Obras Filosóficas*, vol. II: *Comentário al "De anima" de Aristóteles*, Edición, introducción y notas M. ALONSO, S.I. Consejo Superior de Investigaciones Científicas. Instituto de Filosofía "Luís Vives", Madrid 1944.

<sup>13</sup> Pedro Hispano Portugalense, *Expositio librorum Beati Dionysii*, Fixing of the text, prologue, introduction and notes M. ALONSO, Instituto de Alta Cultura, Lisboa 1957.

<sup>14</sup> Pedro Hispano, *Obras Filosóficas III: Expositio libri de anima - De morte et vita et de causis longitudinis ac brevitatis vitae - Liber naturalis de rebus principalibus naturarum*, Edición introducción y notas M. ALONSO, Consejo Superior de Investigaciones Científicas, Madrid 1952, pp. 403-490.

*libri de anima*<sup>15</sup>. Until that time the medical works remained in obscurity<sup>16</sup>. In the 1950's Maria Helena da Rocha Pereira undertakes the critical edition of some of those works, particularly prescriptions and dietetic works, among them the highly popular *Thesaurus pauperum*<sup>17</sup>, later compiled in a single volume<sup>18</sup>. By the same time, the studies of João Ferreira, then a Franciscan friar who had defended at Rome's Antonianum a thesis on the psychological doctrines of Petrus Hispanus<sup>19</sup>, brought up to discussion biographical aspects and also renewed the study of the philosophical works<sup>20</sup>, under the influence of Étienne Gilson, whose final version of the history of medieval philosophy expounds the main positions of the *Scientia*

15 Pedro Hispano, *Obras Filosóficas III: Expositio libri de anima*, cit., 117-401. The rediscovery of two other manuscripts offered the opportunity to recast the attribution history, cfr. J. BRAMS, «Le premier commentaire médiéval sur le “Traité de l’âme d’Aristote”?», *Recherches de Théologie et Philosophie médiévales*, 68 (2001) 213-227. This same commentary is now attributed by Rega Wood to Richard Rufus of Cornwall: R. WOOD, «Richard Rufus’ *De anima* Commentary: The Earliest Known, Surviving, Western *De anima* Commentary», *Medieval Philosophy and Theology*, 10 (2001) 119-156.

16 It is worth mentioning the early edition of a prescriptions text, by the historian of Medicine K. SÜDHOFF «Eine Kurze Diätetik für Verwundete von Petrus Compostellanus (Petrus Hispanus)», in IDEM, *Beiträge zur Geschichte der Chirurgie im Mittelalter: graphische und textliche Untersuchungen in mittelalterlichen Handschriften*, 2 vol., Barth, Leipzig 1918, vol. II, pp. 395-398.

17 M. H. R. PEREIRA, «Petri Hispani Thesaurus Pauperum. Edição crítica com tradução e notas», colab. de L. de PINA, *Studium Generale*, 1, 3/4 (1954) 161-299; 2, 1/2 (1955) 182-247; 3, 1 (1956) 68-173; 3, 2 (1956) 310-349; 4 (1957) 54-139; 5 (1958) 255-283; IDEM, «Pedro Hispano, Livro sobre a conservação da saúde», Latin text, preface, translation and notes, *Studium Generale*, 6 (1959) 147-223 (com “Introito” por L. de PINA pp. 137-146); IDEM, «Um opúsculo médico de Pedro Hispano», *Miscelânea de Estudos a Joaquim de Carvalho*, Figueira da Foz 1960, vol. 3, pp. 293-302.

18 *Obras Médicas de Pedro Hispano*, Preface, introductions and notes by M. H. R. PEREIRA, Acta Universitatis Conimbrigensis, Coimbra 1973.

19 J. FERREIRA, *Presença do agustinismo avicenezante na teoria dos intelectos de Pedro Hispano (Pars dissertationis)*, Editorial Franciscana, Braga 1959, also published in *Itinerarium*, 5 (1959) 29-68.

20 Among other studies, cfr. J. FERREIRA, «Introdução ao estudo do *Liber de Anima* de Pedro Hispano», *Revista Filosófica* 9 (1953) 178-198; IDEM, «Temas de cultura filosófica portuguesa. Sobre a posição doutrinária de Pedro Hispano», *Colectânea de Estudos*, 5/1 (1954) 48-56; IDEM, «Os estudos de Pedro Hispano», *Colectânea de Estudos*, 5/3 (1954) 195-210; IDEM, «O problema de Deus em Pedro Hispano», *Filosofia* 7 (1955) 164-176; IDEM, «L’homme dans la doctrine de Pierre d’Espagne», in *L’homme et son destin d’après les penseurs du Moyen Age. Actes du premier Congrès International de Philosophie médiévale: Louvain-Bruxelles, 28 août-4 septembre 1958*, Ed. Nauwelaerts, Louvain-Paris 1960, pp. 445-461 (previously published as «Esboço sumário das ideias antropológicas de Pedro Hispano», *Itinerarium* 4 (1958) 326-341; IDEM, «John XXI», *New Catholic Encyclopedia*, Mc-Graw Hill, New York 1962, vol. VII, pp. 1013-101.



