

Ancient
Commentators
on Aristotle

GENERAL EDITOR: RICHARD SORABJI

SYRIANUS:
On Aristotle Metaphysics
13–14

Translated by
John Dillon & Dominic O'Meara

BLONDESBURY



On Aristotles Metaphysics 13 14 Ancient Commentators On Aristotle

Edward Halper



On Aristotles Metaphysics 13 14 Ancient Commentators On Aristotle:

On Aristotle Metaphysics 13-14 Syrianus, John M. Dillon, Dominic J. O'Meara, 2006-01-01 Until the launch of this series in 1985 the 15 000 volumes of the ancient Greek commentators on Aristotle written mainly between 200 and 600 AD constituted the largest corpus of extant Greek philosophical writings not translated into English or other European languages Syrianus originally from Alexandria moved to Athens and became the head of the Academy there after the death of Plutarch of Athens Syrianus attacked Aristotle in his commentary on Books 13 and 14 of the Metaphysics just as his pupil Proclus was to do later in his commentaries on Plato This is because in Metaphysics 13 14 Aristotle himself was being thoroughly polemical towards Platonism in particular against the Academic doctrine of Form numbers and the whole concept of separable number In reply Syrianus gives an account of mathematical number and of geometrical entities and of how all of these are processed in the mind which was to influence Proclus and all subsequent Neoplatonists Syrianus: On Aristotle

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The Ancient Commentators on Plato and Aristotle Miira Tuominen, 2016-09-17 In late antiquity the works of Plato and Aristotle were subject to intense study which eventually led to the development of a new literary form the philosophical

commentary Until recently these commentaries were understood chiefly as sources of information for the masters Plato and Aristotle they commented upon However in recent years it has become increasingly acknowledged that the commentators themselves Aspasius Alexander Themistius Porphyry Proclus Philoponus Simplicius and others even though they worked in the Platonist Aristotelian framework contributed to this tradition in original innovative and significant ways such that their commentaries are philosophically important sources in their own right This book provides the first systematic introduction to the philosophy of the commentators their way of doing philosophy and the kind of philosophical problems they found interesting Although there was no philosophy of the commentators in the sense of a definite set of doctrines Tuominen shows how the commentary format was nevertheless a vehicle for original philosophical theorizing and argues convincingly that the commentators should take their place alongside other philosophers of antiquity in the history of western philosophy

'Alexander': On Aristotle Metaphysics 12, 2021-04-08 This volume presents a commentary on Aristotle's *Metaphysics* Book 12 by pseudo Alexander in a new translation accompanied by explanatory notes introduction and indexes Fred D Miller Jr argues that the author of the commentary is in fact not Alexander of Aphrodisias Aristotle's distant successor in early 3rd century CE Athens and his leading defender and interpreter but Michael of Ephesus from Constantinople as late as the 12th century CE Robert Browning had earlier made the case that Michael was enlisted by Princess Anna Comnena in a project to restore and complete the ancient Greek commentaries on Aristotle including those of Alexander he did so by incorporating available ancient commentaries into commentaries of his own *Metaphysics* Book 12 posits a god as the supreme cause of motion in the cosmic system Aristotle had elaborated elsewhere as having the earth at the centre The fixed stars are whirled around it on an outer sphere the sun moon and recognised planets on interior spheres but with counteracting spheres to make the motions of each independent of the motions of others and of the fixed stars thus yielding a total of 55 spheres Motion is transmitted from a divine unmoved mover through divine moved movers which move the celestial spheres and on to the perishable realms Chapters 1 to 5 describe the principles and causes of the perishable substances nearer the centre of the universe while Chapters 6 to 10 seek to prove the existence and attributes of the celestial substances beyond **Later**

