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*Bolzano e gli stoici*

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Although Bolzano rarely mentions the Stoics, there is a substantial correspondence between the Bolzanian doctrine of “*an sich*” and the Stoic logic of propositions. For both, in fact, the fundamental logic element is not the name or term, but the complete sentence in inner sense of which – such as Bolzano “objective content” and the Stoics *lekton*, i.e. the “sayable” or “that which is meant” – lies the criterion of truth. It is a propositional semantic with semiological foundation, definable as a *logic of the structure*, so far from correspondentism as from purely syntactical and coherentist models. However, while the Stoics based their logic on a given cosmological conception, the center of which is the archaic notion of “event”, Bolzano is ontologically post-archaic and, in particular, related to the Aristotelian notion of substance. Consequently, if the stoic propositional logic can dispense from any supporting engagement toward the reality assuming a decisively *formalistic* and operative mark, the same does not happen for the Bolzanian formal logic which, while not engaging the ontological point of view, is forced to account, on the semantic level, the essentialistic realism in background, using a structurally axiomatic configuration and a transfiguration of reality in ideal contents.