

Le Origini Medievali Della Scienza Moderna Il Contesto Religioso Istituzionale E Intellettuale Piccola Biblioteca Einaudi Nuova Serie Vol 80

Steven Nadler

The City in Late Antiquity Dr John Rich, John Rich, 2002-09-11 The city was the nexus of the Roman Empire in its early centuries. The City in Late Antiquity charts the change undergone by cities as the Empire was weakened by the third-century crisis, and later disintegrated under external pressures. The old picture of the classical city as everywhere in decline by the fourth century is shown to be far too simple, and John Rich seeks to explain why urban life disappeared in some regions, while elsewhere cities survived through to the Middle Ages and beyond.

Introduction to Medieval History Paolo Delogu, 2002-09-26 An introduction to the sources, methods and theories most used by historians, this book explores the origins of the idea of the 'middle ages' and its development in Renaissance and modern European historical discourse, the problem of periodisation and the principal themes of modern historiography.

The Book Trade in the Italian Renaissance Angela Nuovo, 2013-06-17 This work offers the first English-language survey of the book industry in Renaissance Italy. Whereas traditional accounts of the book in the Renaissance celebrate authors and literary achievement, this study examines the nuts and bolts of a rapidly expanding trade that built on existing economic practices while developing new mechanisms in response to political and religious realities. Approaching the book trade from the perspective of its publishers and booksellers, this archive-based account ranges across family ambitions and warehouse fires to publishers' petitions and convivial bookshop conversation. In the process it constructs a nuanced picture of trading networks, production, and the distribution and sale of printed books, a profitable but capricious commodity. Originally published in Italian as *Il commercio librario nell'Italia del Rinascimento* (Milan: Franco Angeli, 1998; second, revised ed., 2003), this present English translation has not only been updated but has also been deeply revised and augmented.

Bibliography Luigi Balsamo, 1990

The Spirit of Utopia, 2000-08 I am. We are. That is enough. Now we have to start. These are the opening words of Ernst Bloch's first major work, *The Spirit of Utopia*, written mostly in 1915-16, published in its first version just after the

First World War, republished five years later, 1923, in the version here presented for the first time in English translation. The Spirit of Utopia is one of the great historic books from the beginning of the century, but it is not an obsolete one. In its style of thinking, a peculiar amalgam of biblical, Marxist, and Expressionist turns, in its analytical skills deeply informed by Simmel, taking its information from both Hegel and Schopenhauer for the groundwork of its metaphysics of music but consistently interpreting the cultural legacy in the light of a certain Marxism, Bloch's Spirit of Utopia is a unique attempt to rethink the history of Western civilizations as a process of revolutionary disruptions and to reread the artworks, religions, and philosophies of this tradition as incentives to continue disrupting. The alliance between messianism and Marxism, which was proclaimed in this book for the first time with epic breadth, has met with more critique than acclaim. The expressive and baroque diction of the book was considered as offensive as its stubborn disregard for the limits of disciplines. Yet there is hardly a discipline that didn't adopt, however unknowingly, some of Bloch's insights, and his provocative associations often proved more productive than the statistical account of social shifts. The first part of this philosophical meditation--which is also a narrative, an analysis, a rhapsody, and a manifesto--concerns a mode of self-encounter that presents itself in the history of music from Mozart through Mahler as an encounter with the problem of a community to come. This we-problem is worked out by Bloch in terms of a philosophy of the history of music. The self-encounter, however, has to be conceived as self-invention, as the active, affirmative fight for freedom and social justice, under the sign of Marx. The second part of the book is entitled Karl Marx, Death and the Apocalypse. I am. We are. That's hardly anything. But enough to start.

The Carolingian Economy Adriaan Verhulst, 2002-10-17 Sample Text

Philosophy: The Classics Nigel Warburton, 2014-02-03 Now in its fourth edition, Philosophy: The Classics is a brisk and invigorating tour through the great books of western philosophy. In his exemplary clear style, Nigel Warburton introduces and assesses thirty-two philosophical classics from Plato's Republic to Rawls' A Theory of Justice. The fourth edition includes new material on: Montaigne Essays Thomas Paine Rights of Man R.G. Collingwood The Principles of Art Karl Popper The Open Society and Its Enemies Thomas Kuhn The Structure of Scientific Revolutions With a glossary and suggestions for further reading at the end of each chapter, this is an ideal starting point for anyone interested in philosophy.

