

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

DEPARTAMENTO: *Historia*

ASIGNATURA:

Seminario de Investigación: “Problemas de Historia Moderna. Esoterismo rosacruz y ciencia en la Europa Occidental del siglo XVII”

PROFESOR/ES:

*Dr. Juan Pablo Bubello*

CUATRIMESTRE: *Segundo*

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PROGRAMA N°:



**FACULTAD DE FILOSOFIA Y LETRAS**  
**DEPARTAMENTO DE HISTORIA**  
**SEMINARIO DE INVESTIGACION**  
**Profesor: Dr. Juan Pablo Bubello**  
**2° cuatrimestre 2016.**  
**Programa n°:**

## **“Problemas de Historia Moderna. Esoterismo rosacruz y ciencia en la Europa occidental del siglo XVII”**

### **I. Fundamentación-Objetivos.**

Han pasado exactamente 400 años de la publicación, en territorios germanos, del *Chymische Hochzeit Christiani Rosencreutz -1616-* (o *Bodas químicas de Christian Rosencreutz*), continuación éste, de otros dos célebres textos (*Fama Fraternitatis -1614-*, *Confessio Fraternitatis -1615*).

Esa tríada, así conformada, comenzó a difundir por Europa el llamado *movimiento Rosacruz*. Los agentes vinculados con esta corriente específica, si se apropiaban de objetos, prácticas y representaciones esotéricas de la centuria anterior (tradiciones herméticas, magia astral, cábala cristiana, magia natural y, especialmente, astrología renacentista y alquimia paracélsica), promovieron a su vez un entramado cultural particular que se expandió durante todo el siglo XVII e, inclusive, se proyectó al XVIII (adoptando desde entonces nuevos horizontes de significación en el contexto ilustrado).

Frances Yates la llamó “fase iluminista rosacruz” (1972) y la vinculó al proceso histórico que se nominaba por entonces como “revolución científica” (Rupert Hall, 1954) -y que luego se definió como “origen de la ciencia moderna” (Rossi, 1998)-. Aunque aquella tesis *yatesiana* sobre los rosacruces y la ciencia fue ya en muchos aspectos superada por la crítica especializada posterior -que añadió numerosos estudios de caso en los últimos veinte años (Edighofer, 1995; Shakelford, 1996; Akerman, 1998; Dickson, 1998; Khan, 2006; Willard, 2014; Tilton, 2015, entre otros)-, los debates continúan.

Así, para el presente ciclo lectivo, este seminario de investigación propone, desde el enfoque histórico-cultural, abordar uno de los problemas históricos centrales de la Europa Moderna: las relaciones históricas entre *esoterismo rosacruz y ciencia moderna en el siglo XVII*, abordando sus antecedentes, casos puntuales y polémicas actuales.

Atendiendo las características del contexto histórico (redescubrimiento de los Antiguos, reformas religiosas y guerras de religión, expansión ultramarina, transición del feudalismo al capitalismo, surgimiento de los absolutismos políticos); el objetivo central de la propuesta es que los estudiantes de la carrera de Historia 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.

Para ello, se examinarán los términos actuales del debate académico sobre el tema, y, al mismo tiempo, los casos puntuales que revelan con intensidad las cuestiones principales que este vasto problema plantea, merced, sobre todo, al abordaje minucioso de fuentes primarias representativas.

## **II. Equipo Docente.**

Profesor Adjunto: Dr. Juan Pablo Bubello.

Profesor Ayudante: Lic. Mariano Luis Villalba

## **III. Contenidos y bibliografía.**

### **INTRODUCCION**

#### **1. Precisiones teóricas, conceptuales y metodológicas. El estudio académico del “esoterismo occidental” entendido como fenómeno histórico-cultural.**

2010. FAIVRE, Antoine, *Western Esotericism. A concise history* (1992), New York, Sunny Press (“Introduction”, pp. 1-22)

2006. HANEGRAAFF, Wouter, FAIVRE, Antoine, Van der BROEK, Roelof, BRACH, Jean-Pierre, *Dictionary of Gnosis and Western Esotericism*, Leiden-Boston, Brill (“Esotericism”, pp. 336-340)

2005. BUBELLO, Juan Pablo, "El aporte de la historiografía francesa actual en torno al centenario debate sobre el concepto de `Magia`" en GONZALEZ MEZQUITA, María Luz, *Problemas de Historia Moderna. Cuestiones historiográficas, tendencias en la investigación*, Mar del Plata, Universidad Nacional de Mar del Plata, pp. 73-104.

