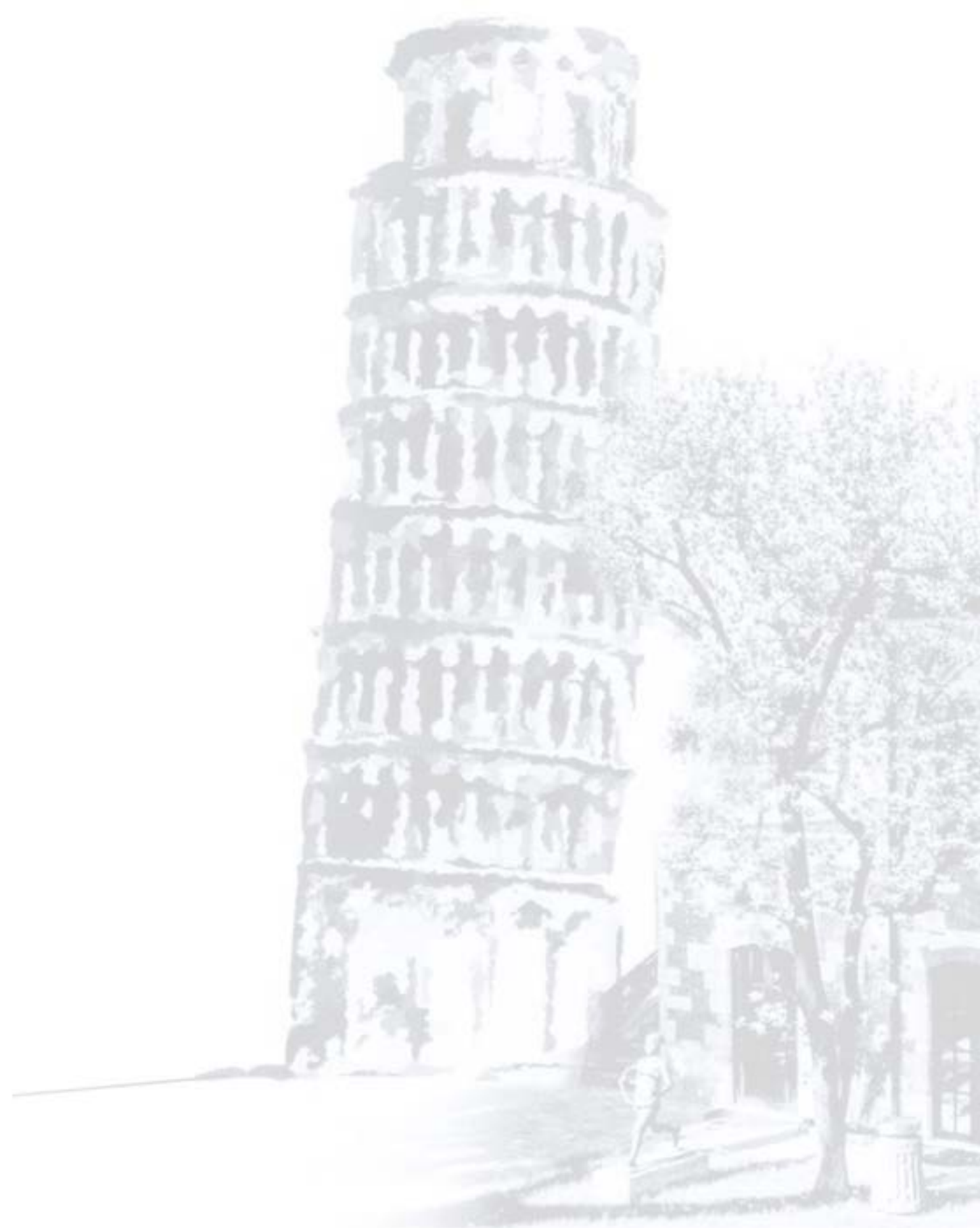




CSMBR Series in the History of Medicine and Science

**HEALING POWERS**  
Abstracts & Speakers' Bios

Domus Comeliana  
22-23 October 2024



**Meagan ALLEN**      **Alchemical Pharmacology and the “Prolongatio Vitae” in Roger Bacon’s *Opus maius*.**

According to Roger Bacon, alchemy had two goals. The first was to create precious metals such as gold. The second, and far more important of the two, was to create medicines that would prolong human life by decades, or even centuries. This idea of the Prolongatio Vitae was an enduring aspect of Bacon’s thought, appearing in writings spanning almost three decades. Bacon first articulates these ideas in the section about *Scientia Experimentalis* in the *Opus Maius*, written for Clement IV. A cursory reading of the *Opus Maius* suggests that Bacon has not fully developed his ideas of the alchemical *Prolongatio Vitae* - health is considered the domain of *Scientia Experimentalis*, not of alchemy. In this talk, Dr. Allen will begin by exploring how Bacon conceived of the relationship between alchemy and medical practice, specifically pharmacology. She will then demonstrate how many of his remedies were taken from earlier medical writings, such as *De Retardatione Accidentium Senectutis*, but were infused with Bacon’s understanding of alchemical theory. Ultimately, she will attempt to answer the question: how can the alchemical pharmacology of the *Opus Maius* best be characterized, and is it indeed significantly different than his later works?

**Stefania S. BUOSI-MONCUNILL**      **Sephardic, Catalan, and Occitan Alchemists in Search of the Elixir: a Divine and Practical Revolutionary Longing**

This lecture aims to introduce the medical-alchemical school that developed during the Middle Ages, for the first time in Europe, in the Occitan-Catalan area, characterized by a revolutionary cosmic, spiritual, and practical yearning. The significant ferment of medieval alchemists in the Occitan-Catalan region illustrates how the Middle Ages were marked by innovation and considerable social dynamism. Indeed, the true authors of the two most important alchemical corpora in medieval Western Europe (the pseudolullian and the pseudoarnaldian) were figures originating from the area who wrote them during the 14th and 15th