

Seminario: Problemas de historia moderna: alquimia y antialquimia antes y después de Paracelso en Europa occidental y en España (siglos XV-XVII)

Departamento:

Historia

Profesor:

Bubello, Juan

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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: ALQUIMIA Y ANTIALQUIMIA ANTES Y DESPUÉS DE PARACELSO EN EUROPA OCCIDENTAL Y EN ESPAÑA (SIGLOS XV-XVII)

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

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MODALIDAD DE DICTADO: VIRTUAL¹
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PROFESOR:² BUBELLO, Juan

a. **Fundamentación y descripción**

En las últimas décadas del siglo XVI, la *Opera Omnia* de Paracelsus (en las ediciones de J. Huser y de M. Toxites), comenzó a circular ampliamente por Europa occidental y por España, difundiendo las prácticas y representaciones alquímicas de Theophrastus Phillippus Aureolus Bombastus von Hohenheim (1493-1541). Aunque la alquimia poseía una vigencia de cuatro siglos de antigüedad en la cristiandad europeo-occidental, la publicación del *Corpus Paracelsisticum* generó intensas polémicas entre seguidores y detractores del célebre germano, incluso procesos y persecuciones. Durante el transcurso del siglo XVII, en el marco de los inicios de la Ciencia Moderna, los debates continuaron entre célebres eruditos de las diversas confesiones cristianas.

Los historiadores especializados en la temática han hecho grandes aportes desde la historia de las ideas, la historia intelectual, la historia de la ciencia y la medicina y la historia cultural del esoterismo occidental, pero las controversias persisten.

Así, para el presente ciclo lectivo, con eje en la descolante figura renacentista de Paracelso, este seminario de investigación propone analizar uno de los problemas históricos centrales del período moderno: las complejas relaciones entre esoterismo alquímico y ciencia moderna en Europa occidental y en España entre los siglos XV y XVII, abordando sus antecedentes, estudios de caso puntuales y polémicas actuales.

b. **Objetivos:**

Atendiendo las características del marco histórico (redescubrimiento de *los Antiguos*, reformas religiosas, orígenes de la ciencia moderna, absolutismos políticos); los objetivos del seminario son que los y las estudiantes de la carrera de Historia: 1º) aborden un problema central del período moderno; 2º) se inicien en las prácticas de elaboración de un

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.

discurso historiográfico a partir de lectura crítica de bibliografía -clásica y actualizada, de mediana y elevada complejidad; 3º) examinen los términos del debate académico sobre el tema así como 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.

c. **Contenidos:**

Unidad 1. Precisiones teóricas, conceptuales y metodológicas. El abordaje académico del “esoterismo occidental” entendido como fenómeno histórico-cultural. Debate historiográfico: esoterismo y ciencia en la Europa Moderna. Características generales de la(s) alquimia(s) entre los siglos XIV-XVII.

Unidad 2. Antecedentes históricos: alquimia(s) y antialquimia antes de Paracelso en Europa Occidental y en España (siglos XIII-XV). Alquimia operativa y cristianismo medieval. Alquimia y profesía milenarista: Johannes Rupescissa. Alquimia y medicina en la Península Ibérica: Arnau de Vilanova. Tratados alquímicos atribuidos a Vilanova tras su muerte. Leyenda y tratados alquímicos atribuidos a Ramon Llull.

Unidad 3. Alquimia y antialquimia en tiempos de Paracelso y sus seguidores inmediatos en Europa Occidental y en España (siglo XVI). La publicación de la *Opera Omnia* de Paracelso e inicio de los debates paracelsistas. Polémicas antiparacélsicas: de Gessner y Erastus a Libavius. La alquimia paracélsica en España: Richard Stanihurst y Diego de Santiago. La Inquisición Romana y la censura de la alquimia. Prohibición de libros alquímicos por la Inquisición Española. Persecución y procesos a los alquimistas paracelsistas Leonardo Fioravanti y Llorenç Coçar en la España de Felipe II.

