



## Introduction to the issue: *Philosophy in the late Middle Ages*

The present issue is devoted to the leading topic: *Philosophy in the late Middle Ages*. In addition to articles concerning this subject, it also contains editions of 14<sup>th</sup>- and 15<sup>th</sup>-centuries Latin texts by various authors.

The first paper — Pulchrum esse: *The role of beauty in the educational programme of the Parisian St. Victor School* by Wanda Bajor — is a study of the Christian model of paideia that was raised in the 12<sup>th</sup> century. The article starts with a general insight into Victorine's pedagogical model, focusing on its creator's most distinguished work: the *Didascalicon*. Subsequent paragraphs are primarily devoted to in-depth analyses of the practical aspect of beauty in the education process and lead to the conclusion as to the actuality of Victorine's pedagogy today.

The second study — *Discussion on the existence of universals in Paul of Pyskowice's autonomous question Utrum universalia subsistant preserved in cod. BJ 1900* by Hanna Wojtczak and Krystyna Krauze-Błachowicz — investigates Paul of Pyskowice's († 1467) approach to the dispute over the universals. After a short overview of his university career and philosophical output, it presents some remarks on the doctrine presented in his commentary on the *Isagoge*, and concludes with the study of his autonomous question *Utrum universalia subsistant*, that was added to the same codex in which the mentioned commentary is preserved (BJ 1900).

All the other papers occurring in the medieval section of the issue present the critical editions of a given medieval text, preceded by a substantial introduction. The first is Monika Mansfeld's paper *Anonymous Oxonian Dubitationes on Aristotle's De sensu et sensato (Prague, Metropolitan Chapter, M. 80, ff. 131vb-132vb)*, which contains the edition of the anonymous Oxonian commentary on *De sensu*, composed ca. 1250. The article presents some historical information concerning the only surviving copy of the work — its time and place of composition and a *résumé* of its contents — and some remarks on its doctrine. The edited work consists of 12 *dubia* and is an intermediary form of

commentary between *expositio* and *quaestiones*. In general, they all concern the principles of particular senses in animals, but the final one asks about a fundamental problem: whether the sky is coloured.

The next article is Łukasz Tomanek's *The anonymous Parisian prologue to Averroes' De substantia orbis from the end of the XIII<sup>th</sup> century*. It describes the sole copy of the edited work, Ms. Munich, Bayerische Staatsbibliothek Clm. 14246, and presents a study of the work itself. Moreover, it compares the edited prologue with the parallel passage of the commentary on *De substantia orbis* by Fernand of Spain.

The paper by Krzysztof M. Dąbrówka — *Alexander Bonini of Alexandria's commentum super tres libros De anima Aristotelis: The edition of Principium and Lectio 1 of Book 1* — concerns the initial part of Alexander Bonini's (ca. 1270–1314) commentary on *On the soul*. The edited prologue is built on the quotation from *Proverbs 19.2*: "Desire without knowledge is not good" and recommends the study of Aristotle's work. The commentary on lemma 1 consists of *expositio* indicating the necessity of the science of the soul and 5 short questions.

The sequent paper by Michał Tadeusz Noworyta — *Barłomieja z Jasła Pochwała logiki [Bartholomew of Jasło's Recommendation of logic]* — considers one of many university sermons by Bartholomew of Jasło (ca. 1370–1406), preached during his activity at the University of Krakow. This recommendation of logic is a peculiar text that evolved and was supplemented by the author several times after its composition. Bartholomew employs the entire rainbow of ancient and medieval authorities, which all reveals his erudition. Among them, we can find Aristotle, Seneca (and Ps.-Seneca), Boethius, Augustine, Allan of Lille, Thomas Aquinas, and the so-called Metrista, to mention only a few, and the most peculiar seems to be the poem *Getha* that — as far as we know — was merely known in Krakow.

Małgorzata Kowalewska's paper — *Edition of Paul of Worczyn's quaestiones super librum De respiratione et inspiratione from Aristotle's Parva naturalia* — deals with a part of the commentary on the *Parva naturalia* by Paul of Worczyn (ca.1383–ca. 1430). We can find a synoptic review of these Aristotle's treatises there, as well as detailed remarks on Paul and his work. Worczyn's commentary contains 8 questions that are composed according to medieval Krakovian standards, and what makes it stand out in the matter of method of exposition is finishing the question with the blocks of *dubia* that seem to Ps.-Aristotle's *Problemata*.