The Philosophy of the Daodejing Hans-Georg Moeller, 2006-05-02 For centuries, the ancient Chinese philosophical text the Daodejing (Tao Te Ching) has fascinated and frustrated its readers. While it offers a wealth of rich philosophical insights concerning the cultivation of one's body and attaining one's proper place within nature and the cosmos, its teachings and structure can be enigmatic and obscure. Hans-Georg Moeller presents a clear and coherent description and analysis of this vaguely understood Chinese classic. He explores the recurring images and ideas that shape the work and offers a variety of useful approaches to understanding and appreciating this canonical text. Moeller expounds on the core philosophical issues addressed in the Daodejing, clarifying such crucial concepts as Yin and Yang and Dao and De. He explains its teachings on a

variety of subjects, including sexuality, ethics, desire, cosmology, human nature, the emotions, time, death, and the death penalty. The Daodejing also offers a distinctive ideal of social order and political leadership and presents a philosophy of war and peace. An illuminating exploration, The Daodejing is an interesting foil to the philosophical outlook of Western humanism and contains surprising parallels between its teachings and nontraditional contemporary philosophies.

Plotinus or the Simplicity of Vision Pierre Hadot,2022-08-22 Since its original publication in France in 1963, Pierre Hadot's lively philosophical portrait of Plotinus remains the preeminent introduction to the man and his thought. Michael Chase's lucid translation—complete with a useful chronology and analytical bibliography—at last makes this book available to the English-speaking world. Hadot carefully examines Plotinus's views on the self, existence, love, virtue, gentleness, and solitude. He shows that Plotinus, like other philosophers of his day, believed that Plato and Aristotle had already articulated the essential truths; for him, the purpose of practicing philosophy was not to profess new truths but to engage in spiritual exercises so as to live philosophically. Seen in this light, Plotinus's counsel against fixation on the body and all earthly matters stemmed not from disgust or fear, but rather from his awareness of the negative effect that bodily preoccupation and material concern could have on spiritual exercises.

Spinoza's Heresy Steven Nadler,2001-12-06 At the heart of Spinoza's Heresy is a mystery: why was Baruch Spinoza so harshly excommunicated from the Amsterdam Jewish community at the age of twenty-four? In this philosophical sequel to his acclaimed, award-winning biography of the seventeenth-century thinker, Steven Nadler argues that Spinoza's main offence was a denial of the immortality of the soul. But this only deepens the mystery. For there is no specific Jewish dogma regarding immortality: there is nothing that a Jew is required to believe about the soul and the afterlife. It was, however, for various religious, historical and political reasons, simply the wrong issue to pick on in Amsterdam in the 1650s. After considering the nature of the ban, or *cherem*, as a disciplinary tool in the Sephardic community, and a number of possible explanations for Spinoza's ban, Nadler turns to the variety of traditions in Jewish religious thought on the postmortem fate of a person's soul. This is followed by an examination of Spinoza's own views on the eternity of the mind and the role that that the denial of personal immortality plays in his overall philosophical project. Nadler argues that Spinoza's beliefs were not only an outgrowth of his own metaphysical principles, but also a culmination of an intellectualist trend in Jewish rationalism.

An Essay on the Tragic Peter Szondi,2002 This is a succinct and elegant argument for the specificity of a philosophy of tragedy, as opposed to a poetics of tragedy espoused by Aristotle.

