

Aristotle Topica Et Sophistici Elenchi

This study is the first comprehensive analysis of the physical theory of the Islamic philosopher Avicenna (d. 1037). It seeks to understand his contribution against the developments within the preceding Greek and Arabic intellectual milieus, and to appreciate his philosophy as such by emphasising his independence as a critical and systematic thinker. Exploring Avicenna's method of "teaching and learning," it investigates the implications of his account of the natural body as a three-dimensionally extended composite of matter and form, and examines his views on nature as a principle of motion and his analysis of its relation to soul. Moreover, it demonstrates how Avicenna defends the Aristotelian conception of place against the strident criticism of his predecessors, among other things, by disproving the existence of void and space. Finally, it sheds new light on Avicenna's account of the essence and the existence of time. For the first time taking into account the entire range of Avicenna's major writings, this study fills a gap in our understanding both of the history of natural philosophy in general and of the philosophy of Avicenna in particular.

Ars Topica is the first full-length study of the nature and development of topoi, the conceptual ancestors of modern argument schemes, between Aristotle and Cicero. Aristotle and Cicero configured topoi in a way that influenced the subsequent tradition. Their work on the topos-system grew out of an interest in creating a theory of argumentation which could stand between the rigour of formal logic and the emotive potential of rhetoric. This system went through a series of developments and transformations resulting from the interplay between the separate aims of gaining rhetorical effectiveness and of maintaining dialectical standards. Ars Topica presents a comprehensive treatment of Aristotle's and Cicero's methods of topoi and, by exploring their relationship, it illuminates an area of ancient rhetoric and logic which has been obscured for more than two thousand years. Through an interpretation which is philologically rooted in the historical context of topoi, the book lays the ground for evaluating the relevance of the classical approaches to modern research on arguments, and at the same time provides an introduction to Greek and Roman theory of argumentation focussed on its most important theoretical achievements.

Aristotle's Topics is a handbook for dialectic, i.e. the exercise for philosophical debates between a questioner and a respondent. Alexander takes the Topics as a sort of handbook teaching how to defend and how attack any philosophical claim against philosophical adversaries. In book 3, Aristotle develops strategies for arguing about comparative claims, in which properties are said to belong to subjects to a greater, lesser, or equal degree. Aristotle illustrates the different argumentative patterns that can be used to establish or refute a comparative claim through one single example: whether something is more or less or equally to be chosen or to be avoided than something else. In his commentary on Topics 3, here translated for the first time into English, Alexander of Aphrodisias spells out Aristotle's text by referring to issues and examples from debates with other philosophical school (especially: the Stoics) of his time. The commentary provides new evidence for Alexander's views on the logic of comparison and is a relatively neglected source for Peripatetic ethics in late antiquity. This volume will be valuable reading for students of Aristotle and of the developments of Peripatetic logic and ethics in late antiquity. David Bronstein sheds new light on Aristotle's Posterior Analytics--one of the most important, and difficult, works in the history of western philosophy--by arguing that it is coherently structured around two themes of enduring philosophical interest: knowledge and learning. He argues that the Posterior Analytics is a sustained examination of scientific knowledge, an elegantly organized work in which Aristotle describes the mind's ascent from sense-perception of particulars to scientific knowledge of first principles. Bronstein goes on to highlight Plato's influence on Aristotle's text, and argues against current orthodoxy that Aristotle is committed to the Socratic Picture of inquiry, according to which one should seek what a thing's essence is before seeking its demonstrable attributes and their causes.

The Medieval Reception of Book Zeta of Aristotle's Metaphysics (2 vol. set)

Aristotle in Aquinas's Theology

An Annotated Translation of the So-called "Epitome"