centuries, either in the Occitan-Catalan lands or abroad. The medieval unified worldview referred to by alchemy continues to generate interest even today. We all need aqua vitae or “water of life”, the ancient alchemical name for an aqueous solution obtained from the distillation of wine. The Occitan Franciscan alchemist Joan de Rocatalhada, about whom I am delving deeper

in my postdoctoral studies, believed that this elixir could grant long life and extensively studied its properties.

**Antoine CALVET**      **Une Histoire de la Thyriacitas Alchimique depuis Arnau de Vilanova jusqu'à Jehan de Rhodes (XVe siècle)**

Dans son traité, le *Solemnis Medicus* accorde à l'or potable de posséder les mêmes capacités thérapeutiques que la thériaque, ce qu'il appelle sa thyriacitas. Une telle notion associant médecine et alchimie contrevenait à ce qu'avaient énoncé Albert le Grand et le médecin Arnau de Vilanova, savoir que l'or alchimique ne soignait pas ; cependant qu'à la même époque ou presque, Roger Bacon accordait à ce dernier d'entrer dans le projet de longue vie qu'il destinait au pape, Clément IV. Au XIVe siècle, à l'heure de la peste, la pierre philosophale et la thériaque sont données à égalité pour être des panacées particulièrement efficaces pour pallier l'épidémie. Le nom d'Arnaud de Villeneuve fait alors figure d'autorité incontestée en ce domaine. Plusieurs écrits médico-alchimiques lui sont attribués, comme le *De aqua vita et simplici composita* dont se souviendra Johannes Rupescissa ou le *De vita philosophorum*. Ses travaux constituent pour Thomas de Pizan un modèle à suivre, en l'occurrence le *Rosarius philosophorum*. À la fin du XIVe et au XVe siècle, de nombreuses traductions en langue vernaculaire attestent du succès de ce type de textes pseudo-arnaldiens, un succès qui ne se dément pas. En particulier, un texte français inédit, le *Testament des Nobles Philosophes*, conservé à la Bibliothèque de l'Arsenal, dont je prépare l'édition, renferme une image frappante de la thériaque en tant que cette image aide à comprendre ce qu'est la pierre philosophale douée de thyriacitas. Un autre traité apocryphe d'Arnaud de Villeneuve, le *Petit Rosaire*, met en scène un certain Jehan de Rhodes, qui serait médecin. L'alchimie n'en finit pas de se médicaliser ou la médecine de s'alchimiser.

