Dialogo Sopra I Due Massimi Sistemi Del Mondo

The work of Galileo has long been important not only as a foundation of modern physics but also as a model - and perhaps the paradigmatic model - of scientific method, and therefore as a leading example of scientific rationality. However, as we know, the matter is not so simple. The range of Galileo readings is so varied that one may be led to the conclusion that it is a case of chacun a son Galileo; that here, as with the Bible, or Plato or Kant or Freud or Finnegan's Wake, the texts themselves underdetermine just what moral is to be pointed. But if there is no canonical reading, how can the texts be taken as evidence or example of a canonical view of scientific rationality, as in Galileo? Or is it the case, instead, that we decide a priori what the norms of rationality are and then pick through texts to fmd those which satisfy these norms? Specifically, how and on what grounds are we to accept or reject scientific theories, or scientific reasoning? If we are to do this on the basis of historical analysis of how, in fact, theories came to be accepted or rejected, how shall we distinguish 'is' from 'ought'? What follows (if anything does) from such analysis or reconstruction about how theories ought to be accepted or rejected? Maurice Finocchiaro's study of

Galileo brings an important and original approach to the question of scientific rationality by way of a systematic read

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Recent years have seen intense debates between formal (generative) and functional linguists,

particularly with respect to the relation between grammar and usage. This debate is directly relevant to diachronic linguistics, where one and the same phenomenon of language change can be explained from various theoretical perspectives. In this, a close look at the divergent and/or convergent evolution of a richly documented language family such as Romance promises to be useful. The basic problem for any approach to language change is what Eugenio Coseriu has termed the paradox of change: if synchronically, languages can be viewed as perfectly running systems, then there is no reason why they should change in the first place. And yet, as everyone knows, languages are changing constantly. In nine case studies, a number of renowned scholars of Romance linguistics address the explanation of grammatical change either within a broadly generative or a functional framework.

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Concepita nel 1610, l'opera ebbe un tempo di composizione molto lungo, dovuto principalmente a periodi di infermità dello scienziato ed in seguito, a causa della condanna da parte del Sant'Uffizio nel 1616, al timore di dichiarare troppo apertamente la sua adesione al sistema copernicano. Dedicato a Ferdinando II de' Medici, granduca di Toscana, il Dialogo, articolato in 4 giornate, si svolge tra il fiorentino Filippo Salviati, portavoce di Galileo, il veneziano Giovan Francesco Sagredo, uomo di

ingegno e di idee progressiste, ed il peripatetico Simplicio, dalla rigida impostazione scolastica. Manuel Mertens guides the reader through Bruno's mnemonic palaces, and shows how these fascinating intellectual constructions of the famous heretic philosopher can be called magical. Although recent works on Galileo's trial have reached new heights of erudition, documentation, and sophistication, they often exhibit inflated complexities, neglect 400 years of historiography, or make little effort to learn from Galileo. This book strives to avoid such lacunae by judiciously comparing and contrasting the two Galileo affairs, that is, the original controversy over the earth's motion ending with his condemnation by the Inquisition in 1633, and the subsequent controversy over the rightness of that condemnation continuing to our day. The book argues that the Copernican Revolution required that the hypothesis of the earth's motion be not only constructively supported with new reasons and evidence, but also critically defended from numerous old and new objections. This defense in turn required not only the destructive refutation, but also the appreciative understanding of those objections in all their strength. A major Galilean accomplishment was to elaborate such a reasoned, critical, and fair-minded defense of Copernicanism. Galileo's trial can be interpreted as a series of ecclesiastic attempts to stop him from so

defending Copernicus. And an essential thread of the subsequent controversy has been the emergence of many arguments claiming that his condemnation was right, as well as defenses of Galileo from such criticisms. The book's particular yet overarching thesis is that today the proper defense of Galileo can and should have the reasoned, critical, and fair-minded character which his own defense of Copernicus had.

The first collection and translation into English of the earliest biographical accounts of Galileo's life This unique critical edition presents key early biographical accounts of the life and work of Galileo Galilei (1564–1642), written by his close contemporaries. Collected and translated into English for the first time and supplemented by an introduction and incisive annotations by Stefano Gattei, these documents paint an incomparable firsthand picture of Galileo and offer rare insights into the construction of his public image and the complex intertwining of science, religion, and politics in seventeenth-century Italy. Here in its entirety is Vincenzo Viviani's Historical Account, an extensive and influential biography of Galileo written in 1654 by his last and most devoted pupil. Viviani's text is accompanied by his "Letter to Prince Leopoldo de' Medici on the Application of Pendulum to Clocks" (1659), his 1674 description of Galileo's later works, and the long inscriptions on the façade of Viviani's Florentine

palace (1702). The collection also includes the “Adulatio perniciosa,” a Latin poem written in 1620 by Cardinal Maffeo Barberini—who, as Pope Urban VIII, would become Galileo’s prosecutor—as well as descriptive accounts that emerged from the Roman court and contemporary European biographers. Featuring the original texts in Italian, Latin, and French with their English translations on facing pages, this invaluable book shows how Galileo’s pupils, friends, and critics shaped the Galileo myth for centuries to come, and brings together in one volume the primary sources needed to understand the legendary scientist in his time.

