

I Segni Del Tempo Storia Della Terra E Storia Delle Nazioni Da Hooke A Vico

Anthropocene is the proposed name for the new geological epoch in which humans have overwhelming impact on planetary processes. This edited volume invites reflection on the meaning and role of law in light of changing planetary realities. Taking the concept of the Anthropocene as a starting point, the contributions to this book address emerging legal issues from a transnational environmental law perspective. How law interacts with, and how law governs, global environmental problems is a challenge that legal scholars have approached with vigour over the last decade. More recently, the concept of the Anthropocene has become a topic that researchers have also begun to grapple with by engaging with disciplines beyond legal scholarship. One avenue of research that has emerged to address global environmental problems is transnational environmental law. Adopting 'transnational law' as a lens or framework through which to analyse environmental law takes a broader approach to the ways in which law may be assessed and deployed to meet planetary challenges. The chapters within this book provide a timely intervention into the theoretical and practical approaches of transnational environmental law in a time of significant uncertainty and environmental and human crises. The chapters in this book were originally published as a special issue of *Transnational Legal Theory*.

The work of contemporary Italian thinkers, what Roberto Esposito refers to as Italian Theory, is attracting increasing attention around the world. This book explores the reasons for its growing popularity, its distinguishing traits, and why people are turning to these authors for answers to real-world issues and problems. The approach he takes, in line with the keen historical consciousness of Italian thinkers themselves, is a historical one. He offers insights into the great "unphilosophical" philosophers of life—poets, painters, politicians and revolutionaries, film-makers and literary critics—who have made Italian thought, from its beginnings, an "impure" thought. People like Machiavelli, Croce, Gentile, and Gramsci were all compelled to fulfill important political roles in the societies of their times. No wonder they felt that the abstract vocabulary and concepts of pure philosophy were inadequate to express themselves. Similarly, artists such as Dante, Leonardo Da Vinci, Leopardi, or Pasolini all had to turn to other disciplines outside philosophy in order to discuss and grapple with the messy, constantly changing realities of their lives. For this very reason, says Esposito, because Italian thinkers have always been deeply engaged with the concrete reality of life (rather than closed up in the introspective pursuits of traditional continental philosophy) and because they have looked for the answers of today in the origins of their own historical roots, Italian theory is a "living thought." Hence the relevance or actuality that it holds for us today. Continuing in this tradition, the work of Roberto Esposito is distinguished by its interdisciplinary breadth. In this book, he passes effortlessly from literary criticism to art history, through political history and philosophy, in an expository style that welcomes non-philosophers to engage in the most pressing problems of our times. As in all his works, Esposito is inclusive rather than exclusive; in being so, he celebrates the affirmative potency of life.

The quest to pinpoint the age of the Earth is nearly as old as humanity itself. For most of history, people trusted mythology or religion to provide the answer, even though nature abounds with clues to the past of the Earth and the stars. In *A Natural History of Time*, geophysicist Pascal Richet tells the fascinating story of how scientists and philosophers examined those clues and from them built a chronological scale that has made it possible to reconstruct the history of nature itself. Richet begins his story with mythological traditions, which were heavily influenced by the seasons and almost uniformly viewed time cyclically. The linear history promulgated by Judaism, with its story of creation, was an exception, and it was that tradition that drove early Christian attempts to date the Earth. For instance, in 169 CE, the bishop of Antioch, for instance declared that the world had been in existence for "5,698 years and the odd months and days." Until the mid-eighteenth century, such natural timescales derived from biblical chronologies prevailed, but, Richet demonstrates, with the Scientific Revolution geological and astronomical evidence for much longer timescales began to accumulate. Fossils and the developing science of geology provided compelling evidence for periods of millions and millions of years—a scale that even scientists had difficulty grasping. By the end of the twentieth century, new tools such as radiometric dating had demonstrated that the solar system is four and a half billion years old, and the universe itself about twice that, though controversial questions remain. The quest for time is a story of ingenuity and determination, and like a geologist, Pascal Richet carefully peels back the strata of that history, giving us a chance to marvel at each layer and truly appreciate how far our knowledge—and our planet—have come.