**Paolo CAPITANUCCI**      **Medicinal Waters Preparation Techniques in the Manuscripts Collection of the *Sacro Convento* in Assisi**

The Franciscan convents, particularly the infirmaries and hospitals overseen by the Friars Minors, have historically served as dynamic centers of industriousness, study, and innovation, open to all who sought their assistance. These institutions were not only places of refuge and healing but also hubs of intellectual and spiritual growth, fostering a unique blend of compassion and knowledge that characterized the Franciscan approach to service. This presentation will explore the often-overlooked pharmaceutical and alchemical traditions within the Franciscan medical practice. By examining ancient Franciscan manuscripts, we will uncover the ways in which the Franciscans nurtured a harmonious relationship between science and nature, drawing inspiration from the mystical insights of St. Francis of Assisi. His deep reverence for creation and commitment to understanding the interconnectedness of all life laid

the groundwork for a distinctive approach to healing that transcended mere medical practices.

**Chiara CRISCIANI**      **The Radical Moisture in the Alchemy of the 14th and 15th Centuries**

This talk explores the historical interconnections between alchemy and medicine, particularly since alchemy's introduction to the Western world in the twelfth century. It categorizes the links established by medieval scholars into four main areas: epistemological correspondences, analogical correspondences, exchanges in ingredients and procedures, and common foundational theories. Roger Bacon's work is emphasized, highlighting his belief that both fields originate from a broader science of generation and transformation, despite evolving independently. The text discusses the blurred boundaries between alchemy and medicine, using the concept of "radical moisture" as a focal point for interdisciplinary research during the fourteenth and fifteenth centuries. Pseudo-Lull's theories on radical moisture are pivotal, positing that it is essential for creating the lapis-elixir, which serves as a remedy for both metals and humans, promoting health and longevity. The discussion also includes the contributions of physician-chemists in the mid-fourteenth century, such as Tommaso of Bologna and Bernard of Treviri, who explored therapeutic applications of radical moisture. Ultimately, the text underscores the significance of lesser-known scholars in the ongoing discourse, paving the way for transformative ideas, including those of Paracelsus, thereby enriching the understanding of both alchemy and medicine.

**Ahmet GÖKSU**      **The Healing Powers of Precious Stones in 15th-Century Ottoman Empire: "Fā'ida"& "Hawāss" in Shīrvānī's *Tubfa-i Murādi***

Muhammad b. Mahmūd Shīrvānī was a prominent physician in early Ottoman medicine, celebrated for his important work *Tubfa-i Murādi*, composed in Bursa during the reign of Sultan Murād II. This treatise serves as an expanded version of his earlier work, *Jawābirnāma*, and is designed to educate readers about the properties and significance of precious stones in accessible Turkish. The text is structured into sections called "bāb", each dedicated to specific gemstones, detailing their origins, methods of extraction, and medicinal benefits. The first section highlights pearls, followed by a comprehensive discussion on rubies. Other gemstones explored include emeralds, peridot, garnet, amethyst, diamonds, bezoar stones, turquoise, magnets, and coral. Notably, sections titled *Fā'ida* and *Hawāss* delve into three key themes: *materia medica* for treating specific ailments, the aphrodisiac and anti-aphrodisiac properties of the stones for reproduction and sexuality, the use of talismans believed to ward off bad luck, wild animals, and insects. Through this multifaceted exploration, Shīrvānī's work underscores the intertwined nature of medicine, mysticism, and natural philosophy in the Ottoman intellectual tradition.

**Marco GHIONE**

**Alkahest: Virtues and Vices of a Universal Solvent**

The term “Alkahest” refers to both a universal solvent in alchemy and a miraculous liver remedy, as noted by early Paracelsians like Michael Toxites (Michael Schütz; 1514-1581) and Gerard Dorn (1530-1584). This lecture traces the history of the Alkahest, a mysterious alchemical product, from the 16th century, focusing on the work of alchemists, iatrochemists and physicians, particularly Jean Baptiste Van Helmont (1580-1644). Van Helmont described Alkahest, in particular in *Ortus Medicinae*, as a substance capable of breaking down materials into smaller particles without losing their essential properties, eventually transforming them into water. He believed that once dissolved, the substance would reach its “primum ens” or purest form, retaining its qualities while shedding impurities. Van Helmont also linked the Alkahest to the *sal circulatum* mentioned in Paracelsus’ writings. In the 17th century, the fame of Alkahest as a universal solvent grew, partly due to the spread of alchemical and Paracelsian doctrines. During this time, figures like Pierre Jean Fabre, Otto Tachenius, and Luigi De Conti contributed original analyses, highlighting the increasing attention of the concept received in scientific and medical literature.

