

Models Of The History Of Philosophy Volume Ii From Cartesian Age To Brucker

[#History of Philosophy Volume II](#) [#Cartesian Age philosophy](#) [#Brucker philosophical models](#) [#Early Modern philosophy history](#) [#Philosophical thought models](#)

Explore the intricate models of philosophy that shaped intellectual thought from the Cartesian Age through to the era of Brucker in this comprehensive History of Philosophy Volume II. This volume delves into various interpretive frameworks used to analyze early modern philosophy, providing critical insights into its evolution, key figures, and lasting impact on the philosophical landscape.

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Models of the History of Philosophy

This volume is the translation of "Dall'età cartesiana a Brucker\

Models of the History of Philosophy: From its Origins in the Renaissance to the 'Historia Philosophica'

Models of the History of Philosophy. From its Origins in the Renaissance to the 'Historia philosophica' (a translation of a work published in 1981 in Italian - the bibliography has been updated) gives a comprehensive description of the various forms and approaches in the literature of the history of philosophy from the fifteenth to the middle of the seventeenth century. Several traditions are described, from the well known 'prisca theologia' and 'perennis philosophia' traditions of Marsilio Ficino and Augustino Steuco, which claimed that the Greeks got their philosophy from the East, to the unknown influence of Scepticism on the history of philosophy by the recovery of Sextus Empiricus, and the German Protestant critical attack on Greek philosophy as Atheistic which was the tradition of the history of philosophy out of which Leibniz developed. Each individual historian of philosophy is given a separate entry which includes a biography, a complete bibliography of his works, a description of his history of philosophy and ends with both an assessment of his reputation during his own time and a complete listing of recent literature on him. As a result the substantial variety in the way the history of philosophy was written and, with it, an overview of the way western civilization developed is described in detail for the first time. For university history of literature, history of culture, history of religion and history of philosophy classes. The book can be used both for undergraduate courses (for specific reading assignments) and as background material for graduate courses. The bibliography provides important aids to many topics which have previously been almost inaccessible.

Models of the History of Philosophy

This is the fourth volume of Models of the History of Philosophy, a collaborative work on the history of the history of philosophy dating from the Renaissance to the end of the nineteenth century. The volume covers the so-called Hegelian age, in which the approach to the past of philosophy is placed at the foundation of "doing philosophy", up to identifying with the same philosophy. A philosophy which is however understood in a different way: as dialectical development, as hermeneutics, as organic development, as eclectic option, as a philosophy of experience, as a progressive search for truth through the repetition of errors... The material is divided into four large linguistic and cultural areas: the German, French, Italian and British. It offers the detailed analysis of 10 particularly significant works

of the way of conceiving and reconstructing the “general” history of philosophy, from its origins to the contemporary age. This systematic exposure is preceded and accompanied by lengthy introductions on the historical background and references to numerous other works bordering on philosophical historiography.

Models of the History of Philosophy

This is the third volume of Models of the History of Philosophy, a collaborative work on the history of the history of philosophy dating from the Renaissance to the end of the nineteenth century. The volume covers a decisive period in the history of modern thought, from Voltaire and the great “Encyclopédie” of Diderot and d’Alembert to the age of Kant, i.e. from the *histoire de l’esprit humain* animated by the idea of progress to the a priori history of human thought. The interest of the philosophes and the Kantians (Buhle and Tennemann) in the study and the reconstruction of the philosophies of the past was characterized by a spirit that was highly critical, but at the same time systematic. The material is divided into four large linguistic and cultural areas: the French, Italian, British and German. The detailed analysis of the 35 works which can be considered to be “general” histories of philosophy is preceded and accompanied by lengthy introductions on the historical background and references to numerous other works bordering on philosophical historiography.

