

Liber De Anima Seu Sextus De Naturalibus Volume Partes Iv V Edition Critique De La Traduction Latine Medievale

Dictionary Catalogue of the Byzantine Collection of the Dumbarton Oaks Research Library, Washington, D.C. Dumbarton Oaks 1975
The Book of Causes Dennis J. Brand 1984

Body and Spirit in the Middle Ages Gaia Gubbini 2020-08-10 A crucial question throughout the Middle Ages, the relationship between body and spirit cannot be understood without an interdisciplinary approach - combining literature, philosophy and medicine. Gathering contributions by leading international scholars from these disciplines, the collected volume explores themes such as lovesickness, the five senses, the role of memory and passions, in order to shed new light on the complex nature of the medieval Self.

Psychological Knowledge and Practices in Brazilian Colonial Culture Marina Massimi 2021-12-24 This book examines the complexities of the colonization of the territory that is now Brazil and its shaping of psychological knowledge and practice. It reveals the rich network of cultural practices that were formed through the appropriation of elements of Jesuit Catholicism and the blending with elements of the cultures of native, African and Lusitanian populations present in the territory, and how psychological concepts and practices emerged and circulated between the sixteenth and the late eighteenth centuries, long before the establishment of psychology as a modern science. The volume summarizes the research program developed by the author over 38 years of academic activity through which she contributed to expand the field of historical studies in psychology by investigating how psychological concepts and practices were produced in cultural and historical contexts different from the European and North American societies where scientific psychology developed in the 19th and 20th centuries. *Psychological Knowledge and Practices in Brazilian Colonial Culture* will be of interest not only to historians of psychology, but also to professional psychologists working with culturally diverse populations who seek to understand how psychological concepts and phenomena are shaped by culture. By doing so, the book intends to contribute to the development of a psychology better prepared to deal with cultural diversity in an increasingly multicultural world. "Massimi's book will now form an important foundation of English-language scholarship about the psychological and cultural impact of colonization on subjugated peoples. She has, of course, made many such contributions in Portuguese. It is to be hoped that much of her work will be translated into English so that more scholars may benefit from the richness of her insights." - Excerpt from the Foreword by Dr. Wade E. Pickren.

Rassegna di letteratura tomistica 1971

Francisco Suárez: Metaphysics, Politics And Ethics Mário Santiago de Carvalho O presente volume publica as Atas do Iº Encontro Internacional "Pensar o Barroco em Portugal" (26-28 de Junho de 2017), que se ocupou do pensamento metafísico, ético e político de Francisco Suárez. Contando com a colaboração de alguns dos maiores especialistas internacionais na obra e no pensamento deste famoso professor da Universidade de Coimbra no século XVII, este volume celebra os 400 anos da sua morte e assinala a produtividade do seu legado filosófico-teológico.

Natural-Born Cyborgs Andy Clark 2003-06-05 From Robocop to the Terminator to *Eve 8*, no image better captures our deepest fears about technology than the cyborg, the person who is both flesh and metal, brain and electronics. But philosopher and cognitive scientist Andy Clark sees it differently. Cyborgs, he writes, are not something to be feared--we already are cyborgs. In *Natural-Born Cyborgs*, Clark argues that what makes humans so different from other species is our capacity to fully incorporate tools and supporting cultural practices into our existence. Technology as simple as writing on a sketchpad, as familiar as Google or a cellular phone, and as potentially revolutionary as mind-extending neural implants--all exploit our brains' astonishingly plastic nature. Our minds are primed to seek out and incorporate non-biological resources, so that we actually think and feel through our best technologies. Drawing on his expertise in cognitive science, Clark demonstrates that our sense of self and of physical presence can be expanded to a remarkable extent, placing the long-existing telephone and the emerging technology of telepresence on the same continuum. He explores ways in which we have adapted our lives to make use of technology (the measurement of time, for example, has wrought enormous changes in human existence), as well as ways in which increasingly fluid technologies can adapt to individual users during normal use. Bio-technological unions, Clark argues, are evolving with a speed never seen before in history. As we enter an age of wearable computers, sensory augmentation, wireless devices, intelligent environments, thought-controlled prosthetics, and rapid-fire information search and retrieval, the line between the user and her tools grows thinner day by day. "This double whammy of plastic brains and increasingly responsive and well-fitted tools creates an unprecedented opportunity for ever-closer kinds of human-machine merger," he writes, arguing that such a merger is entirely natural. A stunning new look at the human brain and the human self, *Natural Born Cyborgs* reveals how our technology is indeed inseparable from who we are and how we think.