Unidad 4. Derivaciones históricas: alquimia y antialquimia después de Paracelso en Europa Occidental y España (siglo XVII). La reivindicación de Paracelso en la alquimia germana rosacruz: Johann V. Andreas y Michael Maier. Nuevos métodos, nueva ciencia y debates alquímico-paracelsistas en Inglaterra: de Thomas Vaughan a Robert Boyle e Isaac Newton. El debate alquímico en España: de los paracelsistas en el *Index* al caso de Juan de Cabriada en el contexto de los *novatores*.

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

Unidad 1.

Bibliografía obligatoria

1.-BUBELLO, Juan, “Some remarks on the study of the Cultural History of Western Esotericism in Latin America”, *Revista REHMLAC+, Revista de Estudios Históricos de la Masonería Latinoamericana y Caribeña*, Vol. 12, nros. 1-2, 2020, pp. 219-240.

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de Historia Moderna. Cuestiones historiográficas, tendencias en la investigación, Mar del Plata, Universidad Nacional de Mar del Plata, 2005, pp. 73-104.

3.-HUTIN, Serge, *La Alquimia*, (orig. *L'Alchimie*, París, P.U.F., 1951), Bs. As. Eudeba, 1962 (c. I “Qué es la Alquimia?”, pp. 7-14; c. II “Los alquimistas y su simbolismo”, pp. 15-28; c. III “Los orígenes de la alquimia”, pp. 29-37; c. IV “Las grandes etapas de la alquimia”, pp. 38-56; c. VI “Las teorías alquímicas”, pp. 68-78; c. VII “La alquimia práctica”, pp. 79-93; c. VIII “La alquimia mística”, pp. 94-97; c. IX “El Ars Magna”, pp. 98-106)

4.-FAIVRE, Antoine, NEEDLEMAN, Jacob (comps.), *Espiritualidad de los movimientos esotéricos modernos* (1992) Bs. Aires, Paidós Orientalia, 2000 (“Introducción”, pp. 9-26)

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- 3.-PEREIRA, Michela, “Elixir vitae. Los orígenes de la farmacología alquímica”, en PUERTO, Javier *et al.* (coords.), *Los hijos de Hermes. Alquimia y espagiria en la terapéutica española moderna*, Madrid, Corona Borealis, 2001, pp. 93-104.
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- 7.-CRISCIANI, Clara & PEREIRA, Michela, “Black Death and Golden Remedies. Some remarks on alchemy and plague”, en PARAVICINI BAGLIANI, Agostino & SANTI, Francesco (eds.), *The Regulation of Evil. Social and cultural attitudes to epidemics in the Late Middle Ages*, Sismel, Edizioni del Galluzzo, 1998, pp. 7-39.
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- 9.-GIRALT, Sebastiá, “The legend of Arnau de Vilanova from the middle ages to the early modern times”, *Micrologus*, 21, 2013, 411-445.
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- 12.-NUMMEDAL, Tara, “Alchemy and Religion in Christian Europe”, *Ambix*, 60, 4, 2013, pp. 311-322.
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- 14.-PEREIRA, Michela, “Alchemy and the use of vernacular languages in the Late Middle Ages”, *Speculum*, Vol. 74, No. 2, 1999, pp. 336-356.
- 15.-TARRANT, Neil, *et al.*, “Alchemy and the Mendicant Orders of Late Medieval and Early Modern Europe”, *Ambix*, 65, 3, 2018, pp. 201-209.

