ABSTRACT

Paolo Cosenza, *Modi di argomentazione nel* de Sensu *di Aristotele.*
The *de Sensu et Sensibilibus* by Aristotle includes various types of argumentation, but none of the argumentations carried out in it have ever been thematised and specifically treated in the booklet itself. Considering that in the works of the same Aristotle included in the so called *Organon* we may find thematised and, more or less, formally exposed various forms of argumentations, I have resolved to conduct the research in order to clear the different aristotelian perspectives.

Carmela Baffioni, *The Arabic version of Porphyry's* Isagoge *in the Ambrosiana Library*
As the first of a series of studies concerning the Ambrosiana ms. & 105 sup, this article consists in an introduction and critical edition of the anonymous Arabic translation of Porphyry's *Isagoge* contained in this manuscript. In the near future I'll discuss the hypothesis that this translation is different from the canonical one known so far, by the famous Baghdadi physician Abū 'Uṯ mān al-Dimašqī (*fl. ca.* 915 C.A.).

Loredana Carpentieri, *La formazione embriologica in Abu Bakr Al-Razi. Tesi embriogenetiche a confronto*
My analysis is focused on the embryological theses that Abū Bakr al-Rāzī (d. between 925 and 935) inspects in the *Treatise on Metaphysics*: he demolishes some of the theses of the ancient Greek-Roman medical schools because they are based on the idea that there is a natural principle that regulates the formation of the embryo. In fact, al-Rāzī thinks that nature can't be considered the only responsible for the development of the embryo, even though the conception is a process that follows precise natural mechanisms. So, the intent of the *Treatise on Metaphysics* seems to be the demonstration that the formation of the embryo is a phenomenon so extraordinary that it requires the mediation of a Supernatural Being.

Antonella Straface, *Kun fa-yakūn: la metafisica dell'esto in Abū Yaʿ qūb al-Siǧistānī*
This research analyzes a peculiar tenet of the 4th/10th century's Ismāʿīli cosmology; namely the nature of the divine imperative, 'be' (*kun*), through which God, as stated by the Qur'an, started creating the world with only one word.
Abū Yaʿ qūb al-Siǧistānī, one of the most outstanding expression of the philosophical Ismāʿīlism, reformulated the dogma of the Qur'anic *fiat* in order to secure not only God's transcendence but also His unity and oneness.
The analysis of some passages included in the *Book of the Boast* (*Kitāb al-Iftiḥār*) will show how in the al-Siǧistānī's system the divine imperative comes to be the cause of the creation. eternally given by God, who is the originator (*mubdiʿ*) of the world, the divine imperative is conceived as unified to what is ordered; in other words to the Intellect that was considered the cause of multiplicity since it was identified with the one. In so doing al-Siǧistānī, while aiming at safeguarding the divine transcendence, by applying the so-called 'science of letters' to the Qur'anic statement *kun fa-yakūn* ('be and was'), wanted to ensure the presence of God in the world through His divine imperative.

Pasquale Arfé, *«Un buon artigiano della filosofia medievale». In memoria di Paolo Lucentini (1937-2011)*
The figure of the medievalist Paolo Lucentini, who was professor at the University «L'Orientale» in Naples, is commemorated in the personal testimony of Pasquale Arfé. The human and professional profile of his master is drawned by one of the closest pupils, offering a picture based on twenty-year of shared work and study. The portrait which emerges reveals the features of a scientific personality built on the Franciscan ideals of humility and wisdom, professionally characterized by the sense of human industry and unselfish devotion, and also by the total commitment, in the field of historical research, to always unite philosophy and philology. The profile concludes with a bibliography of Lucentini's writings and a brief outline of his career.