Platonists and their Heirs among Christians, Jews, and Muslims Eva Anagnostou, Ken Parry, 2022-12-28 *Later Platonists and their Heirs among Christians Jews and Muslims* offers a thought provoking exploration of the reception of Platonism among communities of faith from early Christianity to the sixteenth century from the Byzantine East to the Latin West Rare emphasis is placed on the importance of Platonic thought and its diffusion in late antique and medieval Syria Armenia and Georgia but also among Arab and Jewish intellectuals from the seventh century onwards As such the volume makes a statement against the separation of Neoplatonic philosophy from Christianity and the other Abrahamic faiths since all four traditions promoted a life of virtue and goodness despite operating under different divine auspices The volume seeks to establish paths of transmission and modes of adaptation across times and places **Simplicius: On Aristotle Physics**

1-8 ,2022-04-07 Supporting the twelve volumes of translation of Simplicius great commentary on Aristotle s Physics all published by Bloomsbury in the Ancient Commentators on Aristotle series between 1992 and 2021 this volume presents a general introduction to the commentary It covers the philosophical aims of Simplicius commentaries on the Physics and the related text On the Heaven Simplicius methods and his use of earlier sources and key themes and comparison with Philoponus commentary on the same text Simplicius treats the Physics as a universal study of the principles of all natural things underlying the account of the cosmos in On the Heaven In both treatises he responds at every stage to the now lost Peripatetic commentaries of Alexander of Aphrodisias which set Aristotle in opposition to Plato and to earlier thinkers such as Parmenides Empedocles and Anaxagoras On each passage Simplicius after going through Alexander s commentary raises difficulties for the text of Aristotle as interpreted by Alexander Then after making observations about details of the text and often going back to a direct reading of the older philosophers for whom he is now often our main source as he is for Alexander s commentary he proposes his own solution to the difficulties introduced with a modest perhaps which reads Aristotle as in harmony with Plato and earlier thinkers

Athenian and Alexandrian Neoplatonism and the Harmonization of Aristotle and Plato Ilsetraut Hadot,2015-01-08 Athenian and Alexandrian Neoplatonism and the Harmonization of Aristotle and Plato by I Hadot deals with the Neoplatonist tendency to harmonize the philosophies of Plato and Aristotle It shows that this harmonizing tendency born in Middle Platonism prevailed in Neoplatonism from Porphyry and Iamblichus where it persisted until the end of this philosophy Hadot aims to illustrate that it is not the different schools themselves for instance those of Athens and Alexandria that differ from one another by the intensity of the will to harmonization but groups of philosophers within these schools

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Aristotle's 'Metaphysics' Edward Halper,2012-07-12 A concise accessible and student friendly introduction to a key text in Ancient Philosophy Aristotle's Zoology and Its Renaissance Commentators, 1521-1601 Stefano Perfetti,2000

Forms and Concepts Christoph Helmig, 2012-12-19 *Forms and Concepts* is the first comprehensive study of the central role of concepts and concept acquisition in the Platonic tradition. It sets up a stimulating dialogue between Plato's innatist approach and Aristotle's much more empirical response. The primary aim is to analyze and assess the strategies with which Platonists responded to Aristotle's and Alexander of Aphrodisias' rival theory. The monograph culminates in a careful reconstruction of the elaborate attempt undertaken by the Neoplatonist Proclus (6th century AD) to devise a systematic Platonic theory of concept acquisition. **Oxford Studies in Ancient Philosophy, Volume 54** Victor Caston, 2018-06-20 *Oxford Studies in Ancient Philosophy* is a volume of original articles on all aspects of ancient philosophy. The articles may be of substantial length and include critical notices of major books. OSAP is now published twice yearly in both hardback and paperback. Have you seen the latest OSAP? It is what scholars of ancient philosophy say to each other when they meet in corridors or on coffee breaks. Whether you work on Plato or Aristotle, on Presocratics or sophists, on Stoics, Epicureans or Sceptics, on Roman philosophers or Greek Neoplatonists, you are liable to find OSAP articles now dominant in the bibliography of much serious published work in your particular subject. Not safe to miss! Malcolm Schofield, Cambridge University. OSAP was founded to provide a place for long pieces on major issues in ancient philosophy. In the years since it has fulfilled this role with great success, over and over again publishing groundbreaking papers on what seemed to be familiar topics and others surveying new ground to break. It represents brilliantly the vigour and the increasingly broad scope of scholarship in ancient philosophy and shows us all how the subject should flourish. M. M. McCabe, King's College London.

