

STUDI FILOSOFICI XXXV 2012  
ABSTRACT

ANTONELLA SANNINO  
«VIDETUR HERMES DOCERE: OMNIA UNIUS ESSE, AUT UNUM ESSE OMNIA».  
DER *UNUS-OMNIA*-BEGRIFF IN DER PHILOSOPHIE DES MITTELALTERS

This paper analyses a peculiar tenet of Late Antiquity and Medieval Hermetism, namely, the *Unus-Omnia* and its theological and cosmological meaning. The author's analysis of relevant passages of *Asclepius* and *Poimander* will show that God comes to be the cause of creation, the *Gubernator mundi*, the Father. Some *Glosae super Trismegistum*'s passages will show how the *Unus-omnia* concept was transferred to Christian theology and viewed from the perspective of pure exemplarism and creationism. Finally, the author will point out references to the cosmological meaning of the *Unus-omnia* in three Latin versions of the Emerald Tablet.

GIANPIERO TAVOLARO  
NON SUBTRAHERE SUAS OPERACIONES AB ALIIS.  
LA GERARCHIA DELLE POTESTATES IN EGIDIO ROMANO

This article examines of Giles of Rome's *De regimine principum* and *De ecclesiastical potestate* to show how the rediscovery of Aristotle's *Politics* in the thirteenth century contributed to the formation of a political language, one that served the needs of a hierocratic conception of power, although it was by itself insufficient to overcome the rigid dualism of this political model.

RACHELE TARANTINO  
*LE TRADUZIONI ITALIANE DEL DE MIRABILIBUS MUNDI: IL CASO DI DUE REDAZIONI SINGOLARI*

This article is a philosophical and philological analysis of the two translations of the *De mirabilibus mundi* kept in Naples:

*De le virtù de lherbe [!], & animali, & pietre preciose, & di molte marauagliose cose del mondo &c*, Venezia 1516, per Zuan Tacuino da Trino (testo A);

*Diviso in tre Libri. Nel primo si tratta delle virtù dell'Erbe. Nel secondo delle virtù delle Pietre. E nel Terzo delle virtù degli Animali*, Venezia post 1600(?), di nuovo con diligenza stampato con licenza de' Superiori (testo B).

The *De Mirabilibus mundi* is a *vademecum* for the philosopher-magician and a recipe-book with more than 160 *experimenta*. Not all of *experimenta* were included in the Italian versions, which lack the theoretical part, which is found, instead, in the Latin Prologue and Epilogue. The texts examined omit specific recipes, notably those related to abortion and conception. Of the two, the second appears to be more orthodox and devotes more attention to free will and the role of women. The *De Mirabilibus mundi*, erroneously attributed to Albertus Magnus, enjoyed great fortune and wide circulation until the 1700s, as the census I present in the second part of this essay shows. This census incorporates and expands the list of printed editions of the collection known as *Liber aggregationis*, edited by Isabelle Draelants in 2007, which only included those containing the Italian versions of the *De Mirabilibus mundi*.

MASSIMILIANO CHIANESE  
*LA QUAESTIO DE UNIVERSALIBUS E GLI INTERESSI NATURALISTICI DI PIETRO POMPONAZZI*

The article analyzes some *introductive* aspects of the 'animastic' commentary of the *Quaestio de universalibus* (1503) by Pietro Pomponazzi – first published by A. Poppi in 1970 – and shows the position of the *Quaestio* in Aristotelian psychology and related epistemological and naturalistic interests. The animastic definition regards the predication of genders and species, which could be considered as 'real things' or merely as mental concepts. This analysis requires a preliminary determination of the propositional 'type' to define the 'status' of psychology with respect to the other naturalistic sciences.

ANGELA FERRARO  
LE 'RAISONNEUR' ET L'ANATOMISTE'.  
LA DISPUTE LEMERY-WINSLOW SUR LA GENERATION DES MONSTRES (1724-1743)

The dispute involving Lémery and Winslow in the *Académie des Sciences* has a major role in the history of teratology. The aim of this paper is to examine the *memoires* that both authors drew up between 1724 and 1743 in order to shed light on some aspects that critical literature has not yet given the consideration they deserve. By highlighting the structure of the dispute in which Lémery and Winslow were involved, this paper will not only clarify the evolution of the two scholars' views and attitudes, but also show how this evolution can be regarded as the result of an interaction following an objection-response pattern. I will therefore focus on the three following processes: changes in the definition of 'monster', the polarization of the scientific approach, and the shifting of discussion from the medical-anatomical field to the metaphysical-theological one. Having completed my assessment of the dispute, I will conclude by discussing its legacy.

MAURIZIO TORRINI  
RAIMONDO DI SANGRO E LA CULTURA SCIENTIFICA NAPOLETANA

Prince Raimondo di Sangro's multiform activity is set against the cultural revival that took place in the Kingdom of Naples under Charles III, with its interest in experimentalism and Newton's ideas. Di Sangro's interaction with other intellectuals - in particular Antonio Genovesi - and with their research provides a historical context for the exceptional character of his own position.