Lorenzo Bianchi, *Montesquieu critico e continuatore di Bayle*
Starting with the early reports in the Bordeaux Academy until the *Défense de l'Esprit des lois* (1750), Montesquieu discusses Bayle's philosophy all long his life.
The article analyzes the long and complicated relationship between Montesquieu and Bayle, that cannot be restricted to Montesquieu's critics of Bayle's paradoxes on atheism in *L'Esprit des lois* (XXIV, 2, 6).
Besides his critics of Bayle religious ideas, Montesquieu is influenced by Bayle on the concept of tolerance. However Montesquieu's idea of tolerance is not exclusively connected with the individual choice (consciousness) and it takes place in a complex political context.

Denis de Casabianca, *La focale du législateur. Les enjeux d'une lecture du livre XXIX de* L'Esprit des lois

The book XXIX of *The Spirit of Laws,* which focuses on the mind of the legislator, appears as a conclusion of the work. But it is inserted between the historical books and its composition is confusing. A study of the manuscript of *The Spirit of Laws* can clear the profound unity of the latter part of the work. Montesquieu's purpose is less to establish a science of politics that provide the means to study jurisprudence. In this sense the book XXIX is a practice center of the work, which allows the reader to train himself for prudence and moderation.

Federico, Bonzi, *Viaggiare per istruirsi? La posizione originale e polemica di Rousseau. Osservazioni sul cosmopolitismo del XVIII secolo*

In this article I would like to analyze Rousseau's position on travel, considering the original and controversial aspects against the conception of the *Philosophes*, and, in particular, to the noble practice of the "Grand Tour".
In the first part of this paper I will study the travel in some political works, like the *Discours sur l'économie politique* and the *Discours sur l'inégalité*, and in the literary work *par excellence* de Rousseau, that is *La Nouvelle Héloïse*.
In the second part I will consider the rapport between travel and cosmopolitanism, and I will propose an explication about the incompleteness of the *Institutions politiques*.
In the last part of the paper, in order to show the social cohesion of Rousseau's political society, I'll talk about his critique against the absolutism of Pierre I.

Luigi Delia, *Illuminismo e giustizia penale. Il caso della ghigliottina*

A mechanical daughter of the Enlightenment, the guillotine remains a frightening symbol of their dialectic. Being one of the most troubling inventions of utilitarian rationalism in modern Europe, it meets the expectations of equality, secularism, and humanity of the legal culture of *Philosophes*. Focusing on the texts and contexts of the institution of this lethal machine in the administration of justice, this article examines the anthropological sense and the political dimension of the recourse to the machine. Is the mechanization of capital punishment a step forward in the humanization of social relations or the entry in the era of technical inhumanity? In this ambiguity, is it not our use of technology that appears in court?

Rossella Bonito Oliva, *Una domanda sospesa*

What is the link between biopolitic and the Hegelian objective of *thinking life*?
Revisiting the Hegelian interrogation the article seeks continuity and distance between two converging routes for the presence of the term *life* rather than for the meaning that the term takes in the two cultural scenarios.
It is instead difficult to release Hegel for the focus in which life takes human shape: the subjectivity.
Because thinking life doesn't belong to a theory but to the condition of an animal that even in the most dangerous conditions and in the utter squalor is always tragically beyond *nude life*.

Stefano Gensini, *Lingua nazione e razza nei dibattiti italiani della prima metà dell'Ottocento*

This paper illustrates the way the concept of race intertwined with language and nation topics in the Italian culture from the late 18th century to the 1860s. While the fusion of anthropological studies on races and the new indoeuropean paradigm stimulated, both in Germany and in France, the development of racialist spirits, Italian scholars (particular emphasis is cast on Giacomo Leopardi and Carlo Cattaneo) were able to avoid any mechanical overlapping of ethnography and linguistics, thus paving the way to an appreciation of both language and cultural differences. The history of the term *race* is also investigated, and the twofold perspective of early anthropologists (monogenetism vs. poligenetism) is reviewed in order to set the Italian debate in its international framework.

Delio Salottolo, *«L'immensité et moi denonçons les mensonges l'un de l'autre». Note sul principio di eccedenza esistenziale nella riflessione di G. Bataille*

This article aims to address the reflection of Bataille from the notions of *desire* and *death* – and from the use he makes of them -, in order to show how the dynamics of sacrifice, in its constant reversal of the dialectic between immanence and transcendence, is the foundation of his reflection and become the instrument for the construction of an anthropological narration. The basis of this dynamics is the original way through which Bataille articulated the Hegelian-Kojèvian teaching on a constant interest for ethnology and cultural anthropology.

