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Titolo	Jean Fernel's On the Hidden Causes of Things : Forms, Souls, and Occult Diseases in Renaissance Medicine // edited by John Forrester, John Henry
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Descrizione fisica	1 online resource (791 p.)
Collana	Medieval and Early Modern Philosophy and Science ; ; 6
Disciplina	610/.9
Soggetti	Medicine - Early works to 1800 Science - History Electronic books.
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Acknowledgements; Introduction; Jean Fernel and the Importance of his De abditis rerum causis; On the Transcript and the Translation; De abditis rerum causis: a Synopsis; De abditis rerum causis; Preface; Liber primus/book I; Chapter 1. The elements of the world provide the only matter for each thing that is brought into being; Chapter 2. The form of a natural thing is substance, not accident; Chapter 3. The substance of the form of every natural body is simple, and has not arisen from the forms of the substrate, contrary to Alexander's position Chapter 4. The forms of the individual parts that are in a composite are as it were preparations for the introduction of a form of the whole, and they are multiple Chapter 5. It is not the potentiality of a natural thing to proceed to a form through its own initiative; but just as an actuality is summoned from a disposition, a form is summoned from the potential; Chapter 6. There was not the smallest contribution previously in matter towards the generation of a form, and there is no potentiality of a form, nor can it be assigned to the kind of a substance

Chapter 7. The form of what has been generated could not emanate from the parents. The character and source of the true origin of forms
Chapter 8. The forms and original substances of everything are derived from heaven, according to Aristotle; Chapter 9. In philosophising upon Nature, Aristotle established the divine origin of forms: that greatest God created the heavens and stars, and bestowed on these the powers of begetting things; these; Chapter 10. All transient and mortal things were divinely originated in the past they are now both begotten and controlled by heavenly excellence, which is itself manifestly divine
Chapter 11. The spirits by whose rudders people say the world is controlled; Liber secundus/book II; Preface; Chapter 1. Powers reside in each generated thing that are some of them due to the matter, some of them to the temperament of the qualities, and some to the form; Chapter 2. The powers that a form displays, like the form itself, are manifestly divine and are referred to as such, there being no sure and evident basis for them
Chapter 3. The structure of the human body and of every living creature is divine
Chapter 4. Our soul is not sprung from the elements, on Galen's judgment; Chapter 5. What the faculty of the soul is to Galen; Chapter 6. The substance of the three parts of the soul is divine, on Galen's view; Chapter 7. The spirits of the human body, like those of all living things, are divine, as is their innate heat; Chapter 8. Very many functions and activities in us come from hidden causes; Chapter 9. Not one but three kinds of diseases are present in a similar part, and which the diseases of matter are
Chapter 10. Diseases of the total substance, and how significant they are in the art

Sommario/riassunto

An annotated translation of Jean Fernel's *On the Hidden Causes of Things* (1542), with a scholarly introduction showing its great importance in the intellectual history of the Renaissance. The only sixteenth-century writer, apart from Paracelsus, to develop a new theory of disease, Fernel was also a leading natural philosopher. His survey of the role of occult qualities and powers in life processes, especially generation, and in contagious and pestilential diseases draws upon astrology, alchemy, and other occult sciences. Although an original and innovatory thinker, Fernel operated within the parameters of Aristotelian and Galenic philosophy, while drawing upon Platonic, Stoic and other worldviews. Accordingly, this book shows the continued vitality in traditional thought in the period just before the Scientific Revolution.