Historiographies of Philosophy 1800–1950

This volume discusses ways in which the history of philosophy has been written, from 1800 to 1950, and how it has been informed and guided by institutional, cultural, political, philosophical, and non-philosophical factors. Since its inception as a discipline, histories of philosophy have been written in different ways, depending on author, place, and time; they have varied according to institutional frameworks, cultural settings, and philosophical and non-philosophical contexts. At each stage of the discipline’s development and evolution, philosophy has constantly used the history of philosophy for its own purposes by adapting it, transforming it, rejecting it, embracing it, and rewriting it at every step of the way. The chapters in this book examine the methods deployed by historians of philosophy, epistemological foundations laid down for those methods, and the philosophical (or non-philosophical) aims pursued using those methods. This book will be a great resource for academics, researchers, and advanced students of philosophy and related fields, including political philosophy and history of philosophy. It was originally published as a special issue of the *British Journal for the History of Philosophy*.

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The Kingdom of Darkness

This transformative account of early modern intellectual life culminates with new interpretations of two of its leading minds: Pierre Bayle and Isaac Newton.

Cross-cultural Studies: China and the World

Cross-cultural Studies: China and the World, A Festschrift in Honor of Professor Zhang Longxi collects twelve essays by eminent scholars across several disciplines in Chinese and cross-cultural studies to celebrate Zhang Longxi’s scholarly achievements.

Encyclopedia of Early Modern Philosophy and the Sciences

This Encyclopedia offers a fresh, integrated and creative perspective on the formation and foundations of philosophy and science in European modernity. Combining careful contextual reconstruction with arguments from traditional philosophy, the book examines methodological dimensions, breaks down traditional oppositions such as rationalism vs. empiricism, calls attention to gender issues, to 'insiders and outsiders', minor figures in philosophy, and underground movements, among many other topics. In addition, and in line with important recent transformations in the fields of history of science and early modern philosophy, the volume recognizes the specificity and significance of early modern science and discusses important developments including issues of historiography (such as historical epistemology), the interplay between the material culture and modes of knowledge, expert knowledge and craft knowledge. This book stands at the crossroads of different disciplines and combines their approaches – particularly the history of science, the history of philosophy, contemporary philosophy of science, and intellectual and cultural history. It brings together over 100 philosophers, historians of science, historians of mathematics, and medicine offering a comprehensive view of early modern philosophy and the sciences. It combines and discusses recent results from two very active fields: early modern philosophy and the history of (early modern) science. Editorial Board EDITORS-IN-CHIEF Dana Jalobeanu University of Bucharest, Romania Charles T. Wolfe Ghent University, Belgium ASSOCIATE EDITORS Delphine Bellis University Nijmegen, The Netherlands Zvi Biener University of Cincinnati, OH, USA Angus Gowland University College London, UK Ruth Hagengruber University of Paderborn, Germany Hiro Hirai Radboud University Nijmegen, The Netherlands Martin Lenz University of Groningen, The Netherlands Gideon Manning CalTech, Pasadena, CA, USA Silvia Manzo University of La Plata, Argentina Enrico Pasini University of Turin, Italy Cesare Pastorino TU Berlin, Germany Lucian Petrescu Université Libre de Bruxelles, Belgium Justin E. H. Smith University de Paris Diderot, France Marius Stan Boston College, Chestnut Hill, MA, USA Koen Vermeir CNRS-SPHERE + Université de Paris, France Kirsten Walsh University of Calgary, Alberta, Canada

Ancient Wisdom in the Age of the New Science

Seventeenth-century England has long been heralded as the birthplace of a so-called 'new' philosophy. Yet what contemporaries might have understood by 'old' philosophy has been little appreciated. In this book Dmitri Levitin examines English attitudes to ancient philosophy in unprecedented depth, demonstrating the centrality of engagement with the history of philosophy to almost all educated persons, whether scholars, clerics, or philosophers themselves, and aligning English intellectual culture closely to that of continental Europe. Drawing on a vast array of sources, Levitin challenges the assumption that interest in ancient ideas was limited to out-of-date 'ancients' or was in some sense 'pre-enlightened'; indeed, much of the intellectual justification for the new philosophy came from re-writing its history. At the same time, the deep investment of English scholars in pioneering forms of late humanist erudition led them to develop some of the most innovative narratives of ancient philosophy in early modern Europe.

Philosophy and Its History

This volume collects contributions from leading scholars of early modern philosophy from a wide variety of philosophical and geographic backgrounds. The distinguished contributors offer very different, competing approaches to the history of philosophy.