*libri de anima*<sup>21</sup>. João Ferreira and Étienne Gilson, to a large extent, expand and correct the avicennizing reading once proposed by Martin Grabmann.

Within the vast reassessment of the logical sources of the 12<sup>th</sup> and 13<sup>th</sup> centuries, initiated with the monumental *Logica modernorum*<sup>22</sup>, Lambert Marie de Rijk will publish the critical edition of the *Summulae logicales*, prepared by a series of studies on their original diffusion<sup>23</sup>, also restoring what would have been its original title: *Tractatus*<sup>24</sup>. By the same time, José Maria da Cruz Pontes initiates a long series of studies centred on the theories about the soul, using as its main source the commentary on *De anima*, the *Scientia libri de anima*, but also the still unpublished commentary on *De animalibus*<sup>25</sup>. It is in the wake of those

<sup>21</sup> E. GILSON, *History of Christian Philosophy in the Middle Ages*, Random House, New York 1955, pp. 319-323, 680-682 (notes 40-44).

<sup>22</sup> L. M. DE RIJK, *Logica modernorum. A Contribution to the History of Early Terminist Logic*, 2 vol., Van Gorcum, Assen 1962-1967

<sup>23</sup> L. M. de RIJK, «On the Genuine Text of Peter of Spain's *Summulae logicales* – I. General Problems Concerning Possible Interpolations in the Manuscripts», *Vivarium*, 6 (1968) 1-34; IDEM, «On the Genuine Text of Peter of Spain's *Summulae logicales* – II. Simon of Faversham (d. 1306) as a Commentator of the Tracts I-V of the *Summulae*», *Vivarium*, 6 (1968) 69-101; IDEM, «On the Genuine Text of Peter of Spain's *Summulae logicales* – III. Two Redactions of a Commentary upon the *Summulae* by Robertus Anglicus», *Vivarium*, 7 (1969) 8-61; IDEM, «On the Genuine Text of Peter of Spain's *Summulae logicales* – IV. The *Lectura Tractatum* by Guillelmus Arnaldi, Master of Arts at Toulouse (1235-44). With a Note on the Date of Lambert of Auxerres's *Summulae*», *Vivarium*, 7 (1969) 120-162; IDEM, «On the Genuine Text of Peter of Spain's *Summulae logicales* (Conclusion) – V. Some Anonymous Commentaries on the *Summulae* Dating from the Thirteenth Century», *Vivarium*, 8 (1970) 10-55; IDEM, «On the Life of Peter of Spain, the Author of The *Tractatus*, Called Afterwards *Summulae logicales*», *Vivarium*, 8 (1970) 123-154.

<sup>24</sup> *Peter of Spain (Petrus Hispanus Portugalensis), Tractatus, Called Afterwards Summulae logicales*. First Critical Edition from the Manuscripts with an Introduction by L. M. de RIJK, Van Gorcum & Comp. B.V., Assen 1972.

<sup>25</sup> J. M. C. PONTES, «As traduções dos tratados zoológicos aristotélicos e as inéditas “Quaestiones super libro de animalibus” de Pedro Hispano Portugalense», *Revista Portuguesa de Filosofia*, 19 (1963) 243-263; IDEM, *Pedro Hispano Portugalense e as controvérsias doutrinárias do século XIII. A origem da alma*, Instituto de Estudos Filosóficos, Universidade de Coimbra, Coimbra 1964; IDEM, «L'intérêt philosophique de deux commentaires inédits sur le *De animalibus* et le problème de leur attribution à Petrus Hispanus Portugalensis», *La filosofia della natura nel medioevo - Atti del III Congresso internazionale di filosofia medioevale*, Vita e pensiero, Milano 1966; IDEM, «La division du texte des *Quaestiones super libro de animalibus* de Petrus Hispanus Portugalensis», *Bulletin de la Société Internationale pour l'Étude de la Philosophie Médiévale*, 4 (1962) 118-126; IDEM, «Para situar Pedro Hispano Portugalense na história da Filosofia», *Revista Portuguesa de Filosofia*, 24 (1968) 21-45; IDEM, «Para situar Pedro Hispano Portugalense na história da Filosofia», *Revista Portuguesa de Filosofia*, 24 (1968) 21-45; IDEM, «Un nouveau manuscrit des *Questiones libri de anima* de Petrus Hispanus Portugalensis», *Recherches de Théologie Ancienne et Médiévale*, 43 (1976) 167-201.