Both Leibniz and Humboldt are scholars in whose work we find a passionate interest in the history and development of languages combined with a strong theoretical commitment. Linking their names to linguistic comparativism draws attention to the contribution these scholars have made to the history of comparativism and also promotes discussion of the relationship of theory and practice in linguistic research in more general terms. In September 1986, a conference on Leibniz, Humboldt and the Origins of Comparativism' was held in Rome. The papers included in this volume are revised versions of the papers presented at the conference.

This fifth volume covers many of the most important philosophers and movements of the nineteenth century, including utilitarianism, positivism and pragmatism.

In former times, the study of language was rarely pursued in isolation, and many of the other intellectual concerns that used to be intertwined with language study have long been on the record of historians of linguistics. The present volume is the first to probe into an association of linguistics that has so far been neglected: that with the study of the earth. The relations between linguistics and geology were intimate and manifold as both sciences were emerging in the 18th and 19th century. Highlighted in the contributions to this volume are biographical and institutional contacts, the joint interest in origins and very early developments and in the proper methods of acquiring knowledge about these, common structural and evolutionary concepts, and analogous problems in the classification of domains as fuzzy as languages and rocks.

Vico and Naples is an intellectual portrait of the Neapolitan philosopher Giambattista Vico (1668–1744) that reveals the politics and motivations of one of Europe's first scientists of society. According to the commonplaces of the literature on the Neapolitan, Vico was a solitary figure who, at a remove from the political life of his larger community, steeped himself in the recondite debates of classical scholarship to produce his magnum opus, the *New Science*. Barbara Ann Naddeo shows, however, that at the outset of his career Vico was deeply engaged in the often-tumultuous life of his great city and that his experiences of civic crises shaped his inquiry into the origins and development of human society. With its attention to Vico's historical, rhetorical, and jurisprudential texts, this book recovers a Vico who was keenly attuned to the social changes transforming the political culture of his native city. He understood the crisis of the city's corporate social order and described the new social groupings that would shape its future. In Naddeo's pages, Vico comes alive as a prescient judge of his city and the political conundrum of Europe's burgeoning metropolises. He was dedicated to the acknowledgment and juridical remedy of Naples' vexing social divisions and ills. Naddeo also presents biographical vignettes illuminating Vico's role as a Professor of Rhetoric at the University of Naples and his bid for the prestigious Morning Chair of Civil Law, which foundered on the directives of the Habsburgs and the politics of his native city. Rich with period detail, this book is a compelling and vivid reconstruction of Vico's life and times and of the origins of his powerful notion of the social.

Barely acknowledged in his lifetime, the *New Science* of Giambattista Vico (1668-1744) is an astonishingly perceptive and ambitious attempt to decipher the history, mythology and laws of the ancient world. Discarding the Renaissance notion of the classical as an idealised model for the modern, it argues that the key to true understanding of the past lies in accepting that the customs and emotional lives of

ancient Greeks and Romans, Egyptians, Jews and Babylonians were radically different from our own. Along the way, Vico explores a huge variety of topics, ranging from physics to poetics, money to monsters, and family structures to the Flood. Marking a crucial turning-point in humanist thinking, *New Science* has remained deeply influential since the dawn of Romanticism, inspiring the work of Karl Marx and even influencing the framework for Joyce's *Finnegan's Wake*.

Located in the heel of the Italian boot, the Salento region was home to a diverse population between the ninth and fifteenth centuries. Inhabitants spoke Latin, Greek, and various vernaculars, and their houses of worship served sizable congregations of Jews as well as Roman-rite and Orthodox Christians. Yet the Salentines of this period laid claim to a definable local identity that transcended linguistic and religious boundaries. The evidence of their collective culture is embedded in the traces they left behind: wall paintings and inscriptions, graffiti, carved tombstone decorations, belt fittings from graves, and other artifacts reveal a wide range of religious, civic, and domestic practices that helped inhabitants construct and maintain personal, group, and regional identities. The *Medieval Salento* allows the reader to explore the visual and material culture of a people using a database of over three hundred texts and images, indexed by site. Linda Safran draws from art history, archaeology, anthropology, and ethnohistory to reconstruct medieval Salentine customs of naming, language, appearance, and status. She pays particular attention to Jewish and nonelite residents, whose lives in southern Italy have historically received little scholarly attention. This extraordinarily detailed visual analysis reveals how ethnic and religious identities can remain distinct even as they mingle to become a regional culture.

