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Boethius discusses individuality and ascribes to Aristotle a view that each individual is distinguished by having a composite quality that is not merely unshared, but unshareable. Boethius also discusses why we can still say that the dead Homer is a poet, despite having forbidden us to say that the dead Socrates is either sick or well.

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Special attention is paid to the philosopher's quest for knowledge about the First Cause, alias God, but what Boethius claims we can know is actually just that it/he is the cause of the "production" of all beings, of their mutual order in the chain of being, and of their conservation (cf. §3.1, above). Boethius' argumentation is primarily based on the Aristotelian ergon argument: the highest good for a human being is to develop to the full the capability that is specific to humans ...

~~Boethius of Dacia (Stanford Encyclopedia of Philosophy)~~

Bibliography. The surviving ancient Greek commentaries on Aristotle are published in the series Commentaria in Aristotelem Graeca, H. Diels (ed.), Berlin: Reimer 1882-1909. These commentaries are being translated in the Ancient Commentators on Aristotle Project.

~~Commentators on Aristotle (Stanford Encyclopedia of ...~~

Boethius made Latin translations of Aristotle's De interpretatione and Categories with commentaries. In his article The Ancient Classics in the Mediaeval Libraries, James Stuart Beddie cites Boethius as the reason Aristotle's works were popular in the Middle Ages, as Boethius preserved many of the philosopher's works.

~~Boethius — Wikipedia~~

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Neoplatonism is a strand of Platonic philosophy that emerged in the second century AD against the background of Hellenistic philosophy and religion. The term does not encapsulate a set of ideas as much as it encapsulates a chain of thinkers which began with Ammonius Saccas and his student Plotinus (c. 204/5 – 271 AD) and which stretches to the 5th century AD.

~~Neoplatonism — Wikipedia~~

Boethius: On Aristotle On Interpretation 1-3 Boethius, Boethius (c.480-c.525) wrote his highly influential second commentary on Aristotle's On Interpretation in Latin, but using the style of the...

Boethius (c.480-c.525) wrote his highly influential second commentary on Aristotle's On Interpretation in Latin, but using the style of the Greek commentaries on Aristotle. It was part of his project to bring knowledge of Plato and Aristotle to the Latin-speaking world of his fellow Christians. The project was cruelly interrupted by his execution at the age of about 45, leaving the Latin world under-informed about Greek Philosophy for 700 years. Boethius reveals to us how On Interpretation was understood not only by himself, but also by some of the best Greek interpreters, especially Alexander and Porphyry. Alexander had insisted that its subject was composite thoughts, not composite sentences nor composite things - it is thoughts that are primarily true or false. Although Aristotle's first six chapters define name, verb, sentence, statement, affirmation and negation, Porphyry had claimed that Aristotelians believe in three types of name and verb, written, spoken and mental, in other words a language of the mind. Boethius discusses individuality and ascribes to Aristotle a view that each individual is distinguished by having a composite quality that is not merely

unshared, but unshareable. Boethius also discusses why we can still say that the dead Homer is a poet, despite having forbidden us to say that the dead Socrates is either sick or well. But Boethius' most famous contribution is his interpretation of Aristotle's discussion of the threat of that tomorrow's events, for example a sea battle, will have been irrevocable 10,000 years ago, if it was true 10,000 years ago that there would be a sea battle on that day. In Boethius' later Consolation of Philosophy, written in prison awaiting execution, he offered a seminal conception of eternity to solve the related problem of future events being irrevocable because of God's foreknowledge of them. Boethius' influential commentary was part of his ideal of bringing Plato and Aristotle to the Latin-speaking world. Throughout the Latin Middle Ages, it remained the standard introduction to On Interpretation. This volume contains the first English translation of Boethius' commentary, as well as a detailed introduction, notes and bibliography.

"Boethius (c.480-c.525) wrote his highly influential second commentary on Aristotle's On Interpretation in Latin, but using the style of the Greek commentaries on Aristotle. It was part of his project to bring knowledge of Plato and Aristotle to the Latin-speaking world of his fellow-Christians. The project was cruelly interrupted by his execution at the age of about 45, leaving the Latin world under-informed about Greek Philosophy for 700 years. Boethius reveals to us how On Interpretation was understood not only by himself, but also by some of the best Greek interpreters, especially Alexander and Porphyry. Alexander had insisted that its subject was composite thoughts, not composite sentences nor composite things - it is thoughts that are primarily true or false. Although Aristotle's first six chapters define name, verb, sentence, statement, affirmation and negation, Porphyry had claimed that Aristotelians believe in three types of name and verb, written, spoken and mental, in other words a language of the mind. Boethius discusses individuality and ascribes to Aristotle a view that each individual is distinguished by having a composite quality that is not merely unshared, but unshareable. Boethius also discusses why we can still say that the dead Homer is a poet, despite having forbidden us to say that the dead Socrates is either sick or well. But Boethius' most famous contribution is his interpretation of Aristotle's discussion of the threat of that tomorrow's events, for example a sea battle, will have been irrevocable 10,000 years ago, if it was true 10,000 years ago that there would be a sea battle on that day. In Boethius' later Consolation of Philosophy, written in prison awaiting execution, he offered a seminal conception of eternity to solve the related problem of future events being irrevocable because of God's foreknowledge of them."--Bloomsbury Publishing.

