

General Index

- Ackrill, J. L., 67
actio per distans, 110
 activity (ἐνέργεια), 3, 5–7, 13–14, 17, 34, 37, 45, 58, 65, 76, 85, 105–6, 108–9, 112, 132, 184, 189, 194, 206, 208, 210–12, 215, 230, 232–3
 and acquisition, 91–4
 complete passive, 11–19, 22–3, 28, 33, 38, 62–3, 65, 72–99, 101, 107, 198, 220, 223, 226–9
 as opposite of passivity, 11–15, 27, 146–50
 passive non-altering, 87–91
 acts, perceptual primary, 6, 11, 21, 171, 209, 227–8
 acquaintance and contact requirement of, 17, 43, 68, 95, 172
 unbiasedness and externality requirement of, 17, 43, 69, 95, 172–3
 Aelius Herodianus, 14
 affection, perceptual, 1, 17, 19, 25, 53, 62–3, 84, 87, 107, 115, 119, 121–2, 125–7, 135, 146, 148, 150, 171, 210, 214–15, 219–21, 223
 Alcmaeon, 170
 Alexander of Aphrodisias, 14, 20, 24, 29, 31, 45, 73, 81, 87, 114, 128–9, 138, 145–7, 150–2, 154, 156–7, 163, 172, 185, 188, 232
 alteration, kinds of, 26, 31, 83–7, 89, 91, 93, 119, 140, 146, 160–1, 189, 203
 quasi-alteration, 123, 160
 Anagnostopoulos, Andreas, 36, 63, 76–8, 85, 90–1
 analogy, 19, 23–4, 59, 66, 73–5, 118, 124, 126–7, 180, 204–5, 216–19, 221, 225–6, 228
 Anaxagoras, 8, 17, 26, 40, 43, 50–3, 68–71, 75, 81, 83, 96, 130, 148, 170–1, 173, 188
 animals, 4–6, 9, 42, 79, 95, 129, 132–4, 136, 143, 149–50, 153, 162–3, 184, 198, 203, 205–7, 209–10, 223, 227, 233
 antinomies, 63, 79, 91
 Apollonius Dyscolus, 14
 Aquinas, Thomas, 30, 157, 160
 Aristonicus, 14
 art, analogy of, 12, 23, 47, 76, 138, 163, 190, 204–5, 210–11
 artisans, 23, 47, 76–8, 118, 197, 199, 204, 209–10
 assimilation model *see* perception (αἴσθησις)
 asymmetries, 2, 56, 59
 Auriol, Peter, 3
 Averroes, 156, 158–60
 Averroists, 20, 157
 blind spots, perceptual, 22, 35–6, 101, 124, 126, 177, 180, 191, 194
 body, non-cognitive operation of, 23, 203–11
 body, role in perception of, 16, 19, 28, 98, 100, 119–28, 131, 133, 148, 151, 156, 179
 Bolton, Robert, 40
 Bonitz, Hermann, 75, 165–6, 168
 Broad Church Reading, 123, 125
 Burnyeat, Myles, 16, 26–7, 31, 34–6, 39, 54, 57, 63, 88, 115, 126, 131, 172, 217
 New Age Spiritualism of, 122–3
 Canonical Literalism, 124
 carpentry, 76, 132, 190, 204, 211
 Carter, Jason, 39, 43, 54, 143, 156
 Caston, Victor, 3, 100, 114, 118, 122–5, 127, 220–2
 change (κίνησις), 5, 9, 12, 15, 17, 19, 26–7, 29, 33–4, 38, 45, 52, 61–3, 65–6, 75–7, 84–5, 87, 89–91, 94, 97, 99, 107–8, 115, 120–1, 123–7, 131, 135–7, 139, 141–6, 150–1, 153, 155, 161, 167, 180, 186, 189, 198–200, 203–5, 212, 218, 220, 223
 as an incomplete activity, 33–4, 63, 65, 76, 78, 90
 mere Cambridge, 188
 phenomenal, 120, 125–6