Recensuit Brevique Adnotatione Critica Instruxit W.D. Ross

Oxford Studies in Ancient Philosophy

Aristotle's Topics

Aristotle in Aquinas's Theology explores the role of Aristotelian concepts, principles, and themes in Thomas Aquinas's theology. Each chapter investigates the significance of Aquinas's theological reception of Aristotle in a central theological domain: the Trinity, the angels, soul and body, the Mosaic law, grace, charity, justice, contemplation and action, Christ, and the sacraments. In general, the essays focus on the *Summa theologiae*, but some range more widely in Aquinas's corpus. For some time, it has above all been the influence of Aristotle on Aquinas's philosophy that has been the centre of attention. Perhaps in reaction to philosophical neo-Thomism, or perhaps because this Aristotelian influence appears no longer necessary to demonstrate, the role of Aristotle in Aquinas's theology presently receives less theological attention than does Aquinas's use of other authorities (whether Scripture or particular Fathers), especially in domains outside of theological ethics. Indeed, in some theological circles the influence of Aristotle upon Aquinas's theology is no longer well understood.

Readers will encounter here the great Aristotelian themes, such as act and potency, God as pure act, substance and accidents, power and generation, change and motion, fourfold causality, form and matter, hylomorphic anthropology, the structure of intellection, the relationship between knowledge and will, happiness and friendship, habits and virtues, contemplation and action, politics and justice, the best form of government, and private property and the common good. The ten essays in this book engage Aquinas's reception of Aristotle in his theology from a variety of points of view: historical, philosophical, and constructively theological.

This pioneer study of Aristotle's theory of deduction in early medieval Islam provides invaluable first-hand information on both the classical and the Islamic dimensions of an important chapter in the history of medieval Islamic philosophy.

This book contains the first English translation of an important medieval treatise on Aristotle's *Metaphysics*. The original Arabic text was composed around 1160 by the famous Andalusian philosopher Averroes (Ibn Rushd). The present translation has been prepared on the basis of a wide range of documents including, apart from the available Arabic editions, various medieval manuscripts as well as a Latin translation prepared in the Renaissance. It is accompanied by a commentary dealing with the major philosophical topics and philological

problems of the text.

Focusing on the medieval reception of Book Zeta of Aristotle's Metaphysics, Volume One of this work offers an unprecedented and philosophically oriented study of medieval ontology against the background of the current metaphysical debate on the nature of material objects. Volume Two makes available to scholars one of the culminating points in the medieval reception of Aristotle's metaphysical thought by presenting the first critical edition of Book VII of Paul of Venice's Commentary on Aristotle's Metaphysics (1420-1424)."

Cyril of Alexandria and the Nestorian Controversy

The Legacy of Anaxagoras to Classical and Late Antiquity

The Elements of Avicenna's Physics

Anaxagoras, Origen, and Neoplatonism

Aristotle on Substance

The Making of a Saint and of a Heretic

Aristotle's Topics is a handbook for dialectic, which can be understood as a philosophical debate between a questioner and a respondent. In book 2, Aristotle mainly develops strategies for making deductions about 'accidents', which are properties that might or might not belong to a subject (for instance, Socrates has five fingers, but might have had six), and about properties that simply belong to a subject without further specification. In the present commentary, here translated into English for the first time, Alexander develops a careful study of Aristotle's text. He preserves objections and replies from other philosophers whose work is now lost, such as the Stoics. He also offers an invaluable picture of the tradition of Aristotelian logic down to his time, including innovative attempts to unify Aristotle's guidance for dialectic with his general theory of deductive argument (the syllogism), found in the Analytics. The work will be of interest not only for its perspective on ancient logic, rhetoric, and debate, but also for its continuing influence on argument in the Middle Ages and later.

This book considers the emergence of dialectic out of the spirit of dialogue and, beginning with the ancient Greeks and moving through modern philosophy, traces a historical and systematic relation between the two. Fresh translations of key texts, exhaustive coverage from Plato to Kant, and detailed commentary by expert scholars of philosophy add up to make this sourcebook the first and most comprehensive account of the history of the philosophy of mind. Published at a time when the philosophy of mind and philosophical psychology are high-profile domains in current research, the volume will inform our understanding of philosophical questions by shedding light on the origins of core conceptual assumptions often arrived at before the instauration of

psychology as a recognized subject in its own right. The chapters closely follow historical developments in our understanding of the mind, with sections dedicated to ancient, medieval Latin and Arabic, and early modern periods of development. The volume's structural clarity enables readers to trace the entire progression of philosophical understanding on specific topics related to the mind, such as the nature of perception. Doing so reveals the fascinating contrasts between current and historical approaches. In addition to its all-inclusive source material, the volume provides subtle expert commentary that includes critical introductions to each thematic section as well as detailed engagement with the central texts. A voluminous bibliography includes hundreds of primary and secondary sources. The sheer scale of this new publication sheds light on the progression, and discontinuities, in our study of the philosophy of mind, and represents a major new sourcebook in a field of extreme importance to our understanding of humanity as a whole.