1986. FAIVRE, Antoine, “L`ésoterisme et la recherche universitaire” en FAIVRE, Antoine, *Accés de l`ésotérisme occidental*, Paris, Gallimard, pp. 13-42.

#### **2. Ejes del debate historiográfico. Esoterismo y Ciencia en la Edad Moderna.**

2011. COUDERT, Allison P., *Religion, magic and science in early modern Europe and America*, USA, Praeger, (cap. 8 “Esotericism and the Scientific Revolution”, pp. 153-173).

2009. SMITH, Pamela H., “Recent trends in the history of Early Modern Science”, en *Renaissance Quarterly*, 62, 2, pp. 345-375.

2008. SHACKELFORD, Jole, “Western esotericism and the history of European Science and Medicine in Early Modern Period”, en *Scripta Instituti Donneriani Aboensis*, 20, pp. 173-203.

2008. PARK, Katharine; DASTON, Lorraine (eds.), *The Cambridge History of Science. Vol. 3. Early Modern Science*, New York, Cambridge University Press (“Introduction. The age of the New”, pp. 1-21)

2006. NEWMAN, William, *Atoms and Alchemy. Chymistry and the Experimental Origins of the Scientific Revolution*, Chicago & London, University of Chicago Press, (“The problematic position of Alchemy in the Scientific Revolution”, pp. 1-22)

2006. ROSSI, Paolo, *Il tempo dei maghi. Rinascimento e modernità*. Milano, Raffaello Cortina Editore (cap. 7 “Tradizione ermetica e rivoluzione científica”, pp. 269-305)

2005. APPLEBAUM, Wilbur, *The scientific revolution and the foundations of Modern Science*, London, Greenwood Press (“Introduction”, pp. XV-XVI; cap. 1 “Historical Overview”, pp. 1-18).

2003. HELLYER, Marcus (ed.), *The Scientific Revolution. The essential readings*, USA., Blackwell Pub. (“Introduction: What was the scientific revolution?”, pp. 1-16)