- physiological, 22, 97, 115, 119, 122–7, 131, 216
 spiritual, 98
 change blindness, 166
 Charles, David, 126, 132, 149
CKC (contrary is known by contrary), 51, 53, 68, 170–1
 Clidemus, 171
 cognition, 8, 10, 15, 23, 133, 158, 171–2, 208–9, 211
 colour, 6, 46, 59, 65, 97, 101–9, 111–13, 115–18, 123–4, 144, 159, 166–8, 171, 176, 186–7, 192, 195–7, 199, 201, 206, 213, 221–2, 225
 completeness *see* perception (αἴσθησις), completeness of
 subject and telic structure criteria of, 77, 90–1
 consciousness, 205, 209, 211
 Corcilius, Klaus, 99, 106, 144, 162–3, 184, 192
 Critias, 50

 Democritus, 9, 17, 46–8, 50–1, 54, 57, 60, 65, 98, 100, 112, 138, 153, 170, 175
 destructive πάσχειν, 32, 79, 81–2, 85–6, 91, 93–4, 96–7, 126, 206–7
 dialectic, 39–42, 54, 138
 Diogenes of Apollonia, 50, 112, 170
 Dionysius of Halicarnassus, 14
 Dionysius Thrax, 14
 disanalogies, 59, 74–5, 83
 discrimination (κρίνειν), perceptual, 2, 19–23, 85, 103, 110, 128–9, 146, 148–9, 151, 163–4, 166, 169, 174, 177, 179, 184–6, 189, 193, 196, 198, 200–3, 208–11, 215, 220, 222–3
 holistic, 22, 193
 of the imperceptible, 175–7, 193, 206–7
 judicial sense of (*sensus iudicialis*), 21, 165–75, 177
 logic of, 165–7
 and role of the perceptual soul, 127–33
 single mean and, 192–7
 within the assimilation model, 177–82
 distinctions, 33, 36–7, 39, 65, 70, 72–6, 79, 87–8, 91, 109
 distinguishing features (διαφοραί), 20, 55, 58, 70, 87, 104, 130, 177, 194–5, 199
Dreistufenlehre (triple scheme), 75

 Ebert, Theodor, 102, 128, 165–9, 175, 184
 effluences, 54–6, 171
 embryogenesis, 94
 Empedocles, 50–1, 53–4, 56–7, 70, 112, 138, 170, 172

 ensoulment, 55, 132, 135, 138, 158, 160, 185, 189, 224
 exegesis, 28, 30, 148, 150–1, 211
explanantia, explananda and, 4–5, 7–9, 18, 149, 228

 forms without the matter *see* perception (αἴσθησις), as reception of forms without the matter
 fulfilment (ἐντελέχεια), 18, 21, 29–30, 45, 57–9, 63, 74, 80–2, 92–3, 96, 108, 111, 116, 178, 181, 183, 223–6
 first and second, 31, 75–9, 83, 87, 89, 101, 109, 135
 functionalism, 7, 131

 Galen, 14
 Gasser-Wingate, Marc, 103
 genus and species, 44–50, 52, 84, 86, 98, 196
 Giles of Rome, 157
 Grasso, Roberto, 179, 184, 202
 Gregoric, Pavel, 102, 162