This work provides some interesting new results on the notion of the topos and the theory of hypothetical syllogisms in Aristotle based on an incisive interpretation of Aristotle's Topics and certain passages of the Analytics.

Alexander of Aphrodisias: On Aristotle Topics 2

Philosophical Psychology from Plato to Kant

Topica Et Sophistici Elenchi

Aristotle's Theory of the Syllogism

A Study of Post-Aristotelian Ancient and Medieval Writings on Fallacies

The Classical Technique of Constructing Arguments from Aristotle to Cicero

This book reconstructs the tradition of dialectic from Aristotle's "Topics," its founding text, up to its "renaissance" in 16th century Italy, and focuses on the role of dialectic in the production of knowledge. Aristotle defines dialectic as a structured exchange of questions and answers and thus links it to dialogue and disputation, while Cicero develops a mildly skeptical version of dialectic, identifies it with reasoning "in utramque partem" and connects it closely to rhetoric. These two interpretations constitute the backbone of the living tradition of dialectic and are variously developed in the Renaissance against the Medieval background. The book scrutinizes three separate contexts in which these developments occur: Rudolph Agricola's attempt to develop a new dialectic in close connection with rhetoric, Agostino Nifo's thoroughly Aristotelian approach and its use of the newly translated commentaries of Alexander of Aphrodisias and Averroes, and Carlo Sigonio's literary theory of the dialogue form, which is centered around Aristotle's "Topics." Today, Aristotelian dialectic enjoys a new life within argumentation theory: the final chapter of the book briefly revisits these contemporary developments and draws some general epistemological conclusions linking the tradition of dialectic to a fallibilist view of knowledge.

Origen has been always studied as a theologian and too much credit has been given to Eusebius' implausible hagiography

of him. This book explores who Origen really was, by pondering into his philosophical background, which determines his theological exposition implicitly, yet decisively. For this background to come to light, it took a ground-breaking exposition of Anaxagoras' philosophy and its legacy to Classical and Late Antiquity (Plato, Aristotle, Stoics, Origen, Neoplatonism), assessing critically Aristotle's distorted representation of Anaxagoras. Origen, formerly a Greek philosopher of note, whom Proclus styled an anti-Platonist, is placed in the history of philosophy for the first time. By drawing on his Anaxagorean background, and being the first to revive the Anaxagorean Theory of Logoi, he paved the way to Nicaea. He was an anti-Platonist because he was an Anaxagorean philosopher with far-reaching influence, also on Neoplatonists such as Porphyry. His theology made an impact not only on the Cappadocians, but also on later Christian authors. His theory of the soul, now expounded in the light of his philosophical background, turns out more orthodox than that of some Christian stars of the Byzantine imperial orthodoxy.

Based on a systematic investigation of Cyril of Alexandria's christological writings, this book claims that his christology is basically dyophysite, and that the formula 'one incarnate nature of the Word of God' is of minor importance to him. An exposition challenging inveterate verdicts ingrained in the historical / theological mindset about Origen, who is shown to have produced a sheerly new theory of Time, the Christian one. Claims attributing the tenet of a 'beginningless world' to him are disproved. The author challenges the widespread impression about this theology being bowled head over heels by its encounter with Platonism or Neoplatonism, casting new light on Origen's grasp of the relation between Hellenism, Hebrew thought and Christianity.

