

Seminario: Problemas de Historia Moderna. Esoteristas en las Cortes del Siglo XVI: Mecenazgos políticos, persecuciones y conflictos

Departamento:

Historia

Profesor:

Bubello, Juan P.

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Programa correspondiente a la carrera de Historia de la Facultad de Filosofía y Letras de la Universidad de Buenos Aires.

Programas



**UNIVERSIDAD DE BUENOS AIRES
FACULTAD DE FILOSOFÍA Y LETRAS**

DEPARTAMENTO: HISTORIA

SEMINARIO DE INVESTIGACIÓN: PROBLEMAS DE HISTORIA MODERNA. ESOTERISTAS EN LAS CORTES DEL SIGLO XVI: MECENAZGOS POLITICOS, PERSECUCIONES, APOLOGIAS Y CONFLICTOS.

MODALIDAD DE DICTADO: VIRTUAL (según Res. (D) N° 732/20 y normativa específica dispuesta a los efectos de organizar el dictado a distancia)

PROFESOR: BUBELLO, Juan Pablo

CUATRIMESTRE: 2°

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PROFESORA: BUBELLO, Juan Pablo

EQUIPO DOCENTE COLABORADOR:²

VILLALBA, Mariano

a. Fundamentación y descripción

Fue señalado, con acierto, que la *fascinación con la magia* fue característica central de la cultura cortesana (Kieckhefer, 1992) En la temprana modernidad, Marsilio Ficino, Giovanni Pico della Mirandola, Johannes Reuchlin, Guillaume Postel, Heinrich *Cornelius* Agrippa, Paracelso, Girolamo Cardano, John Dee, Diego de Santiago, Richard Stanihurst y Giordano Bruno, todos agentes culturales vinculados con lo que los *scholars* han definido como las tradiciones herméticas, magia astral, cábala cristiana, magia natural, astrología y/o alquimia, conformaron algunas de las principales corrientes del *esoterismo occidental*, promoviendo una red de prácticas y representaciones histórico-culturales heterogéneas pero específicas (Faivre, 1986; 1992; 1994).

Ahora, paralelamente, en este mismo horizonte histórico se desarrolló un complejo proceso cultural, definido como *guerra contra la magia* (Davies, 2009). En ese marco, los esoteristas emergieron como sujeto de la enunciación-discriminación de las estrategias de impugnación y las prácticas de persecución impulsadas por los representantes más ortodoxos de las diversas Iglesias Cristianas. Frente a ese conflicto, cultural y político, en torno a lo que era posible pensar, decir y hacer, desarrollaron entonces básica –pero no únicamente– dos tácticas: 1) construyeron y publicaron elaborados discursos apologéticos a fin de legitimar sus prácticas y representaciones; 2) buscaron vincularse a poderes políticos locales, regionales, reales, imperiales, en pos de protección y

¹ Programa adecuado a las pautas de funcionamiento para la modalidad virtual establecidas en Res. D. 732/20 y otra normativa específica dispuesta a los efectos de organizar la cursada en el contexto de la emergencia sanitaria que impide el desarrollo de clases presenciales en la Universidad.

² Los/as docentes interinos/as están sujetos a la designación que apruebe el Consejo Directivo para el ciclo lectivo correspondiente.

mecenazgo. El resultado, sin embargo, dependió de las relaciones de fuerza vigentes en cada caso y lugar: a veces, hallaron amparo; a veces, persecución, destierro, cárcel y, cuando no, la hoguera.

Por ende, para el presente ciclo lectivo, este seminario de investigación propone, desde el enfoque y metodología de la historia cultural (Chartier, 1992), abordar uno de los problemas centrales de la Europa Moderna: las complejas y problemáticas relaciones entre *esoterismo* y *política* en las cortes europeas del siglo XVI, abordando sus antecedentes, casos representativos y debates actuales.

b. **Objetivos:**

Atendiendo las características del contexto histórico (redescubrimiento cultural de los antiguos, reformas religiosas y guerras de religión, orígenes de la ciencia moderna, surgimiento de los absolutismos políticos); los objetivos centrales del presente seminario de investigación son que los estudiantes de la carrera de Historia: 1) aborden un problema central del período moderno; 2) se inicien en las prácticas de elaboración de un discurso historiográfico a partir de lectura crítica de bibliografía -clásica y actualizada, de mediana y elevada complejidad; 3) examinen los términos del debate académico sobre el tema así como también los casos puntuales -merced al abordaje de fuentes primarias representativas- que revelan con intensidad las cuestiones principales que este problema aún plantea en los estudios modernistas de la actualidad.

c. **Contenidos:**

Unidad 1. Precisiones historiográficas, metodológicas y conceptuales. Marco general.