What Charles Rosen's celebrated book *The Classical Style* did for music of the Classical period, *The Romantic Generation* brilliantly does for the Romantic era. An exhilarating exploration of the musical language, forms, and styles of the Romantic period, it captures the spirit that enlivened a generation of composers and musicians, and in doing so it conveys the very sense of Romantic music. In readings uniquely informed by his performing experience, Rosen offers consistently acute and thoroughly engaging analyses of works by Schubert, Schumann, Mendelssohn, Bellini, Liszt, and Berlioz, and he presents a new view of Chopin as a master of polyphony and large-scale form. He adeptly integrates his observations on the music with reflections on the art, literature, drama, and philosophy of the time, and thus shows us the major figures of Romantic music within their intellectual and cultural context. Rosen covers a remarkably broad range of music history and considers the importance to nineteenth-century music of other cultural developments: the art of landscape, a changed approach to the sacred, the literary fragment as a Romantic art form. He sheds new light on the musical sensibilities of each composer, studies the important genres from nocturnes and songs to symphonies and operas, explains musical principles such as the relation between a musical idea and its realization in sound and the interplay between music and text, and traces the origins of musical ideas prevalent in the Romantic period. Rich with striking descriptions and telling analogies, Rosen's overview of Romantic music is an accomplishment without parallel in the literature, a consummate performance by a master pianist and music historian.

This book offers a collection of essays on Byzantine Italy which provides a fresh synthesis of current research as well as new insights on various aspects of its local societies from the 6th to the 11th century.

This book is a treasure house of Italian philosophy. Narrating and explaining the history of Italian philosophers from the Middle Ages to the twentieth century, the author identifies the specificity, peculiarity, originality, and novelty of Italian philosophical thought in the men and women of the Renaissance. The vast intellectual output of the Renaissance can be traced back to a single philosophical stream beginning in Florence and fed by numerous converging human factors. This work offers historians and philosophers a vast survey and penetrating analysis of an intellectual tradition which has heretofore remained virtually unknown to the Anglophonic world of scholarship.

Representing the present rich state of historical work on Darwin and Darwinism, this volume of essays places the great theorist in the context of Victorian science. The book includes contributions by some of the most distinguished senior figures of Darwin scholarship and by leading younger scholars who have been transforming Darwinian studies. The result is the most comprehensive survey available of Darwin's impact on science and society. Originally published in 1986. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

This book proposes a new theoretical framework to move beyond the traditional tenets of modern international relations theory to investigate European integration and shed light on current events. Based on contemporary analyses, Hegel's political philosophy, and the fundamental role of historical interpretation, this book addresses the institutional dynamics as well as the discursive practices behind both the Eastern enlargement and the current critical situation. Looking back in particular at European integration in one of its most significant events, namely the enlargement of the European Union to include former Socialist countries, it offers a unique conceptualisation of the nature and limits of European integration and for understanding the current crisis between Brussels and the Visegrád countries, 30 years since the revolutions of 1989. This book will be of key interest to scholars and students of European integration, European politics and history, and political theory and philosophy.

An Unnatural History of Religions examines the origins, development, and critical issues concerning the history of religion and its relationship with science. The book explores the ideological biases, logical fallacies, and unwarranted beliefs that surround the scientific foundations (or lack thereof) in the academic discipline of the history of religions, positioning them in today's 'post-truth' culture. Leonardo Ambasciano provides the necessary critical background to evaluate the most important theories and working concepts dedicated to the explanation of the historical developments of religion. He covers the most important topics and paradigm shifts in the field, such as phenomenology, postmodernism, and cognitive science. These are taken into consideration chronologically, each time with case studies on topics such as shamanism, gender biases, ethnocentrism, and biological evolution. Ambasciano argues that the roots of post-truth may be deep in human biases, but that historical justifications change each time, resulting in different combinations. The surprising rise of once-fringe beliefs, such as conspiracy theories, pseudoscientific claims, and so-called scientific creationism, demonstrates the alarming influence that post-truth ideas may exert on both politics and society. Recognising them before they

spread anew may be the first step towards a scientifically renewed study of religion.