Commentators and Commentaries on Aristotle's Sophistici Elenchi

Vol. 1: Aristotle's Ontology and the Middle Ages: The Tradition of Met., Book Zeta // Vol. 2: Pauli Veneti Expositio in duodecim libros Metaphisice Aristotelis, 'Liber VII'

Ars Topica

The Dyophysite Christology of Cyril of Alexandria

Strategies of Argument

Substantial Knowledge

What were the historical and cultural processes by which Cyril of Alexandria was elevated to canonical status while his opponent, Nestorius, bishop of Constantinople, was made into a heretic? In contrast to previous scholarship, Susan Wessel concludes that Cyril's success in being elevated to orthodox status was not simply a political accomplishment based on political alliances he had fashioned as opportunity arose. Nor was it a dogmatic victory, based on the clarity and orthodoxy of Cyril's doctrinal claims. Instead, it was his strategy in identifying himself with the orthodoxy of the former bishop of Alexandria, Athanasius, in his victory over Arianism, in borrowing Athanasius'

interpretive methods, and in skilfully using the tropes and figures of the second sophistic that made Cyril a saint in the Greek and Coptic Orthodox Churches. Examines Aristotle's approaches to how to develop a political community based on the notions of justice and friendship.

"Aristotle versus Plato. For a long time that is the angle from which the tale has been told, in textbooks on the history of philosophy and to university students. Aristotle's philosophy, so the story goes, was au fond in opposition to Plato's. But it was not always thus."—from the Introduction In a wide-ranging book likely to cause controversy, Lloyd P. Gerson sets out the case for the "harmony" of Platonism and Aristotelianism, the standard view in late antiquity. He aims to show that the twentieth-century view that Aristotle started out as a Platonist and ended up as an anti-Platonist is seriously flawed. Gerson examines the Neoplatonic commentators on Aristotle based on their principle of harmony. In considering ancient studies of Aristotle's Categories, Physics, De Anima, Metaphysics, and Nicomachean Ethics, the author shows how the principle of harmony allows us to understand numerous texts that otherwise appear intractable. Gerson also explains how these "esoteric" treatises can be seen not to conflict with the early "exoteric" and admittedly Platonic dialogues of Aristotle. Aristotle and Other Platonists concludes with an assessment of some of the philosophical results of acknowledging harmony.

In this radical reinterpretation of Aristotle's Metaphysics, Walter E. Wehrle demonstrates that developmental theories of Aristotle are based on a faulty assumption: that the fifth chapter of Categories ('substance') is an early theory of metaphysics that Aristotle later abandoned. The ancient commentators unanimously held that the Categories was semantical and not metaphysical, and so there was no conflict between it and the Metaphysics proper. They were right, Wehrle argues: the modern assumption, to the contrary, is based on a medieval mistake and is perpetuated by the anti-metaphysical postures of contemporary philosophy. Furthermore, by using the logico-semantical distinction in Aristotle's works, Wehrle shows just how the principal 'contradictions' in Metaphysics Books VII and VIII can be resolved. The result in an interpretation of

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Aristotle that challenges mainstream viewpoints, revealing a supreme philosopher in sharp contrast to the developmentalists' version.

The Posterior Analytics

Aristotle on the Common Sense

Aristotelis Topica Et Sophistici Elenchi. Recensuit Brevique Adnotatione Critica

Instruxit W.D. Ross

The Art of Dialectic Between Dialogue and Rhetoric

Greek Theory and Islamic Practice

Sourcebook for the History of the Philosophy of Mind

The tension between reason and revelation has occupied Jewish philosophers for centuries, who were committed, on the one hand, to defending Judaism, and, on the other hand, to remaining loyal to philosophical principles. Maimonides is considered the most prominent Jewish religious philosopher, whose aim was to reconcile philosophy, in particular Aristotelian philosophy, with the fundamental principles of Judaism. But many other Jewish thinkers, before and after him, also struggled with this task, raising the question whether it is possible to attain this reconciliation. The connection between philosophy and religion was often not an obvious one. As a consequence, it could serve in some cases as grounds for supporting Maimonides' project, while in others it could lead to rejection. Scepticism and Anti septicism in Medieval Jewish Thought focuses on sceptical questions, methods, strategies, and approaches raised by Jewish thinkers in the Middle Ages. In a series of lectures, we examine the variety of attitudes presented by these thinkers, as well as the latest readings of contemporary scholars concerning those attitudes.