A Greek edition of Plotinus's philosophical works with notes for students of Classical Greek Plotinus, the father of Neoplatonism, composed the treatise On Beauty (Ennead 1.6) as the first of a series of philosophical essays devoted to interpreting and elucidating Platonic ideas. This treatise is one of the most accessible and influential of Plotinus's works, and it provides a stimulating entrée into the many facets of his philosophical activity. In this volume Andrew Smith first introduces readers to the Greek of Plotinus and to his philosophy in general, then provides the Greek text of and English notes on Plotinus's systematic argument and engaging exhortation to foster the inner self. The volume ends with the text of and notes on Plotinus's complementary statements in On Intelligible Beauty (Ennead 5.8.1-2). Features: An overview of Plotinus's life Background discussion of Plotinus's thought and outline of his philosophical system Analysis of the relationship of Plotinus's thought to Plato's

Boethius (c. 480-c. 525) was a Christian philosopher and author of many translations and works of philosophy, most famously the Consolations of Philosophy which were probably written when he was under house arrest, having been accused of treason by King Theoderic the Great. He was subsequently executed. On Interpretation is the second part of the Organon, as Aristotle's collected works on logic are known; it deals comprehensively and systematically with the relationship between logic and language. In his first six chapters, Aristotle defines name, verb, sentence, statement, affirmation and negation. Boethius preserves lost interpretations by two of the greatest earlier interpreters, Alexander and Porphyry, and the defence of the work's authenticity against criticism. He records the idea of Porphyry that Aristotelians believe in three types of name and verb, written, spoken and mental, in other words a language of the mind. Boethius' commentary formed part of his project to bring knowledge of Plato and Aristotle to the Latin-speaking world. It had great influence, remaining the standard introduction to On Interpretation throughout the Latin Middle Ages.

This book reflects the lively international character of Aristotelian studies, drawing contributors from Europe, North America, and Asia. It also reflects the broad range of activity Aristotelian studies comprise today, informed by cutting-edge philological research and focusing as its core activity on textual exegesis and philosophical criticism.

This book is about determinism. It contains the two most important commentaries on the determinists' sea battle argument, and on other deterministic arguments besides. It includes the earliest full exposition of the Reaper argument for determinism, and a discussion of whether there can be changeless knowledge of the passage of time. It also contains the two fullest expositions of the idea that it is not truth, but only definite truth, that would imply determinism. Ammonius and Boethius both wrote commentaries on Aristotle's On Interpretation and on its ninth chapter, where Aristotle discusses the sea battle. Their comments are crucial, for Ammonius' commentary influenced the Islamic Middle Ages, while that of Boethius was of equal

importance to medieval Latin-speaking philosophers. It was once argued that Boethius was influenced by Ammonius, but these translations are published together in this volume to enable the reader to see clearly that this was not the case. Ammonius draws on the fourth- and fifth-century Neoplatonists Iamblichus, Syrianus, and Proclus. He arranges his argument around three major deterministic arguments and is our main source for one of them, the Reaper argument, which has hitherto received insufficient attention. Boethius, on the other hand, draws on controversies from 300 years earlier between Stoics and Aristotelians as recorded by Alexander of Aphrodisias and Porphyry. This volume is essential reading for all those with an interest in the history of determinism. Ammonius' commentary on the first eight chapters of Aristotle's *On Interpretation* has appeared in a previously published volume in this series, translated by David Blank.

Boethius, the Roman philosopher, was executed for treason and pilloried by modern scholars for misinterpreting Aristotle to the West. This book examines his semantics and logic, attempting to clear his name and lend him new credence.

Modern thought is characterized by a dichotomy of meaningful culture and unmeaning nature. *Signs in the Dust* uses medieval semiotics to develop a new theory of nature and culture that resists this familiar picture of things. Through readings of Thomas Aquinas, Nicholas of Cusa, and John Poincaré (John of St. Thomas), it offers a semiotic analysis of human culture in both its anthropological breadth as an enterprise of creaturely sign-making, and its theological height as a finite participation in the Trinity, which can be understood as an absolute 'cultural nature'. *Signs in the Dust* then extends this account of human culture backwards into the natural depth of biological and physical nature. It puts the biosemiotics of its medieval sources, along with Félix Ravaisson's philosophy of habit, into dialogue with the Extended Evolutionary Synthesis that is emerging in contemporary biology, to show how all living things participate in semiosis, so that that a cultural dimension is present through the whole order of nature and the whole of natural history. It also retrieves Aquinas' doctrine of intentions in the medium to show how signification can be attributed in a diminished way to even inanimate nature, with the ontological implication that being as such should be reconceived in semiotic terms. The phenomena of human culture are therefore to be understood not as breaks with a meaningless nature, but instead as heightenings and deepenings of natural movements of meaning that long precede and far exceed us. Against the modern divorce of nature and culture, *Signs in the Dust* argues that culture is natural and nature is cultural, through and through.

Boethius (c.480–c.525/6), though a Christian, worked in the tradition of the Neoplatonic schools, with their strong interest in Aristotelian logic and Platonic metaphysics. He is best known for his *Consolation of Philosophy*, which he wrote in prison awaiting execution. His works also include a long series of logical translations, commentaries and monographs and some short but densely-argued theological treatises, all of which were enormously influential on medieval thought. But Boethius was more than a writer who passed on important ancient ideas to the Middle Ages. The essays here by leading specialists, which cover all the main aspects of his writing and its influence, show that he was a distinctive thinker, whose arguments repay careful analysis and who used his literary talents in conjunction with his philosophical abilities to present a complex view of the world.

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