

ABSTRACTS

Roberto Pinzani, *Sull'ontologia di Gilberto Porretano*, pp. 209-259.

This study is concerned with the ontology of Gilbert of Poitiers. Gilbert takes the cue from Boethius' Theological writings, which contain a system of categorical organization different from the one found in the logical commentaries. Gilbert's ontological catalog is quite varied: there are special, general and differential subsistences which are called by name: 'humanity', 'animality' (or 'being man' 'being animal'), 'rationality'. We then have all the qualitative and quantitative determinations which rely on subsistences; these properties have particular instantiations, but at the same time eternal specimens (see the reference to the ideas or 'sincere substances'). In parallel Gilbert describes a world of individual substances and properties related by certain relations of similarity. There are other objects which Gilbert speaks little about and not always in univocal way, as collections of individual properties and undifferentiated objects, for instance the raw material and the first elements. This rich ontology can be used to support different metaphysical games, my suggestion is that Gilbert does not definitely decide to choose one, whilst providing interesting possible strategies for some of them.

James Hankins, *Civic Knighthood in the Early Renaissance: Leonardo Bruni's De militia (ca 1420)*, pp. 260-282.

This article argues, against the still-prevailing interpretation of Leonardo Bruni's *De militia* -- that it is a defense of civic militias against the mercenary system -- for an alternative view: that it represents an attempt to reform communal knighthood in accordance with ancient Greek political theory and Roman historical models. It thus aimed to make the reform of contemporary knighthood into an aspect of the revival of antiquity.

Faustino Fabbianelli, *Psicologia, antropologia e antropologismo nella Germania di fine Ottocento-inizi Novecento*, pp. 283-311.

The aim of my paper is to show how the two concepts of psychology and anthropology are linked in the philosophical reflection of some German authors between the end of XIXth and the beginning of the XXth century: I discuss in particular the theories of W. Dilthey, W. Wundt, T. Lipps, W. Windelband and H. Cohen. I find a line of demarcation that divides their theoretical positions and concerns the role that psychology should play in relationship to the investigation on the human nature. In front of statements

for which psychology (descriptive, genetic or phenomenological) represents the basis for an anthropological proposal there are philosophical assumptions according to which such an idea has to be comprehended as a form of anthropologism or psychologism. Instead of studying facts and connections of facts a well founded anthropological research should be transcendental and start from the kantian question about the conditions of the possibility of the human nature.

Nausicaa Elena Milani, *The Empirical Interpretation of French Cartesianism: the Académie des Sciences, the Journal des Sçavans and the Relationship with the Royal Society*, pp. 312-479.

The *Système de philosophie* (1691) by Pierre Sylvain Régis can be considered as the achievement both of the scientific liveliness of the *Académie des Sciences* in the 17th century and of its fruitful relationship with the Royal Society. Since it aims to shape the new conception of the universe in terms of a system, the *Système* represents one of the most mature achievements of Cartesian philosophy and it is characterized by an empirical interpretation of Descartes' thought. The *Système* therefore reflects two important phenomena occurring in the Europe of the 17th century: the scientific revolution and the proliferation of Academies. In fact, this ambitious work could be undertaken with the support of the *Académie des Sciences* and the *Journal des Sçavants*.

My paper will analyse the French context by focusing to outline the role which the *Académie de France* had both in France, as the medium of dissemination of the new philosophy despite censorship, and abroad, in particular through the relationship with the Royal Society in England. I aim to analyse the role of the *Journal des Sçavants* as a means to share ideas other than by correspondence and as a *trait d'union* between "rationalist France" and "empiricist England". I intend to question whether it is possible to establish a connection between the empirical interpretation of French Cartesianism, the consolidation of the *Académie de France* and the employment of new means of academic communication. The paper will show that the second half of 17th century France represents a remarkable exception to the conventional picture, which states that in 17th century Europe, following the success of a mechanistic interpretation of reality, two philosophical school clashed: rationalism, predominating on the continent, and empiricism, in England .