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Abstracts

**Recycling the Tradition:
Faustus' Incorporation of Adimantus' Teachings in his *Capitula***

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In the introduction to his *Capitula*, which primary Manichaean source in Latin we are able to consult thanks to Augustine's *Contra Faustum*, Faustus gives voice to his great admiration for Adimantus. Faustus regarded Adimantus as the only one to be studied, apart from Manichaeus. In my paper, I make an attempt to demonstrate that Adimantus' writings were indeed an important source for Faustus when he wrote the *Capitula*. A close reading of the *Capitula* demonstrates that Faustus made use of Adimantus' *Disputationes* (which Augustine refuted in his *Contra Adimantum*) and some of Adimantus' other works. In this connection, the *Kephalaia of the Teacher* is taken into account as well as a possible source for some of Faustus' arguments. There is some overlapping between the *Kephalaia* and the *Capitula* both regarding form and contents; and, the editing of this Coptic Manichaean document is sometimes – and, as far as I can see rightly – ascribed to Adimantus. It turns out that Faustus did not directly quote Adimantus' arguments. He reformulated them for a new context. So, we may observe a recycling of the tradition in Faustus' *Capitula*. Weighting up the agreements and diversities between Adimantus and Faustus gives the opportunity to estimate the extend of Faustus' dependency on Adimantus as well as his originality. My examination brings *i.a.* to the fore that Faustus' scepticism, which – at the 6th Congress, in Flagstaff – Jason BeDuhn rightly observed and brought into connection with Augustine, probably had its origin in Adimantus' teachings.