2003. HOOYKAAS, Reijer, "The rise of Modern Science: When and Why?" (1987), en HELLYER, Marcus (ed.), *The Scientific Revolution. The essential readings*, USA., Blackwell Pub., pp. 17-44.
2007. BOWLER, Peter; RHYS MOROS, Iwan, *Panorama General de la Ciencia Moderna* (2005), Barcelona, Crítica (cap. 2 "La revolución científica", pp. 30-71).
2002. HENRY, John, *The Scientific Revolution and the origins of Modern Science*, New York, Palgrave-Macmillan, 2º ed. (cap. 1 "The scientific revolution and the historiography of science", pp. 1-9; cap. 4 "Magic and the origins of Modern Science", pp. 54-68).
2001. HANEGRAAFF, Wouter, "Beyond the Yates Paradigm: The study of western esotericism between counterculture and new complexity", en *Aries*, 1, 1, pp. 5-37.
2001. MASON, Stephen, *Historia de las Ciencias* (1953), Madrid, Alianza, (Vol. 2, Cap. 5 "La Revolución científica y la Reforma Protestante", pp. 71-92).
1998. ROSSI, Paolo, *El nacimiento de la Ciencia Moderna en Europa*, Barcelona, Crítica ("Prólogo", pp. 11-19)
1998. SHAPIN, Steven, *The Scientific Revolution* (1996), Chicago and London, The University of Chicago Press (Introduction, pp. 1-14)
1993. YATES, Frances, "La tradición hermética en la ciencia renacentista" (1967) en YATES, Frances, *Ensayos reunidos III. Ideas e ideales del Renacimiento en el norte de Europa*, México, FCE., pp. 333-365.
1991. PUMFREY, Stephen, "The history of science and the Renaissance science of history", en ROSSI, Paolo, PUMFREY, Stephen, SLAWINSKI, Maurice, *Science, culture and popular belief in Renaissance Europe*, Manchester and New York, Manchester University Press, pp. 48-71.
1990. ROSSI, Paolo, *Francis Bacon, de la Magia a la Ciencia* (1957) Madrid, Alianza, 2da edición (1974) ("Prefacio a la Segunda Edición", pp. 9-21; cap. 1 "Las artes mecánicas, la magia y la ciencia", pp. 41-97).
1990. LINDBERG, David C., "Conceptions of the Scientific Revolution from Bacon to Butterfield", en LINDBERG, David C.; WESTMAN, Robert S., *Reappraisals of the Scientific Revolution*, Cambridge, Cambridge University Press, pp. 1-27.
1990. COPENHAVER, Brian P., "Natural magic, hermeticism and occultism in early modern science", en LINDBERG, David C.; WESTMAN, Robert S., *Reappraisals of the Scientific Revolution*, Cambridge, Cambridge University Press, pp. 261-303.
1987. CROMBIE, A. C., *Historia de la Ciencia. De San Agustín a Galileo* (1959), Madrid, Alianza (cap. 8 "Filosofía de la Ciencia y concepto de la Naturaleza en la revolución científica", pp. 253-295)
1982. BUTTERFIELD, Herbert, *Los orígenes de la Ciencia Moderna* (1948), Madrid, Taurus (cap. X "El lugar que ocupa la revolución científica en la historia de la civilización occidental", pp. 177-193).
1980. WESTFALL, Richard, *La construcción de la Ciencia Moderna. Mecanismos y Mecánica* (1977), Barcelona, Labor (Cap. "Orientación Bibliográfica", pp. 224-228)
1977. KOYRE, Alexandre, "La aportación científica del Renacimiento" (1951) en KOYRE, Alexandre, *Estudios de Historia del Pensamiento Científico*, España, Siglo XXI, pp. 41-50.
1977. KOYRE, Alexandre, "Los orígenes de la ciencia moderna. Una interpretación nueva" (1956) en KOYRE, Alexandre, *Estudios de Historia del Pensamiento Científico*, España, Siglo XXI, pp. 51-75.
1970. KEARNEY, Hugh, *Orígenes de la Ciencia Moderna, 1500-1700* (1967) Madrid,

Guadarrama (1. "Tres tradiciones de la ciencia", pp. 17-49; 7. "Ambiente social de la Revolución Científica", pp. 197-216; 8. "Impacto de la Rev. Científica", pp. 216-235)  
1957. KOYRE, Alexandre, *From Closed World to the Infinite Universe*, Baltimore, The John Hopkins Press ("Introduction", pp. 1-3)  
1954. RUPERT HALL, A., *The Scientific Revolution, 1500-1800. The formation of the modern scientific attitude*, London-New York, Longmans ("Introduction", pp. XI-XVII)

### **III. Antecedentes del esoterismo rosacruz del siglo XVII. El esoterismo renacentista.**

#### **a. *Prisca Theologia*. Moisés y Hermes Trismegisto *magi*. Hermetismo Renacentista.**

2015. HANEGRAFF, Wouter, "How hermetic was the Renaissance Hermetism?", en *Aries*, 15, pp. 179-209.  
2004. KILCHER, Andreas "The Moses of Sinai and the Moses of Egypt: Moses as magician in Jewish literature and western esotericism" en *Aries*, Vol. 4, 2, pp. 148-170.  
1995. FAIVRE, Antoine, *The eternal Hermes. From Greek God to alchemical Magus*, U.S.A., Phanes Press (cap. 1, pp. 13-54)  
1988. COPENHAVER, Brian, "Hermes Trismegistus, Proclus, and the Question of a Philosophy of Magic in the Renaissance" en MERKEL, Ingrid; DEBUS, Allen G., *Hermeticism and the Renaissance*, London, Associated University Presses, pp. 79-110.  
1964. YATES, Frances, *Giordano Bruno and the Hermetic Tradition*, London, Routledge & Kegan Paul, (cap. 2 "Ficino's *Pimander* and the *Asclepius*", pp. 37-44; cap. 4 "Ficino's Natural Magic", pp. 62-84)

