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Autore	Barrows Brandon
Titolo	Mythos . Issue 1 // Brandon Barrows
Pubbl/distr/stampa	Marblehead : , : Caliber Comics, , 2016
ISBN	1-63529-136-4
Descrizione fisica	1 online resource
Collana	Mythos
Disciplina	843.92
Soggetti	Myths
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Sommario/riassunto	<p>Remembered as the father of modern horror, H.P. Lovecraft is best known for tales of terror, cosmic abominations and especially his most famous creation, the dreaded Cthulhu! Few realize, however, the true creative breadth and depth spanned by Lovecraft, who penned stories of horror but also of fantasy, science fiction and even humor. Within this Mythos series, writer Brandon Barrows and artist Hugo Petrus go beyond tentacles and evil gods to explore the rare corners and the myriad worlds created by H.P. Lovecraft! This issue: "Pickman's Model" - Richard Pickman, an artist of notoriously-ghastly works so horrifying that he's been ostracized from Boston's artistic society, knows the anatomy of fear better than anyone else alive - but how? "The Strange High House in the Mist" - Thomas Olney, a jaded philosopher, has a obsession: the strange, mist-shrouded house on the cliffs above Kingsport. When he can stand his curiosity no longer, he sets out to visit the house.</p>

2. Record Nr.	UNINA9910956814403321
Autore	Spranzi Marta
Titolo	The art of dialectic between dialogue and rhetoric : the Aristotelian tradition / / Marta Spranzi
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Disciplina	101
Soggetti	Linguistics - Philosophy Dialectic Persuasion (Rhetoric) Dialogue
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
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Note generali	Bibliographic Level Mode of Issuance: Monograph
Nota di bibliografia	Includes bibliographical references and indexes.
Nota di contenuto	The Art of Dialectic between Dialogue and Rhetoric -- Editorial page -- Title page -- LCC data -- Dedication page -- Table of contents -- Introduction: Dialectic and the notion of tradition -- 1. Aristotle and the art of dialectic -- 1.1 Dialectic and the aporetic method -- 1.1.1 What dialectic is and how it works -- 1.1.2 The uses of dialectic and its epistemic function -- 1.2 Disputation and knowledge: "peirastic" and "non-peirastic" dialectic -- 1.2.1 The Sophistical Refutations -- 1.2.2 The eighth book of the Topics -- 1.3 The 'topoi' in rhetoric and dialectic -- 1.3.1 Rhetorical and dialectical invention -- 1.3.2 The nature and function of the 'topoi' -- 1.4 Conclusions: Dialectical reasoning, assent and necessity -- 2. Dialectic in the Latin world: Cicero, Boethius and the scholastics -- 2.1 Cicero: rhetoric and reasoning in utramque partem -- 2.1.1 The 'loci': Invention and judgment -- 2.1.2 Disputation and probable reasoning -- 2.2 Boethius, the Topics and the liberal arts -- 2.3 Interlude: The Topics in the Middle Ages and the 'quaestio disputata' -- 2.3.1 The topics ('loci') and

Scholastic dialectic -- 2.3.2 The Medieval 'quaestio disputata' and the 'obligationes' -- 3. The revival of dialectic in the Renaissance: An introduction -- 4. The new humanist dialectic and rhetoric -- 4.1 Renaissance Humanism and the revenge of rhetoric -- 4.1.1 Philosophy against persuasion -- 4.1.2 Dialectic and sophistry -- 4.2 Rudolph Agricola and the reform of dialectic -- 4.3 Invention and judgment -- 4.3.1 The places -- 4.3.2 The field of dialectical invention -- 4.3.3 The use of arguments: Affects and disposition -- 4.4 Probability: Proof and things -- 4.4.1 "Suitability" and audience -- 4.4.2 "Fittingness" and the world -- 4.5 Conclusions: Argument, persuasion and invention -- 5. The Topics and Renaissance Aristotelianism. 5.1 Renaissance Aristotelianism and dialectic -- 5.1.1 Alexander of Aphrodisias: Aristotelian dialectic and the art of debate -- 5.1.2 Averroes: The art of logic and kinds of assent -- 5.1.3 Aristotelianism and Humanism -- 5.2 Agostino Nifo between Averroism and Alexandrinism -- 5.3 The meaning of dialectic -- 5.3.1 Dialectic and demonstration -- 5.3.2 Probability and disputation -- 5.4 The uses of dialectic and knowledge -- 5.4.1 The "invention" and "judgment" of the truth -- 5.4.2 Dialectic and the principles of science -- 5.5 Different types of dialectic and disputation -- 5.6 Conclusions: Aristotle's dialectic and knowledge revisited -- 6. Dialectic and dialogue -- 6.1 Sigonio and Tasso: Dialogue as the "image" of dialectical disputation -- 6.1.1 The historical and intellectual origins of dialogue -- 6.1.2 The "force and nature" of dialogue (9r) -- 6.1.3 "Preparation" and imitation -- 6.1.4 "Contention": Dialectical proof between science and rhetoric -- 6.1.5 The forms and aims of dialogue -- 6.2 Sperone Speroni: "Aporetic" dialogue as a playful game -- 6.2.1 Dialogue and opinion as the "portrait of science" -- 6.2.2 Imitation, illusion and invention -- 7. Rhetoric and dialectic -- Conclusion: The epistemological value of Aristotelian dialectic -- Notes -- References -- Name index -- Subject index.

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## Sommario/riassunto

This book reconstructs the tradition of dialectic from Aristotle's Topics, its founding text, up to its "renaissance" in 16th century Italy, and focuses on the role of dialectic in the production of knowledge. Aristotle defines dialectic as a structured exchange of questions and answers and thus links it to dialogue and disputation, while Cicero develops a mildly skeptical version of dialectic, identifies it with reasoning in *utramque partem* and connects it closely to rhetoric. These two interpretations constitute the backbone of the living tradition of dialectic and are variously developed in the Renaissance against the Medieval background. The book scrutinizes three separate contexts in which these developments occur: Rudolph Agricola's attempt to develop a new dialectic in close connection with rhetoric, Agostino Nifo's thoroughly Aristotelian approach and its use of the newly translated commentaries of Alexander of Aphrodisias and Averroes, and Carlo Sigonio's literary theory of the dialogue form, which is centered around Aristotle's Topics. Today, Aristotelian dialectic enjoys a new life within argumentation theory: the final chapter of the book briefly revisits these contemporary developments and draws some general epistemological conclusions linking the tradition of dialectic to a fallibilist view of knowledge.

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