Two words describe a "modern" world: limits and limitless. Traditionally, humans recognized limits of their power. Modernity meant a break. Its protagonists aspired to bring worlds of their imagination into reality. They taught a new anthropology. Humans could ascend to a God-like status. Schabert analyzes the history of the project and its result: a civilization in a perennial crisis. Symptoms of the crisis have been exposed, today mostly in ecological terms. Schabert takes his material from many fields: philosophy, cosmology, natural sciences, literature, social studies, economics, architecture, and political thought. While modernity is endlessly disrupted, a world beyond modernity can be traced, especially in the modern theory of constitutional government. Constitutional

governments are formed by limitations within a civilization that is meant to have no limits. What appears to be paradoxical has its own logic, as Baruch Spinoza, John Locke, Montesquieu, John Adams, the Federalist Papers, John Stuart Mill, Walter Bagehot, and Woodrow Wilson have shown. Schabert carefully explicates their constitutional thought. It realized the limits through which modernity holds a promise.

The period from the late fourth to the late second century B. C. witnessed, in Greek-speaking countries, an explosion of objective knowledge about the external world. WhileGreek culture had reached great heights in art, literature and philosophyalreadyin the earlier classical era, it is in the so-called Hellenistic period that we see for the ?rst time — anywhere in the world — the appearance of science as we understand it now: not an accumulation of facts or philosophically based speculations, but an or- nized effort to model nature and apply such models, or scienti?ctheories in a sense we will make precise, to the solution of practical problems and to a growing understanding of nature. We owe this new approach to scientists such as Archimedes, Euclid, Eratosthenes and many others less familiar todaybut no less remarkable. Yet, not long after this golden period, much of this extraordinary dev- opment had been reversed. Rome borrowed what it was capable of from the

Greeks and kept it for a little while yet, but created very little science of its own. Europe was soon smothered in theobscurantism and stasis that blocked most avenues of intellectual development for a thousand years — until, as is well known, the rediscovery of ancient culture in its fullness paved the way to the modern age.

Benedict XIV and the Enlightenment offers a comprehensive assessment of Benedict's engagement with Enlightenment art, science, spirituality, and culture.

The publication in 1632 of Galileo’s Dialogue on the Two Chief World Systems, Ptolemaic and Copernican marked a crucial moment in the ‘scientific revolution’ and helped Galileo become the ‘father of modern science’. The Dialogue contains Galileo’s mature synthesis of astronomy, physics, and methodology, and a critical confirmation of Copernicus’s hypothesis of the earth’s motion. However, the book also led Galileo to stand trial with the Inquisition, in what became known as ‘the greatest scandal in Christendom’. In The Routledge Guidebook to Galileo's Dialogue, Maurice A. Finocchiaro introduces and analyzes: the intellectual background and historical context of the Copernican controversy and Inquisition trial; the key arguments and critiques that Galileo presents on both sides of the ‘dialogue’; the Dialogue’s content and significance from three special points of view:

science, methodology, and rhetoric; the enduring legacy of the Dialogue and the ongoing application of its approach to other areas. This is an essential introduction for all students of science, philosophy, history, and religion wanting a useful guide to Galileo's great classic.

This book is about the complex ways in which science and literature are mutually-informing and mutually-sustaining. It does not cast the literary and the scientific as distinct, but rather as productively in-distinct cultural practices: for the two dozen new essays collected here, the presiding concern is no longer to ask how literary writers react to scientific writers, but rather to study how literary and scientific practices are imbricated. These specially-commissioned essays from top scholars in the area range across vast territories and produce seemingly unlikely unions: between physics and rhetoric, math and Milton, Boyle and the Bible, plague and plays, among many others. In these essays so-called scientific writing turns out to traffic in metaphor, wit, imagination, and playfulness normally associated with literature provides material forms and rhetorical strategies for thinking physics, mathematics, archeology, and medicine.