#### **b. *Cábala cristiana y Occulta Philosophia*.**

2009. HANEGRAFF, Wouter, "Better than Magic. Cornelius Agrippa and Lazzarellian Hermetism", en *Magic, Ritual and Witchcraft*, vol. 4, nro. 1, University of Pennsylvania Press, 2009, pp. 1-25.  
2008. COPENHAVER, Brian P., "Magic", en PARK, Katharine; DASTON, Lorraine (eds.), *The Cambridge History of Science. Vol. 3. Early Modern Science*, New York, Cambridge University Press, pp. 518-541.  
1976. SIKKA, Charles, "Reuchlin's *The Verbo Mirifico* and the magic debate of the late fifteenth century" en *Journal of the Warburg and Courtauld Institutes*, 39, pp. 104-138.  
1964. YATES, Frances, *Giordano Bruno and the Hermetic Tradition*, London, Routledge & Kegan Paul, (cap. 5 "Pico della Mirandola and Cabalist magic", pp. 84-117)

#### **c. *Magia natural y magia demoníaca*. Giordano Bruno.**

1999. GATTI, Hilary, *Giordano Bruno and Renaissance Science*, London, Cornell University Press ("Introduction", pp. I-XII; cap. II "Discovering Copernicus", pp. 29-42)  
1964. YATES, Frances, *Giordano Bruno and the Hermetic Tradition*, London, Routledge & Kegan Paul (cap. XII "Giordano Bruno in England: the Hermetic Reform", pp. 205-235; cap. XIII "Giordano Bruno in England: the Hermetic Philosophy", pp. 235-257)

#### **d. *Astrología y alquimia***

2008. NEWMAN, William "From alchemy to 'Chymistry'", en PARK, Katharine; DASTON, Lorraine (eds.), *The Cambridge History of Science. Vol. 3. Early Modern Science*, New York, Cambridge University Press, pp. 497-518.  
2008. DARRELL RUTKIN, H. "Astrology", en PARK, Katharine; DASTON, Lorraine (eds.), *The Cambridge History of Science. Vol. 3. Early Modern Science*, New York, Cambridge University Press, pp. 541-562.

## ESOTERISMO ROSACRUZ Y CIENCIA EN EL SIGLO XVII

### I. La primera mitad del siglo XVII.

2015. TILTON, Hereward, "The Rosicrucian Manifestos and early Rosicrucianism", en PARTRIDGE, Christopher (ed.), *The Occult World*, London-New York, Routledge, pp. 128-145.
2007. SHACKELFORD, Jole, "Western esotericism and the history of European Science and Medicine in early modern period", en *Scripta Instituti Donneriani Aboensis*, XX, Pargas, Finland, pp. 173-203.
2006. EDIGHOFFER, Roland, "Rosicrucianism I: First half of the 17<sup>th</sup>. Century", en HANEGRAAFF, Wouter, FAIVRE, Antoine, Van der BROEK, Roelof, BRACH, Jean-Pierre, *Dictionary of Gnosis and Western Esotericism*, Leiden-Boston, Brill, pp. 1009-1014.
2006. 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, pp. 235-345
2005. SCHNEIDER, Ivo, "Between Rosicrucians and Cabbala –Johannes Faulhaber's Mathematics of Biblical Numbers", en KOETSIER, T., & BERGMANS, L., *Mathematics and the Divine: a historical study*, Amsterdam Elsevier, pp. 311-330.
2004. YATES, Frances, *The Occult Philosophy in the Elizabethan Age* (1979), London and New York, Routledge Classics (cap. 16 "Christian Cabala and Rosicrucianism", pp. 197-206)
2002. TILTON, Hereward, "Regni Christi Frater: Count Michael Maier and The Fraternity R. C.", en *Aries*, Vol. 2, 1, pp. 3-33.
1999. GOODRICK-CLARKE, Nicholas, "The rosicrucian prelude: John Dee's mission in Central Europe" en WHITE, Ralph (ed.), *The Rosicrucian Enlightenment revisited*, Lindisfarne Books, pp. 73-99.
1999. GODWIN, Joscelyn, "The deepest of the rosicrucians: Michael Maier" en WHITE, Ralph (ed.), *The Rosicrucian Enlightenment revisited*, Lindisfarne Books, pp. 99-125.
1999. PRINKLE, Rafal, "The twelfth adept: Michael Sendivogius in Rudolfine Prague" en WHITE, Ralph (ed.), *The Rosicrucian Enlightenment revisited*, Lindisfarne Books, pp. 141-193.
1999. GOODRICK-CLARKE, Claire, "The Rosicrucian afterglow: the life and influence of Comenius" en WHITE, Ralph (ed.), *The Rosicrucian Enlightenment revisited*, Lindisfarne Books, pp. 193-219.
1998. EDIGHOFFER, Roland, "Hermeticism in early Rosicrucianism", en VAN DEN BROEK, Roelof; HANEGRAAFF, Wouter, *Gnosis and Hermeticism from Antiquity to Modern Times*, USA., State University of New York Press, pp. 197-216.
1998. DICKSON, Donald, *The Tessera of Antilia. Utopian brotherhoods & secrets societies in the early seventeenth century*, Leiden-Boston-Köln, Brill (Cap. II. "Johann Valentin Andreae's Christian Utopia", pp. 18-62; Cap. III. "Andreae and the fable of the Rosicrucian brotherhood", pp. 62-88; Cap. IV. "Utopian & learned societies in seventeenth century Germany", pp. 89-145)
1998. GILLY, Carlos "[Campanella fra i Rosacroce](#)" en AAVV. [Tommaso Campanella e l'attesa del secolo aureo](#), Firenze; Leo S. Olschki, 1998, pp. 107-155.