El *esoterismo occidental* como objeto de estudio: enfoques de Faivre a Hanegraaff. Precisiones conceptuales: “Macrocosmos y Microcosmos”, “Naturaleza viva”, “Mediación”, “Transmutación”, “Transmisión iniciática”. Los movimientos esotéricos en el siglo XVI. El lugar de la *magia* en la cultura cortesana medieval y temprano-moderna..

Unidad 2. Panorámica general de la “Guerra contra la Magia” en el Renacimiento.

Panorama histórico general: el lugar de la *magia* en la cultura cortesana medieval y temprano-moderna. *Polémicas antimágicas* (religión, ciencia, burla y ridiculización, Estado) en la Edad Media y en el Renacimiento.

Unidad 3. Moisés mago y Hermes Trismegisto en el Renacimiento.

El concepto de *Prisca Theología*. Los mitos de *Moisés mago*, de Hermes Trismegisto, y de la “magia egipcia” en la Edad Media y en el Renacimiento.

“Aegypt” y la representación de Egipto en el siglo XVI.

Unidad 4. Magia astral en la corte de los Médicis.

Marsilio Ficino y su traducción del *Corpus Herméticum*. El *Pimander*. Magia astral de Ficino en su *De Vita Coelitus comparanda*. Prácticas y representaciones: platonismo, pitagorismo y neoplatonismo en Ficino. La impugnación agustiana a la magia astral y la táctica de Ficino.

Unidad 5. Política y Cábala cristiana en el Renacimiento I.

La cábala cristiana. Tradiciones herméticas, neoplatónicas y cabalísticas en Pico della Mirandola: *900 tesis* y *Oratio*. Cábala judía y cábala cristiana en el siglo XVI: diferencias. Impugnación ortodoxa contra la cábala: Pico y la protección de los Médicis.

Unidad 6. Política y Cábala cristiana en el Renacimiento. II.

Prácticas y representaciones cabalístico-cristianas en Reuchlin y en Postel: pitagorismo y neoplatismo. La teúrgia cristiana de Reuchlin en su *De Arte Cabbalistica* y en *De Verbo Mirifico*. Reapropiación de lenguajes “orientales” en Guillaume Postel. Las persecuciones contra Postel y su táctica de presentarse espontáneamente a ser juzgado.

Unidad 7. Política y magia natural en territorios germanos.

Prácticas y representaciones tripartitas de la magia en *De Occulta Philosophia* de Heinrich Cornelius Agrippa. Reapropiaciones del hermetismo lazarético en Agrippa. Agrippa como mago excéptico: *De Vanitate*. Persecuciones sobre Agrippa. Durero, *Melancolía I* y el debate sobre una posible apropiación de las representaciones mágicas de Agrippa.

Unidad 8. Alquimia y política en territorios germanos.

La alquimia de Paracelso. Prácticas y representaciones principales en *Archidoxis mágica* y otros textos paracélsicos. Alquimia tradicional medieval y alquimia paracélsica: continuidades y diferencias. Persecuciones inquisitoriales contra Paracelso y contra sus textos. Los alquimistas paracelsistas en la segunda mitad del siglo XVI: debates.

Unidad 9. Astrología y política en la península itálica.

Medicina, astrología y fisiognomía en Cardano. Prácticas y representaciones horoscópico-astrológicas en *Liber de propriis vita* de Cardano. La persecución de la astrología en el siglo XVI: el caso de Cardano.

Unidad 10. Alquimia, magia angélica y cábala cristiana en la Inglaterra de Isabel I.

Prácticas y representaciones de magia angélica, cábala cristiana y alquimia en la corte de Isabel I: John Dee. John Dee y Edward Kelly. La *Monas Hieroglyphica* y la recepción de la simbólica alquímica medieval. La persecución del esoterismo en Inglaterra: características.