This book, translated from Italian, discusses the influence of Galileo on Hobbes' natural philosophy. In his De motu, loco et tempore or Anti-White (~ 1643), Thomas Hobbes describes Galileo as "the greatest philosopher of all times", and in De Corpore (1655), the Italian scientist is presented as the one who "opened the door of all physics, that is, the nature of motion." The book gives a detailed analysis of Galileo's legacy in Hobbes's philosophy, exploring four main issues: a comparison between Hobbes' and Mersenne's natural philosophies, the Galilean Principles of Hobbes' philosophical system, a comparison between Galileo's

momentum and Hobbes's conatus , and Hobbes' and Galileo's theories of matter. The book also analyses the role played by Marin Mersenne, in spreading Galileo's ideas in France, and as a discussant of Hobbes. It highlights the many aspects of Hobbes' relationship with Galileo: the methodological and epistemological elements, but also the conceptual and the lexical analogies in the field of physics, to arrive, finally, at a close comparison on the subject of the matter. From this analysis emerges a shared mechanical conception of the universe open and infinite, that replaces the Aristotelian cosmos, and which is populated by two elements only: matter and motion.

Concepita nel 1610, l'opera ebbe un tempo di composizione molto lungo, dovuto principalmente a periodi di infermità dello scienziato ed in seguito, a causa della condanna da parte del Sant'Uffizio nel 1616, al timore di dichiarare troppo apertamente la sua adesione al sistema copernicano. Dedicato a Ferdinando II de' Medici, granduca di Toscana, il Dialogo, articolato in 4 giornate, si svolge tra il fiorentino Filippo Salviati, portavoce di Galileo, il veneziano Giovan Francesco Sagredo, uomo di ingegno e di idee progressiste, ed il peripatetico Simplicio, dalla rigida impostazione scolastica. Nota: gli e-book editi da E-text in collaborazione con Liber Liber sono tutti privi di DRM; si possono quindi leggere su qualsiasi lettore di e-book, si possono copiare su più dispositivi e, volendo, si possono anche modificare. Questo e-book aiuta il sito di Liber Liber, una mediateca che rende disponibili gratuitamente migliaia di capolavori della letteratura e della musica.

"This is must reading for historians of science and a delight for the interested public. From his access to many primary sources in the Vatican Library and from his broad knowledge of the history of the 17th century, Finocchiaro acquaints readers in an interesting manner with the historical facts of

Galileo's trial, its aftermath, and its repercussions. Unlike many other works which present predetermined and, at times, prejudiced judgments, this work provides exhaustive evidence to allow readers to develop their own informed opinion on the subject."—George V. Coyne, Director, Vatican Astronomical Observatory "The tragic condemnation of Galileo by the Roman Catholic Church in 1633 has become the single most potent symbol of authoritarian opposition to new ideas. Pioneering in its scope, Finocchiaro's book provides a fascinating account of how the trial and its cultural significance have been freshly reconstructed by scholars and polemicists down the ages. With a philosopher's eye for fine distinctions, the author has written an exciting commentary on the successive appearance of new primary sources and their exploitation for apologetic and secular purposes."—John Hedley Brooke, author of Science and Religion: Some Historical Perspectives "If good history begins with good facts, then Retrying Galileo should be the starting point for all future discussions of the post-trial phase of the Galileo affair. Maurice Finocchiaro's myth-busting documentary history is not only a repository of little-known sources but a pleasure to read as well."—Ronald L. Numbers, co-editor of When Christianity and Science Meet "Retrying Galileo tells the less well-known half of the Galileo affair: its long and complex history after 1633. Finocchiaro has performed an invaluable service in writing a book that explores how the trial and condemnation of Galileo has been received, debated, and reinterpreted for over three and a half centuries. We are not yet done with this contentious story."—Paula E. Findlen, Ubaldo Pierotti Professor of Italian History and Director of the Science, Technology and Society Program, Stanford University

Unique among early modern artists, the Baroque painter, sculptor, and architect Gianlorenzo Bernini was the subject of

two monographic biographies published shortly after his death in 1680: one by the Florentine connoisseur and writer Filippo Baldinucci (1682), and the second by Bernini's son, Domenico (1713). This interdisciplinary collection of essays by historians of art and literature marks the first sustained examination of the two biographies, first and foremost as texts. A substantial introductory essay considers each biography's author, genesis, and foundational role in the study of Bernini. Nine essays combining art-historical research with insights from philology, literary history, and art and literary theory offer major new insights into the multifarious connections between biography, art history, and aesthetics, inviting readers to rethink Bernini's life, art, and milieu. Contributors are Eraldo Bellini, Heiko Damm, John D. Lyons, Sarah McPhee, Tomaso Montanari, Rudolf Preimesberger, Robert Williams, and the editors.Maarten Delbeke is Assistant Professor of architectural history and theory at the universities of Ghent and Leiden. Formerly the Scott Opler Fellow in Architectural History at Worcester College (Oxford), he is the author of several articles and a forthcoming book on Seicento art and theory.Evonne Levy is Associate Professor of the History of Art at the University of Toronto. She is also the author of Propaganda and the Jesuit Baroque (2004).