1998. AKERMAN, Susanna, *Rose Cross over the Baltic. The spread of Rosicrucianism in Northern Europe*, Leiden, Brill (cap. 2 "At the origins of the Rosicrucians", pp. 68-125; cap. 3 "The Rosicrucian Context of the Lion of the North", pp. 125-172)
1996. DICKSON, Donald, "Johann Valentin Andreae's Utopian Brotherhoods" en *Renaissance Quarterly*, Vol. 49, 4, pp. 760-802.
1996. SHACKELFORD, Jole, "Rosicrucianism, Lutheran Orthodoxy, and the rejection of Paracelsianism in early seventeenth century Denmark", en *Bull. Hist. Med.* 70, pp. 181-204.
1995. EDIGHOFFER, Roland, "Les Rose-Croix et Paracelse" en *Aries*, 19, pp. 67-80.
1994. FIGALA, Karin & NEUMANN, Ulrich, "'Author cui nomen Hermes Malavici'. New Light on the Bio-Bibliography of Michael Maier (1569-1622)", en RATTANSI, P. & CLERICUZIO, A. (eds.), *Alchemy and Chemistry in the 16th and 17th centuries*, Kluber Academic Publishers, pp. 121-147.
1994. MORAN, Bruce T., "Alchemy, Prophecy and the Rosicrucians: Raphael Eglinus and mystical currents of the early seventeenth century", en RATTANSI, P. & CLERICUZIO, A. (eds.), *Alchemy and Chemistry in the 16th and 17th centuries*, Kluber Academic Publishers, pp. 103-119.
1999. EDIGHOFFER, Roland, "La Pansophie des Rose-Croix" en *Aries*, 17, pp. 23-34.
1990. PRINKLE, Rafal, "Michael Sendivogius and Christian Rosenkreutz" en *The Hermetic Journal*, 1990, pp. 72-98.
1981. YATES, Frances, *The Rosicrucian Enlightenment* (1972), London and Boston, Kegan and Paul (caps.: III "John Dee y and the rise of Cristian Rosencreutz", IV "The Rosicrucian Manifestos" y V "The chemical wedding of Christian Rosencreutz"; pp. 30-70; VII "The rosicrucian furore in Germany", VIII. "The rosicrucian scare in France", pp. 91-117; cap. XVI "The Rosicrucian Enlightenment", pp. 220-235)
1980. McINTOSH, Christopher, *The Rosy Cross unveiled*, Wellingborough, Northamptonshire, The Aquarian Press Limited (caps.: 1. "Ancient doctrines rediscovered", pp. 24-31; 2 "The Esoteric Tradition in Germany", pp. 32-41; 3. "The Tübingen Circle", pp. 42-52; 4. "The aftermath of the Manifestos", pp. 53-59; 5. "The spread of Rosicrucianism", pp. 60-71).
1979. GODWIN, Joscelyn, *Robert Fludd. Hermetic philosopher and surveyvor of two worlds*, London, Thames and Hudson ("Introduction", pp. 1-19).

