

## 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 (voεiv), 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