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In medieval philosophy, theories of sense perception draw together a specific mixture of problems. A phenomenon of perception takes place at the borderline between the physiological and—in human beings—mental processes. Furthermore, perception is a feature common to human beings and other animals, but still not easily separated from the specifically human kind of rationality. As seen below, both of these areas have provoked interest in the articles of the present volume. In addition to this, the editor of the volume, Elena Băltuță, points out in her erudite introduction general problems of historiography, which would justify various possible attitudes around these questions.

It is no wonder that theories of perception have aroused lively interest in recent research of medieval philosophy. It is one of the most prominent topics in the volumes of the Studies in the History of Philosophy of Mind series from Springer, and recently also a series of handbooks entitled Cultural History of the Senses, including a volume devoted to the Middle Ages, which has been published by Bloomsbury, to mention just a few examples. The present volume continues in an innovative manner many current lines of

research.

After the introduction, the articles are arranged in two main sections. The first section deals with more general themes, whereas the second section is arranged in a more chronological order and addresses more detailed questions. However, there are also other main themes that connect the individual articles with each other. Several articles (José Filipe Silva, Lukáš Lička, Mattia Mantovani, Rega Wood, Băltuță, Paolo Rubini, Martin Klein) focus on ontological issues, among which most prominent is: how is sense perception at all possible, given that it is not possible for such a noble nature as human soul to be acted by physiological processes, which are essentially material?

Furthermore, many articles (Juhana Toivanen, Mantovani, Dominik Perler, Daniel De Haan, Rubini, André Martin, Andrew LaZella, Klein) focus on the borderline between humans and animals, and seek to define the possible differences between human and animal processes of sense perception, despite the obvious commonalities between the two. For example, Toivanen suggest that the borderline between conceptual and non-conceptual cognition is, in the light of medieval debates, rather complex, and therefore medieval discussions open interesting problems not found in more recent discussions.

In dealing with these problems, the articles provide a twofold strategy: on the one hand, they take the roads less traveled in the study of medieval philosophy, namely the Augustinian (Silva, Băltuță, Toivanen), the Perspectivist (Lička, Mantovani), and the Averroist (Rubini) traditions. However, these traditions also frequently overlap in individual authors.

On the other, the more renowned authors such as Thomas Aquinas (Perler, De Haan, Rubini) and John Duns Scotus (LaZella) are not forgotten, and the discussions

around them are critically evaluated and further elaborated. Some authors, like Rufus (Wood) and Buridan (Martin), do not easily fit in any of the above-mentioned categories, but are of utmost importance for the medieval philosophical psychology, including the theories of sense perception.

Some of the contributors address areas of recent contention, such as the dispute between Sorabji and Burnyeat on whether—according to Aristotle and the Aristotelian tradition—the eye becomes literally colored in seeing colors. Interestingly, several authors address the views of other contributors in this volume: Băltuță comments on Silva and Martin comments on Toivanen, which may reflect the supposedly vivid discussions that occurred in the meeting from which the articles originate.

A possible area of emendation would have been to enrich the discussion between the articles during the editing process. Currently there are only a few cross-references to other contributions, surprising when one considers the many common sources and topics that appear across the volume. This would further highlight how well the contributions actually complement each other.

While discussing detailed topics, several articles contribute to a more general picture of the variety of medieval philosophical traditions. Silva and others manage to highlight the value of the Augustinian approach, which runs parallel to the more dominant, strictly Aristotelian tradition of Albert and Aquinas. The same applies to Lička's and Mantovani's presentation of the Perspectivist heritage, whose influence extends into the seventeenth century.

From the historiographical viewpoint, a particularly interesting example is Lička's analysis of the history of some extramissionist theories. These theories, which suggested

a ray of light coming out of the eye and reaching the object of vision as a part of the process of seeing, were generally considered outdated already before most of the authors discussed in this volume. However, through a careful reading of the sources, Lička finds traces of many central ideas of extramissionist thinkers among those authors who had rejected the very idea of a corporeal ray emitting from the eye. This would correct the general view, which has considered the extramissionist theories simply as obsolete, and would demonstrate a more nuanced view of the transmission of intellectual traditions.

The contributions in the volume exemplify well the position of these discussions in the history of philosophy. They call for refined historical analysis, but, in the hands of able scholars, provide innovative impulses even to contemporary discussions on the philosophy of perception.

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