Livres hebdo 1982

Animal Rationality Anselm Oelze 2018 In *Animal Rationality: Later Medieval Theories 1250-1350*, Anselm Oelze offers the first comprehensive and systematic exploration of theories of animal rationality in the later Middle Ages. Traditionally, it was held that medieval thinkers ascribed rationality to humans while denying it to nonhuman animals. As Oelze shows, this narrative fails to capture the depth and diversity of the medieval debate. Although many thinkers, from Albert the Great to John Buridan, did indeed hold that nonhuman animals lack rational faculties, some granted them the ability to engage in certain rational processes such as judging, reasoning, or employing prudence. There is thus a whole spectrum of positions to be discovered, many of which show interesting parallels with contemporary theories of animal rationality.

Alberti Magni Opera omnia ad fidem codicum manuscriptorum edenda Saint Albertus (Magnus) 2008

The Ontology, Psychology and Axiology of Habits (Habitus) in Medieval Philosophy Nicolas Faucher 2019-01-12 This book features 20 essays that explore how Latin medieval philosophers and theologians from Anselm to Buridan conceived of habitus, as well as detailed studies of the use of the concept by Augustine and of the reception of the medieval doctrines of habitus in Suárez and Descartes. Habitus are defined as stable dispositions to act or think in a certain way. This definition was passed down to the medieval thinkers from Aristotle and, to a lesser extent, Augustine, and played a key role in many of the philosophical and theological developments of the time. Written by leading experts in medieval and modern philosophy, the book offers a historical overview that examines the topic in light of recent advances in medieval cognitive psychology and medieval moral theory. Coverage includes such topics as the metaphysics of the soul, the definition of virtue and vice, and the epistemology of self-knowledge. The book also contains an introduction that is the first attempt at a comprehensive survey of the nature and function of habitus in medieval thought. The material will appeal to a wide audience of historians of philosophy and contemporary philosophers. It is relevant as much to the historian of ancient philosophy who wants to track the historical reception of Aristotelian ideas as it is to historians of modern philosophy who would like to study the progressive disappearance of the term "habitus" in the early modern period and the concepts that were substituted for it. In addition, the volume will also be of interest to contemporary philosophers open to historical perspectives in order to renew current trends in cognitive psychology, virtue epistemology, and virtue ethics.

Dictionary Catalogue of the Library of the Pontifical Institute of Mediaeval Studies, Toronto, Canada: A-Church F Pontifical Institute of Mediaeval Studies. Library 1972

Alberti Magni Ordinis Fratrum Praedicatorum De Homine Saint Albertus (Magnus) 2008

The Parva naturalia in Greek, Arabic and Latin Aristotelianism Börje Bydén 2018-09-25 This book investigates Aristotelian psychology through his works and commentaries on them, including *De Sensu*, *De Memoria* and *De Somno et Vigilia*. Authors present original research papers inviting readers to consider the provenance of Aristotelian ideas and interpretations of them, on topics ranging from reality to dreams and spirituality. Aristotle's doctrine of the 'common sense', his notion of transparency and the generation of colours are amongst the themes explored. Chapters are presented chronologically, enabling the reader to trace influences across the boundaries of linguistic traditions. Commentaries from historical figures

featured in this work include those of Michael of Ephesus (c. 1120), Albert the Great and Gersonides' (1288-1344). Discoveries in 9th-century Arabic adaptations, Byzantine commentaries and Renaissance paraphrases of Aristotle's work are also presented. The editors' introduction outlines the main historical developments of the themes discussed, preparing the reader for the cross-cultural and interdisciplinary perspectives presented in this work. Scholars of philosophy and psychology and those with an interest in Aristotelianism will highly value the original research that is presented in this work. The Introduction and Chapter 4 of this book are available open access under a Creative Commons Attribution 4.0 International License via link.springer.com.

Salzburg Jahrbuch für Philosophie und Psychologie 2007

The Cambridge Companion to Arabic Philosophy Peter Adamson 2004-12-09 Philosophy written in Arabic and in the Islamic world represents one of the great traditions of Western philosophy. Inspired by Greek philosophical works and the indigenous ideas of Islamic theology, Arabic philosophers from the ninth century onwards put forward ideas of great philosophical and historical importance. This collection of essays, by some of the leading scholars in Arabic philosophy, provides an introduction to the field by way of chapters devoted to individual thinkers (such as al-Farabi, Avicenna and Averroes) or groups, especially during the 'classical' period from the ninth to the twelfth centuries. It also includes chapters on areas of philosophical inquiry across the tradition, such as ethics and metaphysics. Finally, it includes chapters on later Islamic thought, and on the connections between Arabic philosophy and Greek, Jewish, and Latin philosophy. The volume also includes a useful bibliography and a chronology of the most important Arabic thinkers.

