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Poimanje materije u Kalcidijevu komentaru *Timeja* i u djelu Hermana Dalmatina *De essentiis*

U djelu Hermana Dalmatina *De essentiis*, jedinom Hermanovu originalnom djelu, prepoznatljivi su utjecaji različitih filozofskih škola i smjerova. Već i površna analiza djela *De essentiis* pokazuje međutim da je za uobličenje njegove filozofije presudan bio Platonov dijalog *Timej*, točnije Kalcidijev prijevod te njegov komentar toga djela s konca 4. stoljeća. Upravo je naime taj Kalcidijev prijevod bio jedini izvor poznavanja Platonove filozofije na Zapadu sve do 12. stoljeća. Kalcidijev prijevod i komentar osobito su bili važni u 12. stoljeću u okviru škole u Chartresu s kojom je Herman bio usko povezan, gdje se, i prije upoznavanja s Aristotelovom prirodnom filozofijom, pojačava zanimanje za proučavanje prirode neovisno o nauku Crkve, i to upravo zahvaljujući oživljavanju interesa za Platonova *Timeja*. Od samih početaka recepcije Platonova *Timeja* na Zapadu jedno od ključnih pitanja bilo je pitanje materije. I Kalcidije mu je posvetio najopsežniji dio svoga komentara *Timeja*. To je i jedno od ključnih pitanja Hermanove filozofije. Kako dosad nije podrobnije ispitana uloga Kalcidijeva prijevoda i komentara *Timeja* u nastajanju Hermanove filozofije niti je provedena komparativna analiza Kalcidijeva komentara i Hermanova djela *De essentiis*, ovdje istražujemo ponajprije mogući Kalcidijev utjecaj na formiranje Hermanovih stajališta vezanih uz jedno od najvažnijih pitanja filozofije 12. stoljeća, pitanje materije.

The Concept of Matter in the Commentary of *Timaeus* by Calcidius and in *De essentiis* by Hermann the Dalmatian

In *De essentiis* the only original work by Hermann the Dalmatian, the influence of different philosophical schools and orientations can be recognised. However, even a superficial analysis of the work *De essentiis* shows that Plato's dialogue *Timaeus*, more precisely the translation of *Timaeus* by Calcidius and his commentary of the same work written towards the end of the 4th century, played a decisive role in shaping Hermann's philosophy. This translation by Calcidius was in fact the only source for the knowledge of Plato's philosophy

in the West until the 12th century. The translation and the commentary by Calcidius acquired a particularly important role in the 12th century at the School of Chartres with which Hermann was closely related. In that school an intensified interest in the study of nature independent of the teachings of the Church appeared primarily owing to the renewed interest in Plato's *Timaeus*, even before the awakening of interest in Aristotle's natural philosophy. Since the very beginning of the reception of Plato's *Timaeus* in the West, one of the key issues in the interpretation of this dialogue was the issue of matter. Calcidius himself dedicated the most extensive part of his commentary of *Timaeus* to that very issue. This is also one of the fundamental issues of Hermann's philosophy. So far, there has been no detailed study of the role that the translation and the commentary of *Timaeus* by Calcidius played in the formation of Hermann's philosophy. Also, no comparative analysis of the commentary of *Timaeus* by Calcidius and Hermann's work *De essentiis* has been made yet. Therefore, as the first step in that direction, in the present paper we explore primarily the possible impact of Calcidius on the formation of Hermann's attitudes related to the one of the most important issues in philosophy of the 12th century – the issue of matter.