

Lucio Del Corso, *Il libro e il logos. Riflessioni sulla trasmissione del pensiero filosofico da Platone a Galeno*

Abstract: The paper focuses on the deep relationships between the book and the modalities of production and diffusion of philosophic ideas from Plato to Galen. In order to explain such complex phenomena, the evidences coming from literary sources will be compared to the results of philological and palaeographical examination of Greek papyri from Egypt bearing philosophical texts. These papyri have been found in different places and contexts and can be dated to different periods, from early Hellenistic to Imperial age: but all of them can be connected to intellectual practices, scholarly habits and reading manners lasting for centuries.

Key words: Greek Papyri; Plato; Hellenistic Philosophy; Imperial Philosophy; Reading Practices.

Gianluca Del Mastro, *Filosofi, scribi e glutinatores. I rotoli della Villa dei Papiri di Ercolano*

Abstract: New technologies and recent palaeographical studies on the reconstruction of the ancient scrolls from Herculaneum encouraged new hypotheses on the outline of the ancient library in the «Villa dei Papiri». After a brief overview of the problems involved in the reconstruction of the volumina, this contribution focuses on the work of two scribes – the so-called Anonimo XXI and XXV – who copied many scrolls and collaborated with each other at least in two cases. A passage from Aristophanes' *Clouds*, probably from Philodemus' treatise *De vitiis*, has been read for the first time. The final part of the article examines shape and structure of the titles of this important treatise.

Key words: Herculaneum; Papyri; Philodemus; *De vitiis*; Aristophanes.

Matthias Haake, *Zwischen Alexander dem Großen und Arcadius, von Anaxarchos von Abdera zu Synesios von Kyrene. Die Gattung Über das Königtum im Kontext antiker Alleinherrschaften – eine Skizze*

Abstract: The aim of the current investigation is to analyze the writings *On Kingship* in the context of sole rulership in Antiquity. Writings *On Kingship* first appeared in the time of Alexander the Great and flourished during the Hellenistic period, but there are although some treatises written under Roman rule during the Imperial period and in Late Antiquity. Starting point of the analysis is to understand the treatises *On Kingship* as a literary genre. By taking into account the authors, the addressees, the implicit readers, and the content as well as the literary form it can be shown that the writings *On Kingship* played an important role in the always difficult communication between kings and Greek cities during the Hellenistic period. As the communicative contexts changed during the Roman Imperial period and in Late Antiquity, the treatises *On Kingship* lost their original social function. Therefore, the sporadic writings originating from post-Hellenistic times can be understood as a case of failed literary reception.

Key words: *On Kingship*-Treatises; Philosophers; Ancient Monarchy; Hellenistic Kings; Roman and Late Antique Emperors.

Riccardo Chiaradonna, *Interpretazione filosofica e ricezione del corpus. Il caso di Aristotele (100 a.C. - 250 d.C.)*

Abstract: This paper focuses on the reception of Aristotle's writings from 100 BC to early Neoplatonism. The 1st century BC is marked by a renaissance of interest in Aristotle's acroamatic treatises, in connection to Andronicus' editorial work (whatever its precise character). This is a well known fact, but it is worth noting that interpreters of Aristotle between the 1st century BC and the 1st century AD were only familiar with a limited set of treatises (in particular, Aristotle's *Categories*, *Rhetoric*, *Topics* and *De caelo*). The Academic Eudorus of Alexandria was a partial exception, since he was probably acquainted with parts of Aristotle's *Metaphysics*. Aristotle's exoteric dialogues remained a major source for those interested in Aristotle well into the 2nd century AD. Finally, late-hellenistic compendia and handbooks provided second-hand information on Aristotle's philosophy. It is only between the 2nd and the 3rd centuries that the Peripatetic commentators developed a systematic reading of the whole corpus of Aristotle's acroamatic treatises. Their work culminated with Alexander of Aphrodisias, whose exegesis laid the basis for the subsequent incorporation of Aristotle within Neoplatonism accomplished by Plotinus and Porphyry.

Key words: Aristotle's Corpus; Acroamatic and Exoteric Writings; Platonism; Aristotelianism; Post-Hellenistic Philosophy.