**Sebastià**

**GIRALT-SOLER**

**Arnau de Vilanova the Alchemist: from a Legend to a Database**

Arnau de Vilanova, a prominent physician and religious reformer of the medieval era, has long been recognized as one of the most celebrated alchemists of his time. His fame stems from numerous accounts of miraculous achievements and a purportedly extensive corpus of alchemical texts. However, recent scholarship has challenged this narrative, revealing that many of the writings attributed to him are likely apocryphal, casting doubt on his actual involvement in alchemical practices. This presentation seeks to explore the origins of the alchemical legend surrounding Arnau de Vilanova, examining how it has evolved over the centuries and assessing the true extent of his contributions to alchemy within the broader context of his work. Additionally, the Arnau DB project is a significant endeavor that aims to systematically compile works, manuscripts, editions, and secondary bibliography related to Arnau de Vilanova into a comprehensive database. This project will also address the integration of pseudoarnaldian alchemical texts, providing a clearer understanding of their place within the literary corpus attributed to him. By investigating these elements, the presentation aims to contribute to a more nuanced understanding of Arnau de Vilanova’s legacy and the historical context of medieval alchemy.

**Alba LARA-GRANERO** **Color-Coded Touch: Synesthetic Healing and Health Discourses in Isabel de Villena's *Vita Christi***

In Isabel de Villena's 15th-century *Vita Christi*, the Virgin Mary possesses a unique healing power that enables her to cure twelve common diseases of the time, such as leprosy, bubonic plague, and hydrops. This episode has been studied as a female variation of the motive of the *Christus medicus*. Nevertheless, unlike other medieval accounts, where the "imposition" or "laying on of hands" was purely haptic, executed with a bare hand, the tactile powers of the Villena's Virgin are distinctive in two ways: she requires the use of gloves as a prosthesis, and each pair is color-coded and corresponds to a specific ailment. For instance, only the yellow gloves can cure deafness, while blindness can only be cured with the silver pair. This paper argues that Villena's account of the Virgin challenges the classical classification of the five senses, presenting perception as profoundly synesthetic. It explores the interplay between synesthetic perception and 15th-century Castilian health discourses. I argue that the convergence of contemporary health ideologies and the *sensorium transcends* the influences of the *Devotio Moderna*, revealing an epistemological vision of health in which perception, spirituality, and physiology are interwoven and mutually constitutive components of medical discourse.

**Elena MORGANA** **From Elixir to Alkahest: The Evolution of a Panacea in the Kingdom of Naples 1620-1670**

This paper explores the development of the alchemical terms "Elixir" and "Alkahest", focusing on the Kingdom of Naples between 1620 and 1670. Both substances were described as universal solvents and powerful medicines, but while the "Elixir" traditionally symbolized spiritual purification, the "Alkahest", popularized by Jan Baptist Van Helmont, became associated with reducing substances to their pure essence. Morgana's study analyzes two key texts: *Dell'elixir vitae* (1624) and Giuseppe Donzelli's *Teatro farmaceutico dogmatico e spagirico* (1667). These works, separated by two decades, reflect a significant shift in the understanding of the "Elixir" and the "Alkahest". Donzelli compiles an extensive list of solvents, typical of Paracelsian alchemists in the 17th century, especially praising the *Elixir proprietatis* as a substance exemplifying the transition from the "Elixir" to the "Alkahest". By tracing this evolution through the works of two authors with similar backgrounds—both of whom published *Antidotarios* and worked as *speziali*—the paper reveals how the Kingdom of Naples, with a flourishing spagyric activity and its dense network of communication, developed a distinctive alchemical milieu, where the pursuit of chemical knowledge intertwined with the region's rich intellectual and cultural heritage, fostering innovations that both reflected and contributed to the broader European alchemical and medical discourses.