## II. La segunda mitad del siglo XVII (con proyecciones al siglo XVIII).

2014. WILLARD, Thomas, "'De Furore Britannico'. The Rosicrucian Manifestos in Britain", en *Aries*, 14, pp. 32-61.
2011. McINTOSH, Christopher, *The Rose Cross at the Age of Reason. Eighteenth century Rosicrucianism in central Europe and its relationship with Enlightenment* (1992), U.S.A., Sunny Press (cap. 1 "The Enlightenment, the Aufklärung and their oponents", pp. 7-23; cap. 2 "Rosicrucianism from its origins to the early 18th Century", pp. 23-39"; cap. 3 "The Masonic phase", pp. 39-59; cap. 9 "Rosicrucianism in Poland and Russia", pp. 147-161)
2010. FAIVRE, Antoine, *Western Esotericism. A concise history* (1992), USA., State University of New York Press (cap. 3 "Esotericism in the shadows of Enlightenment", pp. 53-69).
2007. BOGDAN, Henrik, *Western esotericism and rituals of initiation*, USA., State University of New York Press (cap. 4. "The emergence of Freemasonry", pp. 67-95)



2007. BUBELLO, Juan Pablo, “Los `magos` Moisés y Jesucristo: la reivindicación de la “Magia” en *Thomas Vaughan`s Magia Adamica or the Antiquities of Magic* (1650)”, en GONZALEZ, María Luz (comp.), *Estudios de Historia Moderna. Contextos, teorías y prácticas historiográficas*, Mar del Plata, Univ. Nac. Mar del Plata-Eudem, pp. 133-163.
2006. EDIGHOFFER, Roland, “Rosicrucianism II: 18<sup>th</sup>. Century”, en HANEGRAAFF, Wouter, FAIVRE, Antoine, Van der BROEK, Roelof, BRACH, Jean-Pierre, *Dictionary of Gnosis and Western Esotericism*, Leiden-Boston, Brill, pp. 1014-1018.
2004. MAWBY, Paris, “The Worm in the Bud: Esotericism, Secrecy, and the Rosicrucians” en *Esotericism and the Control of Knowledge. Sydney Studies in Religion*, 5, pp. 287-305.
1999. EDIGHOFFER, Roland, “La Rose-Croix: de la fabulation à la tradition maçonnique” en *Aries*, special edition, pp. 102-114.
1999. BEMBRIDGE, Paul, “The Rosicrucian resurgence at the Court of Cromwell” en WHITE, Ralph (ed.), *The Rosicrucian Enlightenment revisited*, Lindisfarne Books, pp. 219-247.
1999. McINTOSH, Chistopher, “The Rosicrucian legacy” en WHITE, Ralph (ed.), *The Rosicrucian Enlightenment revisited*, Lindisfarne Books, pp. 247-264.
1998. DICKSON, Donald, *The Tessera of Antilia. Utopian bortherhoods & secrets societies in the early seventeenth century*, Leiden-Boston-Köln, Brill (Cap. V. “Samuel Hartlib and the utopian movement”, pp. 145-181; Cap. VI. “Utopian & learned societies in England in the 1650`s”, pp. 181-237)
1983. WILLARD, Thomas, “The Rosicrucian Manifestos in Britain”, en *Bibliographical Society of America*, 77, 4, pp. 489-495.
1981. YATES, Frances, *The Rosicrucian Enlightenment* (1972), London and Boston, Kegan and Paul (caps.: XIII “From the invisible college to the Royal Society”, pp. 171-193, XIV “Elías Ashmole and the Dee Tradition: Isaac Newton and the Rosicrucian Alchemy”, pp. 193-206)
1976. FAIVRE, Antoine, “Rosicruciana”, en *Revue de l'histoire des religions*, tome 190, n°1, pp. 73-88
1974. BURNHAM, Frederic B., “The More-Vaughan controversy. The Revolt against philosophical enthusiasm” en *Journal of the History of Ideas*, Vol. 35, 1, pp. 33-49.
1972. FAIVRE, Antoine, “Rose-Croix et Rose-Croix d'Or en Allemagne de 1600 à 1786”, en *Revue de l'histoire des religions*, tome 181, n°1, pp. 57-69.