studies that Cruz Pontes will suggest the need to reconsider Iohannes XXI/Petrus Hispanus' biography –, from the new textual data and documents that in the meantime became known<sup>26</sup>. In what concerns the works on the soul, they are partly indebted to the thesis of Alexander Schlögel, which remains unpublished until today<sup>27</sup>. In 1992 the critical edition by Lambert Marie de Rijk was published, with English translation by Joke Spruyt, of the the *Syncategoreumata*, the second logical work by Petrus<sup>28</sup>. On the biological side, Miguel de Asúa published in 1998 the *Problemata*<sup>29</sup>, a set of 127 questions and replies compiled from Petrus' commentary on the *De animalibus*, a work that was very recently published by Francisca Navarro<sup>30</sup>.

In part it was from the works of Cruz Pontes that my own interest in the work of Petrus Hispanus sprang. The desire of reconstituting the limits and diffusion of the *corpus* allowed me to find a first mistake in work attribution, one that had a secondary though persistent presence in the appreciation of the pope's scientific work, and turned out to be utterly misleading, since the work was penned by

<sup>26</sup> J. M. C. PONTES, *A obra filosófica de Pedro Hispano Portugalense. Novos problemas textuais*, Instituto de Estudos Filosóficos, Universidade de Coimbra, Coimbra 1972; IDEM, «A propos d'un centenaire. Une nouvelle monographie sur Petrus Hispanus Portugalensis, le pape Jean XXI (†1277) est-elle nécessaire?», *Recherches de Théologie Ancienne et Médiévale*, 44 (1977) 220-230; IDEM, «Nouveaux problèmes textuels de l'œuvre philosophique de Petrus Hispanus Portugalensis», in *Actas del V Congreso internacional de Filosofía Medieval*, Editora Nacional, Madrid 1979, vol. II, pp. 1115-1119; IDEM, «On Some Works Attributed in Error to Petrus Hispanus Portugalensis», in R. TYÖRINOJA – A. I. LEHTINEN – D. FØLLESDAL (ed.), *Knowledge and the sciences in Medieval Philosophy. Proceedings of the Eighteen International Congress of Medieval Philosophy (S.I.E.P.M.). Helsinki 24-29 August 1987*, Helsinki 1990, vol. III, pp. 28-33; Idem, «Questões pendentes acerca de Pedro Hispano Portugalense (Filósofo, Médico e Papa João XXI)», in *IX centenário da dedicação da Sé de Braga. Congresso Internacional – Actas*, Universidade Católica Portuguesa – Cabido Metropolitano e Primacial de Braga, Braga 1990, vol. II/1, pp. 101-124.

<sup>27</sup> A. SCHLÖGEL, *Die Erkenntnispsychologie und ihre Voraussetzungen in den dem Petrus Hispanus zugeschriebenen Werken mit besonderer Berücksichtigung der selbsterkenntnislehre. Eine historisch-genetische Untersuchung*, Inaugural dissertation der Hohen Philosophischen Fakultät des Pontificium Athenaeum Sancti Anselmi de Urbe, Pontificium Athenaeum Sancti Anselmi, Roma 1965.

<sup>28</sup> Peter of Spain (Petrus Hispanus Portugalensis), *Syncategoreumata*, first critical edition with an Introduction and indexes by L. M. de RIJK, with an English translation by J. SPRUYT, (Studien und Texte zur Geistesgeschichte des Mittelalters, 30), E. J. Brill, Leiden – New York – Köln 1992.

<sup>29</sup> M. J. C. de ASÚA, «Los *Problemata* o *Quaestiones de animalibus* de Pedro Hispano. Transcripción del texto», *Stromata*, 54 (1998) 267-302, cfr. pp. 279-302.

<sup>30</sup> Peter of Spain, *Questiones super libro de Animalibus Aristotelis*, critical edition with Introduction by F. NAVARRO SÁNCHEZ, Ashgate, Farham 2015.

William of Aragon, a 14<sup>th</sup> century author<sup>31</sup>. The identification of further contradictions in the historiographical tradition, lead me to publish in 1985 a paper questioning the traditional thesis of authorial unity and holding that the pope probably had not written any of the works<sup>32</sup>. From this seminal paper, a subject matter has become central in the studies on Petrus Hispanus: the difference in philosophical positions exhibited by several of the attributed works suggests that these do not have one and the same author, but were in fact written by different persons. In the following year, Angel d’Ors has initiated a series of papers proposing to identify the author of the *Tractatus* as a certain Petrus Hispanus from the order of the preachers<sup>33</sup>, but all their successive candidates were starkly rejected by Simon Tugwell, eminent historian of the Dominican Order<sup>34</sup>. At any rate, and without further evidence, to distinguish between the pope and the logician tended to become the default view<sup>35</sup>.