**Doriane MOENAERT**    **As Good as Gold: Transmuting Metals and Bodies. The Role of Gold's Purity in 14th-15th Century Alchemical Remedies**

The use of alchemical remedies in 14th-15th century texts reveals the significance of various substances such as “drinkable gold”, “elixir”, “water of life” and “quintessence”, often employed as “panaceas”. We find many illustrations in the corpus attributed to authors such as Roger Bacon, Arnald of Villanova, Raymond Lull, John Dastin or John of Rupescissa. In particular, Pseudo-Dastin's *Verbum abbreviatum* emphasizes that “gold” and “silver” are necessary and sufficient as agents, because they are of a purer nature than the other bodies. There is the key point of the talk: Gold's temperance or purity makes it the perfect remedy for both bodies and metals. Being pure, it can transmit its purity. This perspective will highlight the importance of the alchemical “ferment”, a transmutation technique that is still little studied. In concrete terms, in the corpus of Latin alchemical texts from the 14th and early 15th centuries, we will examine the relationship between transmutation using ferment and the concurrent discussion, within single texts, of an alchemical remedy for medical purposes. This will also allow us to look at the close links between the different texts of the corpus covered by this presentation.

**Michela PEREIRA**    **The Elixir in Western Medieval Alchemy. An Overview**

In early Latin alchemical texts, the term “elixir” referred to substances created through alchemical processes that could transmute base metals into perfect forms, characterized by properties such as color, shine, and incorruptibility. Alchemists recognized two main types of elixirs: *ad album* for silver and *ad rubeum* for gold. Pseudo-Avicenna's *De anima in arte alchemiae* describes a method for combining four elemental substances into two refined elixirs. By the 14th century, alchemical thought evolved, asserting that substances could be distilled into a “first matter”, resulting in an incorruptible compound. The elixir transitioned from an intermediate product to the ultimate alchemical goal, symbolizing a universal remedy. Influential figures like Raimond Lull and Arnald of Villanova proposed that elixirs contained seeds of perfection, reflecting a revival of Arab-Islamic ideas. Roger Bacon interpreted “incorruptibility” as the ideal state of resurrected bodies, connecting the elixir to broader theological themes of immortality. The concept traces back to the Greek *iksir* and the Arabic *al-ixir*, linked to Zosimus's search for spiritual immortality. By integrating various substances, the elixir embodied the unity of spirit and body, serving as both a remedy for ailments and a transformative force in alchemy, illustrating the interconnections between natural philosophy, medicine, and cosmology.



**Lawrence M. PRINCIPE**      **New Light on John of Rupescissa's Alchemy: Experimental Practices, Franciscan Spirituality and Theoretical Innovations**

The Franciscan friar, prophet, and alchemist John of Rupescissa is one of the most important and influential alchemical authors of the 14th century. Convinced that the antichrist was soon to come to power and persecute the Christian world, John turned to alchemy as the solution. Alchemy could provide new medicines to protect the lives of the faithful, and gold and silver to rebuild the persecuted Church after the antichrist's fall. Despite over 20 years of imprisonment, John wrote prolifically. This talk will focus on his *Liber lucis magisterii magni* ("Book of the Light of the Great Magistry"), written in 1354 when he was confined to the papal complex in Avignon, and of which I have completed the first critical edition. Using a combination of traditional critical philology and the newer methodology of experimental replication, I will present previously-unrecognized features of John's text, work, and thought. These new findings reveal his remarkable experimental expertise and theoretical originality, and more of how his specifically Franciscan theology and prophetic ideas supported his alchemical endeavors and his groundbreaking ideas about matter and material change.

**José RODRÍGUEZ-GUERRERO**      ***De Consideratione Quintae Essentiae* by Rupescissa: A Text Inspired by the Magister Testamenti**

This paper reconstructs the textual tradition of *De secretis naturae* using Michela Pereira's model of alchemical pseudolullism. I will show that previous conclusions regarding the relationship between the two texts lack critical support, as exact dates and textual variations remain undetermined. My analysis focuses on a final version attributed to pseudepigraphers who endorsed the work to Ramon Llull in the late 14th century (c.1360-1380). While this textus receptus is the most widely accepted model since the 15th century and the only one to have been printed in several versions, my critical research identifies earlier original strata (c.1330-1332) written by the the Magister Testamenti, which lack all pseudolullian elements. In addition, the paper examines the changes Rupescissa made to *De secretis naturae* in order to compose his own treatise, *De compositione quintaessentiae*. He wrote two main versions (1350 and ca.1354), each of which was intended for a different audience. On the other hand, Rupescissa has been presented as the first author to associate alcohol conceptually with the alchemists' quintessence, but this is not correct either. I shall see that this is an original idea of Hortulanus in his *Liber super textus hermetis* (s. XIII).