Ivanoe Privitera, *Aristotle and the Papyri: the Direct Tradition*

Abstract: This paper intends to present briefly Aristotle's direct tradition as found in the papyri already published, first in those containing Aristotle's preserved works, then in those tentatively attributed to his lost works. Some papyrological and philological contributions are offered regarding the text of the first group, in particular by collation of the most recent editions and consideration of the latest studies. As for the second group, the arguments *pro* and *contra* Aristotelian authorship are analysed.

Key words: Aristotle; Papyri; Direct Tradition; Authorship.

Christian Tornau, **Text, Medium und publizistische Begleitung: Buchproduktion und Buchkomposition bei Augustinus**

Abstract: Augustine was a writer who carefully observed and consciously tried to influence the reception of his own works. In order to achieve this he employed three different but closely interrelated means: 1) the text of the books itself; 2) their media, which, in Augustine's time, primarily means the codex; but oral elements are also important, because the usual way of book production was dictation and readers were usually listeners; 3) the public advertising of the writings in Augustine's letters. In the case of *De civitate Dei*, a rigid textual structure, a carefully planned distribution of the immense text on a fixed number of codices and the exceptional method of publication in installments combine to create the impression of an authoritative, all-encompassing and conclusive account of Christian apologetics that literally appears to be codified from the outset. By contrast, *De trinitate* is inscribed into the literary tradition of the maieutic dialogue. Augustine goes to great lengths to give the written text an air of orality and to make it appear as a joined enterprise of himself and his reader the results of which need, and are subjected to, continuous revision. When, after the first twelve books had been published against his will, a great portion of the text was no longer open to correction, Augustine largely abandoned the fiction of orality and shifted the emphasis from the process of inquiry to the results achieved.

Key words: Augustine; Media; Codex; Orality.

Filippo Ronconi, **Le silence des livres. Manuscrits philosophiques et circulation des idées à l'époque byzantine moyenne**

Abstract: Thanks to the experimental nature of the conference where this research was originally discussed, the article offers a quick survey of the production, circulation and reception of manuscripts with philosophical texts in the Byzantine world, under a new methodology. In the first part, some of the most important manuscripts of philosophical texts are 'stratigraphically' analyzed: in this way, historiographical totem as the so-called «premier humanisme byzantin» or the «macedonian Renaissance» are discussed and revised. In the second part, I examine literary evidences about the circulation of philosophical works in the different periods of Byzantine history, prudently trying to connect them with the quantitative datas which can be inferred from *databases* as the *Mertens-Pack 3* and *Pinakes*.

Key words: Greek Palaeography; Manuscripts; Modicology; Stratigraphic Codicology; Byzantium; Premier Humanisme Byzantin; Macedonian Renaissance.

Francesco Santi, **“Guardarsi dagli amici” nella storia del libro filosofico di Ramon Llull**

Abstract: The paper focuses on the following points:

1. A survey of the characteristics of the philosophic book during the XIIIth century, with a special attention to the standard book-format developed for the Scholastic philosophy.
2. The innovations introduced by Ramon Llull, going beyond the standard model of the Scholastic book. Llull is a merchant and, because of his education, he is not able to write a book of philosophy; but he has been inspired by God, who asked him to write a book which will be able to convert all the World. This will change his life: the key for the conversion will not be an interpretation of the Bible (refused by the Arabs and only partially shared with the Jews), but an explanation of the potentials of any human languages. Inside the human language it is possible to find the evidence of the reality of God, and especially of the God of the Christians. The new book (which will widespread the *Ars combinatoria*) will explain this, spreading the inner power of language itself.
3. The philosophic book of Llull as a multi-cultural linguistic laboratory; survey of the graphic features enabling this complex interaction among different languages and writing systems.
4. The organization of Llull's *scriptorium*.
5. After the death of Llull: why did his method for global conversion did not work?
6. The modern tradition: copying Llull / loving Llull / inventing Llull.
7. The transformations of the book designed for the *Ars combinatoria* and his relationships with modern culture. Philosophy and science. Book and laboratory. Philologists do not like Llull's friends, but probably he would have loved them.

Key words: Ramon Llull; Middle Age; Philosophic Manuscripts; XIII Century; Arabic Tradition; Logic; Textual Philology.