Et Amicorum: Essays on Renaissance Humanism and Philosophy

Inspired by Jill Krayer's many contributions to European intellectual history, this volume presents a diverse collection of studies in Renaissance philosophy and humanism by leading experts in the field.

Translatio Studiorum

The present volume collects seventeen case studies that characterize the various kinds of translations of the European culture of the last two and a half millennia from ancient Greece to Rome, from the Medieval world to the Renaissance up to the Modernity.

Early Modern German Philosophy (1690-1750)

Early Modern German Philosophy (1690-1750) makes some of the key texts of early German thought available in English, in most cases for the first time. The translations range from texts by the most

important figures of the period, including Christian Thomasius, Christian Wolff, Christian August Crusius, and Georg Friedrich Meier, as well as texts by consequential but less familiar thinkers such as Dorothea Christiane Erxleben, Theodor Ludwig Lau, Friedrich Wilhelm Stosch, and Joachim Lange. The topics covered range across a number of areas of theoretical philosophy, including metaphysics (the immortality of the soul, materialism and its refutation, the pre-established harmony), epistemology (the principle of sufficient reason, the limits of reason with respect to matters of faith), and logic (the role of prejudices in cognition and the doctrine of truth). These texts are intended to showcase German philosophy in the early Modern period as a far richer tradition than it is typically given credit for, and indeed as much more than either a footnote to Leibniz or merely a step on the way to Kant. This collection is a valuable resource for students and scholars interested in the early modern German tradition and the often neglected works that enlightened it.

The Oxford Handbook of Philosophical Methodology

This is a comprehensive book on philosophical methodology. A team of leading philosophers present original essays on various aspects of how philosophy should be and is done. They explore broad traditions and approaches, topics in philosophical methodology, and the interconnections between philosophy and neighbouring fields.

From Bayle to the Batavian Revolution

Thirteen chapters on individual authors such as Spinoza, Bayle, Van Effen and Hemsterhuis, and on schools of thought such as Dutch Cartesianism, Newtonianism and Wolffianism. It also addresses the early Dutch reception of Kant.

Yearbook of the Maimonides Centre for Advanced Studies. 2019

The Yearbook of the Maimonides Centre for Advanced Studies mirrors the annual activities of staff and visiting fellows of the Centre as well as scholars of the Institute for Jewish Philosophy and Religion at the University of Hamburg and reports on symposia, workshops, and lectures. Although aimed at a wider audience, the yearbook also contains academic articles and book reviews on scepticism in Judaism and scepticism in general. The Yearbook 2016 was published as volume 1 in the series Jewish Thought, Philosophy, and Religion. From 2017 onwards, the Yearbook is published as a separate series. Further book series of the Maimonides Centre for Advanced Studies are Studies and Texts in Scepticism and Jewish Thought, Philosophy, and Religion.

The Dialogues of the Dead of the Early German Enlightenment

Starting from the little reliable information available, Riccarda Suitner conducts an exciting investigation of the authors, production, illustrations, circulation and plagiarism of a series of anonymous "dialogues of the dead" in the intellectual world of the early eighteenth century, proposing a new image of the German Enlightenment.

History of Philosophy and the Reflective Society

This book is about innovation, reflection and inclusion. Cultural innovation is something real that tops up social and technological innovation by providing the reflective society with spaces of exchange in which citizens engage in the process of sharing their experiences while appropriating common goods content. We are talking of public spaces such as universities, academies, libraries, museums, science-centres, but also of any place in which co-creation activities may occur. The argument starts with the need for new narratives in the history of philosophy, which can be established through co-creation, the motor of cultural innovation. The result is redefining the history of philosophy in terms of a dialogical civilization by ensuring continuous translations, individual processes of reflection and collective processes of inclusion. Readers will grasp the effectiveness of the history of philosophy in societies that are inclusive, innovative and reflective.