A comprehensive and definitive study has not yet emerged to clarify the issue. Solving this puzzle is of crucial importance if one wishes to understand how the “author” contributes to the philosophical revolution and the natural sciences of the 13<sup>th</sup> century. The catalogue of the manuscripts with works attributed to Petrus<sup>36</sup> provided a new source of information, but did not definitively clarify the philosophical and scientific profile of the “author”, even though it provided solid steps to delimit the petrinic textual *corpus*.

Another major problem remains unsolved and increasingly complicated at every turn. None of the works attributed to Petrus Hispanus was as of yet dated,

31 J. MEIRINHOS, «A atribuição a Petrus Hispanus das *Sententie super libro de physonomia* de Guillelmus Hispanus, no manuscrito Vaticano, Urb. lat. 1392», *Mediævalia. Textos e estudos*, 7-8 (1995) 329-359.

32 J. MEIRINHOS, «Petrus Hispanus Portugalensis? Elementos para uma diferenciação de autores», *Revista Española de Filosofía Medieval*, 3 (1996) 51-76.

33 A. D’ORS, «Petrus Hispanus O.P., *Auctor Summularum*», *Vivarium* 35 (1997) 21-71; IDEM, «Petrus Hispanus O.P., *Auctor Summularum* II: Further Documents and Problems», *Vivarium*, 39 (2001) 209-254; IDEM «Petrus Hispanus O.P., *Auctor Summularum* III: Petrus Alphonsi or Petrus Ferrandi?», *Vivarium*, 41 (2003) 249-303.

34 S. TUGWELL, «Petrus Hispanus: Comments on Some Proposed Identifications», *Vivarium*, 37 (1999) 103-113; IDEM, «*Auctor Summularum*, Petrus Hispanus OP Stellensis?», *Archivum Fratrum Praedicatorum*, 76 (2006) 103-115.

35 J. SPRUYT, «Peter of Spain», *The Stanford Encyclopedia of Philosophy* (Fall 2015 Edition), E. N. ZALTA (ed.), URL = <https://plato.stanford.edu/archives/fall2015/entries/peter-spain/>, see § 2; Peter of Spain, *Summaries of logic*, text, translation, introduction and notes B. P. COPENHAVER, with C. NORMORE and T. PARSONS, Oxford University Press, Oxford 2014, pp. 1-5.

36 J. MEIRINHOS, *Bibliotheca manuscripta Petri Hispani*, cit.

and neither is it accurately known where or in what academic context they were written. All dating is inferred from the supposed life of the Petrus Juliani who became pope, identified with the Petrus Hispanus who was a medicine master at the University of Siena until 1245. These are the only two documented persons, but we have no other document or trustworthy source of information connecting either one of them to the attributed works. And it is far from guaranteed that Petrus Juliani, who became Pope John XXI in 1276, wrote any work at all.

### **The project**

The complex of problems must be addressed by adopting a two-pronged strategy, both philosophical and philological: first, to critically edit the texts, then to reliably study them, setting aside some preconceived and oft repeated ideas<sup>37</sup>. This project intends to combine the philosophical study of outstanding 13<sup>th</sup> century works with a structured program of critical editions prepared from a new reading of the manuscript. Concurrently, the works themselves will be the object of study in scientific seminars and meetings. The various forms of text editing, seminars, scientific meetings, publications, are aimed at providing the results of the project in open access to the scientific community. A dedicated and open platform is thus under development<sup>38</sup>.

For the treatment of texts the project adopts advanced standard computer applications (we use Critical Text Editor for critical editions and for online publication a textual search platform developed by Jeffrey Witt, external consultant of the project). Given the rapid change in information technologies, the encoding of the texts will be carried out so as to safeguard their use on different platforms and possible future migration to other programs. The texts will be treated so as to enable outputs in hard copy or web editing.

The availability or new edition of Peter's works are an indispensable starting point for the research, since the edited works available to scholars are

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<sup>37</sup> Cfr. J. MEIRINHOS «Giovanni XXI», cit.; Idem, *Pedro Hispano (século XIII)*, vol. I: *Bibliotheca manuscrta*, vol. II: ... *et multa scripsit*, PhD thesis, Faculdade de Letras da Universidade do Porto, Porto 2002; IDEM, «Comentar Aristóteles na primeira metade do século XIII. A *Sententia cum questionibus in De anima* atribuída a Pedro Hispano», *Revista da Faculdade de Letras – Série de Filosofia*, 23 (2005) 127-160; IDEM, «Les manuscrits et l'attribution d'œuvres à Petrus Hispanus», in J. MEIRINHOS – O. WEIJERS (org.), *Florilegium mediaevale. Études offertes à Jacqueline Hamesse à l'occasion de son éméritat*, Louvain-la-Neuve 2009, pp. 349-377.

