

Thomas de Aquino Byzantinus Workshop

(February, 3-4/2/2017)

Assist. Prof. John A. Demetracopoulos (University of Patras) – The transmission of Latin philosophical and theological writings in late Byzantium (with an emphasis on Thomas Aquinas)

A list of the Greek translations of Latin writings in the Byzantine era (as part of a virtually full list of translations from Latin into Greek from the 2nd to the 18th cent.) provides the basis for a preliminary discussion of the reception of Latin philosophical and theological thought in late Byzantium. An eight-stage method for such a discussion is suggested and partially applied to certain cases, including instances from all the Byzantine translators from Latin into Greek, with an emphasis on the Byzantine translations of some of Thomas Aquinas' writings.

Dr Marie-Hélène Blanchet (CNRS, Paris) – The two Byzantine translations of Thomas Aquinas' *De Rationibus Fidei*

Thomas Aquinas' *De Rationibus Fidei* is a succinct exposition of the sound principles of the Christian faith composed around 1260. It is an apologetic treatise against the Muslims, the Armenians and the Greeks, and its fourth chapter is especially dedicated to the question of the procession of the Holy Spirit. Two 14th-century Greek versions of this text are extant, which is an exceptional phenomenon among the Byzantine translations of Thomistic works. Ten manuscripts containing these translations have so far been identified (the text's length varies from 14 to 26 folios depending on the manuscripts). Version A, to be found in 5 manuscripts, was made by Demetrius Kydones, the most famous translator of Aquinas' treatises in the second half of the fourteenth century. Version B is also preserved in 5 manuscripts, without any date, and can be attributed to a hitherto unknown translator of Aquinas named Atoumes. I will present the information that I have been able to collect so far about each version, and then I will draw a brief comparison between some passages of the two translations.

Dr Christopher Wright (Royal Holloway, University of London) – Authorship and transmission in an autograph work-in-progress: editing Demetrios Kydones's translation of the *Summa Theologiae*, I^a

The survival of Demetrios Kydones's translation of the *Prima Pars* of the *Summa Theologiae* in both the translator's working autograph (MS. Vaticanus Gr. 609) and an early scribal copy containing substantial autograph revisions by Kydones (now split between MS. Vatopedi 254 and MS. Mosquensis Gr. 228) raises distinctive research opportunities and editorial issues. It enables the translator's working process to be followed in exceptional

detail, but also poses significant questions regarding the editorial choices to be made between the 'original' and 'revised' forms of the author's work, complicated by the issue of attributing changes in the main text of the copy to Kydones himself or to the scribe, Manuel Tzykandyles, who evidently worked closely with him. These questions are entwined with those raised by the ambiguous status of a translation, in some ways resembling a new composition and in others a stage in the transmission of an existing text, ambiguities which are themselves brought into sharper focus by this text's survival in autograph form. This paper explores the nature and significance of these issues and the editorial responses taken to them.

Dr Panagiotis C. Athanasopoulos (Ca' Foscari, Venice) - Demetrios Cydones' translation of Thomas Aquinas' *Summa theologiae*, I^a II^{ae}

A very significant aspect of Byzantine Thomism is the introduction of Thomas' moral philosophy, as expounded in the *Summa Theologiae*, I^a II^{ae}, in late Byzantium. The Byzantine translation of Thomas Aquinas' *Summa Theologiae*, I^a II^{ae} was conducted by Demetrios Cydones and is preserved in Marc. Gr. 147 (ff. 17^r-491^v) and partly in Par. Gr. 1274 (ff. 1^r-248^v). One century later, Scholarios produced a *Resume* of this translation (edited by Jugie *et al.*), and Bessarion conducted an incomplete *Compendium* of the translation, preserved in Marc. Gr. 148 (ff. 525^r-532^v). In this paper, I will present some remarks on the on-going *editio princeps* of Cydones' translation and Bessarion's relevant *Compendium*.

Mrs. Irene Balcoyannopoulou (University of Patras) - Scholarios' *In Aristotelis De Interpretatione* and its Scholastic background

Cod. Mutinensis gr. 50 contains a complete handbook of Aristotelian logic, authored and written by George Scholarios. Its content derives from certain Latin treatises and commentaries on Porphyry's *Isagoge* and Aristotle's *Organon*, enriched with various excerpts from some Neoplatonic commentaries and certain comments and remarks by Scholarios himself. This stuff was arranged so as to produce a running text which was the 4th and final version of Scholarios' *Ars vetus*.

Mr. Ioannis Kassidis (Ionian University) - The Thomistic Background to Scholarios' Doctrine of Divine Providence and its Application to the role of the Hellenic Nation through history

As has been shown by recent scholarship, Scholarios' (1400-1472) doctrine of Divine Providence, systematically expounded in his five *ad hoc* treatises and occasionally developed mainly in his anti-Plethonic literary production, is heavily indebted to Thomas Aquinas' doctrine of the divine Providence (πρόνοια) and Dispensation as part of His overall providence as expounded in the *Summa Theologiae*, I^a Pars and *Summa contra Gentiles*, Bk.

III, accessible to Scholarios (from 1432 on) via Demetrios Kydones' translations in the mid-14th century. Scholarios combined this doctrine with the traditional Byzantine view of ancient and Christian Hellenism as the main tool of God's plan for the salvation of mankind (Eusebius of Caesarea, Theodoret of Cyrus, Theodore Metochites et al.). In this paper, the details of this combination are examined so as to shed light on Scholarios' idiosyncratic Greek-Latin identity.

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