**Xavier RENEDO-PUIG** **Palmistry and Physiognomy in the *Terç del Crestià***

The Eleventh Treatise (Chapters 1001–104) of the *Terç del Crestià* (1387), written by the Franciscan friar Francesc Eiximenis, forms part of a monumental encyclopedic work comprised of 1060 chapters, primarily focused on the concept of sin. In this treatise, Eiximenis explores a variety of methods for recognizing evil or wicked individuals, drawing on contemporary disciplines such as astrology, palmistry, and physiognomy. He delves into how these practices were believed to reveal character traits or sinful tendencies, reflecting medieval thought on the intersection of moral behavior and external signs. Astrology, in particular, plays a significant role in his analysis, where the alignment of celestial bodies is seen as a potential influence on human actions. However, Eiximenis underscores the importance of free will and human agency, arguing that individuals can transcend astrological determinism and natural dispositions through the exercise of their willpower and moral choices. This assertion places Eiximenis within the broader theological discourse on free will, countering more deterministic views common in medieval astrology. Interestingly, while palmistry, the study of hands, is mentioned as a tool for identifying wickedness, and it is treated with less importance than astrology and physiognomy.

**Jacopo TOMATIS** **Alchemy in the *Expositio Problematum Aristotelis* by Pietro d'Abano**

Alchemy has captivated natural philosophers and medieval physicians for centuries. Notable figures, such as Albertus Magnus, who discussed it in *De mineralibus*, and Pietro Bono, who defended alchemy in *Pretiosa Margarita Novella*, highlight its significance. Pietro d'Abano also engaged with alchemical ideas, particularly in his work *Conciliator*. Chiara Crisciani's studies reveal that d'Abano generally viewed transmutation positively, emphasizing its utility in addressing medical issues. However, a passage in the *Lucidator* suggests he may have likened alchemy to illicit magical practices, prompting scholars like Elena Paschetto and Graziella Federici Vescovini to argue for a negative perception of the Art. This lecture aims to re-examine d'Abano's treatment of alchemy in his lesser-studied work, *Expositio problematum Aristotelis*, and provide evidence of a favorable view of transmutation within his medical and physical theories. Tomatis will analyze the places where alchemy appears in the *Expositio*: the first one is problem 41 of the first *Particula*, where various types of medicines and their effects are examined. The second one is problem 8 of the eleventh *Particula*, which deals with the propagation of sound. As will be seen, alchemy always makes useful insights to solve problems and is never considered an illicit science.

**Sergei ZOTOV****It is a Stone but Flesh. The Use of Animal and Human Ingredients in Medicinal Alchemy**

The *Aurora Consurgens*, a significant alchemical treatise created around 1420–1430, is notable for its rich illustrations depicting various bodily scenes. This paper posits that these images may symbolize the human and animal ingredients utilized in alchemical processes. The research aims to explore potential connections between *Aurora Consurgens* and other medieval alchemical texts, particularly regarding their employment of bodily allegories. A focal point of the study will be the tenth-century *Kitāb al-Asrār* (“Book of Secrets”), attributed to al-Rāzi, which discusses the use of animal and human components in producing the “philosophers’ stone”. Additionally, the paper will examine the works of fourteenth-century alchemist John of Rupescissa, highlighting their relevance to understanding the symbolic significance of bodily representations in alchemical literature. By analyzing these texts, the research seeks to illuminate the interconnectedness of alchemical traditions and the allegorical use of the body, thereby enriching our comprehension of medieval alchemical practices and their philosophical implications. Through this comparative analysis, the study aims to provide new insights into the broader discourse on the role of corporeal elements in the quest for transformation and enlightenment within the alchemical tradition.