Pierre Gassendi

Pierre Gassendi (1592–1655) was a major figure in seventeenth-century philosophy and science and his works contributed to shaping Western intellectual identity. Among "new philosophers," he was considered Descartes's main rival, and he belonged to the first rank of those attempting to carve out an alternative to Aristotelian philosophy. In his writings, he promoted a revival of atomism and

Epicureanism within a Christian framework, and advocated an empiricist and probabilistic epistemology which was to have a major impact on later thinkers such as Locke and Newton. He is moreover important for his astronomical work, for his defense of Galileo's mechanics and cosmology, and for his activity as a biographer. Given the importance of Gassendi for the history of science and philosophy, it is surprising to see that he has been largely ignored in the Anglophone world. This collection of essays constitutes the first book on Gassendi in the English language that covers his biography, bibliography, and all aspects of his work. The book is divided into three parts. Part I offers a reconstruction of the genesis of Gassendi's Epicurean project, an overview of his biography, and analyses of Gassendi's early attacks on Aristotle, of his advocacy of Epicurean philosophy, and his relation to the skeptical tradition and to Cicero's thought. Part II addresses Gassendi as a participant in seventeenth-century philosophical and scientific debates, focusing especially on his controversies with Descartes and Fludd. Part III explores Gassendi's contributions to logic, theories of space and time, mechanics, astronomy, cosmology, and the study of living beings, and presents the reception of Gassendi's thought in England. This book is an essential resource for scholars and upper-level students of early modern philosophy, intellectual history, and the history of science who want to get acquainted with Pierre Gassendi as a major philosopher and intellectual figure of the early modern period.

Richard Baxter and the Mechanical Philosophers

Richard Baxter, one of the 17th century's most famous Puritans, is known as an author of devotional literature. But he was also skilled in medieval philosophy. In this work, David Sytsma draws on largely unexamined works to present a chronological and thematic account of Baxter's relation to the people and concepts involved in the rise of mechanical philosophy in late-17th-century England

Trust and Happiness in the History of European Political Thought

A much-needed historical perspective in the highly relevant contemporary debates around these two notions by contextualising their discussion from ancient Greece to Soviet Russia.

Christian-Muslim Relations. A Bibliographical History Volume 14 Central and Eastern Europe (1700-1800)

Christian-Muslim Relations, a Bibliographical History Volume 14 (CMR 14) covering Central and Eastern Europe in the period 1700-1800 is a further volume in a general history of relations between the two faiths from the 7th century to the early 20th century. It comprises a series of introductory essays and also the main body of detailed entries which treat all the works, surviving or lost, that have been recorded. These entries provide biographical details of the authors, descriptions and assessments of the works themselves, and complete accounts of manuscripts, editions, translations and studies. The result of collaboration between numerous leading scholars, CMR 14, along with the other volumes in this series, is intended as a basic tool for research in Christian-Muslim relations. Section Editors: Clinton Bennett, Luis F. Bernabé Pons, Jaco Beyers, Emanuele Colombo, Karoline Cook, Lejla Demiri, Martha Frederiks, David D. Grafton, Stanisław Grodz, Alan Guenther, Vincenzo Lavenia, Emma Gaze Loghin, Gordon Nickel, Claire Norton, Radu P. un, Reza Pourjavady, Douglas Pratt, Charles Ramsey, Peter Riddell, Umar Ryad, Mehdi Sajid, Cornelia Soldat, Karel Steenbrink, Ann Thomson, Carsten Walbiner.

Early Modern Philosophers and the Renaissance Legacy

When does Renaissance philosophy end, and Early Modern philosophy begin? Do Renaissance philosophers have something in common, which distinguishes them from Early Modern philosophers? And ultimately, what defines the modernity of the Early Modern period, and what role did the Renaissance play in shaping it? The answers to these questions are not just chronological. This book challenges traditional constructions of these periods, which partly reflect the prejudice that the Renaissance was a literary and artistic phenomenon, rather than a philosophical phase. The essays in this book investigate how the legacy of Renaissance philosophers persisted in the following centuries through the direct encounters of subsequent generations with Renaissance philosophical texts. This volume treats Early Modern philosophers as joining their predecessors as 'conversation partners': the 'conversations' in this book feature, among others, Girolamo Cardano and Henry More, Thomas Hobbes and Lorenzo Valla, Bernardino Telesio and Francis Bacon, René Descartes and Tommaso Campanella, Giulio Cesare Vanini and the anonymous Theophrastus redivivus.