Bíos Roberto Esposito,2008 Roberto Esposito is one of the most prolific and important exponents of contemporary Italian political theory. *Bíos*-his first book to be translated into English-builds on two decades of highly regarded thought, including his thesis that the modern individual-with all of its civil and political rights as well as its moral powers-is an attempt to attain immunity from the contagion of the extraindividual, namely, the community. In *Bíos*, Esposito applies such a paradigm of

immunization to the analysis of the radical transformation of the political into biopolitics. Bíos discusses the origins and meanings of biopolitical discourse, demonstrates why none of the categories of modern political thought is useful for completely grasping the essence of biopolitics, and reconstructs the negative biopolitical core of Nazism. Esposito suggests that the best contemporary response to the current deadly version of biopolitics is to understand what could make up the elements of a positive biopolitics—a politics of life rather than a politics of mastery and negation of life. In his introduction, Timothy Campbell situates Esposito's arguments within American and European thinking on biopolitics. A comprehensive, illuminating, and highly original treatment of a critically important topic, Bíos introduces an English-reading public to a philosophy that will critically impact such wide-ranging current debates as stem cell research, euthanasia, and the war on terrorism. Roberto Esposito teaches contemporary philosophy at the Italian Institute for the Human Sciences in Naples. His books include *Categorie dell'impolitico*, *Nove pensieri sulla politica*, *Communitas: origine e destino della comunità*, and *Immunitas: protezione e negazione della vita*. Timothy Campbell is associate professor of Italian studies in the Department of Romance Studies at Cornell University and the author of *Wireless Writing in the Age of Marconi* (Minnesota, 2006).

German Philosophy 1760-1860 Terry Pinkard, 2002-08-29 Publisher Description

The Development of the Modern State Gianfranco Poggi, 1978 The institutional features and the past and future role of the state should be a central concern of contemporary sociological and political theory, but until now they have been sadly neglected. Lately, in particular, the state's increasing involvement in the management of industrial and industrializing societies has made it even more important to understand its past development, its current activities, and the related trends in its structure and in its relation to the larger society. As a contribution to this task, Gianfranco Poggi reviews the main phases in the institutional history of the modern state. Restating a typology elaborated, among others by Max Weber, he outlines first the feudal system of rule, then the late-medieval *Ständestaat* and the absolutist state. Next the book discusses the nineteenth-century constitutional state, seen as the most accomplished embodiment of the modern, Western state. Finally, it points out the major developments which have occurred since the end of the last century in the relationship between the state and society, and identifies the threat these pose to the persistence of Western political values. Throughout, the discussion draws upon an impressive body of literature on the modern state (much of it not available in English) from the fields of history, law, and the social sciences.

Metaphysics Theodor W. Adorno, 2014-12-10 This volume makes available in English for the first time Adorno's lectures on metaphysics. It provides a unique introduction not only to metaphysics but also to Adorno's own intellectual standpoint, as developed in his major work *Negative Dialectics*. Metaphysics for Adorno is defined by a central tension between concepts and immediate facts. Adorno traces this dualism back to Aristotle, whom he sees as the founder of metaphysics. In Aristotle it appears as an unresolved tension between form and matter. This basic split, in Adorno's interpretation, runs right through

the history of metaphysics. Perhaps not surprisingly, Adorno finds this tension resolved in the Hegelian dialectic. Underlying this dualism is a further dichotomy, which Adorno sees as essential to metaphysics: while it dissolves belief in transcendental worlds by thought, at the same time it seeks to rescue belief in a reality beyond the empirical, again by thought. It is to this profound ambiguity, for Adorno, that the metaphysical tradition owes its greatness. The major part of these lectures, given by Adorno late in his life, is devoted to a critical exposition of Aristotle's thought, focusing on its central ambiguities. In the last lectures, Adorno's attention switches to the question of the relevance of metaphysics today, particularly after the Holocaust. He finds in 'metaphysical experiences', which transcend rational discourse without lapsing into irrationalism, a last precarious refuge of the humane truth to which his own thought always aspired. This volume will be essential reading for anyone interested in Adorno's work and will be a valuable text for students and scholars of philosophy and social theory.

Frederick the Second Ernst Kantorowicz, 2017-06-20 FREDERICK THE SECOND is the story of the remarkable man whose power and sphere of influence straddled the worlds of Christendom and of Islam. The last of the Hohenstaufens, Holy Roman Emperor and King of Sicily and Jerusalem, Frederick II was an energetic and versatile ruler, a man of great ambition in whose lifetime the conflict between Emperor and Pope reached a new intensity. Excommunicated three times by the Church, he was an absolute monarch whose power, defended in almost continuous struggle, extended over much of Germany and Italy as well as the Holy Land. Frederick was a complex man of cultured tastes and licentious manners who had unusually wide intellectual interests. At his Sicilian court scholars of all religions were welcomed--Christian, Jewish, Mohammedan. He founded the University of Naples in 1224 and was a patron of the arts and sciences. The life of this dynamic man is fully explored in Ernst Kantorowicz's notable biography, filled with dramatic incident and absorbing detail, and written with style and scholarship.