## Speakers' Biographical Outlines

**Meagan ALLEN** is an Historian and Visiting Assistant Professor specializing in medical alchemy of the later Middle Ages. She focuses on the intersection of alchemy, pharmacology, and theology, particularly in the works of the 13th-century polymath Roger Bacon. She is the author of the book *Roger Bacon and the Incorruptible Human* (2023) that explores Bacon's alchemical theories on life extension beyond traditional medical curricula.

**Stefania BUOSI-MONCUNILL** is an Italo-Catalan Philologist specializing in alchemical manuscripts and the cross-cultural exchange of medical knowledge in Medieval and Early Modern Europe, particularly in the Occitan-Catalan region. She has received fellowships from prestigious institutions like Rothschild and Hebrew University. Her research highlights public history, merging storytelling and event organization, such as this same conference, to engage broader audiences into the topic. She is the author of the article "The Alchemy of the Elixir in the Occitan-Catalan Area" (2024).

**Antoine CALVET.** Doctor of the University of Sorbonne, Antoine Calvet is a French Historian of Occitan origin and a leading expert on the pseudo-arnaldian alchemical corpus specializing in medieval alchemy. He explores alchemy's ties to scholasticism, religious orders, and its spiritual dimensions. Dr. Calvet has produced critical editions and in-depth analyses, *Les œuvres alchimiques attribuées à Arnaud de Villeneuve* (2011) and a synthesis on medieval alchemy, *L'Alchimie au Moyen Âge* (2018). His scientific work is a key resource in medieval alchemical studies.

**Paolo CAPITANUCCI** is a philosopher and a Professor specializing in the intersection of philosophy, history and science, particularly through his work on how the Franciscans engaged with scientific inquiry in the Middle Ages. He is the author of the book *I Francescani e la Scienza* (2007). Dr. Capitanucci has also curated important exhibitions, such as the *Laudato sie* (2024) at

Palazzo Braschi in Rome.

**Chiara CRISCIANI** is a Professor of Medieval Philosophy who specializes on the interplay between philosophical thought, medicine, and alchemy. Over her career, she has published extensively, contributing to a deeper understanding of medieval intellectual culture. She is the author, with Onorato Grassi, of the book *Nutrire il corpo, nutrire l'anima nel medioevo* (2017).

**Ahmet GÖKSU** is a researcher in the fields of molecular biology, genetics, and the history of science. He graduated from Istanbul University with a degree in Molecular Biology and Genetics, later completing his master's degree in Experimental Medicine. Göksu earned his doctorate in Philosophy from Istanbul Medeniyet University, focusing on the works of Aristotle and Avicenna concerning the generation of living beings. Currently, he serves as a faculty member at Fatih Sultan Mehmet Vakıf University, specializing in the history of science.

**Marco GHIONE** is a Researcher and an Assistant Professor, focusing on Medieval and Renaissance philosophy, with a particular interest in Aristotle's *Metaphysics*. He discussed his doctoral dissertation at the *École Pratique des Hautes Études* in Paris and at the University of Genoa. He is the author of the book *Il viaggio sulla luna. Storia di un sogno, tra letteratura e nuova scienza* (2017) and *Anima e Numero nel Rinascimento. Simbolismo dei numeri e platonismo nel XVI secolo* (2024).

**Sebastià GIRALT-SOLER** is a Classical Philologist and an Associate Professor of Latin Philology at the Autonomous University of Barcelona. He focused on medieval medicine and astrology, particularly on the work of the Catalan Medieval physician Arnau de Vilanova. Dr. Giralt has edited and translated several of Vilanova's texts, including the first medical treatise on the illness of unrequited love. He has also has expertise in digital humanities.

**Alba LARA-GRANERO** is a Doctoral Candidate in Hispanic Studies in Medieval and Early Modern Ages. By viewing "health" as a language-game, she explores an epistemological framework where perception, materiality, spirituality, and physiology are interwoven as mutually constitutive components of medical discourse. She is the author of the paper "The Musical Diagnosis of María de Santo Domingo: An Interpretation within the Language Game of Harmony" (2023).

