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The usual division of philosophy into 'medieval' and 'modern' may obscure very real continuities in the ideas of thinkers in the western and Islamic traditions. This book examines three areas where these continuities are particularly clear: knowledge, the mind, and language. Dominik Perler shows how, when Descartes attacked faculty psychology, he was indeed separating himself from one strand ...

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Overall, this is a book with the ambitious aim of creating a dialogue between medieval and modern philosophy. It does not, as indicated, succeed in this aim. But the essays are interesting, and in at least one case the comments really help deepen the issue addressed by the original essay.

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A Debate in Late Medieval and Early Modern Philosophy, looking especially at Olivi, Ockham, Descartes and Malebranche. Papers from this symposium were published in 2013 as Continuity and Innovation in Medieval and Modern Philosophy: Knowledge, Mind, and Language , edited by John Marenbon (Proceedings of the British Academy , 189).

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Continuity and innovation in medieval and modern ...
The development of medical drug therapy in medieval times can be seen as an interplay between tradition and innovation. This book follows the changes in the therapy from the Arabic medicine of Ibn S n (Avicenna) to Latin medical scholasticism, aiming to trace both the continuity and the development in the theory and practice of medieval drug therapy.

Medieval Pharmacotherapy, Continuity and Change: Case ...
Robert Black's analysis finds that continuity and conservatism, not innovation, characterize medieval and Renaissance teaching. The study of classical texts in medieval Italian schools reached its height in the twelfth century; this was followed by a collapse in the thirteenth century, an effect on school teaching of the growth of university education.

This book is a study of the transformation of the role of the pope in the late eleventh and twelfth centuries.

This volume brings together thirteen studies by as many experts in the study of one or more ancient or medieval magical traditions, from ancient Mesopotamia and Pharaonic and Greco-Roman Egypt to the Greek world, Judaism, Christianity and Islam. It lays special emphasis on the recurrence of similar phenomena in magical texts as far apart as the Akkadian cuneiform tablets and an Arabic manuscript bought in Egypt in the late-twentieth century. Such similarities demonstrate to what extent many different cultures share a 'magical logic' which is strikingly identical, and in particular they show the recurrence of certain phenomena when magical practices are transmitted in written form and often preserve, adopt and adapt much older textual units.

Continuity and Innovation in Honors College Curricula is the second volume in the edited series Honors Education in Transition, which examines the proliferation of honors programs and colleges in American higher education. While honors education has become ubiquitous in American higher education, this transformation has happened without systematic attempts to align what honors means across institutions, and absent a universally agreed upon definitions of what honors is and what it might aspire to be in the future. This generates possibility and flexibility, while also creating rather serious challenges. This book examines dynamic attempts to think creatively about curriculum, a hallmark of honors in higher education. The authors document and discuss innovative attempts ranging from service-learning to international education to innovative ways to blend disciplinary models of pedagogy with honors teaching. Throughout, their investigations are grounded in the present while turning a keen and perceptive eye to the future.

Modern historians of the Normans have tended to treat their enterprises and achievements as a series of separate and discrete histories. Such treatments are valid and valuable, but historical understanding of the Normans also depends as much on broader approaches akin to those adopted in this book. As the successor volume to Norman Expansion: Connections, Continuities and Contrasts, it complements and significantly extends its findings to provide a fuller appreciation of the roles played by the Normans as one of the most dynamic and transformative forces in the history of medieval (Outer Europe). It includes panoramic essays that dissect the conceptual and methodological issues concerned, suggest strategies for avoiding associated pitfalls, and indicate how far and in what ways the Normans and their legacies served to reshape sociopolitical landscapes across a vast geography extending from the remoter corners of the British Isles to the Mediterranean basin. Leading experts in their fields also provide case-by-case analyses, set within and between different areas, of themes such as lordship and domination, identities and identification, naming patterns, marriage policies, saints' cults, intercultural exchanges, and diaspora/ homeland connections. The Normans and the (Norman Edge) therefore presents a potent combination of thought-provoking overviews and fresh insights derived from new research, and its wide-ranging comparative focus has the advantage of illuminating aspects of the Norman past that traditional regional or national histories often do not reveal so clearly. It likewise makes a major contribution to current Norman scholarship by reconsidering the links between Norman expansion and (state-formation); the extent to which Norman practices and priorities were distinctive; the balance between continuity and innovation; relations between the Normans and the indigenous peoples and cultures they encountered; and, not least, forms of Norman identity and their resilience over time. An extensive bibliography is also one of this book's strengths.

Offers a critical reassessment of the Reconquest of Castile from the Moors in the fifteenth century. Explores the land and climate of northern Castile, the urban and rural society, and the demography and fiscal oppression of the Reconquest.

Based on the study of over 500 surviving manuscript school books, this comprehensive 2001 study of the curriculum of school education in medieval and Renaissance Italy contains some surprising conclusions. Robert Black's analysis finds that continuity and conservatism, not innovation, characterize medieval and Renaissance teaching. The study of classical texts in medieval Italian schools reached its height in the twelfth century; this was followed by a collapse in the thirteenth century, an effect on school teaching of the growth of university education. This collapse was only gradually reversed in the two centuries that followed: it was not until the later 1400s that humanists began to have a significant impact on education. Scholars of European history, of Renaissance studies, and of the history of education will find that this deeply researched and broad-ranging book challenges much inherited wisdom about education, humanism and the history of ideas.

This volume brings together thirteen studies by as many experts in the study of one or more ancient or medieval magical traditions, from ancient Mesopotamia and Pharaonic and Greco-Roman Egypt to the Greek world, Judaism, Christianity and Islam.

The development of medical drug therapy in medieval times can be seen as an interplay between tradition and innovation. This book follows the changes in the therapy from the Arabic medicine of Ibn S n (Avicenna) to Latin medical scholasticism, aiming to trace both the continuity and the development in the theory and practice of medieval drug therapy. In this delicate balance between change and continuity a crucial role was played by the scientific community through critical rejection or acceptance of new ideas. The drug choices were in most cases rational also from the point of view of contemporary medical theory. The method used in the book for studying these choices could promote the development of a novel methodology for historical ethnopharmacology.

The development of medical drug therapy in medieval times is an interplay between tradition and innovation. This book tracks the changes in drug recommendations from the Arabic texts of Ibn S'n? to Latin medical scholasticism, demonstrating their essential rationality.

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