Apart from using our eyes to see and our ears to hear, we regularly and effortlessly perform a number of complex perceptual operations that cannot be explained in terms of the five senses taken individually. Such operations include, for example, perceiving that the same object is white and sweet, noticing the difference between white and sweet, or knowing that one's senses are active. Observing that lower animals must be able to perform such operations, and being unprepared to ascribe any share in rationality to them, Aristotle explained such operations with reference to a higher-order perceptual capacity which unites and monitors the five senses. This capacity is known as the 'common sense' or *sensus communis*. Unfortunately, Aristotle provides only scattered and opaque references to this capacity. It is hardly surprising, therefore, that the exact nature and functions of this capacity have been a matter of perennial controversy. Pavel Gregoric offers an extensive and

compelling treatment of the Aristotelian conception of the common sense, which has become part and parcel of Western psychological theories from antiquity through to the Middle Ages, and well into the early modern period. Aristotle on the Common Sense begins with an introduction to Aristotle's theory of perception and sets up a conceptual framework for the interpretation of textual evidence. In addition to analysing those passages which make explicit mention of the common sense, and drawing out the implications for Aristotle's terminology, Gregoric provides a detailed examination of each function of this Aristotelian faculty.

The Routledge Companion to Ancient Philosophy is a collection of new essays on the philosophy and philosophers of the ancient Greek and Roman worlds. Written by a cast of international scholars, it covers the full range of ancient philosophy from the sixth century BC to the sixth century AD and beyond. There are dedicated discussions of the major areas of the philosophy of Plato and Aristotle together with accounts of their predecessors and successors. The contributors also address various problems of interpretation and method, highlighting the particular demands and interest of working with ancient philosophical texts. All original texts discussed are translated into English.

"The previously unpublished articles in this edited volume explore the various modes and strategies of argument in ancient Greek philosophy. The book also aims to emphasize the importance of discerning a philosopher's argumentative strategy in order to understand his overall project"--

Aristotle on Truth

Dialectic and Dialogue

Essays in Ancient Ethics, Epistemology, and Logic

On Aristotle's "Metaphysics"

Aristotle on Knowledge and Learning

Origen — Cosmology and Ontology of Time

The present book is the English version of a monograph 'Die aristotelische Syllogistik', which first appeared ten years ago in the series of Abhandlungen edited by the Academy of Sciences in Göttingen. In the preface to the English edition, I would first like to express my indebtedness to Mr. J. Barnes, now fellow of Oriel College, Oxford. He not only translated what must have been a difficult text with exemplary precision and ingenuity, but followed critically every argument and checked every reference. While translating it, he has improved the book. Of those changes which I have made on Mr.

Barnes' suggestion I note only the more important ones on pages 4, 12, 24sq, 32, 39, 61sq, and 158. Since the second edition of the German text appeared in 1963 some further reviews have been published, or come to my notice, which I have been able to make use of in improving the text of this new edition. I must mention here especially the detailed critical discussions of my results and arguments published by Professor W. Wieland in the *Philosophische Rundschau* 14 (1966), 1-27 and by Professor E. Scheibe in *Gnomon* 39 (1967), 454-64. Both scholars, while agreeing with the main drift and method of my interpretation, criticise some of my results and disagree with some of my arguments. It would not be possible to discuss these technical matters here with the necessary thoroughness.

Sir David Ross was one of the most distinguished and influential Aristotelians of this century; his study has long been established as an authoritative survey of the life, work and philosophy of Aristotle. This clear and lucid account contains useful summaries of theories and arguments, with brief, suggestive critical comments. Aristotle's work encompassed all the branches of science and learning which were central to the intellectual life of the ancient world: logic, the philosophy of nature, biology, psychology, metaphysics, ethics, politics, rhetoric and poetics. Aristotle's borrowings from his predecessors, and his own fundamental influence on later philosophy, are also examined. Important Greek terms in Aristotle's work are explained and discussed. Aristotle is now re-issued with a new introduction by John L. Ackrill, which reviews developments in Aristotelian studies since Sir David Ross originally wrote his classic study. The bibliography has been supplemented by references to recent works. Both students of philosophy and general readers will find the volume an indispensable guide to Aristotle's thought.