 Hamlyn, D. W., 179
 hand, as ‘instrument of instruments’, 224–6
 health, 47, 50, 173
 hearing, 66, 72, 102, 105–6, 110–13, 118, 176, 178, 193, 200–1, 208, 232–3
 heart, the, 110, 119, 140, 162, 184–5, 187, 201
 Heinaman, Robert, 84, 88
 Hellenistic authors, 13, 147
 Heraclitus, 50–1
 homeostasis, 21–3, 185, 187–9, 191, 198, 205, 208–9, 215, 229
 in non-tangible sense modalities, 200–3
 Homer, 14
 homuncularism, 8
 housebuilding, analogy of, 27, 29, 31–2, 65, 76, 87–90, 142
 hylomorphism, 7, 16, 99, 152

 impassivity (ἀπάθεια), 17, 22, 25–6, 43, 53, 69, 96–7, 133, 136–7, 146, 148, 150–1, 156–7, 160, 163, 184, 188–90, 198, 205, 211, 215, 222, 226
 infallibility, of the senses, 101, 103, 167–8, 170–1, 173–5, 197
 intention (*species*), 158–60
 intentionality, 127
 isomorphism (between soul and object of cognition), 50

 Johansen, Thomas, 15, 126, 162, 179, 187, 214
 John of Jandun, 157–61

- Kalderon, Mark, 39, 43, 64
 Kant, Immanuel, 15, 101
 Kim, Jaegwon, 131
 knowing, 42–3, 51, 53, 55, 68–9, 80, 95, 134, 171, 224–5
 Kosman, Aryeh, 33, 63, 114–15
 Kress, Emily, 78
krinein *see* discrimination (κρίνειν), perceptual
- LAL* (like is affected by like), 17, 36, 38–40, 43–4, 48–54, 56–7, 60–7, 69, 74, 80, 91
 likeness, dynamic, 19, 21, 127–8, 130, 156, 191, 199, 215, 228
 likeness, generic, 17, 30, 38, 44–9, 60–1, 77, 80, 95, 98
 likeness, phenomenal, 19, 21, 120, 126–8, 130, 182, 210, 228
 literalism, 23, 97–8, 112, 116, 118, 122–6, 180, 214, 216, 218, 221
LKL (like is known by like), 17, 36, 39–40, 43, 48, 51, 53, 60, 63, 65, 67–8, 73, 75, 95–6, 124, 169–72, 224
 Aristotle's engagement with, 49–53
 challenges for, 53–60
 and passivity of perception, 53–7
 locomotion *see* self-motion
 Lorenz, Hendrik, 131, 133, 160
- Mansion, Suzanne, 39
 Marmodoro, Anna, 102, 104, 109
 materialism, 9, 115
 non-reductive, 20, 131, 149, 228
 as opposed to spiritualism, 19, 21, 23, 120–8, 156, 216, 220
 mean (μέσότης), discriminative, 19, 21, 98, 110–11, 128, 130, 162, 164, 175, 177–9, 182–98, 200–1, 205
 measure (μέτρον), 21, 173, 187–9, 191, 200, 202, 208, 210, 226
 media, operation of, 19, 21, 65, 116, 118, 120–1, 125, 127, 129, 147, 200–2