### **Fuentes.**

- Gabriel Naudé, *Instruction a la France sur la verité de l'Histoire des Freres de la Roze-Croix*, París, 1623.
- 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).
- Thomas Vaughan, *The Fame and Confession of the Fraternity of R: C: commonly, of the Rosie Cross*, London, 1652.
- Michael Maier, *Themis Aurea. The Laws of the Fraternity of the Rosie Crosse.*

*Written in Latin by Count Michael Maierus, And now in English for the Information of those who seek after the knowledge of that Honourable and mysterious Society of wise and renowned Philosophers...* London, Printed for N. Brooke at the Angel in Cornhill, 1656.

#### **IV. Requisitos.**

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

#### **V. Asistencia. Actividades planificadas. Criterios de Evaluación. Promoción.**

Conforme a la reglamentación vigente, los asistentes deben cumplir con una asistencia no inferior al 80% de las clases programadas.

El seminario se desarrollará durante el transcurso del segundo cuatrimestre del año académico 2016, en sesiones semanales de trabajo de 4 horas.

Las actividades planificadas se asentarán fundamentalmente sobre la base de dos estrategias:

a) cada sesión se basará en un cronograma de lecturas obligatorias previas por parte de los asistentes y en exposiciones magistrales del docente a cargo durante las primeras dos horas (acompañadas periódicamente por la exhibición de imágenes en *powerpoint* y, en una clase específica, la proyección del film *Giordano Bruno –Ponti, 1973*).

b) en las dos horas siguientes de cada sesión, se organizarán presentaciones críticas de textos por parte de los alumnos -para su debate en general-. Se considerará una buena presentación aquella que se desarrolle durante 15 a 20 minutos y que contenga los siguientes elementos:

- explicito algún tipo de información adicional que identifique al autor.
- precise en qué contexto historiográfico se enmarca el autor.
- efectúe –con palabras propias- una síntesis del argumento del texto, exponiendo de tal forma sus líneas directrices que aquél que no lo hubiese leído se encuentre en condiciones de entenderlo.
- seleccione -y explicito- dos o tres citas significativas del texto que permitan comprender las intenciones del autor.
- efectúe una evaluación crítica del texto, a la luz del resto de la bibliografía abordada en el seminario.
- emita una opinión personal sobre: complejidad, relación con la/s fuente/s, pertinencia respecto del tema discutido, etc.

La cursada del seminario se aprobará si se han cumplido los requisitos mínimos de asistencia y se ha participado activamente en las presentaciones críticas de textos bajo las condiciones mencionadas precedentemente.

La promoción del seminario se alcanzará con la aprobación de un trabajo monográfico final de un máximo de 20 páginas de extensión a presentarse después de finalizada la cursada dentro del plazo establecido en la reglamentación vigente.

La monografía final desarrollará un discurso historiográfico centrado en el análisis de alguna de las fuentes señaladas en este programa (que será de elección individual de

cada asistente pero con acuerdo del docente a cargo) y deberá incluir:

- una revisión crítica de la bibliografía pertinente utilizada y su descripción ajustada a la fuente.
- un análisis pormenorizado de la fuente seleccionada en relación a alguno de los problemas abordados durante el transcurso del seminario.
- una discusión de los problemas metodológicos enfrentados.
- utilización de citas bibliográficas a pie de página y listado de bibliografía consultada al final, conforme los modelos académicos convencionales de redacción de textos.

## **VI. Bibliografía complementaria.<sup>1</sup>**

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**Buenos Aires, abril de 2016.**

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Anexo. Cronograma de clases y lecturas (consultar en el programa las citas completas)

**Clase 1.**

**Precisiones teóricas, conceptuales y metodológicas. El estudio académico del “esoterismo occidental” entendido como fenómeno histórico-cultural.**

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**Clase 2.**

**Ejes del debate historiográfico.**

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