Oxford Studies in Ancient Philosophy is a volume of original articles on all aspects of ancient philosophy. The articles may be of substantial length, and include critical notices of major books. OSAP is now published twice yearly, in both hardback and paperback. 'The serial *Oxford Studies in Ancient Philosophy* (OSAP) is fairly regarded as the leading venue for publication in ancient philosophy. It is where one looks to find

the state-of-the-art. That the serial, which presents itself more as an anthology than as a journal, has traditionally allowed space for lengthier studies, has tended only to add to its prestige; it is as if OSAP thus declares that, since it allows as much space as the merits of the subject require, it can be more entirely devoted to the best and most serious scholarship.' Michael Pakaluk, Bryn Mawr Classical Review

Aristotle's theory of truth, which has been the most influential account of the concept of truth from Antiquity onwards, spans several areas of philosophy: philosophy of language, logic, ontology and epistemology. In this 2004 book, Paolo Crivelli discusses all the main aspects of Aristotle's views on truth and falsehood. He analyses in detail the main relevant passages, addresses some well-known problems of Aristotelian semantics, and assesses Aristotle's theory from the point of view of modern analytic philosophy. In the process he discusses most of the literature on Aristotle's semantic theory to have appeared in the last two centuries. His book vindicates and clarifies the often repeated claim that Aristotle's is a correspondence theory of truth. It will be of interest to a wide range of readers working in both ancient philosophy and modern philosophy of language.

Aristotle

A Commentary on "De Interpretatione" 16a 3-18

Aristotle and Other Platonists

A Logico-Philological Study of Book A of the Prior Analytics

The Paradox of Unity

Aristotle's Theory of Bodies

Oxford Studies in Ancient Philosophy is a volume of original articles on all aspects of ancient philosophy. The articles may be of substantial length, and include critical notices of major books. OSAP is now published twice yearly, in both hardback and paperback. "'Have you seen the latest OSAP?' is what scholars of ancient philosophy say to each other when they meet in corridors or on coffee breaks. Whether you work on Plato or Aristotle, on Presocratics or sophists, on Stoics, Epicureans, or Sceptics, on Roman philosophers or Greek Neoplatonists, you are liable to find OSAP articles now dominant in the bibliography of much serious published work

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in your particular subject: not safe to miss." - Malcolm Schofield, Cambridge University "OSAP was founded to provide a place for long pieces on major issues in ancient philosophy. In the years since, it has fulfilled this role with great success, over and over again publishing groundbreaking papers on what seemed to be familiar topics and others surveying new ground to break. It represents brilliantly the vigour - and the increasingly broad scope - of scholarship in ancient philosophy, and shows us all how the subject should flourish." - M.M. McCabe, King's College London

No part of philosophy is as disconnected from its history as is epistemology. After Certainty offers a reconstruction of that history, understood as a series of changing expectations about the cognitive ideal that beings such as us might hope to achieve in a world such as this. The story begins with Aristotle and then looks at how his epistemic program was developed through later antiquity and into the Middle Ages, before being dramatically reformulated in the seventeenth century. In watching these debates unfold over the centuries, one sees why epistemology has traditionally been embedded within a much larger sphere of concerns about human nature and the reality of the world we live in. It ultimately becomes clear why epistemology today has become a much narrower and specialized field, concerned with the conditions under which it is true to say, that someone knows something. Based on a series of lectures given at Oxford University, Robert Pasnau's book ranges widely over the history of philosophy, and examines in some detail the rise of science as an autonomous discipline. Ultimately Pasnau argues that we may have no good reasons to suppose ourselves capable of achieving even the most minimal standards for knowledge, and the final chapter concludes with a discussion of faith and hope.

Aristotle Topica et Sophistici Elenchi

This is a book about Aristotle's philosophy of language, interpreted in a framework that provides a comprehensive interpretation of Aristotle's metaphysics, philosophy of mind, epistemology and science. The aims of the book are to explicate the description of meaning contained in De Interpretatione and to show the relevance of that theory of meaning to much of the rest of Aristotle's philosophy. In the process Deborah Modrak reveals how that theory of meaning has been much maligned.