<sup>38</sup> <http://ifilosofia.up.pt/proj/ph/> or <http://petrushispanus.eu>.

methodologically dated. An interesting case is that provided by the acclaimed edition of the *Tractatus/Summulae logicales*, published by Lambert Marie de Rijk in 1972, which employs a method affording a composite text not traced to any medieval manuscript<sup>39</sup>. The very recent edition by Copenhaver introduced only a few minor emendations and corrected incongruencies, without a new reading of the manuscripts<sup>40</sup>. For this reason, we propose to explore a set of manuscripts containing both works attributed to Petrus Hispanus, as we can expect them to provide a transmission family, with a consistent version and probably very close to the original text. This is the core idea of the project: to revisit anew the manuscripts with accurate philological methods. In the absence of edited texts, it is pointless to try to understand such a complex textual corpus as the one attributed to Petrus Hispanus. And this is the situation that we first wish to address.

The planned edition and studies will contribute to a reassessment of Petrus' philosophical profile and, through these works, to rethinking the connections between Philosophy, Logic, Medicine, Sermons, and Mysticism (the 5 areas of text editing in this first phase of the project) in the mid-thirteenth century. An annual seminar will be devoted to explore and discuss the work under way, putting in dialogue both medieval and contemporary views on selected philosophical topics.

On a philosophical level, Petrus Hispanus' works are still worthy of interest<sup>41</sup>. There is no doubt that the absence of reliable editions and easily available texts explain the scarcity of extant references in more recent works on epistemology or philosophy of mind. In medieval philosophy textbooks, the only references are usually to works on logic, though as a rule only the logical *Tractatus* enjoys continued interest<sup>42</sup>. Also in the field of medicine, our intended edition of the

<sup>39</sup> Peter of Spain, *Tractatus Called Afterwards Summulae logicales*, cit.

<sup>40</sup> Peter of Spain, *Summaries of logic*, cit., cfr. pp. 86-87.

<sup>41</sup> Cfr. J. SPRUYT, «Petrus Hispanus over Negatie», in H. PHILIPSE – C. VAN ECK (eds.), *Praesidium Libertatis. Lezingen gehouden op de Filosofiedag 1985 te Leiden*, Delft 1985, pp. 308-316; R. C. DALES, *The Problem of the Rational Soul in the Thirteenth Century*, (Brill's Studies in Intellectual History 65), E.J. Brill, Leiden-New York-Köln 1995, pp. 65-74, passim; C. PANACCIO, *Le discours intérieur: de Platon à Guillaume d'Ockham*, Ed. du Seuil, Paris, 1999; L. SPRUYT, *Species intelligibilis: From Perception to Knowledge*. Vol. I: *Classical Roots and Medieval Discussions*, Vol. II: *Renaissance Controversies*, E.J. Brill, Leiden-New York-Köln 1994-1995, Vol. I, pp. 132-134; HASSE, *Avicenna's De Anima in the Latin West*, cit.

<sup>42</sup> J. SPRUYT, «The 'Realism' of Peter of Spain», *Medioevo*, 36 (2011) 89-111; G. KLIMA, «Two Summulae, Two Ways of Doing Logic: Peter of Spain's 'realism' and John Buridan's 'nominalism'», in M. CAMERON – J. MARENBOON (eds.), *Methods and Methodologies: Aristotelian Logic East and West, 500–1500*, Brill, Leiden-Boston 2011, pp. 109-126.

methodological part, i.e. prologues and first lessons, of the comments on the *Articella* will finally provide an adequate approach to a comparative analysis of the methodology for the study of nature proposed by the author<sup>43</sup>. These texts will be compared with the commentary on the *De animalibus* (edited by Navarro Sánchez) and the psychological works. The first edition of the *Sermons* will offer the possibility of comparing them with the *Commentaries* on Dionysius.

The work involved is enormous, but clearly necessary. It must be done in stages and by a specialized group combining diverse methodological and philosophical skills. The project team has extensive research experience in Philosophy from an interdisciplinary perspective, with the skills required for the project: Medieval Philosophy, Latin Philology, Medieval Cultural and Institutional History, Computation for Medieval text editing and search (just to avoid the label “digital humanities”). Combining the innovative subject of the project and the team’s skills, the *core instrumental objectives* of this project are to study key philosophical problems in the works attributed to Petrus Hispanus, and to provide the academic community with critical or revised editions of a selected set of works.