Contributors: Ann Blair, Simona Boscani Leoni, John Hedley Brooke, Nicolas Brucker, Katherine Calloway, Kathleen Crowther, Brendan Dooley, Peter Harrison, Barbara Hunfeld, Eric Jorink, Scott Mandelbrote, Brian W. Ogilvie, Martine Pécharman, Jonathan Sheehan, Anne-Charlott Trepp, Rienk Vermij, Kaspar von Greyerz

"A rich historical pastiche of 17th- and 18th-century philosophy, science, and religion."—G. Y. Craig, *New Scientist* "This book, by a distinguished Italian historian of philosophy, is a worthy successor to the author's important works on Francis Bacon and on technology and the arts. First published in Italian (in 1979), it now makes available to English readers some subtly wrought arguments about the ways in which geology and anthropology challenged biblical chronology and forced changes in the philosophy of history in the early modern era. . . . [Rossi] shows that the search for new answers about human origins spanned many disciplines and involved many fascinating intellects—Bacon, Bayle, Buffon, Burnet, Descartes, Hobbes, Holbach, Hooke, Hume, Hutton, Leibniz, de Maillet, Newton, Pufendorf, Spinoza, Toland, and, most especially, Vico, whose works are impressively and freshly reevaluated here."—Nina Gelbart, *American Scientist*

The ancient Greek philosopher Epicurus (340-271 BCE), though often despised for his materialism, hedonism, and denial of the immortality of the soul during many periods of history, has at the same time been a source of inspiration to figures as diverse as Vergil, Hobbes, Thomas Jefferson, and Bentham. This volume offers authoritative discussions of all aspects of Epicurus's philosophy and then traces out some of its most important subsequent influences throughout the Western intellectual tradition. Such a detailed and comprehensive study of Epicureanism is especially timely given the tremendous current revival of interest in Epicurus and his rivals, the Stoics. The thirty-one contributions in this volume offer an unmatched resource for all those wishing to deepen their knowledge of Epicurus' powerful arguments about happiness, death, and the nature of the material world and our place in it. At the same time, his arguments are carefully placed in the context of ancient and subsequent disputes, thus offering readers the opportunity of measuring Epicurean arguments against a wide range of opponents—from Platonists, Aristotelians and Stoics, to Hegel and Nietzsche, and finally on to such important contemporary philosophers as Thomas Nagel and Bernard Williams. The volume offers separate and detailed discussions of two fascinating and ongoing sources of Epicurean arguments, the Herculaneum papyri and the inscription of Diogenes of Oenoanda. Our understanding of Epicureanism is continually being enriched by these new sources of evidence and the contributors to this volume have been able to make use of them in presenting the most current understanding of Epicurus's own views. By the same token, the second half of the volume is devoted to the extraordinary influence of Epicurean doctrines, often either neglected or misunderstood, in literature, political thinking, scientific innovation, personal conceptions of freedom and happiness, and in philosophy generally. Taken together, the contributions in this volume offer the most comprehensive and detailed account of Epicurus and Epicureanism available in English.

Reveals new information about the mammoth elephant, and about the science that grew up around its discovery.

The proceedings of the first major international conference on the philosophy of Spinoza to be held in the United States are published here. Contained are papers on all aspects of Spinoza's thought by 31 distinguished scholars from the United States, Europe, Israel and Australia including Jonathan Bennett, Alan Donagan, Margaret Wilson, Amelie Rorty, Richard Popkin, Jean-Marie Beyssade, Alexandre Matheron, Etienne Balibar, Pierre Macherey, Emilia Giancotti, Hubertus Hubbeling, and Yirmiyahu Yovel. Topics discussed are Metaphysics, Epistemology and Philosophy of Mind, Psychology, Moral, Political and Social Philosophy, and Spinoza's influence,

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.

Publisher description

In *The Organisation of the Anthropocene*, J. E. Viñuales explores the legal dimensions of the currently advocated new geological epoch called the Anthropocene, in which humans are the defining force.

The contributions to *Law and Art* address the interaction between law, justice, the ethical and the aesthetic.

