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# Die Unartikulierbaren Begriffe Des Neuplatonikers

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Horace and Seneca

The Quest for the Good Life

Ethical Education in Plutarch

Revisiting Aristotle's Fragments

Translating Writings of Early Scholars in the Ancient Near East, Egypt, Greece and Rome

Applying the Actor-Network Theory in Media Studies

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Magic in Apuleius' >Apologia

The Place of Paideia in Hebrews' Moral Thought

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On the Track of the Books  
Shaping the Canons of Ancient Greek Historiography

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## PAGE ALVARADO

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**Horace and Seneca** Oxford University Press on Demand  
Chance, in addition to the unavoidable ambiguity caused by time, is one of the main guilty parties in the transmission of ancient texts – or lack thereof. However, the same cannot be said for what concerns the mechanisms of selection and loss of historical and literary memory, where the voluntary awareness of obscuring is often part of a precise aim, thus leading the cultural memory of a literate society to become fragmented. The present volume explores the devices and criteria of selection and loss in Ancient and Medieval texts and the subsequent fragmentation of

such literature, but it also addresses the questions of the *damnatio memoriae*, of literary strategies such as reticence and omission, as well as of known texts deemed lost but re-found thanks to state-of-the-art methods in digitization. The many and diverse nuances of the concepts of omission, selection, and loss throughout Ancient and Medieval literature and history are illustrated through a number of case studies in the four sections of this volume, each examining a different facet of the topic: 'Mechanisms and criteria of textual loss and selection', 'Lost texts re-discovered', 'Voluntary omissions and desire for oblivion', and 'Re-working the known'.

*The Quest for the Good Life* Walter de Gruyter GmbH & Co KG  
Damaskios (5./6. Jh.) ist der letzte Scholarch der Platonischen Akademie und zugleich der letzte systematische Denker der

paganen Antike. Die von Paşcalău vorgelegte Arbeit untersucht die zentralen Themen der Damaskenischen Metaphysik, deren originellster Zug in der Überbietung des neuplatonischen Transzendenz-Diskurses und in der Setzung eines Prinzips jenseits des „Einen“ besteht. Die Dialektik, die Damaskios entwickelt, um vom „Unsagbaren“ jenseits des Einen zu sprechen, bildet zweifellos die konsequenteste Theorie des Absoluten in der abendländischen Geistesgeschichte. Paşcalău analysiert Damaskios' Argumente für die Annahme eines absolut transzendenten Prinzips sowie die Methodik, die zu einem „unartikulierbaren Bewusstsein“ des Absoluten hinleitet. Im Lichte des vertieften Transzendenzbewusstseins erweisen sich alle Konzepte der Metaphysik als „unartikulierbare Begriffe“ (arrhetoï ennoiai), die „das Unsagbare“ einzuholen versuchen und dabei ständig scheitern. Paşcalău zeigt, dass die Vorwürfe des „Mystizismus“, die vielfach gegen Damaskios vorgebracht wurden, eben aufgrund dieser radikalisierten Theorie des Absoluten unhaltbar sind: Die unio mystica der Seele mit dem „Einen“ scheitert bei Damaskios wegen der Einheits-Transzendenz des „Unsagbaren“. Was bleibt, ist die Einsicht in die Unerreichbarkeit des ersten Urgrundes und die Selbstbescheidung des Menschen angesichts dieser „überwältigenden Wahrheit“.

*Ethical Education in Plutarch* Walter de Gruyter GmbH & Co KG  
This volume explores the tremendous influence of Plato's Phaedrus on the philosophical, religious, scientific and literary discussions in the West. Ranging from Plato's first readers, over the Church Fathers and the Platonic commentators, to Byzantine and Renaissance thinkers, the papers collected here introduce

the reader to the first two millennia of the dialogue's reception history. Thirteen contributions by both junior and established scholars study the engagement with the Phaedrus by such major figures as Aristotle, Galen, Origen, Clemens of Alexandria, Plotinus, Augustine, Proclus, Psellus, Ficino, Erasmus, and many others. Together, they cover the wide range of topics discussed in the dialogue: the value of myth and allegory, religion and theology, love and beauty, the soul and its immortality, teaching and learning, metaphysics and epistemology, rhetoric and dialectic, as well as the role and the limits of writing. By placing the dialogue in this broad perspective, the volume will appeal to readers interested in the Phaedrus itself, as well as to classicists, literary theorists, and historians of philosophy, science and religion concerned with the dialogue's reception history and its main protagonists.

*Revisiting Aristotle's Fragments* Mohr Siebeck

In addition to being the author of the Parallel Lives of noble Greeks and Romans, Plutarch of Chaeronea (AD c.46-c.120) is widely known for his rich ethical theory, which has ensured him a reputation as one of the most profound moralists in antiquity and beyond. Previous studies have considered Plutarch's moralism in the light of specific works or group of works, so that an exploration of his overall concept of ethical education remains a desideratum. Bringing together a wide range of texts from both the Parallel Lives and the Moralia, this study puts the moralising agents that Plutarch considers important for ethical development at the heart of its interpretation. These agents operate in different educational settings, and perform distinct moralising roles, dictated by the special features of the type of moral

education they are expected to enact. Ethical education in Plutarch becomes a distinctive manifestation of *paideia vis-à-vis* the intellectual trends of the Imperial period, especially in contexts of cultural identity and power. By reappraising Plutarch's ethical authority and the significance of his didactic spirit, this book will appeal not only to scholars and students of Plutarch, but to anyone interested in the history of moral education and the development of Greek ethics.