Alexander of Aphrodisias: On Aristotle Topics 3

Scepticism and Anti-Scepticism in Medieval Jewish Philosophy and Thought

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Greek Sources and Arabic Innovations

Aristotle's Psychology of Signification

Aristotle's Theory of Language and Meaning

After Certainty

This book reconstructs the theory of signification implicit in Aristotle's *De Interpretatione* and its psychological background in his *De Anima*. The study develops in three steps that correspond to the three elements involved in every notion of signification: (1) the phonetic element or significans, called *phônê* by Aristotle, (2) the significatum, i. e. what the phonetic material stands for, and (3) the relation between significans and significatum. This work breaks new ground by connecting the linguistic and psychological aspects of Aristotle's theory of signification. Christian Pfeiffer explores an important, but neglected topic in Aristotle's theoretical philosophy: the theory of bodies. A body is a three-dimensionally extended and continuous magnitude bounded by surfaces. This notion is distinct from the notion of a perceptible or physical substance. Substances have bodies, that is to say, they are extended, their parts are continuous with each other and they have boundaries, which demarcate them from their surroundings. Pfeiffer argues that body, thus understood, has a pivotal role in Aristotle's natural philosophy. A theory of body is presupposed in, e.g., Aristotle's account of the infinite, place, or action and passion, because their being bodies explains why things have a location or how they can act upon each other. The notion of body can be ranked among the central concepts for natural science which are discussed in *Physics* III-IV. The book is the first comprehensive and rigorous account of the features substances have in virtue of being bodies. It provides an analysis of the concept of three-dimensional magnitude and related notions like boundary, extension, contact, continuity, often comparing it to modern conceptions of it. Both the structural features and the ontological status of body is discussed. This makes it significant for scholars working on contemporary metaphysics and mereology because the concept of a material object is intimately tied to its spatial or topological properties.

In this groundbreaking work, C. D. C. Reeve uses a fundamental problem--the Primacy Dilemma--to explore Aristotle's metaphysics, epistemology, dialectic, philosophy of mind, and theology in a new way. At a time when Aristotle is most often studied piecemeal, Reeve attempts to see him both in detail and as a whole, so that it is from detailed analysis of hundreds of particular passages, drawn from dozens of Aristotelian treatises, and translated in full that his overall picture of Aristotle emerges. Primarily a book for philosophers and advanced students with an interest in the fundamental problems with which Aristotle is grappling, *Substantial Knowledge's* clear, non-technical and engaging style will appeal to any reader eager to explore Aristotle's difficult but extraordinarily rewarding thought.

This book explores a fundamental tension in Aristotle's metaphysics: how can an entity such as a living organism or a composite generated through the imposition of form on preexisting matter have the conceptual unity that Aristotle demands of primary substances? Mary Louise Gill bases her treatment of the problem of unity, and of Aristotle's solution, on a fresh interpretation of the relation between matter and form. Challenging the traditional understanding of Aristotelian matter, she argues that material substances are subverted by matter and maintained by form that controls the matter to serve a positive end. The unity of material substances thus involves a dynamic relation between resistant materials and directive ends. *Aristotle on Substance* offers both a general account of matter, form, and substantial unity and a specific assessment of particular Aristotelian arguments. At every point, Gill engages Aristotle on his own philosophical ground through the detailed analysis of central, and often controversial, texts from the *Metaphysics*, *Physics*, *On Generation and Corruption*, *De Anima*, *De Caelo*, and

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the biological works. The result is a coherent, firmly grounded rethinking of Aristotle's central metaphysical concepts and of his struggle toward a fully consistent theory of material substances.

The Myth of Aristotle's Development and the Betrayal of Metaphysics

Aristotle's Metaphysics

Justice and Reciprocity in Aristotle's Political Philosophy

A History of Our Epistemic Ideals and Illusions

The Aristotelian Tradition

Routledge Companion to Ancient Philosophy