Bibliographie de l'histoire des universités françaises des origines à la Révolution Simonne Guenée 1978

Acta Conventus Neo-Latini Torontonensis Alexander Dalzell 1991

Luzac & Co.'s Oriental List 1966

An Elegant and Learned Discourse of the Light of Nature Nathanael Culverwel 1669

Aristotle's Animals in the Middle Ages and Renaissance Carlos G. Steel 1999 Aristotle's zoological writings with their wealth of detailed investigations on diverse species of animals have fascinated medieval and Renaissance culture. This volume explores how these texts have been read in various traditions (Arabic, Hebrew, Latin), and how they have been incorporated in different genres (in philosophical and scientific treatises, in florilegia and encyclopedias, in theological symbolism, in moral allegories, and in manuscript illustrations). This multidisciplinary and multilingual approach highlights substantial aspects of Aristotle's animals.

A Companion to Philosophy in the Middle Ages Jorge J. E. Gracia 2008-04-15 This comprehensive reference volume features essays by some of the most distinguished scholars in the field. Provides a comprehensive "who's who" guide to medieval philosophers. Offers a refreshing mix of essays providing historical context followed by 140 alphabetically arranged entries on individual thinkers. Constitutes an extensively cross-referenced and indexed source. Written by a distinguished cast of philosophers. Spans the history of medieval philosophy from the fourth century AD to the fifteenth century.

Henry More (1614-1687) Tercentenary Studies S. Hutton 1989-11-30 Of all the Cambridge Platonists, Henry More has attracted the most scholarly interest in recent years, as the nature and significance of his contribution to the history of thought has come to be better understood. This revival of interest is in marked contrast to the neglect of More's writings lamented even by his first biographer, Richard Ward, a regret echoed two centuries after his death. Since then such attention as there has been to More has not always served him well. He has been dismissed as credulous on account of his belief in witchcraft while his reputation as the most mystical of the Cambridge 2 school has undermined his reputation as a philosopher. Much of the interest in More in the present century has tended to focus on one particular aspect of his writing. There has been considerable interest in his poems. And he has come to the attention of philosophers thanks to his having corresponded with Descartes. Latterly, however, interest in More has been rekindled by renewed interest in the intellectual history of the seventeenth century and Renaissance. And More has been studied in the context of seventeenth-century science and the wider context of seventeenth-century philosophy. Since More is a figure who belongs to the Renaissance tradition of unified sapientia he is not easily compartmentalised in the categories of modern disciplines. Inevitably discussion of anyone aspect of his thought involves other aspects.

Vision and Certitude in the Age of Ockham Katherine Tachau 2022-07-11 When William of Ockham lectured on Lombard's Sentences in 1317-1319, he articulated a new theory of knowledge. Its reception by fourteenth-century scholars was, however, largely negative, for it conflicted with technical accounts of vision and with their interpretations of Duns Scotus. This study begins with Roger Bacon, a major source for later scholastics' efforts to tie a complex of semantic and optical explanations together into an account of concept formation, truth and the acquisition of certitude. After considering the challenges of Peter Olivi and Henry of Ghent, Part I concludes with a discussion of Scotus's epistemology. Part II explores the alternative theories of Peter Aureol and William of Ockham. Part III traces the impact of Scotus, and then of Aureol, on Oxford thought in the years of Ockham's early audience, culminating with the views of Adam Wodeham. Part IV concerns Aureol's intellectual legacy at Paris, the introduction of Wodeham's thought there, and Autrecourt's controversies.

Salzburger Jahrbuch für Philosophie 2007

Liber de Philosophia Prima Sive Scientia Divina, Partes V-X Avicenna 1977

The Shapes of Knowledge from the Renaissance to the Enlightenment D.R. Kelley 2012-12-06 The original idea for a conference on the "shapes of knowledge" dates back over ten years to conversations with the late Charles Schmitt of the Warburg Institute. What happened to the classifications of the sciences between the time of the medieval Studium and that of the French Encyclopedie is a complex and highly abstract question; but posing it is an effective way of mapping and evaluating long term intellectual changes, especially those arising from the impact of humanist scholarship, the new science of the seventeenth century, and attempts to evaluate, to apply, to reconcile, and to institutionalize these rival and interacting traditions. Yet such patterns and transformations cannot be well understood from the heights of the general history of ideas. Within the general framework of the organization of knowledge the map must be filled in by particular explorations and soundings, and our project called for a conference that would combine some encyclopedic (as well as interdisciplinary and international) breadth with scholarly and technical depth.

