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ENGLISH SUMMARIES

- P. PIOVANELLI, *Rewritten Bible or Bible in progress? The re-writing of memorial biblical traditions in ancient Judaism and Christianity*, RThPh 2007/IV, 295-310 p.

In both Jewish and Christian traditions, alongside the collection of canonical scriptures (the definition of which varies according to the different communities), there exists a whole domain of apocryphal and pseudepigraphic literature. For a long time, specialists, especially in the Anglo-Saxon world, had the habit of analysing this literature as «re-writings» of biblical traditions. This approach presents several difficulties, however, notably because it takes for granted the fixing of biblical traditions before the formation of the literature which would become «apocryphal». In dialog with several recent studies, the present article defends and illustrates the idea that, to the contrary, it would be better to approach the problem from the point of view of a progressive fixing of «memorial traditions» in ancient Judaism and Christianity. In this complex process, the phenomenon of re-writing would not necessarily reflect submission to an original text considered as «authoritarian» or normative, but show rather the great fluidity of scriptural traditions gathered by the communities of that era.

- I. ZAVATTERO, *Perfect happiness in the first Latin commentaries of the Nicomachean Ethics*, RThPh 2007/IV, 311-324 p.

At the beginning of the 13th century, the masters of the Faculty of Arts at the University of Paris were the first to comment on the first three books of Aristotle's Nicomachean Ethics, which had been recently translated into Latin by Burgundio of Pisa. It presented ideas to them which were diametrically opposed to the Christian doctrine with which their own culture was imbued. While Aristotle's theory of happiness (eudaimonia) gave humankind a decisive role in the achievement of happiness, these 13th century masters of arts preferred the perfection of a transcendental and intrinsic happiness. To comment on the Nicomachean Ethics, they relied upon Neoplatonic and Christian sources.

- A. SECRETAN, *Siger of Brabant: a grammatical solution to the problem of being and essence*, RThPh 2007/IV, 329-352 p.

The appearance of Aristotle's Metaphysics in Western Europe provoked both fascination and embarrassment. The new readings of Aristotle confronted biblical exegesis, giving rise to some specifically mediaeval debates, notably on being and essence. We propose here the translation of a Question belonging to a course on the Metaphysics given towards the end of the 13th c. by Siger of Brabant, master of the Faculty of Arts of the University of Paris. Question 7 proposes an original solution to the problem of being and essence by turning the debate away from the ontological-theological perspective and resituating it in the context of linguistics.

- C. KÖNIG-PRALONG, Mediaeval scholastic discourse, RThPh 2007/IV, 353-368 p.

Renaissance thinkers and, later on, the «classics» ran down mediaeval scholastic discourse. To set against it the advantages of philosophy, they characterized it by its theological dogmatism and especially by its heaviness and strange formality. From many points of view, their observation was correct. It invites us to revisit and study this difference of mediaeval discourse and scholastic practice, to reconstruct this other consciousness of «philosophical» practice and, perhaps, to question our own practices as to the charge of dogmatism.

- F. J. LUDUEÑA ROMANDINI, Enjoyment of the incorporeal. Interpretatio christiana of the ancients according to Marsile Ficin (1433-1499), RThPh 2007/IV, 369-384 p.

This study presents the problem of the relationship between Platonist philosophy of love and Christian theology in the thinking of Marsile Ficin, using the Nachleben, of the Medicis' time, of boyish eroticism as the paradigm of all philosophical relations. At the basis of Ficinian theorisations of love, there is the problem of the illegitimacy of physical relations between males, as clearly established by the moral theology of mediaeval scholasticism. Ficin takes up the text of Plato's Banquet to comment upon it in the light of a new «fantasia of amorous imagery», which defines the astrological nature of relations between lovers sometimes leading finally to amorous melancholy. Ficin has frequent recourse to the ancients, especially in the domain of the theory of love, but he receives and reinterprets their philosophy, though in a conflictual manner, in the framework of traditional Christian theology.

- F. GREGORIO, Transits, places and forms of Greek philosophical discourse, RThPh 2007/IV, 385-402 p.

Reading the works of Greek philosophy means largely reading a limited body of texts constructed as «classics», de-connected from their situation. To free-up this selection, we propose here to open the canon of Greek philosophical texts by taking into account their circulation in the Western world, their form, as well as their origin. The article describes, firstly, two ways Greek philosophical texts have spread: the homogenous, philological-humanist way and the heterogeneous way of mediation between us and antiquity; and secondly, three forms situated in Greek terrain: the logos of Parmenides' temple, the dialogue of Platonist theatre and the dialogite of Aristotle's lyceum.