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- 7.-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 y Técnicas, 1991 (cap. VI “Las áreas de conflicto: medicina y paracelsismo”, pp. 191-229; “cap. VII “Otras zonas de conflicto”, pp. 229-265).
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- 11.- GUNNOE, Charles & DANE, T. Daniel, “Anti-Paracelsianism from Conrad Gessner to Robert Boyle. A Confessional History”, *Daphnis*, 48, 2020, pp. 104-139 (selección, 104-120)
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- 14.-TARRANT, Neil, “Between Aquinas and Emyerich: The Roman Inquisition’s Use of Dominican thought in the censorship of Alchemy”, *Ambix*, 65, 3, 2018, pp. 210-231.
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- 2.-DEBUS, Allen, *El Hombre y la Naturaleza en el Renacimiento* (1978), México, FCE., 2ª. Reimpresión, 2016 (cap. VI “Nuevos métodos y una nueva ciencia”, pp. 144-161; cap. VII “La nueva filosofía. Un debate químico”, pp. 162-176)
- 3.-DEBUS, Allen, “Paracelso y el retraso de la revolución científica en España: el legado de Felipe II” en PUERTO, Javier *et al.* (coords.) *Los hijos de Hermes. Alquimia y espagiria en la terapéutica española moderna*, Madrid, C. Borealis, 2001, pp. 243-258.
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- 5.-PARDO TOMAS, José, “El paracelsismo europeo en los índices inquisitoriales españoles (1583-1640)”, *Arbor*, 484-485, 1986, pp. 85-102
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- 8.-YATES, Frances, *El Iluminismo Rosacruz* (1972), México, Fondo de Cultura Económica, 2008 (c. III “John Dee y la aparición de ‘Christian Rosencreutz’”, pp. 57-71; c. IV “Los manifiestos rosacruces”, pp. 71-97; c. V “Las bodas químicas de ‘Christian Rosencreutz’”, pp. 97-109; c. VII “El frenesí rosacruz en Alemania”, pp. 137-151; cap. XIII “Del Colegio Invisible a la Real Sociedad”, pp. 221-243, cap. XIV “Elías Ashmole y la tradición de Dee: Isaac Newton y la alquimia Rosacruz”, pp. 243-261)

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- 11.-GUNNOE, Ch & DANE, T. D., “Anti-Paracelsianism from Conrad Gessner to Robert Boyle. A Confessional History”, *Daphnis*, 48, 2020, pp. 104-139 (selec. 120-139)
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- 13.-KAHN, Didier “The Rosicrucian hoax in France (1623-1624)” en NEWMAN, William and GRAFTON, Anthony, *Secrets of Nature. Astrology and Alchemy in Early Modern Europe* (2001), London, Cambridge, The M.I.T. Press, 2006, pp. 235-345.
- 14.-MORAN, Bruce, “Paracelsianism”, en MAGEE, G. (ed.) *The Cambridge Handbook of Western Mysticism and Esotericism*, Cambridge, Cambridge UP., pp. 156-171.
- 15.-TREVOR-ROPER, Hugh “Paracelsianism made Political, 1600-1650” en GRELL, Ole Peter (ed.), *Paracelsus. The man and his reputation. His ideas and their transformation*, Leiden, Brill, 1998, pp. 119-135.

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-Thomas Vaughan, *Magia Adamica, or the Antiquities of Magic and the descent thereof from Adam downwards proved*, London, 1650 (se utilizará la edición londinense de 1888 a cargo de A. E. Waite, reedición de Kessinger Publishing, 2001, pp. 77-124).

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Bibliografía general (El Esoterismo occidental en Europa bajo-medieval y moderna)³

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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 las y los asistentes- y la final -de cierre y conclusiones.

II) Clases asincrónicas: los docentes de la cátedra instrumentarán clases asincrónicas en video y/o audio (de entre 20-40 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 las y los alumnos durante el presente ciclo lectivo. 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; b) observar las herramientas complementarias que cada clase ofrece (guías de lectura, mapas, cuadros, imágenes, etc.); c) en el caso que surjan dudas, utilizar el foro respetando la modalidad indicada más abajo (ver "Herramientas de comunicación"); d) Estar atentos a las informaciones que la cátedra proveerá a través del canal "Novedades"; e) Formular cualquier pregunta administrativa o no vinculada con las clases a través del mail de los profesores (su uso es con carácter extraordinario); f) Estar atentos a las formas de evaluación previstas en el programa (fechas de entrega, modalidad, etc.) que oportunamente se informarán en el campus.

IV) Herramientas de comunicación de la cátedra bajo modalidad virtual

a) Foro en campus: con esta herramienta se establecerán diálogos/consultas/comentarios entre los profesores y los estudiantes a fin facilitar el trabajo durante el cuatrimestre. Aun cuando se 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. b) 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/a 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 y las asistentes hayan cursado Historia Medieval e Historia Moderna y posean capacidad de lectura de textos en idioma inglés.

Firma

Aclaración



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