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understand the way in which Early Christian thought developed within its broader cultural milieu and was communicated through its literature especially as it was directed toward theological concerns Divided into three parts the Companion asks how Christianity's development was impacted by its interaction with cultural philosophical and religious elements within the broader context of the second and third centuries examines the way in which Early Christian thought was manifest in key individuals and literature in these centuries analyses Early Christian thought as it was directed toward theological concerns such as God Christ Redemption Scripture and the community and its worship *Oxford Studies in Ancient Philosophy, Volume 60* Victor Caston, 2022-07-11 Oxford Studies in Ancient Philosophy is a volume of original articles on all aspects of ancient philosophy The articles may be of substantial length and include critical notices of major books OSAP is now published twice yearly in both hardback and paperback Have you seen the latest OSAP is what scholars of ancient philosophy say to each other when they meet in corridors or on coffee breaks Whether you work on Plato or Aristotle on Presocratics or sophists on Stoics Epicureans or Sceptics on Roman philosophers or Greek Neoplatonists you are liable to find OSAP articles now dominant in the bibliography of much serious published work in your particular subject not safe to miss Malcolm Schofield Cambridge University OSAP was founded to provide a place for long pieces on major issues in ancient philosophy In the years since it has fulfilled this role with great success over and over again publishing groundbreaking papers on what seemed to be familiar topics and others surveying new ground to break It represents brilliantly the vigour and the increasingly broad scope of scholarship in ancient philosophy and shows us all how the subject should flourish M M McCabe King's College London

Commenting on Aristotle's Rhetoric, from Antiquity to the Present / Commenter la Rhétorique d'Aristote, de l'Antiquité à la période contemporaine, 2018-07-23 The present volume brings together thirteen articles as so many chapters of a book devoted to the history methods and practices of the commentaries that have been written on Aristotle's Rhetoric Examining both the linguistic and factual background these contributions attempt to insert each of the commentaries into its particular historical political social philosophical and pedagogical context The historical periods and geographical areas that arise from Greco-Roman antiquity to Heidegger's philosophy from the Syriac and Arabic traditions to the Western world make it possible in sum not only to indicate how the Rhetoric has been read and interpreted but also to offer general perspectives on the practice of explicating ancient texts Le présent volume rassemble treize articles envisagés comme autant de chapitres d'un livre et d'un récit de l'histoire de la méthode et de la pratique des commentaires de la Rhétorique d'Aristote Malant l'approche matérielle et linguistique ces contributions se proposent de s'inscrire chacun des commentaires dans son contexte historique politique social culturel philosophique et pédagogique particulier Les périodes et les aires géographiques considérées ici de l'Antiquité gréco-romaine jusqu'à la philosophie de Heidegger des traditions syriaque et arabe au monde occidental permettent in fine non seulement de suggérer des pistes de lecture pour la Rhétorique et l'histoire des interprétations de la Rhétorique mais aussi de dessiner des perspectives plus générales sur la pratique du commentaire

On Aristotle's Metaphysics Alexander (of Aphrodisias.),1989

Simplicius: On Aristotle Physics 1.5-9 ,2014-04-22

Simplicius greatest contribution in his commentary on Aristotle on Physics 1 5 9 lies in his treatment of matter The sixth century philosopher starts with a valuable elucidation of what Aristotle means by principle and element in Physics Simplicius own conception of matter is of a quantity that is utterly diffuse because of its extreme distance from its source the Neoplatonic One and he tries to find this conception both in Plato s account of space and in a stray remark of Aristotle s Finally Simplicius rejects the Manichaeian view that matter is evil and answers a Christian objection that to make matter imperishable is to put it on a level with God This is the first translation of Simplicius important work into English

Aristotle Transformed Richard Sorabji,1990

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