Contemporary Philosophy, a New Survey Georg Henrik Wright 1981 "A continuation of two earlier series of chronicles, Philosophy in the mid-century (Frienze 1958/59) and Contemporary philosophy (Frienze 1968)"--Pref.

Latin Aristotle Commentaries Charles H. Lohr 1988

Luzac's Oriental List and Book Review 1968

Encyclopedia of Medieval Philosophy Henrik Lagerlund 2010-12-07 This is the first reference ever devoted to medieval philosophy. It covers all areas of the field from 500-1500 including philosophers, philosophies, key terms and concepts. It also provides analyses of particular theories plus cultural and social contexts.

Selected papers on Renaissance philosophy and on Thomas Hobbes Karl Schuhmann 2013-03-14 -Selected papers on Renaissance philosophy and on Thomas Hobbes offers the best work in these fields by the acclaimed historian of philosophy, Karl Schuhmann (1941-2003), displaying the extraordinary range and depth of his unique scholarship, -Topics covered include Renaissance philosophy of nature; the development of the notion of time in early modern philosophy; Telesio's concept of space; Hermetic influences on Pico, Patrizi and Hobbes; Hobbes's Short Tract; Spinoza and Hobbes; Hobbes's political philosophy, -This book brings together, in chronological arrangement, twelve papers. Though these were published before in some form, several were not easily accessible so far, -All articles have been edited in accordance with the author's wishes, and incorporate his later additions and corrections

The Return of Scepticism Gianni Paganini 2013-03-14 This collection of articles (the Vercelli conference proceedings) places the theme of scepticism within its philosophical tradition. It explores the English philosophical thinkers, the French context, as well as major Italian figures and Spanish culture. It pays special attention to the relationships between history of philosophical ideas and the problems rising from the history of sciences

(medicine, physics, linguistics, historical scholarship) in the 17th and the 18th centuries.

Interpreting Proclus Stephen Gersh 2014-09-15 Stephen Gersch charts the influence of the late Greek philosopher Proclus from his own lifetime down to the Renaissance (500-1600 CE).

Rivista di filosofia neo-scolastica Agostino Gemelli 1987

Philosophie Et Science Au Moyen Age Guttorm Fløistad 1990

Wooden Eyes Carlo Ginzburg 2002-01-01 "I am a Jew who was born and who grew up in a Catholic country; I never had a religious education; my Jewish identity is in large measure the result of persecution." This brief autobiographical statement is a key to understanding Carlo Ginzburg's interest in the topic of his latest book: distance. In nine linked essays, he addresses the question "what is the exact distance that permits us to see things as they are?" To understand our world, suggests Ginzburg, it is necessary to find a balance between being so close to the object that our vision is warped by familiarity or so far from it that the distance becomes distorting. Opening with a reflection on the sense of feeling astray, of familiarization and defamiliarization, the author goes on to consider the concepts of perspective, representation, imagery, and myth. Arising from the theme of proximity is the recurring issue of the opposition between Jews and Christians - a topic Ginzburg explores with an array of examples, from Latin translations to Greek and Hebrew scriptures to Pope John Paul II's recent apology to the Jews for anti-Semitism. Moving with equal acuity from Aristotle to Voltaire, touching on philosophy, history, philology and ethics, and including examples from present-day popular culture, *Wooden Eyes* offers a new perspective on the universally relevant theme of distance. [from book jacket].

French books in print, anglais Electre 2000

Avicenna's Metaphysics in Context Robert Wisnovsky 2018-05-31 The eleventh-century philosopher and physician Abu Ali ibn Sina (d. A.D. 1037) was known in the West by his Latinized name Avicenna. An analysis of the sources and evolution of Avicenna's metaphysics, this book focuses on the answers he and his predecessors gave to two fundamental pairs of questions: what is the soul and how does it cause the body; and what is God and how does He cause the world? To respond to these challenges, Avicenna invented new concepts and distinctions and reinterpreted old ones. The author concludes that Avicenna's innovations are a turning point in the history of metaphysics. Avicenna's metaphysics is the culmination of a period of synthesis during which philosophers fused together a Neoplatonic project (reconciling Plato with Aristotle) with a Peripatetic project (reconciling Aristotle with himself). Avicenna also stands at the beginning of a period during which philosophers sought to integrate the Arabic version of the earlier synthesis with Islamic doctrinal theology (kalam). Avicenna's metaphysics significantly influenced European scholastic thought, but it had an even more profound impact on Islamic intellectual history—the philosophical problems and opportunities associated with the Avicennian synthesis continued to be debated up to the end of the nineteenth century.

Opera omnia ad fidem codicum manuseriptorum edenda Saint Albertus (Magnus) 1951

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