**Elena MORGANA** is a Doctoral Candidate, winner of the Comel Grant to participate to this conference. She focuses on the historical evolution of the "liquor Alkahest" during the late 17th century. Before her doctoral studies, Morgana earned her Master's degree in Cultural, Intellectual, and Visual History from the Warburg Institute. She also has experience in film distribution,

which she worked in for five years before returning to academia.

**Doriane MOENART** is a Doctoral Candidate and Assistant Professor, focusing on Latin Alchemy from the 12th to the 14th centuries. She studied Classical Philology at Louvain-la-Neuve and at the University of Bologna, where she also conducted research on 17th-century medicine. Since September 2019, she has been engaged in her doctoral thesis under the supervision of Dr. Sébastien Moureau..

**Gianluca MOROZZI (TOUR LEADER)** was born in Bologna in 1971. He made his debut in 2001 with *Despero* (Fernandel), followed by 45 novels and over three hundred short stories. Among his notable works are *Blackout* (which was adapted into a film), *L'era del porco*, *Cicatrici* (a finalist for the Scerbanenco Prize), and *Lo specchio nero*, all published by Guanda. Other works include *Bob Dylan spiegato a una fan di Madonna e dei Queen* (Special Mention at the Nabokov Prize), *Gli annientatori*, *Dracula ed io* (TEA), *Il vangelo del coyote* (Mondadori), *Andromeda* (Giulio Perrone Editore), and *La morte a colori* (Fernandel). His most recent novel is *Che fine ha fatto la Neve?* (TEA).

**Michela PEREIRA** specializes on the intersection of alchemy and natural philosophy. With a strong focus on the works of prominent medieval figures, she explores the historical significance of alchemical practices in the scientific thought of the time. Dr. Pereira has published numerous books and in-depth analyses and contributed to various academic conferences, fostering a deeper understanding of medieval intellectual traditions. His scholarly work is a key resource in medieval alchemical studies. She is the author of *Arcana sapienza. Storia dell'alchimia occidentale dalle origini a Jung* (2019).

**Lawrence M. PRINCIPE** is a Professor of Chemistry and the History of Science. He holds two doctoral degrees in Organic Chemistry and in History of Science, which inform about his unique approach to studying Late Medieval & Early Modern Alchemy. He focuses on the understanding of the intellectual, social, and experimental contexts of alchemy and the influence it has on the development of modern chemistry. His research often combines traditional historical methods with practical laboratory replication. Among his notable publications there is *The Secrets of Alchemy* (2013), which aims to make the complex historical alchemical concepts accessible to a broader audience. His contributions to the field of history of alchemy have earned him several prestigious awards, including the Pfizer Prize from the History of Science Society.

**José RODRÍGUEZ GUERRERO** is a researcher in the field of alchemical studies, serving as editor of *Azogue*, a scholarly journal, founded in 1999, and dedicated to the historical-critical research on alchemy. Rodríguez Guerrero focuses on promoting research in this field and his efforts

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contributes to a deeper appreciation of the often-overlooked contributions of Spanish alchemy within global discourse.

**Xavier RENEDO-PUIG** is a Professor of Catalan Medieval, he is also an Editor and a Distinguished Scholar of the Encyclopedic work of the Franciscan friar Francesc Eiximenis; he is the Secretary of the editorial Commission of the works of Francesc Eiximenis (OFE). Furthermore, he works on the *Llibre dels fets* of Jaume I, king of Aragon, of the great Catalan Medieval Chronicle and of the relations between religious and profane Medieval Literature.

**Jacopo TOMATIS** is a Doctoral Candidate in Historian of Medieval Philosophy. He explores the roles of alchemy and astrology in the medieval scientific system, focusing on the potential mentor-student relationship between Pietro d'Abano and Pietro Bono, two physicians from the 13th and the 14th centuries. He is the author of the article “La forma specifica nell'alchimia di Pietro Bono da Ferrara” (2024).

**Sergei ZOTOV** is a Russian-British Doctoral Candidate in History, specializing in the history of alchemy and medieval iconography. His work examines the complex relationships between art, religion, and society in Medieval Europe. He has been recognized with the Enlightener Prize for his book, *The Suffering Middle Ages: Paradoxes of Christian Iconography* (2018) and with the Russian Alexander Belyaev Prize for the book *Iconographical Mayhem* (2022).







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