Experimental Philosophy and the Origins of Empiricism

The emergence of experimental philosophy was one of the most significant developments in the early modern period. However, it is often overlooked in modern scholarship, despite being associated with leading figures such as Francis Bacon, Robert Boyle, Isaac Newton, Jean Le Rond d'Alembert, David Hume and Christian Wolff. Ranging from the early Royal Society of London in the seventeenth century to the uptake of experimental philosophy in Paris and Berlin in the eighteenth, this book provides new terms of reference for understanding early modern philosophy and science, and its eventual eclipse in the shadow of post-Kantian notions of empiricism and rationalism. *Experimental Philosophy and the Origins of Empiricism* is an integrated history of early modern experimental philosophy which challenges the rationalism and empiricism historiography that has dominated Anglophone history of philosophy for more than a century.

The Specter of Skepticism in the Age of Enlightenment

8. A Matter of Debate: Conceptions of Material Substance in the Scientific Revolution -- 9. War of the Worlds: Cartesian Vortices and Newtonian Gravitation in Eighteenth-Century Astronomy -- 10. Historical Pyrrhonism and Its Discontents -- Conclusion -- Notes -- Bibliography -- Index -- A -- B -- C -- D -- E -- F -- G -- H -- I -- J -- K -- L -- M -- N -- O -- P -- R -- S -- T -- U -- V -- W -- Y -- Z

Knowledge Lost

A compelling alternative account of the history of knowledge from the Renaissance to the Enlightenment. Until now the history of knowledge has largely been about formal and documented accumulation, concentrating on systems, collections, academies, and institutions. The central narrative has been one of advancement, refinement, and expansion. Martin Mulsow tells a different story. Knowledge can be lost: manuscripts are burned, oral learning dies with its bearers, new ideas are suppressed by censors. *Knowledge Lost* is a history of efforts, from the Renaissance to the Enlightenment, to counter such loss. It describes how critics of ruling political and religious regimes developed tactics to preserve their views; how they buried their ideas in footnotes and allusions; how they circulated their tracts and treatises in handwritten copies; and how they commissioned younger scholars to spread their writings after death. Filled with exciting stories, *Knowledge Lost* follows the trail of precarious knowledge through a series of richly detailed episodes. It deals not with the major themes of metaphysics and epistemology, but rather with interpretations of the Bible, Orientalism, and such marginal zones as magic. And it focuses not on the usual major thinkers, but rather on forgotten or half-forgotten members of the "knowledge underclass," such as Pietro della Vecchia, a libertine painter and intellectual; Charles-César Baudelot, an antiquarian and numismatist; and Johann Christoph Wolf, a pastor, Hebrew scholar, and witness to the persecution of heretics. Offering a fascinating new approach to the intellectual history of early modern Europe, *Knowledge Lost* is also an ambitious attempt to rethink the very concept of knowledge.

Routledge Companion to Sixteenth Century Philosophy

Sixteenth century philosophy was a unique synthesis of several philosophical frameworks, a blend of old and new, including but not limited to Scholasticism, Humanism, Neo-Thomism, Aristotelianism, and Stoicism. Unlike most overviews of this period, *The Routledge Companion to Sixteenth Century Philosophy* does not simplify this colorful era by applying some traditional dichotomies, such as the misleading line once drawn between scholasticism and humanism. Instead, the Companion closely covers an astonishingly diverse set of topics: philosophical methodologies of the time, the importance of the discovery of the new world, the rise of classical scholarship, trends in logic and logical theory, Nominalism, Averroism, the Jesuits, the Reformation, Neo-stoicism, the soul's immortality, skepticism, the philosophies of language and science and politics, cosmology, the nature of the understanding, causality, ethics, freedom of the will, natural law, the emergence of the individual in society, the nature of wisdom, and the love of god. Throughout, the Companion seeks not to compartmentalize these philosophical matters, but instead to show that close attention paid to their continuity may help reveal both the diversity and the profound coherence of the philosophies that emerged in the sixteenth century. The Companion's 27 chapters are published here for the first time, and written by an international team of scholars, and accessible for both students and researchers.