Mara Springer, *Il* letterale *e il* metaforico *in Gregory Bateson*

The essay suggests an interpretative hypothesis of the relationship between 'literalness' and 'metaphorical', as founded by Bateson himself on the concept of 'abduction'. According to the Freud's reflections about the relationship between dream and schizophrenia and through the analysis of Bateson's theory of *double bind*, it is possible to show that the inability to meta-communicate, as it is so typical in the schizophrenia's pathology and it is marked by a clear inability of the subject to discern both literal and metaphorical levels of

statements he sends and receives, not only concerns a pathological context, but generally involves all human communicative events. Second one it is here suggested to connect this 'deficit' to subtlety of the process of *metaphorization* involving perception, thought and language and that Bateson believed to be the same as that implemented by *abductive reasoning*, that is the tendency of each one to process some hypotheses about the comprehension of a wide range of events, exploring, describing and considering these events in terms of analogy or similarity. So it will be clear that the problem related to these skills is a part of a wider problem concerning the logic *metaphorical-abductive* itself, i.e. the human thought as such.

Clive Cazeaux, *Living metaphor*
The concept of 'living metaphor' receives a number of articulations within metaphor theory. A review of four key theories – Nietzsche, Ricoeur, Lakoff and Johnson, and Derrida – reveals a distinction between theories which identify a prior, speculative nature working on or with metaphor, and theories wherein metaphor is shown to be performatively always, already active in thought. The two cannot be left as alternatives because they exhibit opposing theses with regard to the ontology of metaphor, but neither can an impartial philosophical appraisal of the most cogent or defensible theory be made, since the status and conduct of philosophy are part of the problem. Two responses to the predicament from within 'living metaphor' theory are considered: (1) Lakoff and Johnson's ecological spirituality thesis which promises to make the contest redundant on the grounds that the origin of human concepts in our shared, embodied condition in the world removes all obstructions; (2) taking the lead from Nietzsche and Ricoeur, an approach based on the intersection of discourses, not as a resolution but as a gesture which allows the conflict to speak about 'living metaphor'. (1) is shown to be unsuccessful, but (2) results in 'living metaphor' emerging as an attentiveness to questions of what does and does not belong, inspired by tensions between 'is' and 'is not', 'from this perspective' and 'from that perspective', and 'is spoken about' and 'is spoken with'.

Didier Contadini, *Sulla menzogna tra etica e azione politica. Il problema della condotta morale e dello spazio comune a partire dall'esperienza dei regimi totalitari*
Lie's philosophical problem concerns the composition of a common area which combines all subjects inside a social and political *inter-esse* and which sets it-self in a problematic way in relation with a moral constitution of the self. This research scouts the way this problem is worked out by some philosophical reflections which dealt with the phenomenon of Europeans totalitarianisms in the first half of the twentieth century. The problem is approached from three authors – B. Croce, A. Koyré, V. Jankélévitch – who express an insuperable demand of truth through the dichotomy between good and evil. The study end with H. Arendt reflection where lie is considered within the relation existing between the constitution of a common political space and the transmission of the tradition, beyond over good and evil.

Raffaele Prodomo, *Le metamorfosi della salute e l'alleanza terapeutica*
Terapeutic alliance is a kind of relationship based on the patient autonomy, a sort of informed consent , a situation where the doctor gives information about the diagnosis, prognosis and therapy and the patient chooses what is better for him. No decision are possible without a shared notion of health. Health is a concept ambiguous and we can consider it from two point of view: from scientific point of view health is a fact and can be described and measured, from ethical point of view, health is no fact but is a value an so could have pluralistic interpretations. The narrative and normative perspective has to be integrated whit the perspective of the measurement typically used in scientific construction, that integration is useful for a public discussions about health services.