Immunitas Roberto Esposito, 2017-05-11 This book by Roberto Esposito - a leading Italian political philosopher - is a highly original exploration of the relationship between human bodies and societies. The original function of law, even before it was codified, was to preserve peaceful cohabitation between people who were exposed to the risk of destructive conflict. Just as the human body's immune system protects the organism from deadly incursions by viruses and other threats, law also ensures the survival of the community in a life-threatening situation. It protects and prolongs life. But the function of law as a form of immunization points to a more disturbing consideration. Like the individual body, the collective body can be immunized from the perceived danger only by allowing a little of what threatens it to enter its protective boundaries. This means that in order to escape the clutches of death, life is forced to incorporate within itself the lethal principle. Starting from this reflection on the nature of immunization, Esposito offers a wide-ranging analysis of contemporary biopolitics. Never more than at present has the demand for immunization come to characterize all aspects of our existence. The more we feel at risk of being infiltrated and infected by foreign elements, the more the life of the individual and society closes off within its

protective boundaries, forcing us to choose between a self-destructive outcome and a more radical alternative based on a new conception of community.

Two Roberto Esposito, 2015-09-01 The debate on “political theology” that ran throughout the twentieth century has reached its end, but the ultimate meaning of the notion continues to evade us. Despite all the attempts to resolve the issue, we still speak its language—we remain in its horizon. The reason for this, says Roberto Esposito, lies in the fact that political theology is neither a concept nor an event; rather, it is the pivot around which the machine of Western civilization has revolved for more than 2,000 years. At its heart stands the juncture between universalism and exclusion, unity and separation: the tendency of the Two to make itself into One by subordinating one part to the domination of the other. All the philosophical and political categories that we use, starting with the Roman and Christian notion of “the person,” continue to reproduce this exclusionary dispositif. To take our departure from political theology, then—the task of contemporary philosophy—we must radically revise our conceptual lexicon. Only when thought has been returned to its rightful “place”—connected to the human species as a whole rather than to individuals—will we be able to escape from the machine that has imprisoned our lives for far too long.

The Philosopher, the Priest, and the Painter Steven Nadler, 2015-05-26 How a famous painting opens a window into the life, times, and philosophy of René Descartes In the Louvre museum hangs a portrait that is considered the iconic image of René Descartes, the great seventeenth-century French philosopher. And the painter of the work? The Dutch master Frans Hals—or so it was long believed, until the work was downgraded to a copy of an original. But where is the authentic version, and who painted it? Is the man in the painting—and in its original—really Descartes? A unique combination of philosophy, biography, and art history, *The Philosopher, the Priest, and the Painter* investigates the remarkable individuals and circumstances behind a small portrait. Through this image—and the intersecting lives of a brilliant philosopher, a Catholic priest, and a gifted painter—Steven Nadler opens a fascinating portal into Descartes's life and times, skillfully presenting an accessible introduction to Descartes's philosophical and scientific ideas, and an illuminating tour of the volatile political and religious environment of the Dutch Golden Age. As Nadler shows, Descartes's innovative ideas about the world, about human nature and knowledge, and about philosophy itself, stirred great controversy. Philosophical and theological critics vigorously opposed his views, and civil and ecclesiastic authorities condemned his writings. Nevertheless, Descartes's thought came to dominate the philosophical world of the period, and can rightly be called the philosophy of the seventeenth century. Shedding light on a well-known image, *The Philosopher, the Priest, and the Painter* offers an engaging exploration of a celebrated philosopher's world and work.

The Return of Thematic Criticism Werner Sollors, 1993 This performance of the Giuseppe Verdi opera *La Traviata* in the picturesque setting of the Sydney Harbour features vocalists such as Emma Matthews, Gianluca Terranova, and Jonathan

Summers in the leading roles. ~ Cammila Collar, Rovi

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