The project aims at putting together philosophical perspectives based on a solid reconstruction of Petrus Hispanus’ neglected texts. In fact, faithfulness to the manuscript testimonies and reconstitution of text transmission are essential and previous to any further study of its content. The aims of the new edition and the informatic treatment of the texts are manifold: (a) To deepen our understanding of Petrus Hispanus’s thought, identifying his contribution to the 13<sup>th</sup> century philosophical revolution in Logic, Epistemology, Psychology, Natural Philosophy Methods. (b) To discuss specific philosophical concepts, in the contrast between the attributed works: form and matter, perception and intuition, knowledge and mental content, scientific method, mystical contemplation, rhetoric and hermeneutics. Besides its intrinsic philosophical interest, this comparative study

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<sup>43</sup> On Petrus Hispanus’ *Articella* see F. SALMÓN, *Medical Classroom Practice: Petrus Hispanus’ Questions on Isagoge, Tegni, Regimen Acutorum and Prognostica (c. 1245-50) (MS Madrid B.N. 1877, fols 24rb-141vb)*, Cambridge Wellcome Unit for the History of Medicine – CSIC Barcelona Department of History of Science, Cambridge 1998; M. de ASÚA, «The Relationships Between Medicine and Philosophy in Peter of Spain’s Commentary on *Articella*», in *Papers of the Articella Project Meeting, Cambridge, December 1995*, Cambridge Wellcome Unit for the History of Medicine – CSIC Barcelona Department of History of Science, Cambridge 1998, pp. 13-27; C. O’BOYLE, *The Art of Medicine. Medical Teaching at the University of Paris, 1250-1400*, E.J. Brill, Leiden 1998, cfr. sub indicem p. 316.

can contribute to identify overlappings and conflicts between the works under consideration; this study will be the main concern of J. Meirinhos, C. López Alcalde, F. Navaro Sánchez, J. Higuera Rubio, M. Correia; (c) To identify the author's sources in the different texts; this study is particularly important and needed, as these works appeared at a key moment in the History of Medieval philosophy: both the Augustinian and main Neoplatonic positions are abandoned, offering a feeble resistance to the massive and pervasive influence suddenly gained by Aristotle's works. The study of the Augustinian, Patristic, Neoplatonic, Avicennian and Stoic sources will be a target, above all to understand the massive theoretical shift in which these works play a role, in exuberantly contrasting ways.

In this first stage of a long-term project these are the works to be edited and their manuscripts:

*Sententia cum questionibus in libros De anima I-II Aristotelis*

Editor: Celia López Alcalde. Manuscripts: Krakow, Biblijoteka Uniwersytetu Jagiellonskiego, 726; Venezia, Biblioteca Nazionale Marciana, Cod Lat. Z 253 (= 1826)

*Sermones dominicales*

Editor: Eleonora Lombardo. Manuscripts: Firenze, Biblioteca Nazionale Centrale, Conv. soppr. E. 1. 589; Firenze, Biblioteca Nazionale Centrale, Conv. soppr. G. 7. 1464.

*Tractatus (or Summulae Logicales)*

Editor: M. Correia and J. Meirinhos. Manuscripts: All and only the 18 manuscripts containing both the *Tractatus* and the *Syncategoremata*: Avignon, Bibliothèque Municipale, 311; Berlin, Staatsbibliothek zu Berlin-Preußischer Kulturbesitz, Lat. fol. 623; Cordoba, Biblioteca del Cabildo, 158; Firenze, Biblioteca Medicea Laurenziana, Fiesolano 145; Ivrea, Biblioteca Capitolare, cod. XIV (79); Kraków, Biblijoteka Uniwersytetu Jagiellonskiego, 2093; Metz, Bibliothèque Municipale, 642; Milano, Biblioteca Ambrosiana, H 64 inf.; Montecassino, Archivio e Biblioteca dell'Abbazia, 791 lit. TT; München, Bayerische Staatsbibliothek, lat. 14647; Napoli, Biblioteca Nazionale «Vittorio Emanuele III», VIII. E. 17; Napoli, Biblioteca Nazionale «Vittorio Emanuele III», VIII. F. 29; Praha, Archiv Pražského hradu, M XXVII; Praha, Národní knihovna České Republiky, XIV E 33; Roma, Biblioteca Casanatense, 806; Tarragona, Arxiu Historic Arxidiocesa, 2 (85); Vaticano (Città del), Biblioteca Apostolica Vaticana, Reg. lat. 1731; Wrocław, Biblioteka Uniwersytecka, IV. Q. 7.

*Liber de morte et vita et de causis longitudinis et brevitatis vite*

Editor: J. Meirinhos, C. López and grantee. Manuscripts: Oxford, Corpus Christi College, 243; Sevilla, Biblioteca Columbina, 5-6-14.

*Articella* Commentaries (Prologues and first methodological lessons).

Editor: Francisca Navarro. Manuscripts:

*Glose supra Pronostica Hippocratis* (1 or 2 Mss.: Madrid, BN, 1877, ff. 124r-141v; Paris, BN, lat. 6859, ff. 1-18 [attributed to Gerard of Cremona]).