 indeterminacy of, 115–16
 instability of, 115–16
 and perception, 110–15
 as qualitative conductors, 19, 117, 119–23, 129–30, 200
 qualities encoded in, 117, 119
 mediation, 19, 22, 117–18, 120–3, 125, 132, 149, 178, 200
 medicine, the art of, 13, 47–8, 50, 76–7, 172, 199
 medieval philosophy, 13, 138, 156–7
 metaphors, 87, 148, 184–5, 190
 movers, unmoved, 9–10, 20, 133, 141–4, 163, 186, 188, 190, 198–9, 226
 natural philosophy, Aristotle's, 34–5, 63, 204
 Neo-Platonism, 150–1
 Neo-Scholasticism, 127
nous (νοῦς), 8, 14, 24–6, 43, 51–2, 68, 83, 95–6, 146, 153, 171, 190, 222, 224
 divine, 188
 nutriments, 5, 132, 204, 206–7, 210
 nutritive capacity, 5, 9, 21, 23, 99, 133–4, 149, 161, 163, 190, 202–6, 208–10, 215
- objects, perceptual, 1, 19, 33, 48, 55, 58, 60, 70, 74, 79, 98, 102, 107–9, 116, 119–20, 125–7, 131–3, 135–6, 142, 147–50, 153, 159, 165, 178, 183, 187, 189–91, 200, 203, 206, 211–17, 220, 222, 230
 agency of, 11, 30, 74, 80, 92, 110, 121, 127–30, 139, 142, 144, 146, 151, 158–9, 163, 184, 187–9, 191–3, 198–200, 206–8, 210, 220–1, 223, 225, 232
 exclusive, 6, 102–3, 168
 and the perceptual soul, 224–6
 as unmoved causes, 21–2, 198–200
 observability, 121
 optics, 231
 organs, sense, 19, 21–2, 35, 58, 64, 70, 97, 100, 108, 117–18, 122, 125–8, 131, 142, 147–8, 150, 156, 179–81, 185, 201, 212, 214–15, 219, 222
- Owen, G. E. L., 39
- Parmenides, 51, 56, 100, 112
parsimoniae, lex, 120
 passions, 139–41, 143, 149, 163
 passivity, kinds of, 28–30, 70, 79–83
 perceiving, continued, 16, 19, 35–6, 60, 64–5, 68, 80, 82, 101, 182, 227
 perception (αἰσθησις)
 assimilation model of, 2, 16, 21–2, 34–9, 45, 64, 74–5, 79, 95, 116, 130, 152, 165, 177–82, 187, 192–3, 214, 231, 233
 as a capacity, 5, 7, 18, 47, 58, 69, 79, 89, 91, 94, 152, 177–9, 183–5, 188–9, 192, 209–10, 212–15, 220, 222, 225, 231–3
 causal nature of, 1–3, 34–6, 69, 119, 127, 135, 227–8
 completeness of, 16–17, 33–8, 91
 as composed from affection and something else, 19, 114, 127–9
 as a discriminative activity, 165–97
 as isolated from affection, 19, 114–15, 127–9
 modal-specific, 2, 102, 168, 194, 213, 221