Unidad 11. Alquimistas paracelsistas en la España de Felipe II

Prácticas de magia natural, alquimia y astrología en la España del siglo XVI. El círculo alquímico cortesano de Felipe II en el *Escorial*: Richard Stanihurst y Diego de Santiago. El aporte de los alquimistas italianos a la alquimia española. Persecuciones y defensa de la alquimia en España.

Unidad 12. Giordano Bruno. Política, magia natural. Inquisición y hoguera.

Prácticas y representaciones mágico-naturales en Bruno y su apropiación de los clásicos. Lecturas brunianas de Ficino, Pico y Agrippa. Bruno en las cortes europeas: Rodolfo II de Praga, Enrique III de Francia e Isabel I de Inglaterra. Persecuciones inquisitoriales y ejecución de Bruno. El rol de la Inquisición de Venecia, de la de Roma y del Papa.

d. **Bibliografía, filmografía y/o discografía obligatoria, complementaria y fuentes, si correspondiera:**

Unidad 1.

Bibliografía obligatoria

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BURUCUA, José Emilio, *Corderos y elefantes. La sacralidad y la risa en la modernidad clásica –siglos XV a XVII-*. Buenos Aires, Miño y Dávila, 2001 (Apéndice 1 "Apuntes sobre magia, religión y escepticismo", pp. 479-492)

FAIVRE, Antoine, "Fuentes antiguas y medievales de los movimientos esotéricos modernos" en FAIVRE, Antoine, NEEDLEMAN, Jacob [comps.], *Espiritualidad de los movimientos esotéricos modernos* [1992] Bs. As., Paidós Orientalia, 2000, pp.

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HANEGRAAFF, Wouter, "The Globalization of Esotericism", *Correspondences*, 3, 2015, pp. 55–91.

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ACKERMAN SMOLLER, Laura, *History, Prophecy and the Stars. The Christian Astrology of Pierre D'Ailly, 1350-1420*, New Jersey, Princeton University Press. (cap. II, "The medieval debate about Astrology", 1994, pp. 25-43)

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Bibliografía obligatoria

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Bibliografía complementaria

ASSMANN, Jan, *Moses, the Egyptian. The memory of Egypt in western*

monotheism, London, Harvard University Press, 1997 (cap. 1 “Mnemohistory and the construction of Egypt”, pp. 1-22)

FAIVRE, Antoine, *The eternal Hermes. From greek God to alchemical Magus*, USA., Phanes Press, 1995 (cap. 1, pp. 13-54)

Fuente.

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Giovanni Pico della Mirandola, *Heptaplus. De septiformi sex dierum Geneseos enarratione*, 1489 (se utilizará la edición bilingüe latín-castellano: *Heptaplus*, Facultad de Filosofía y Letras, Universidad de Buenos Aires, Colección de Libros Raros Curiosos y Olvidados, 1998 –estudio preliminar Silvia Magnavacca; traducción y notas A. Ruiz Díaz)

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PARDO TOMAS, José, *Ciencia y censura. La Inquisición Española y los libros científicos en los siglos XVI y XVII*, Madrid, Consejo Superior de Investigaciones Científicas, 1991 (cap. VI “Las áreas de conflicto. Medicina y paracelsismo”, pp. 191-228; cap. VII. “Otras zonas de conflicto: obras de filosofía natural, obras de alquimia, obras de magia natural, pp. 229-265)

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e. **Organización del dictado de seminario**

El seminario se dicta en modalidad virtual mientras duren las restricciones establecidas por el Aislamiento Social Preventivo y Obligatorio definido por el gobierno nacional (DNU 297/2020). Su funcionamiento se adecua a lo establecido en la Res. (D) N° 732/20 y a la normativa específica dispuesta a los efectos de organizar el dictado a distancia.

El dictado de clases de este seminario se realiza exclusivamente a través del campus virtual de la Facultad de Filosofía y Letras pues se considera pertinente para favorecer el intercambio pedagógico con los/las estudiantes.

La carga horaria total es de 64 horas.

Modalidad de trabajo

En virtud del dictado virtual del presente seminario, se establece:

I) Clases sincrónicas: se pautan dos clases sincrónicas, vía ZOOM: la primera -presentación del programa del seminario, de la cátedra y de los asistentes- y la final -de cierre y conclusiones. Nota: ambas clases serán grabadas y subidas al campus.