*Notule super Isagoge Iohannicii in Artem parvam Galeni* (8 Mss.: Bernkastel-Kues, B.St.N.-H, 306, ff. 1r-58r; Cambridge, GCC, 86, pp. 1-92r; Erfurt, WAB, Amplon. 4° 221, ff. 67ra-106vb; Madrid, BN, 1877, ff. 24r-47v; München, Universitätsbibliothek, frag. CXXIII, 1 bif.; Oxford, BL, Ashmole 1435, ff. 105r-272r; Oxford, BL, Ashmole 1475, ff. 207(?) -336; Sevilla, BCC, 7-4-30, ff. 3-64; Soissons, BM, 48, ff. 1-61).

*Super De crisi et super libro De diebus decretoriis Galeni* (1 Ms.: Madrid, BN, 1877, ff. 248ra-250vb).

*Super De dietis particularibus Ysaac* (4 Mss.: Erfurt, WAB, Amplon. Folio 172, ff. 108ra-149; Madrid, BN, 1877, ff. 206ra-237vb; Oxford, All Souls College, 68, ff. 225ra-294rb; Vaticano (Città del), BAV, Vat. lat. 4455, ff. 65ra-96ra).

*Super De pulsibus Philareti* (3 Mss.: Vaticano (Città del), BAV, Pal. lat. 1087, ff. 25ra-38rb; Madrid, BN, 1877, ff. 251ra-255ra; München, BSB, lat. 8951, ff. 151r-169ra).

*Super De urinis Ysaac* (4 Mss.: Bernkastel-Kues, Bibliothek des St. Nikolaus-Hospitals, 306, ff. 145r-171v.; Madrid, BN, 1877, ff. 244-247; Vaticano (Città del), BAV, Pal. lat. 1253, ff. 30ra-68rb; Wolfenbüttel, HAB, 295 Extravagantes, ff. 33v-37v).

*Super libro De dietis universalibus Ysaac* (5 Mss.: Erfurt, WAB, Amplon. Folio 172, ff. 44ra-107vb; Erfurt, WAB, Amplon. 4° 195, ff. 41ra-69rb; Gerona, BC, 76, ff. 1-40; Madrid, BN, 1877, ff. 238-244; Toledo, ABC, 97-8, ff. 1v-seg; Vaticano (Città del), BAV, Vat. lat. 4455, ff. 65ra-96ra).

*Super libros aphorismorum Hippocratis ?* (1 Ms.: Erfurt, WAB, Amplon. 8° 62, ff. 1-136).

*Super Regimine acutorum Hippocratis* (2 Mss.: Madrid, BN, 1877, ff. 110ra-123va; München, BSB, 8951, f. 169ra-).

*Super Tegni (Techne) Galeni* (4 Mss.: Bernkastel-Kues, BSt.N.-H, 306, ff. 59r-144v; Madrid, BN, 1877, ff. 48r-109r; Oxford, BL, Ashmole 1475, pp. 343-428; Venezia, BNM, lat. VII. 11 (2496), ff. 1-34).



*Super Viaticum Constantini* (10 Mss.: Bernkastel-Kues, BSt. N-H, 307; Erfurt, WAB, Amplon. 4° 195, ff. 41ra-69rb; Erfurt, WAB, Amplon. 4° 212, ff. 1r-107r; Erfurt, WAB, Amplon. 4° 221, ff. 26r-67rb; Karlsruhe, BLB, St. Peter perg. 40, ff. 1ra-66rb; Kraków, BJ, 817, pp. 80-90 (excerpt); Madrid, B.N., 1877, ff. 142r-205v; Krakow, BJ 781, ff. 158r-204v; Vaticano (Città del), BAV, Pal. lat. 1085, ff. 68ra-153vb; Idem, Pal. lat. 1166, ff. 2ra-94ra; Idem, Pal. lat. 1293, ff. 59r-76r (excerpt)).

### **Some expected outputs**

To fully benefit from the research, all editions will be published in different formats. In the case of texts with complex transmission and with different versions, the necessary confrontation with the best manuscripts will be made for the constitution of the apparatus of sources, variants and parallel places in later authors.

The text of the works will be encoded and prepared for publication using “Critical Text Editor”, with which team members have worked on various critical editions. Other version of the text will be html tagged for online editions:

#### *Online editions*

- Commentarium in de Anima (Petrus Hispanus plataform)
- Sermones (plataform sermons.net, by E. Lombardo)
- Commentaria in Articella. Prologues and first lessons - (Petrus Hispanus plataform)
- De morte et vita (Petrus Hispanus plataform)
- Expositio librorum Beati Dionysii (Petrus Hispanus plataform)
- Problemata (Petrus Hispanus plataform)
- Short medical texts

#### *Critical editions* (printed, with critical apparatus)

- Commentarium in de Anima (by C. López Alcalde)
- De morte et vita (by M. Correia)
- Commentaria in Articella, praefationes et primas lectiones (by F. Navarro)

#### *Printed biblingual editions* (Latin – Portuguese)

- Commentaria in Articella. Praefationes et primas lectiones (selecta – transl. M. Ramos)
- Commentarium in de Anima (Quaestiones praeambulae – transl. C. López – J. Meirinhos – J. Rebalde)
- Sermons (selecta– transl. to Portuguese by M. Ramos)
- Tractatus / Summulae logicales (J. Meirinhos – M. Correia) this translation

will be worked out in connection with the translations to undertake to Catalan (by A. Grau) and to Romanian (dir. by A. Baumgarten).