- as non-kinetic, 27–8, 33, 62, 78, 90
 as not passive, 11–15, 29, 146–50
 object-directedness of, 18, 65, 72, 74, 80, 101
 passivity of, 17, 24–8, 31, 43, 53–7, 91,
 135–7, 145, 156–7, 160, 163, 190, 211
 Platonic formula of, 135–6, 144, 156, 186,
 230
 programmatic definition of, 18, 94–9
 qualitative nature of, 1–3, 228
 as reception of forms without the matter, 2–3,
 20, 23, 39, 64, 85, 110, 112, 115, 118, 133,
 182, 187, 200, 212–23, 227
 relational nature of, 1–3, 13, 97, 228
 soul as efficient cause of, 20, 22, 135, 141,
 156–64, 190, 202–11, 223, 232
 as specification of affection, 19, 114–15,
 128–9
 perceptual qualities, bearers of, 6, 18, 21–2,
 101–7, 110, 167, 193, 227–8
 perceptual qualities, modal-specific, 21, 101,
 104–5, 107, 129, 167, 170, 174, 192, 197,
 227
phantasmata, 5, 35–6, 90, 94, 116, 124–6,
 219–20
 Philoponus, John, 51, 82, 114, 217
 Pindar, 14
 plants, 5, 134, 187, 216–17, 219
 Plato, 8–9, 20, 50, 66, 76, 100, 136, 138, 144,
 147, 153–5, 171–5, 185, 190
 Plotinus, 14
pneuma, 201
 Polansky, Ronald, 179
 preservation (σωτηρία), 29, 80–2, 175–7,
 203–11
 preservative πᾶσχειν, 16–17, 25, 29, 31–3, 38,
 40, 43, 45, 64, 71, 79, 82–3, 85, 87–91,
 93–8, 111, 115, 117, 129, 133, 135, 146,
 151, 182
 aporetic interpretation of, 16, 27–8, 40, 145
 deflationary interpretation of, 16, 27–31, 33,
 80, 87, 135, 163
 material interpretation of, 16, 27–9, 135, 137
 psychic interpretation of, 16, 27–9, 131, 135,
 214
 producing (ποιεῖν), 14, 33, 35, 47, 50, 57, 62,
 64, 77, 79, 81, 84, 87, 89, 92–3, 101, 105,
 108, 127, 142, 155, 157, 163, 198–9, 201,
 203, 205, 210–11
 Protagoras, 100, 173–4
 Protagoreanism, 43, 107, 159, 173–5, 189, 191,
 198
 Pseudo-Archytas, 14
 Pseudo-Simplicius, 30, 214
 puzzles (ἀπορίαι), 40–1, 51, 57, 73
 ratio/proportion (λόγος), 23, 98, 117, 119,
 122–4, 180, 189, 201, 210, 216, 221–2
 realism, direct, 18, 100–1, 109
 realism, uncompromised, 18, 109
 relativism, 43, 107–8, 159, 171–2, 174
 representationalism, 18–19, 123, 125
 Ryle, Gilbert, 63, 67
 Rylean passage, 132, 139, 142–3, 147–9, 151,
 154, 156, 158, 184
 self-contradiction, 52, 56, 60, 68
 self-motion, 9, 20, 42, 138, 143, 150
 self-preservation, 81, 95, 187, 206–7, 229
 sense modalities, 6, 66–7, 102, 104–6, 108, 110,
 176–8, 193–4
 non-tangible, 22, 111, 178, 190, 198, 200–3
 senses, distal, 106, 111, 113, 118, 200–1
sensus agens, 20, 156–9
 Sextus Empiricus, 190
 sight, 66, 70, 102, 110–11, 176, 178, 192,
 195–6, 200, 208
 Simplicius, 45
 smell, 70, 97, 104, 110–11, 113–18, 120–2,
 127–8, 193, 199, 208
 Socrates, 77, 173–4
 Sophonias, 93
 soul, as principle (ἀρχή) of living beings, 134
 soul, perceptive
 agency of *see* perception (αἴσθησις), soul as
 efficient cause of
 as art *see* art, analogy of
 causality of, 7–8, 10, 20, 22, 133–7, 140–1,
 144, 157, 184, 190, 202–11, 223, 232
 community with the body, 138
 contiguity with incoming motion, 144, 184,
 186, 188
 impassivity of *see* impassivity (ἀπάθεια)
 localization of, 139, 144, 153, 155, 184, 186
 motions of, 10, 132, 138–47, 150–6, 189
 passivity of, 11, 13, 16, 136–7, 140, 145, 150,
 230
 sounding, 70, 105–6, 108, 117–18, 144, 233
 spiritualism, 19, 23, 27, 98, 115, 117, 120–1,
 131, 156, 180, 216, 218–21, 228
 spontaneity, 15, 33
symbola (σύμβολα), 172–3, 191
 synthesis, 6, 18, 101, 104
 taste, 70, 102, 110, 119, 122, 174, 181, 195–6,
 201, 206–8, 213, 221–2, 231–2
 tense test, 16, 37–8, 62, 64, 67, 74, 76, 90–1
 weakening of, 65–7
 Themistius, 20, 27, 31, 78–9, 115–16, 138, 145,
 150–6, 158, 196, 213–14

- Theophrastus, 17, 26, 43, 51, 53–5, 57,
59, 64, 68–70, 87, 97, 112, 169–72,
212
- thinking (νοεῖν), 2–6, 10–11, 13, 15, 24–6, 52,
83, 85, 90–4, 96, 128, 134–5, 142, 196,
229–30
- Thucydides, 14
- touch, 22, 67, 110–11, 119, 177–9, 183, 186,
190, 193–4, 201, 206–8, 214, 223
- wax, analogy of, 112, 189, 213, 215, 219–20
- William of Auvergne, 157
- Zabarella, Jacoppo, 159–60, 162–3