Pasquale Porro, **Dalla pagina alla scientia. L'identificazione tra libri e sapere scientifico nel Medioevo scolastico e il caso anomalo della teologia**

Abstract: The official documents of the Parisian Faculty of Arts (starting from the Statute of March 1255) show a close identification between the philosophical sciences and the corresponding textbooks: to learn a particular science means essentially to read certain, prescribed books. The case of theology seems to be different, however. In spite of the fact that the Bible served as a paradigm for the 'textualization' of all kinds of knowledge, and even of the whole world, it did not fit perfectly the epistemological criteria which Aristotle's *Posterior analytics* established as necessary for every science. Already in the second half of the 13th century, both Thomas Aquinas and Henry of Ghent tried to construct theo-logy as a science, in the Aristotelean sense, by appealing respectively to the theory of the sub-alternation of the sciences and to the doctrine of the *lumen medium*. The different reactions to these two models by Godfrey of Fontaines,

Durandus of Saint-Pourçain and Peter Auriol seem to indicate a process in which theology can constitute itself as a true science only through a broadening of its textual basis, outside the scope of Sacred Scripture.

Key words: Faculty of Arts; Medieval Theology; Henry of Ghent; Godfrey of Fontaines; Durandus of Saint-Pourçain; Peter Auriol.

Costantino Esposito / Marco Lamanna, **Dalla metafisica all'ontologia: storia di una trasformazione editoriale (secoli XVI-XVII)**

Abstract: The bibliographical history offers an interesting point of view for a better understanding of the rise and development of ontology, as an autonomous discipline, in early modern thought. After Luther's interdict, the metaphysics was neglected in many protestant academies and excluded from the disciplinary classifications (§§ 1-2). The return of metaphysics, at the end of the 16th century, coincided, in many cases, with the affirmation of the new scholastic paradigm of ontology (§ 3). An illustrious precedent of this paradigm was constituted by the Jesuit Francisco Suárez and his *Disputationes metaphysicae* (§ 5). The Jesuit models – not only that by Suárez, but also those by Benet Perera and Pedro da Fonseca – represented the standard on which Calvinists and Lutherans built their own metaphysics in an ontological way. This paper provides a conspicuous number of case studies in which the passage from metaphysics to ontology becomes definitively clear: this debate takes place throughout the first handbooks, treatises, magisterial and doctoral disputations (§ 6) proposed by the Calvinist and Lutheran authors.

Key words: Metaphysics; Ontology; Late Scholasticism; Francisco Suárez; Benet Perera; Early Reformation Era; Cornelius Martini; Rudolph Göckel; Clemens Timpler; Jakob Lohrard; Sciences Classification; Early-Modern Philosophy.

Luigi Punzo, **La funzione ermeneutica delle immagini nei frontespizi dei libri filosofici**

Abstract: The printed images in the frontispiece of modern philosophical books were not simply meant as decorations, but offered in remarkable cases a pictorial synthesis of the ideas expounded in the book. This is true not only of Bacon's *Instauratio magna*, on the background of an explicit theoretical reflection on the use of fables and metaphors in the exposition of scientific truth, but also of Hobbes' *Leviathan*, notwithstanding Hobbes' own criticism of metaphorical language. One third impressive example is the "dipintura" of Vico's *La Scienza Nuova*, which is the object of a lengthy hermeneutical analysis by the author himself. The paper argues that the prominent importance of the image in these modern classics reflects the search for a more immediate connection between words and things, whose actuality is still debated in XXth century philosophy.

Key words: Frontispiece; Image; Communication; Bacon; Hobbes; Vico; Foucault.

Mirella Capozzi, **Philosophy and Writing: the Philosophical Book According to Kant**

Abstract: Moving from the conviction that philosophy differs from mathematics because the signs of philosophy are words, i.e. audible *Sprachlaute*, and given that the vagueness of natural language cannot be eliminated by adopting a characteristic writing on the model of algebra, Kant poses the problem of how to write a philosophical book with a necessarily only phonetic writing, and yet aspiring to a certainty comparable to that of mathematics. His solution consists in showing, by means of acroamatic proofs, that there are synthetic *a priori* judgments in philosophy. According to Kant, this solution, which is made possible and is conditioned by the systematic framework provided by the Copernican revolution and by his study of reason, accounts for our capacity to read appearances as experience, but is still insufficient to give us an overall interpretation of the whole experience. Thus Kant adopts the reading and interpreting of a book as the metaphor of his investigation and uses it to highlight the distinct but cooperating fields of the understanding and reason.