II) Clases asincrónicas durante el cuatrimestre: los docentes de la cátedra instrumentarán clases asincrónicas en video y/o audio (de entre 20-30 min. de duración), que plantearán y guiarán los ejes del programa y que serán subidos semanalmente al Campus.

III) Ritmo de trabajo. Actividades imprescindibles esperadas para los alumnos durante el presente ciclo lectivo. Los alumnos deberán, semana tras semana:

a) Ver video y/o escuchar audio correspondiente a cada clase semanal pertinente y leer la bibliografía que se acompaña a cada clase.

c) observar las herramientas complementarias que cada clase ofrece (guías de lectura, mapas, cuadros, imágenes, etc.)

d) En el caso que surjan dudas, utilizar el foro respetando la modalidad indicada más abajo (ver "Herramientas de comunicación")

e) Estar atentos a las informaciones que la cátedra proveerá a través del canal "Novedades".

f) Formular cualquier pregunta administrativa o no vinculada con las clases a través del mail de los profesores (su uso es con carácter extraordinario).

g) Estar atentos a las formas de evaluación previstas en el programa (fechas de entrega, modalidad, etc.) que oportunamente se informarán a través del campus.

IV) Herramientas de comunicación de la cátedra bajo modalidad virtual

Foro en el Campus: con esta herramienta se establecerán diálogos/consultas/comentarios entre los profesores y los estudiantes a fin facilitar el trabajo durante el cuatrimestre. Aún cuando los alumnos pueden efectuar sus preguntas en cualquier momento, los profesores de la cátedra responderán las consultas los días martes -preguntas formuladas entre el sábado y el lunes- y los viernes -preguntas formuladas entre el martes y el jueves. E-mail: Los mails de los docentes se reservan exclusivamente a consultas puntuales.

f. **Organización de la evaluación**

El sistema de regularidad y aprobación del seminario se rige por el Reglamento Académico (Res. (CD) N° 4428/17) e incorpora las modificaciones establecidas en la Res. D 732/20 para su adecuación a la modalidad virtual de manera excepcional:

Regularización del seminario:

Es condición para alcanzar la regularidad del seminario aprobar una evaluación con un mínimo de 4 (cuatro) durante la cursada.

Para ello los/las docentes a cargo de este seminario disponen la entrega, durante el transcurso del presente ciclo lectivo, de una reseña crítica de un libro de la "bibliografía general" del programa (*vide supra*) -que será elegido por cada alumno de común acuerdo con la cátedra: dicha reseña deberá ser entregada en plazo y modalidad que se informarán.

Aprobación del seminario:

Los/as estudiantes que cumplan el requisito mencionado podrán presentar el trabajo final integrador que será calificado con otra nota. La calificación final resultará del promedio de la nota de cursada y del trabajo final integrador.

Si el trabajo final integrador fuera rechazado, los/as interesados/as tendrán la opción de presentarlo nuevamente antes de la finalización del plazo de vigencia de la regularidad. El/la estudiante que no presente su trabajo dentro del plazo fijado, no podrá ser considerado/a para la aprobación del seminario.

VIGENCIA DE LA REGULARIDAD: El plazo de presentación del trabajo final de los seminarios es de 4 (cuatro) años posteriores a su finalización.

RÉGIMEN TRANSITORIO DE ASISTENCIA, REGULARIDAD Y MODALIDADES DE EVALUACIÓN DE MATERIAS: El cumplimiento de los requisitos de regularidad en los casos de estudiantes que se encuentren cursando bajo el Régimen Transitorio de Asistencia, Regularidad y Modalidades de Evaluación de Materias

(RTARMEM) aprobado por Res. (CD) N° 1117/10 quedará sujeto al análisis conjunto entre el Programa de Orientación de la SEUBE, los Departamentos docentes y los/las Profesores a cargo del seminario.

g. Recomendaciones

Preferentemente, que los asistentes hayan cursado Historia Medieval e Historia Moderna y posean capacidad de lectura de textos en idioma inglés.



Dr. Juan Pablo Bubello



Prof. MARIANO PETRECCA
Secretario Académico
Dpto. de Historia - FFyL - UBA