LUIGI DELIA  
LA «SCIENCE DES LOIS» ET SES FORMES ENCYCLOPEDIQUES

The paper analyses issues of legal classification during the Age of the Enlightenment by examining links between general structures and declared intentions in three major works of philosophic and legal lexicography: Diderot and d'Alembert's *Encyclopédie*, De Felice's *Code de l'Humanité*, and the *Dictionnaire de Jurisprudence* in the *Encyclopédie méthodique*. What consideration is given to natural law in encyclopaedic compilations? Do dictionaries and encyclopaedias play a part in the modern codification process?

CLAUDIO TUOZZOLO  
BENEDETTO CROCE, IL «SOGNO» MORALE E SOCIALE DI MARX  
E LA «MORTE DEL SOCIALISMO»

The 1911 text "The death of socialism" confirms the existence of two different phases in the Marxism of the young Croce, namely, the Labriolian and the Sorelian phases. The paper, while proclaiming the death of socialism, also ascribes the peculiarities of Sorel's socialism (e.g., the myth of the heroic worker) to Marxist socialism. Croce thereby fails to do justice not only to socialism and Marxism, but also to the "theoretical Marxist Croce of 1896-1897", who enthusiastically stressed Marx's ability to deal with a "moral" question (the surplus labor question) and thereby highlight the historical specificity of capitalist society. In his 1911 paper, the older Croce "forgets" the importance he previously ascribed to Marxism (understood as "a more solid utopia than the earlier ones") and interprets his own "Marxist" essays of 1896-99 only as a first comparison of the new Neo-Hegelian idealism with the categories of "usefulness" and "praxis".

AUROSALISON  
L'ESPACE DE GASTON BACHELARD ENTRE SCIENCE ET POÉTIQUE

The development of the thought of Gaston Bachelard is contextualized in the second half of the twentieth century. The approach that we can have with his doctrine requires a double reading: an epistemological reading, and a poetry reading.

In this paper, we propose a meeting point between these two conceptions. Indeed, we have emphasized the importance of space in both areas. The epistemological part will highlight the use of contemporary science in the knowledge of physical space and geometrical space. The poetic part will be based on the study of the four natural elements, up to the conception of intimate space, namely that of the house. Finally, the study of space in the philosophy of Gaston Bachelard, can give a new interpretation of what is a philosophy of the space.

GIUSEPPE VISONE  
SUL REALE E LE APORIE DELLA MODERNITÀ.  
ATTRAVERSO MAURICE MERLEAU-PONTY

The paper assesses the thesis that Merleau-Ponty's phenomenology fits into a well-assessed historical-philosophical context whose fundamental directions are Idealism and Realism; particularly, the paper intends to show that Merleau-Ponty's philosophy is a coherent and rigorous synthesis of both. Because of this synthesis, Merleau-Ponty will inherit the aporias of modern philosophy. He will attempt to address these aporias by deploying a porous ontology that leaves the questions of subject and being unsolved.

GIACOMO ARNABOLDI  
IL TERZO INCLUSO DELLA COGNIZIONE  
L'ORIZZONTE TRANSCULTURALE NEL PENSIERO DI STÉPHANE LUPASCO (1900-1988)

Stéphane Lupasco's reflection cannot be reduced to philosophical meditations since it ranges from quantum physics to sociological analysis. The core of his thought lies in a non-Aristotelian logic including a third state, a "contradictorial state" (the Included Third or T-state) that houses the antonyms in a higher level of complexity. After a synthetic exposition of *antagonisme du contradictoire's* epistemological features, the author briefly explores its intercultural implications, suggesting the advent of a new *transcultural* approach dealing with multicultural encounter. This paper aims to revive interest in an underestimated 20<sup>th</sup>-century thinker whose line of reasoning could contribute (in a dialogue with other post-modern thinkers like A. N. Whitehead and R. Panikkar) to the emergence of a new noseological paradigm open to spirituality.

JURIJ VERČ  
LA LINGUA E L'ALTRO. OSSERVAZIONI SULL'INTERCULTURALITÀ

The starting point of this study of cultures in an intercultural perspective is Saussure's theory of signs as related to Benveniste's critique of the question of the subject. After presenting Deleuze's general critique of linguistics and its systematic character, the author introduces Lotman's theory of semiosphere as a possible and fruitful field for the investigation of intercultural situations. Lotman's theory involves posing the questions, on the one hand, of the Other and the Different, on the other, of selfhood. The author investigates these apparently dichotomic questions from two different theoretical perspectives: that of Derrida's problematisation of the originality of certain 'natural' languages, and that of Lotman's considerations on the phenomenon of the border, that leads into the problematic aspects of origin and contact.