

28. E.g. 1974; 1980; 1983.

29. 1979; Morris & Hampson, 1983.

Notes to §II.A.2.

1. Beare, 1906 p.251; Rees, 1971 p.503n7.

2. 1906 chap.1.

3. 1970 p.57; Sarbin, 1972.

4. *De Sensibus* - trans. Stratton, 1917 pp.109-111.

5. Theophrastus - trans. Stratton, 1917 p.111. This seems to be a direct quote from Democritus.

6. In fact some ancient accounts ascribe this position to Democritus himself, as well as to Leucippus and Epicurus [Beare, 1906 pp.29-31] and this is supported by Aristotle's critical mention of Democritus's opinion that vision would be much clearer through pure void than through air [*De Anima* Bk. II. 7 419a 15]. Perhaps the air imprint notion was intended to explain why the intervening air does not prevent vision.

7. *De Rerum Natura Liber IV* lns.722-48 -- trans. Bailey, 1947.

8. Theophrastus, *De Sensibus* 39 - trans. Stratton 1917.

9. *De Sensibus* 42.

10. *De Sensibus* 40-41 - Stratton, 1917 p.101; see Beare, 1906 p.41-2.

11. Beare, 1906 pp.105,210,258-60.

12. 191 c,d.

13. *Timaeus* 45.

14. 1971 p.51.

15. *Republic* 533d.

16. *Republic* 518c.

17. 38c-39b.

18. *De Memoria et Resuscitantia* 450a,b.

19. See Juhasz, 1971 p.54.

20. See §I.A.1 above.
21. 1866 bk.II pt.III §11 - see §I.A.1 above.
22. 1971, p.500.
23. 1978 essay 5; see also Lycos, 1964.
24. Although Aristotle does provide grounds for this reading [Juhasz, 1971 p.54]. (My note.).
25. Juhasz, 1971 p.55.
26. Juhasz's sense is looser.
27. Also, according to Casey [1971 p.477], Leonardo da Vinci refers to "the mind's eye" in a relevant context.

Notes to §II.A.3.

1. Descartes, 1649 Arts. 31-4.
2. Rolleston & Jackson, 1888 p.343n.
3. 1664.
4. Descartes, 1664 - trans. pp.84-6.
5. 1664 trans. p.87.
6. Descartes, 1664 trans p.86 - Descartes' own emphasis.
7. Descartes, 1628 - Rule XII; although here he speaks of the "common sense" as being the seal impressing the image, during perception, on the wax of the "fancy or imagination", as if he regarded them as separable faculties
8. 1664 trans. pp.87-90.
9. see Descartes, 1664 trans. pp.95-6.
10. 1649 Arts.XX, XXI.
11. 1644 trans. pp.288-9.
12. Descartes, 1641 p.115.
13. Written, as part of *Le Monde*, early in Descartes' career but suppressed before imminent publication in 1634, when he became aware of Galileo's condemnation by the inquisition, because of the full work's Copernican notions [Fancher, 1979 pp.18-19].
14. Descartes, 1637 V trans. pp.245-6.