The next paper — *Paul of Pyskowice's autonomous question Utrum universalia subsistant* — by Hanna Wojtczak deals with the question of the existence of universals written by Paul of Pyskowice's († 1467) own hand, and which was inserted into the codex BJ 1900, containing his commentaries on the *Isagoge* and the *Categories*. The question seems to be a peculiar work that indeed is not like his logical commentaries, and here with regards both to its structure and substance.

The medieval part of the issue ends with a paper by Maciej Stanek: *Nicholas Tempelfeld of Brzeg's two redactions of Principium in Tractatum Petri Hispani*. It presents two versions of the university sermon by Nicholas Tempelfeld of Brzeg (ca. 1400–1471), namely his opening lecture on Peter of Spain's *Summulae logicales* which he gave at the University of Krakow, preserved in Ms. Wrocław, University Library, cod. I Q 380. One redaction of the sermon is a kind of draft consisting of several *notabilia*. The other is an elaborated version that contains the recommendation of logic, some general logical problems, like the causes and a subject matter of commented text, and the *accessus* to the first part of the *Tractatus*.

The other papers in the issue are not related to the leading theme of the issue. The first one of this group: *Kallikles i symetryzm. Polaryzacja polityczna jako ujarzmianie „sprawiedliwego z natury”* [Callicles and symmetrism. Political polarization as taming “the fair by nature”] by Anna Czepiel develops a position — referred to as symmetrism — that would be able to go beyond the usual pattern of polarized political debate in Poland. According to the author, this position can be considered as a continuation of Callicles' solutions presented in Plato's dialogue *Gorgias*. The second paper by Tomasz Femiak is entitled *Próba „odczarowania” teorii wielości rzeczywistości Leona Chwistka — kontekst historyczny* [An attempt to “disenchant” Leon Chwistek's theory of the multiplicity of realities: a historical context]. Chwistek's theory of the plurality of reality is, as Femiak emphasizes, one of many theories of this type constructed at the same time, trying to solve the problem of a uniform image of reality that appeared in the context of the development of science at the turn of the 20<sup>th</sup> century. In this perspective, Chwistek turns out to be both a critical rationalist and a critical pluralist who tackles the key issues of his era. The last paper in this section is *Total helplessness: A critical reconstruction of the concept of enlightenment in the philosophy of Uppaluri Gopal Krishnamurti* by Robert Trochonowicz. The importance of the philosophy of Uppaluri Gopal Krishnamurti (1918–2007) lies, as Trochonowicz emphasizes, in the fact that it is one of the few positions created by Eastern thinkers in which a critical discussion with the traditional concept of enlightenment was undertaken. U.G. Krishnamurti tries to capture and describe this religious phenomenon from the perspective of the naturalistic paradigm. From the point of view of the history of Eastern philosophy, his concept emphasizing the physiological aspect of this phenomenon is highly innovative.

The next column of the issue contains a report on the visual art collection WA(Y)ST(O)ED FREEDOM exhibited in the Centrala — Art Gallery and Creative Space in Birmingham, United Kingdom, 5<sup>th</sup>–25<sup>th</sup> November 2021. It is entitled *Reflections on exhibition by Małgorzata Drohomirecka: Strategies of the unreliable narrator, or nationality, patriotism, ethnicity in artistic feminist discourses*. The authors — Urszula Ula Chowaniec and Anna Frątczak — discuss

Małgorzata Drohomirecka's series of works, *Polonia 2020*, which consists of collages that deconstruct and reinterpret patriotic symbolism, national myths and social stereotypes.

The last column of the issue contains two reviews. The first one by Paweł Sznajder concerns the book: *Mariusz Oziębłowski, Redukcja metafizyki. Stanisław Ignacy Witkiewicz i ponowoczesna transformacja paradygmatyczna* [Reduction of metaphysics. Stanisław Ignacy Witkiewicz and the postmodern paradigmatic transformation]. The last is a review of the Polish translation of the book: *Eric R. Kandel, The disordered mind: what unusual brains tell us about ourselves* by Magdalena Reuter.

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