

# NOTE ON SOURCES AND ABBREVIATIONS

The original Portuguese language versions of the essays included in this volume cited many secondary works in Portuguese, French, Italian, Spanish, German, and English. All of these references are retained in their original language. On occasion the author also chose to include a translation of the title into English in brackets; these have also been retained. The exception to this rule is the introductory essay “Two Centuries of Kantian Studies in Brazil,” where translations of all the original titles are included in brackets to aid the reader in following the history of Brazilian Kant literature. In all cases for all articles, translations into English were done by the article’s translator, except for quotations from Kant and from English sources.

The original essays also used Portuguese translations of Kant’s writings. In the translations included below, quotations from Kant are presented in English using the *Cambridge Edition of the Works of Immanuel Kant* edited by Paul Guyer and Allen Wood (New York: Cambridge University Press, 1992–). When the material quoted does not appear in the published volumes of the Cambridge series, the translator of the essay has provided a translation. In all cases citations are given parenthetically in the text with reference to *Kants gesammelten Schriften* (Berlin: Walter de Gruyter, 1900–) by volume and page number, except citations to the *Critique of Pure Reason*, which follow the convention of referring to the pagination of the first and second (“A” and “B”) editions. The parenthetical references use the abbreviation system that follows to identify particular works by Kant. Correspondence is identified by writer, recipient, and date, unless obvious from the surrounding text.

## Abbreviations of Works by Kant

|                                |                                                          |
|--------------------------------|----------------------------------------------------------|
| <i>Anthropology</i>            | <i>Anthropology from a Pragmatic Point of View</i>       |
| <i>Anthropology Mrongovius</i> | <i>Mrongovius Anthropology Lecture Transcript</i>        |
| <i>Conflict</i>                | <i>The Conflict of the Faculties</i>                     |
| <i>Conjectural</i>             | <i>Conjectural Beginning of Human History</i>            |
| <i>Doctrine of Right</i>       | <i>Doctrine of Right</i>                                 |
| <i>Doctrine of Virtue</i>      | <i>Doctrine of Virtue</i>                                |
| <i>End</i>                     | <i>The End of All Things</i>                             |
| <i>Enlightenment</i>           | <i>An Answer to the Question: What Is Enlightenment?</i> |

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|--------------------------------|-------------------------------------------------------------------------------------------------------------------------------------|
| <i>First Introduction</i>      | <i>First Introduction to the Critique of the Power of Judgment</i>                                                                  |
| <i>Groundwork</i>              | <i>Groundwork of the Metaphysics of Morals</i>                                                                                      |
| <i>Idea</i>                    | <i>Idea of a Universal History from a Cosmopolitan Point of View</i>                                                                |
| <i>Jäsche Logic</i>            | <i>Immanuel Kant's Logic: A Handbook for Lectures</i>                                                                               |
| <i>Judgment</i>                | <i>Critique of the Power of Judgment</i>                                                                                            |
| <i>Metaphysics L</i>           | <i>Metaphysics L Lecture Transcript</i>                                                                                             |
| <i>Metaphysics of Morals</i>   | <i>The Metaphysics of Morals</i>                                                                                                    |
| <i>Natural Science</i>         | <i>Metaphysical Foundations of Natural Science</i>                                                                                  |
| <i>Only Possible Argument</i>  | <i>The Only Possible Argument in Support of a Demonstration of the Existence of God</i>                                             |
| <i>Opus Postumum</i>           | <i>Opus Postumum</i>                                                                                                                |
| <i>Orient</i>                  | <i>What Does it Mean to Orient Oneself in Thinking?</i>                                                                             |
| <i>Perpetual Peace</i>         | <i>Toward Perpetual Peace</i>                                                                                                       |
| <i>Practical Reason</i>        | <i>Critique of Practical Reason</i>                                                                                                 |
| <i>Progress in Metaphysics</i> | <i>What Is the Real Progress That Metaphysics Has Made in Germany Since the Time of Leibniz and Wolff</i>                           |
| <i>Prolegomena</i>             | <i>Prolegomena to Any Future Metaphysics</i>                                                                                        |
| <i>Pure Reason</i>             | <i>Critique of Pure Reason</i>                                                                                                      |
| <i>R</i>                       | <i>Reflection</i>                                                                                                                   |
| <i>Religion</i>                | <i>Religion within the Boundaries of Mere Reason</i>                                                                                |
| <i>Review of Schulz</i>        | <i>Review of Schulz's Attempt at an Introduction to a Doctrine of Morals for All Human Beings Regardless of Different Religions</i> |
| <i>Soemmerring</i>             | <i>From Soemmerring's On the Organ of the Soul</i>                                                                                  |
| <i>Theodicy</i>                | <i>On the Miscarriage of all Philosophical Trials in Theodicy</i>                                                                   |
| <i>Theory and Practice</i>     | <i>On the Common Saying: That May be Correct in Theory, But It Is of No Use in Practice</i>                                         |
| <i>Vienna Logic</i>            | <i>Vienna Logic Lecture Transcript</i>                                                                                              |