Among the classics of the history of philosophy, the *Scienza nuova* (New Science) by Giambattista Vico (1668–1744) was largely neglected and generally misunderstood during the author's lifetime. From the nineteenth century onwards Vico's views found a wider audience, and today his influence is widespread in the humanities and social sciences.

The *New Science* is often taught in courses at colleges and universities, both in philosophy and Italian departments and in general humanities courses. Despite the excellent English translations of this enigmatic book and numerous studies in English of Vico, many sections of the work remain challenging to the modern reader. Vico's *New Science of the Intersubjective World* offers both an in-depth analysis of all the important ideas of the book and an evaluation of their contribution to our present understanding of the social world. In the first chapter, Vittorio Hösle examines Vico's life, sources, and writings. The second and third chapters discuss the concerns and problems of the *Scienza nuova*.

The fourth chapter traces the broader history of Vico's reception. Hösle facilitates the understanding of many passages in the work as well as the overarching structure of its claims, which are often dispersed over many sections. Hösle reformulates Vico's vision in such a way that it is not only of historical interest but may inspire ongoing debates about the nature of the humanities and social sciences as well as many other issues on which Vico sheds light, from the relation of poetry and poetics to the development of law. This book will prepare students and scholars for a precise study of the *Scienza nuova*, equipping them with the necessary categories and context and familiarizing them with the most important problems in the critical debate on Vico's philosophy.

With reference to relevant sources in the major European languages, classical and modern, this study examines the rise of modern 'practical criticism' as part of a new paradigm

of cultural processing during the 16th and 17th centuries, especially in Italy, France, the Dutch Republic and Germany.

Several current linguistic approaches converge in rejecting the wide-spread idea that language is an autonomous system, i.e. that it is structured independently from the outside world and the natural equipment of language users. Around the world, semiotically biased linguistics (functionalism, naturalism, etc.) takes this position, which differentiates it very clearly from generative linguistics. One of the basic assumptions of such approaches is that language structure includes some non-arbitrary aspects, from the phonological through the textual level, and a great amount of research has occurred in the last decade regarding the "iconic aspects" of language(s). This volume focuses on generally neglected dimensions of language and semiotic activity, featuring contributions by philosophers, linguists, semioticians, and psychologists. After tracing the tradition of iconicity in the history of linguistic thought, the central section is devoted to specific analyses emphasizing the role of non-arbitrary phenomena in language foundation and linguistic structure. Specifically discussed are numeration systems, the gestural systems of communication among deaf people, the genesis of writing in children, and inter-ethnic communication.

European philosophy from the late seventeenth century through most of the eighteenth is broadly conceived as 'the Enlightenment', the period of empirical reaction to the great seventeenth century Rationalists. This volume begins with Herbert of Cherbury and the Cambridge Platonists and with Newton and the early English Enlightenment. Locke is a key figure in late chapters, as a result of his importance both in the development of British and Irish philosophy and because of his seminal influence in the Enlightenment as a whole. British Philosophy and the Age of Enlightenment includes discussion of Scottish Enlightenment and its influence on the German Aufklärung, and consequently on Kant. French thought, which in turn affected the late radical Enlightenment, especially Bentham, is also considered here. This survey brings together clear, authoritative chapters from leading experts and provides a scholarly introduction to this period in the history of philosophy. It includes a glossary of technical terms and a chronological table of important political, philosophical, scientific and other cultural events.

The Case for the Enlightenment is a comparative study of the emergence of Enlightenment in Scotland and in Naples. Challenging the tendency to fragment the Enlightenment in eighteenth-century Europe into multiple Enlightenments, the distinguished intellectual historian John Robertson demonstrates the extent to which thinkers in two societies at the opposite ends of Europe shared common intellectual preoccupations. Before 1700, Scotland and Naples faced a bleak future as backward, provincial kingdoms in a Europe of aggressive commercial states. Yet by 1760, Scottish and Neapolitan thinkers were in the van of those advocating the cause of Enlightenment by means of political economy. By studying the social and institutional contexts of intellectual life in the two countries, and the currents of thought promoted within them, The Case for the Enlightenment explains this transformation. John Robertson pays particular attention to the greatest thinkers in each country, David Hume and Giambattista Vico.

