

Il Περὶ νοῦ di Alessandro di Afrodisia: versioni araba e latina¹

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Abstract: One of the most famed debates of the 13th century opposes Averroes' interpretation of the *De Anima* as it features in the Long Commentary to that of Thomas Aquinas which is advanced in various works, especially the *De Unitate intellectus*. Here Thomas famously challenges Averroes' interpretation, claiming to side with the Greek commentators Alexander of Aphrodisias and Themistius. An issue in this debate which is understudied is that of the knowledge which the philosophers involved in the controversy might have had of Alexander's Περὶ νοῦ. There is general scholarly consensus that Alexander's position was known mostly in an indirect way, through Averroes' Long Commentary. Nonetheless the Περὶ νοῦ was available in Latin translation since the mid-12th century. This translation was carried out from Arabic. The focus of my article is the relationship between these two texts, the Arabic and its Latin version. After the 1926 edition, the Latin *De Intellectu* has attracted little scholarly attention; it is however interesting on many respects. Here some materials are discussed, chiefly the glosses of the translator Ishāq ibn Ḥunayn (d. 910-11) which feature also in the Latin version.

Keywords: Alexander of Aphrodisias, Ishāq ibn Ḥunayn, *On Intellect*, Greek, Arabic, Latin.