

ABSTRACTS

Franco De Capitani , *La visione politica in Plotino*, pp. 1-28

Contrary to the common opinion of the scarce importance of politics in Plotinus' thought, in this paper the relevance of this notion is stressed. Even though Plotinus' main interest is evidently toward interiority and rational spirituality, men's actual condition, born and living in a social context, forces him to acknowledge the importance of man's social and political life. The discussion on virtues in *Enneads* I, 2 is essential in establishing the real weight of politics in Plotinus' philosophy.

Fabrizio Amerini, *Thomas Aquinas, Hylomorphism, and Identity Over Time*, pp. 29-73

Identity-Over-Time has been a favourite subject in the literature concerning Thomas Aquinas. Aquinas addresses this issue in many discussions, including especially the identity of material things and artefacts, the identity of the human soul after the corruption of body, the identity of the body of Christ in the three days from his death to his resurrection and the identity of the resurrected human body at the end of time. All these discussions have a point in common: they lead Aquinas to raise the question of Identity-Over-Time with respect to things that fully exist in act, i.e., things that possess an identity of their own and change some of their parts or properties over time while continuing to be what they are. In this article, I investigate this topic from a different angle, considering the case of the transtemporal identity of things that do not yet have an identity of their own or fully exist in act. The

case at stake is that of the identity of the human embryo through the process of human generation. It is a puzzle that Aquinas seems to have some difficulties to solving, given his account of human embryogenesis as a process that alternates generations and corruptions of the subject. At the same time, though, Aquinas does not want to renounce the idea that the subject of generation must be numerically one and the same throughout all the process. In order to solve this puzzle, Aquinas seems to suggest distinguishing the identity of the subject from the identity of its matter and/or form. At given conditions, a thing can even change its matter and form while continuing to be the same thing in number. Specifically, the numerical identity of the subject of generation is justified by the identity entailed by the metaphysical notions of potency and act.

Annalisa Cappiello – *Le Solutiones di Crisostomo Javelli al Defensorium di Pietro Pomponazzi. Edizione critica del testo latino, pp. 74-149.*

The aim of this work is to focus on the most unusual application of the Lateran bull *Apostolici regiminis* (1513), the founding document of the inquisitorial legislation which regulated the teaching activity of philosophy professors by forcing them to refute any heterodox theory (such as the unity of the intellect, the mortality of the human soul and the eternity of the world) and to teach the doctrine of faith. In 1519, the inquisitor of Bologna Giovanni de' Torfanni censored the book *Defensorium*, in which the secular Aristotelian philosopher Pietro Pomponazzi developed against his colleague Agostino Nifo a long series of arguments in favor of the mortality of the human soul without match them with their respective Christian refutations, as prescribed by the papal bull. Nevertheless, as a result of a not well documented

negotiation with the competent authorities, Pomponazzi was relieved of all obligations, provided that he submitted his book to the emendations of the Dominican theologian Crisostomo Javelli. Pomponazzi accepted the agreement and Javelli drew up a list of forty-two solutions to as many mortalistic arguments found in *Defensorium*. Javelli's list – entitled *Solutiones rationum animi mortalitatem probantium quae in Defensorio contra Niphum excellentissimi Petri Pomponatii formantur* – was then attached to *Defensorium* and in this way Pomponazzi gained permission to print and sell his book. After a short reconstruction of the key steps of this affair, the present work provides a critical edition of Javelli's *Solutiones*, based upon both the sixteenth-century editions of the text, the first one contained in *Defensorium* (1519), the other included in Pomponazzi's *Tractatus acutissimi, utilissimi, et mere peripatetici* (1525).

Stefano Caroti, *Le note marginali in alcune edizioni cinquecentesche del commento alla Physica di Agostino Nifo*, pp. 150-160

In Augustinus Niphus' commentary on Aristotle's *Physics* (Venice 1552) some marginal adnotations can be considered an *aide-mémoire* for teachers commenting Aristotle's text. In these adnotations titles of questions concerning problems raised by Aristotle's discussion on motion (*Physics* III-VIII) are recorded together with some medieval and renaissance comments. The analysis of these adnotations is limited to the pages of the discussion on *vacuum* (*Physics*, IV).