Early modern Venice was an exceptional city. Located at the intersection of trade routes and cultural borders, it teemed with visitors, traders, refugees and intellectuals. It is perhaps unsurprising, then, that such a city should foster groups and individuals of unorthodox beliefs, whose views and life styles would bring them into conflict with the secular and religious authorities. Drawing on a vast store of primary sources - particularly those of the Inquisition - this book recreates the social fabric of Venice between 1640 and 1740. It brings back to life a wealth of minor figures who inhabited the city, and fostered ideas of dissent, unbelief and atheism in the teeth of the Counter-Reformation. The book vividly paints a scene filled with craftsmen, friars and priests, booksellers, apothecaries and barbers, bustling about the city spaces of sociability, between coffee-houses and workshops, apothecaries' and barbers' shops, from the pulpit and drawing rooms, or simply publicly speaking about their ideas. To give depth to the cases identified, the author overlays a number of contextual themes, such as the survival of Protestant (or crypto-Protestant) doctrines, the political situation at any given time, and the networks of dissenting groups that flourished within the city, such as the 'free metaphysicists' who gathered in the premises of the hatter Bortolo Zorzi. In so doing this rich and thought provoking book provides a systematic overview of how Venetian ecclesiastical institutions dealt with the sheer diffusion of heterodox and atheistical ideas at different social levels. It will be of interest not only to scholars of Venice, but all those with an interest in the intellectual, cultural and religious history of early-modern Europe.

The impressive record of Italian philosophical research since the end of Fascism thirty-two years ago is shown in many fields: esthetics, social and personal ethics, history and sociology of philosophy, and magnificently, perhaps above all, in logic, foundations of mathematics and the philosophy, methodology, and intellectual history of the empirical sciences. To our pleasure, Maria Luisa Dalla Chiara of the University of Florence gladly agreed to assemble a 'sampler' of recent Italian logical and analytical work on the philosophical foundations of mathematics and physics, along with a number of historical studies of epistemological and mathematical concepts. The twenty-five essays that form this volume will, we expect, encourage English-reading philosophers and scientists to seek further works by these authors and by their teachers, colleagues, and students; and, we hope, to look for those other Italian currents of thought in the philosophy of science for which points of departure are not wholly analytic, and which also deserve study and recognition in the world wide philosophical community. Of course, Italy has long been related to that world community in scientific matters.

Reflecting on humanity's shared desire for certainty, this book explores the discrepancies between religious adherence and inner belief specific to the early modern period, a time marred by forced conversions and inquisition.

The Encyclopedia of Historians and Historical Writing contains over 800 entries ranging from Lord Acton and Anna Comnena to Howard Zinn and from Herodotus to Simon Schama. Over 300 contributors from around the world have composed critical assessments of historians from the beginning of historical writing to the present day, including individuals from related disciplines like Jürgen Habermas and

Clifford Geertz, whose theoretical contributions have informed historical debate. Additionally, the Encyclopedia includes some 200 essays treating the development of national, regional and topical historiographies, from the Ancient Near East to the history of sexuality. In addition to the Western tradition, it includes substantial assessments of African, Asian, and Latin American historians and debates on gender and subaltern studies.

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The Enlightenment period, here understood as covering the years 1650 to 1789, is usually considered to be a period when religion was obliged to give way to rationality. With respect to medicine this means that the religious elements in the treatment and interpretation of diseases to all intents and purposes disappeared. However, there are growing indications in recent scholarship that this may well be an overstatement. Indeed it appears that religion retained many of its customary relations with medicine. This volume explores how far, and the ways in which, this was still the case. It looks at this multi-faceted relationship with respect to among others: medical care and death in hospitals, religious vocation and nursing, chemical medicine and religion, the clergy and medicine, the continued significance of popular medicine, faith healing, dissection and religion, and religious dissent and medical innovation. Within these significant areas the volume provides a European perspective which will make it possible to draw comparisons and determine differences.

The Spanish Orient offers a study of the Morisco minority in Early Modern Granada through the affair of the forged Arabic gospels found in the city at the end of 16th century. It connects the findings of this gospel with the origins of Orientalism.

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