The Cambridge Companion to the Sophists

Introduces the Sophists and their time: a period of cultural enlightenment in thought, language, pedagogy, and performance.

Kant, Race, and Racism

Kant scholars have paid relatively little attention to his raciology. They assume that his racism, as personal prejudice, can be disentangled from his core philosophy. They also assume that racism contradicts his moral theory. In this book, philosopher Huaping Lu-Adler challenges both assumptions. She shows how Kant's raciology--divided into racialism and racism--is integral to his philosophical system. She also rejects the individualistic approach to Kant and racism. Instead, she uses the notion of racism as ideological formation to demonstrate how Kant, from his social location both as a prominent scholar and as a lifelong educator, participated in the formation of modern racist ideology. As a scholar, Kant developed a ground-breaking scientific theory of race from the standpoint of a philosophical investigator of nature or *Naturforscher*. As an educator, he transmitted denigrating depictions of the racialized others and imbued those descriptions with normative relevance. In both roles, he left behind, as one of his legacies, a worldview that excluded non-whites from such goods as recognitional respect and candidacy for cultural and moral achievements. Scholars who research and teach Kant's philosophy therefore have an unshakable burden to take part in the ongoing antiracist struggles, through their teaching practices as well as their scholarship. And they must do so with a pragmatic attention to nonideal social realities and a deliberate orientation toward substantial racial justice, equality, and inclusion. Lu-Adler pushes the discourse about Kant and racism well beyond the old debates about whether he was racist or whether his racism contaminates his philosophy. By foregrounding the lasting legacies of Kant's raciology, her work calls for a profound reorientation of Kant scholarship.

Early Modern Cartesianisms

There is a general sense that the philosophy of Descartes was a dominant force in early modern thought. Since the work in the nineteenth century of French historians of Cartesian philosophy, however, there has been no fully contextualized comparative examination of the various receptions of Descartes in different portions of early modern Europe. This study addresses the need for a more current understanding of these receptions by considering the different constructions of Descartes's thought that emerged in the Calvinist United Provinces (Netherlands) and Catholic France, the two main centers for early modern Cartesianism, during the period dating from the last decades of his life to the century or so following his death in 1650. It turns out that we must speak not of a single early modern Cartesianism rigidly defined in terms of Descartes's own authorial intentions, but rather of a loose collection of early modern Cartesianisms that involve a range of different positions on various sets of issues. Though more or less rooted in Descartes's somewhat open-ended views, these Cartesianisms evolved in different ways over time in response to different intellectual and social pressures. Chapters of this study are devoted to: the early modern Catholic and Calvinist condemnations of Descartes and the incompatible Cartesian responses to these; conflicting attitudes among early modern Cartesians toward ancient thought and modernity; competing early modern attempts to combine Descartes's views with those of Augustine; the different occasionalist accounts of causation within early modern Cartesianism; and the impact of various forms of early modern Cartesianism on both Dutch medicine and French physics.

Yearbook of the Maimonides Centre for Advanced Studies. 2018

The Yearbook of the Maimonides Centre for Advanced Studies mirrors the annual activities of staff and visiting fellows of the Centre as well as scholars of the Institute for Jewish Philosophy and Religion at the University of Hamburg and reports on symposia, workshops, and lectures. Although aimed at a wider audience, the yearbook also contains academic articles and book reviews on scepticism in Judaism and scepticism in general. The Yearbook 2016 was published as volume 1 in the series Jewish Thought, Philosophy, and Religion. From 2017 onwards, the Yearbook is published as a separate series. Further book series of the Maimonides Centre for Advanced Studies are Studies and Texts in Scepticism and Jewish Thought, Philosophy, and Religion.