The project is axed upon a digital platform<sup>44</sup>. It is the evolution of the web site dedicate to Petrus. This web site will become the project's interface, adding continuously texts, links to manuscripts or the digital images of manuscripts themselves, studies, etc. New features will be added to support text edition interconnected to manuscript images. Texts will be newly edited or fully revised and prepared for online edition. The web site and the edition and archive tools will be designed to assure open access. And this will be done in the seminars. During his 2016 visit (4-6 July) Jeffrey Witt will work with us to define what are the most suitable electronic edition, publication and searching tools to work with.

To untangle the question of Petrus' *corpus* of attributed texts, Seminars will be a core strategy of the project, as they provide the opportunity to share and submit to test the research being done. The study of the sources and of the philosophical doctrines will be primarily done in this context. The meetings to be organised depend heavily on editions to be undertaken, seminars and individual research. On the other hand, the meetings will offer materials for publication and dissemination of results. All the team members will be involved in the organization or in the participation in these seminars. They will be organized to discuss ongoing research and to present final results at different stages of the projects. A set of meetings will be organized in Porto to gather specialists on the philosophical topics discussed by Petrus Hispanus. These meetings are planned to disseminate research results and attract international collaboration from similar projects (i.e edition of philosophical texts or projects devoted to 13th Century Arts Masters and Physicians) and will include: Philosophy and the sciences from Antiquity to End of the Middle Ages (in 2017); The commentaries on Aristotle's *De anima* at the Faculty of Arts (in 2018); Petrus Hispanus and the *Corpus Dionysiacum* (2019). A series of symposia will be organized as special sessions to be proposed to international congresses, aiming to discuss the results of the project: I Symposium Petrinicum I: "The Edition of the Works Attributed to Petrus Hispanus (I)", Special session at the Congreso de la SOFIME (Barcelona, Spain, September 2016); Symposium Petrinicum II: "The Edition of the Works Attributed to Petrus Hispanus (II)", Special session at the 15<sup>th</sup> SIEPM Congress (Porto Alegre, Brasil, 24-28 August 2017); Symposium Petrinicum III: Special sessions

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<sup>44</sup> <http://www.petrushispanus.eu>.

at the Medieval International Congress (Leeds, 2018); *Simposium Petrinicum IV: “Problemas filosóficos nas obras atribuídas a Pedro Hispano”*, sessões especiais no IIIº Congresso Internacional da Sociedade Portuguesa de Filosofia (date and place to be announced).

A theoretical seminar will develop specific issues in the scientific and philosophical works of Petrus Hispanus, in the context of the debates both in medieval Arts Faculties and contemporary philosophy. *Disputatio* is a proof of concept. It will be organized by a medievalist (J. Meirinhos) and a philosopher (T. Piazza). It will consist in 3 one day seminars where an historian of medieval philosophy will discuss with a contemporary philosopher on specific philosophical contemporary issues. Disputation is the most characteristic of the discussion methods used by medieval philosophers and it became too a method of teaching, and even a literary form used throughout Philosophical, Theological, Medical and Natural Sciences works. The objective of this meetings is to arrange disputes confronting different perspectives and ways of reasoning. In each seminar 2 different subjects will be discussed (one in the morning, another in the afternoon). Examples: knowledge and mental content; intentionality of sensation; meaning and reference; true belief and intellectual epistemic virtues. At the end, a book will be published gathering together the 6 debates. The main objective of the project is to invite outstanding specialists and philosophers to produce an innovative volume both for the History of Medieval Philosophy and for Contemporary Philosophical debates.

The project aims to reaching out the research and their results to a greater and unconventional audience. Some of the activities will be the opportunity to collaborate with local and regional institutions, like libraries, bookshops, publishers and schools. Master students and PhD students will be involved in these activities. Some major activities are planned in this area, namely an exhibition on the manuscripts and printed editions of works attributed to Petrus Hispanus.

We are highly motivated to pursue a so vast array of aims and outputs, being aware that some of these activities could not be fully achieved in a so short term but in their place can born very new and other interesting activities with more and sound results for a better knowledge of the works and thought of this elusive and so interesting author, or authors.