

Il Piano Inclinato

This richly illustrated volume presents the remarkable results of the Italian Archaeological Mission's investigations at the site of the walled town of Barqish in interior Yemen, ancient Yathill of the Sabaeans and Minaeans, between 1986 and 2007.

Quando il dolore ed il malessere del protagonista diventano troppo grandi da sopportare, questi prendono forma e materia in incubi che fuoriescono dal subconscio e prendono possesso della sua esistenza trascinandolo in un piano esistenziale diverso da quello normale; dovrà iniziare il suo viaggio a ritroso per trovare una via di salvezza verso l'uscita da quella condizione, ma dovrà lottare contro tutti. Anche contro sé stesso.

This book presents a historical and scientific analysis as historical epistemology of the science of weights and mechanics in the sixteenth century, particularly as developed by Tartaglia in his *Quesiti et inventioni diverse*, Book VII and Book VIII (1546; 1554). In the early 16th century mechanics was concerned mainly with what is now called statics and was referred to as the *Scientia de ponderibus*, generally pursued by two very different approaches. The first was usually referred to as Aristotelian, where the equilibrium of bodies was set as a balance of opposite tendencies to motion. The second, usually referred to as Archimedean, identified statics with centrobarica, the theory of centres of gravity based on symmetry considerations. In between the two traditions the Italian scholar Niccolò Fontana, better known as Tartaglia (1500?–1557), wrote the treatise *Quesiti et inventioni diverse* (1546). This volume consists of three main parts. In the first, a historical excursus regarding Tartaglia's lifetime, his scientific production and the *Scientia de ponderibus* in the Arabic-Islamic culture, and from the Middle Ages to the Renaissance, is presented. Secondly, all the propositions of Books VII and VIII, by relating them with the *Problemata mechanica* by the Aristotelian school and *Iordanus opusculum de ponderositate* by Jordanus de Nemore are examined within the history and historical epistemology of science. The last part is relative to the original texts and critical transcriptions into Italian and Latin and an English translation. This work gathers and re-evaluates the current thinking on this subject. It brings together contributions from two distinguished experts in the history and historical epistemology of science, within the fields of physics, mathematics and engineering. It also gives much-needed insight into the subject from historical and scientific points of view. The volume composition makes for absorbing reading for historians, epistemologists, philosophers and scientists.

This volume is the first of the series *Corollaria Crustumina* aimed at the publication of conference proceedings, doctoral theses and specialist studies on the Latin settlement of Crustumium (Rome). It contains multidisciplinary papers of an international group of archaeologists discussing new fieldwork data on Crustumium's settlement, cemeteries and material culture in light of the site's cultural identity.

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[Italiano]: Il presente lavoro costituisce una biografia intellettuale di Jacques-André Naigeon (1735-1810), importante figura del secolo dei Lumi francese. Biografo e primo editore di Diderot, Naigeon fu testimone privilegiato delle innumerevoli vicende politiche, sociali e culturali che sconvolsero la società francese. Ateo convinto, editore infaticabile, fine conoscitore della letteratura clandestina, il giovane Naigeon fece in tempo a collaborare agli ultimi volumi dell'Encyclopédie e a partecipare, con il barone d'Holbach, alla propagazione di numerosi scritti eterodossi, materialisti e ferocemente anti-clericali; dopo la Rivoluzione – la quale lo spinse alla riflessione ma non ad un'attività politica propriamente detta – fu integrato dalla cultura "ufficiale" tramite l'elezione presso l'Institut de France: ma nonostante alcuni lavori editoriali di grande pregio, Naigeon resterà esclusivamente la testimonianza vivente di una stagione culturale ormai irripetibile. / [English]: This work aims at being an intellectual biography of Jacques-André Naigeon (1735-1810), an important figure of French Enlightenment. Not only was he very close to Diderot - of whom he was biographer and editor - but he was also a privileged witness of the countless political, social and cultural events that led to the French Revolution. Besides being a convinced atheist, a tireless publisher, a fine connoisseur of Clandestine literature, Naigeon had the opportunity to collaborate in writing the last volumes of the Encyclopédie and to participate in the propagation of heterodox, materialistic and fiercely anti-clerical writings. After the Revolution - at the beginning of which he tried in vain to make himself heard by the Assemblée Nationale - he was then integrated into the "official" culture through the election at the Institut de France: however, even if he is the author of some prestigious works, Naigeon remains exclusively the living testimony of a now unrepeatable cultural season.

Many requests have been made for the publication of these studies in book form. Much of this material has already appeared as articles in *The Way*. In the first section I discuss the distinction between the forms of consecrated life, following a classification which is also taken up by the Second Vatican Council in its decree *Perfectae Caritatis*. It is by

distinguishing between these different ways of the Spirit, and by seeking to enter more deeply into them, that all who lead that life - whether they be monks or nuns, or religious dedicated to the apostolate of the priestly ministry or of charitable works, or those leading a consecrated life in the midst of the world - will gain a better understanding of their vocation and of their special mission in the Church. The second study is an attempt to express the profound meaning of the secular vocation proper to those institutes which were approved by Pope Pius XII in 1947, and of which the Motu Proprio Primo Feliciter laid down the essential characteristics. The third section is a discussion of the role of the priest in approved Secular Institutes. This has relevance today, when special questions arise concerning those Institutes whose secular character is less apparent, who live in community and are occupied in their own special works. In the opinion of many who follow the fully secular vocation, those Institutes would do better to revise their statutes or to choose another denomination - for example, that of Apostolic Institute or Society.

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