Celebration of the book drawing on the collections of the State Library of Victoria.

Italian Literature before 1900 in English Translation provides the most complete record possible of texts from the early periods that have been translated into English, and published between 1929 and 2008. It lists works from all genres and subjects, and includes translations wherever they have appeared across the globe. In this annotated bibliography, Robin Healey covers over 5,200

distinct editions of pre-1900 Italian writings. Most entries are accompanied by useful notes providing information on authors, works, translators, and how the translations were received. Among the works by over 1,500 authors represented in this volume are hundreds of editions by Italy's most translated authors – Dante Alighieri, Machiavelli, and Boccaccio – and other hundreds which represent the author's only English translation. A significant number of entries describe works originally published in Latin. Together with Healey's Twentieth-Century Italian Literature in English Translation, this volume makes comprehensive information on translations accessible for schools, libraries, and those interested in comparative literature.

The present study addresses problems of an epistemological nature which hinge on the question of how to define Jewish thought. It will take its start in an ancient question, that of the relationship between Jewish culture, Greek philosophy, and then Greco-Roman (and Christian) thought in connection with the query into the history and genealogy of wisdom and knowledge. Our journey into the history of the denomination 'Jewish philosophy' will include a leg that will lead us to certain declarations of political, moral, and scientific principles, and then on to the birth of what is called philosophia perennis or, in Christian circles, prisca theologia. Our subject of inquiry will thus be the birth of the concept of Jewish philosophy, Jewish theology and Jewish philosophy of religion. A special emphasis will fall on the topic treated in the last part of this study: Jewish scepticism, a theme that involves a philosophical attitude

founded on dialectical "enquiry", as the etymology of the Greek word skepsis properly means.

Finocchiaro's new and revised translations have done what the Inquisition could not: they have captured an exceptional range of Galileo's career while also letting him speak--in clear English. No other volume offers more convenient or more reliable access to Galileo's own words, whether on the telescope, the Dialogue, the trial, or the mature theory of motion. --Michael H. Shank, Professor of the History of Science, University of Wisconsin–Madison

Climate Change and Cultural Transition in Europe is an account of Europe’s share in the making of global warming, which considers the past and future of climate-society interactions.

Renaissance Europe witnessed a surge of interest in new scientific ideas and theories. Whilst the study of this 'Scientific Revolution' has dramatically shifted our appreciation of many facets of the early-modern world, remarkably little attention has been paid to its influence upon one key area; that of economics. Through an interrogation of the relationship between economic and scientific developments in early-modern Western Europe, this book demonstrates how a new economic epistemology appeared that was to have profound consequences both at the time, and for subsequent generations. Dr Maifreda argues that the new attention shown by astronomers, physicians, aristocrats, men of letters, travellers and merchants for the functioning of economic life and markets, laid the ground for a radically new discourse that envisioned 'economics' as an

independent field of scientific knowledge. By researching the historical context surrounding this new field of knowledge, he identifies three key factors that contributed to the cultural construction of economics. Firstly, Italian Humanism and Renaissance, which promoted new subjects, methods and quantitative analysis. Secondly, European overseas expansion, which revealed the existence of economic cultures previously unknown to Europeans. Thirdly factor identified is the fifteenth- and sixteenth-century crisis of traditional epistemologies, which increasingly valued empirical scientific knowledge over long-held beliefs. Based on a wide range of published and archival sources, the book illuminates new economic sensibilities within a range of established and more novel scientific disciplines (including astronomy, physics, ethnography, geology, and chemistry/alchemy). By tracing these developments within the wider social and cultural fields of everyday commercial life, the study offers a fascinating insight into the relationship between economic knowledge and science during the early-modern period.

An innovative collection demonstrating the rich potential for interdisciplinary learning found within the network of university-based humanities centers.

The book is dedicated to the role of visual representations in the history of early modern science. It brings together historical case studies from various fields and discusses epistemological questions such as the role of images as mediatory instances between practical and theoretical knowledge, the interaction between

images and texts, and the potential of images to synthesize fragments of knowledge to a global picture. Galileo's Dialogue Concerning the Two Chief World Systems, published in Florence in 1632, was the most proximate cause of his being brought to trial before the Inquisition. Using the dialogue form, a genre common in classical philosophical works, Galileo masterfully demonstrates the truth of the Copernican system over the Ptolemaic one, proving, for the first time, that the earth revolves around the sun. Its influence is incalculable. The Dialogue is not only one of the most important scientific treatises ever written, but a work of supreme clarity and accessibility, remaining as readable now as when it was first published. This edition uses the definitive text established by the University of California Press, in Stillman Drake's translation, and includes a Foreword by Albert Einstein and a new Introduction by J. L. Heilbron.