Key words: Kant; Signs; Language and Hearing; Philosophical Book; Writing and Reading; Interpretation.

Riccardo Pozzo, **Generi letterari: Programmschriften filosofiche nella Germania della Aufklärung**

Abstract: The literary genre of academic programs (*orationes programmaticae, Programmschriften, Einladungsschriften*) defines itself on the basis of the following requirements: they were (1) connected with a course; (2) printed on *quarto* or *octavo* signatures; and (3) distributed unbound free of charge at the expenses of the professor. To date, German eighteenth-century academic programs have not been made the subject of scientific investigations due to the difficulty of providing a strict definition of the genre. As a rule, their contents were provocative and hyperbolic, given the professor's aim of gaining the benevolence of the students by condescending to their reasoning abilities. Most importantly, professors felt free to express themselves on issues they might not have gone into in fully fledged treatises. We are talking about texts that are mostly very little known, although we can identify as academic programs a number of renown writings by Wolff, Kant, Fichte, and Herbart, which gather new light by being put into a fully unexpected context.

Key words: Illuminism; Kant; History of Universities; Lectures; Literary Genres.

Paolo Pecere, *The Book of Nature and the Books of Men. Idea and History of the Book in Modern and Contemporary Philosophy and Science of Nature*

Abstract: The rise of XVIIth century natural philosophy determines a significant break with the tradition and the idea of a new beginning of scientific investigation grounded on mathematics and experiment; at the same time, the diffusion of printed books represents an essential factor for the dissemination of the new philosophy. The *ideal* of the book, as an expression for this new philosophy, results from the speculation about the correspondence between the language and structure of the philosophical book and the “book of nature” written by God. At the same time, the pursuit of this ideal requires the critical knowledge of the book tradition and the awareness of the imperfection that characterizes any given accomplishment of the ideal. This inner tension finds an exemplary solution in Newton’s *Principia mathematica*, where the *incompleteness* of the book of natural philosophy is recognized as an intrinsic feature, which directs Newton’s own selection and ordering of the material in the process of editing his work. After Newton, several attempts have been made to recover the systematic unity of natural philosophy in a single book, in a system of books or in encyclopaedies. In late XIXth century, as the specialization and multiplication of scientific disciplines establishes the impossibility to master natural philosophy as a whole, the intrinsic *historicity* of natural philosophy is recognized as a crucial factor of scientific thought itself. This significant change of perspective, compared to early modern philosophy, produces the need for different ways of understanding the unity of science and the role of books in scientific practice. Nowadays several distinguished scholars in the history and philosophy of science underscore the need to restore the historical awareness of late XIXth-early XXth century science among scientists, in order to promote the development of new scientific ideas.

Key words: Natural Philosophy; History; Incompleteness; System; Encyclopaedia.

Massimo Adinolfi, *La fine dell’epoca del libro. A partire da Jacques Derrida*

Abstract: This contribution aims at discussing the presentation of the philosophical idea of book in Jacques Derrida, the opposition that Derrida draws between the philosophical idea of book on the one hand and writing on the other, and, above all, the ambiguous placing of Hegel in this opposition. Hegelian philosophical writing is for Derrida (and not only for him) a threshold beyond which the philosophy of the Book in its ‘total’ form is no longer possible. The aim, however, is to suggest that what is “now underway in all domains” can’t be, as Derrida claims, the pure and simple “destruction of the book”, and it is doubtful that this will happen or could happen in favour of the denudation of the “surface of a text”.

Key words: Derrida; Hegel; Grammatology; Dialectics; Writing.

Gino Roncaglia, *Testualità digitale e forme dell’argomentazione*

Abstract: The paper offers a survey of different kinds of electronic textuality (e-mail, blog, sms, tweets, social networks, e-book), considered from the point of view of their ability to convey complex textual structures and arguments. While e-mail and sms are characterized by a low level of complexity, twitter hashtags allow for relatively complex threads to be built upon extremely short and simple messages. New web tools such as Storify.com represent a further step in the direction of building complexity out of simple and molecular content, mainly drawn from social networks. Augmented e-books allow for still higher levels of complexity, adding to the traditional ability of books to convey structured and highly sophisticated reasoning, the ability of providing both content and service layers (including social reading tools) and of visually representing complex datasets.

Key words: Blog; Tweet; E-Book; Social Network; Social Reading.