Renaissance Averroism and Its Aftermath: Arabic Philosophy in Early Modern Europe

While the transmission of Greek philosophy and science via the Muslim world to western Europe in the Middle Ages has been closely scrutinized, the fate of the Arabic philosophical and scientific legacy in later centuries has received less attention, a fault this volume aims to correct. The authors in this

collection discuss in particular the radical ideas associated with Averroism that are attributed to the Aristotle commentator Ibn Rushd (1126-1198) and challenge key doctrines of the Abrahamic religions. This volume examines what happened to Averroes's philosophy during the sixteenth, seventeenth and eighteenth centuries. Did early modern thinkers really no longer pay any attention to the Commentator? Were there undercurrents of Averroism after the sixteenth century? How did Western authors in this period contextualise Averroes and Arabic philosophy within their own cultural heritage? How different was the Averroes they created as a philosopher in a European tradition from Ibn Rushd, the theologian, jurist and philosopher of the Islamic tradition?

Late Ancient Platonism in Eighteenth-Century German Thought

This work synthesizes work previously published in leading journals in the field into a coherent narrative that has a distinctive focus on Germany while also being aware of a broader European dimension. It argues that the German Lutheran Christoph August Heumann (1681-1764) marginalized the biographical approach to past philosophy and paved the way for the German Lutheran Johann Jacob Brucker's (1696-1770) influential method for the writing of past philosophy, centred on depersonalised and abstract systems of philosophy. The work offers an authoritative and engaging account of how late ancient Platonism, Plotinus in particular, was interpreted in eighteenth-century Germany according to these new precepts. Moreover, it reveals the Lutheran religious assumptions of this new approach to past philosophy, which underpinned the works of Heumann and Brucker, but also influential reviews that rejected the English Plato translator Thomas Taylor (1758-1835) and his understanding and evaluation of late ancient Platonism.

Julius Caesar Scaliger, Renaissance Reformer of Aristotelianism

This monograph is the first to analyze Julius Caesar Scaliger's *Exotericae Exercitationes* (1557). In order to make this late-Renaissance work accessible to modern readers, Kuni Sakamoto conducted a detailed textual analysis and revealed the basic tenets of Scaliger's philosophy.

From the Greeks to the Arabs and Beyond

From the Greeks to the Arabs and Beyond written by Hans Daiber, is a six volume collection of Daiber's scattered writings, journal articles, essays and encyclopaedia entries on Greek-Syriac-Arabic translations, Islamic theology and Sufism, the history of science, Islam in Europe, manuscripts and the history of oriental studies. It also includes reviews and obituaries. Vol. V and VI are catalogues of newly discovered Arabic manuscript originals and films/offprints from manuscripts related to the topics of the preceding volumes.

Let There Be Enlightenment

Matytsin, Darrin M. McMahon, James Schmidt, Céline Spector, Jo Van Cauter

Philosophic Pride

Philosophic Pride is the first full-scale look at the essential place of Stoicism in the foundations of modern political thought. Spanning the period from Justus Lipsius's *Politics* in 1589 to Jean-Jacques Rousseau's *Emile* in 1762, and concentrating on arguments originating from England, France, and the Netherlands, the book considers how political writers of the period engaged with the ideas of the Roman and Greek Stoics that they found in works by Cicero, Seneca, Epictetus, and Marcus Aurelius. Christopher Brooke examines key texts in their historical context, paying special attention to the history of classical scholarship and the historiography of philosophy. Brooke delves into the persisting tension between Stoicism and the tradition of Augustinian anti-Stoic criticism, which held Stoicism to be a philosophy for the proud who denied their fallen condition. Concentrating on arguments in moral psychology surrounding the foundations of human sociability and self-love, *Philosophic Pride* details how the engagement with Roman Stoicism shaped early modern political philosophy and offers significant new interpretations of Lipsius and Rousseau together with fresh perspectives on the political thought of Hugo Grotius and Thomas Hobbes. *Philosophic Pride* shows how the legacy of the Stoics played a vital role in European intellectual life in the early modern era.

Magic and the Dignity of Man

Pico della Mirandola, one of the most remarkable thinkers of the Renaissance, has become known as a founder of humanism and a supporter of secular rationality. Brian Copenhaver upends this understanding of Pico, unearthing the magic and mysticism in the most famous work attributed to him, *The Oration on the Dignity of Man*.

Critical Monks

In *Critical Monks* Wallnig offers a new, contextualized interpretation of German Benedictine scholarship around 1700.