Translating Writings of Early Scholars in the Ancient Near East, Egypt, Greece and Rome Walter de Gruyter GmbH & Co KG

Back cover: What did biblical scholars, theologians, orientalist, philologists, and ancient historians of the 19th century consider "religion" and "history" to be? How did they understand these conceptual categories, and why did they study them in the manner they did? Analyzing the figures of Julius Wellhausen and Hermann Gunkel, Paul Michael Kurtz examines the historiography of ancient Israel in the German Empire through the prism of religion, as a structuring framework not only for writings on the past but also for the writers of that past themselves.

*Applying the Actor-Network Theory in Media Studies* Walter de Gruyter GmbH & Co KG

This book offers the hint for a new reflection on ancient textual transmission and editorial practices in Antiquity. In the first section, it retraces the first steps of the process of ancient writing and editing. The reader will discover how the book is both a material object and a metaphorical personification, material or immaterial. The second section will focus on corpora of Greek texts, their formation, and their paratextual apparatus. Readers will explore various issues dealing with the mechanisms that are

at the basis of the assembling of ancient Greek texts, but great attention will also be given to the role of ancient scholarly work. The third section shows how texts have two levels of authorship: the author of the text, and the scribe who copies the text. The scribe is not a medium, but plays a crucial role in changing the text. This section will focus on the protagonists of some interesting cases of textual transmission, but also on the books they manufactured or kept in the libraries, and on the words they engraved on stones. Therefore, the fresh voices of the contributors of this book, offer new perspectives on established research fields dealing with textual criticism.

*Die "unartikulierbaren Begriffe" des Neuplatonikers Damaskios*

Walter de Gruyter GmbH & Co KG

The significance of Plato's literary style to the content of his ideas is perhaps one of the central problems in the study of Plato and Ancient Philosophy as a whole. As Samuel Scolnicov points out in this collection, many other philosophers have employed literary techniques to express their ideas, just as many literary authors have exemplified philosophical ideas in their narratives, but for no other philosopher does the mode of expression play such a vital role in their thought as it does for Plato. And yet, even after two thousand years there is still no consensus about why Plato expresses his ideas in this distinctive style. Selected from the first Latin American Area meeting of the International Plato Society ([www.platosociety.org](http://www.platosociety.org)) in Brazil in 2012, the following collection of essays presents some of the most recent scholarship from around the world on the wide range of issues related to Plato's dialogue form. The essays can be divided into three categories. The first addresses general questions concerning Plato's literary

style. The second concerns the relation of his style to other genres and traditions in Ancient Greece. And the third examines Plato's characters and his purpose in using them.

*Magic in Apuleius' >Apologia* Oxford University Press

Augustine, probably the single thinker who did the most to Christianize the classical learning of ancient Greece and Rome, exerted a remarkable influence on medieval and modern thought, and he speaks forcefully and directly to twentieth-century readers as well. The most widely read of his writings today are, no doubt, his Confessions—the first significant autobiography in world literature—and The City of God. The preoccupations of those two works, like those of Augustine's less well-known writings, include self-examination, human motivation, dreams, skepticism, language, time, war, and history—topics that still fascinate and perplex us 1,600 years later. The Augustinian Tradition, like a number of recent single-authored books, expresses a new interest among contemporary philosophers in interpreting Augustine freshly for readers today. These articles, most of them written expressly for the book, present Augustine's ideas in a way that respects their historical context and the long history of their influence. Yet the authors, among whom are some of the best philosophers writing in English today, make clear the relevance of Augustine's ideas to present-day debates in philosophy, literary studies, and the history of ideas and religion. Students and scholars will find that these essays provide impressive evidence of the persisting vitality of Augustine's thought.

*The Place of Paideia in Hebrews' Moral Thought* Walter de Gruyter GmbH & Co KG

Eva Bernauer predicts civil conflicts based upon the political exclusion of identity groups and their transnational links to external governments. The innovation lies in a simultaneous consideration of three identities – ethnicity, religion, and class-based ideology – thus extending previous studies with merely an ethnic focus. Most importantly, such a perspective implies a shift towards a society's unique three-dimensional identity setup, upon which the excluded population and their transnational links can be determined. The author presents original data on the three-dimensional identity setup for 57 countries and introduces a formal model where rebel leaders strategically use identities to garner the support of the population. Key quantities of interest, such as the largest excluded subgroup or the number of identity links to external governments, are tested in several quantitative analyses as predictors for the onset of civil conflicts. The author shows that there is an added value of extending the mere ethnic perspective to also encompass religion and class-based ideology. *The Oxford Guide to the Historical Reception of Augustine* Mohr Siebeck

This volume explores the themes of authorship and authenticity – and connected issues – from the Classical Antiquity to the Renaissance. Its reflection is constructed within a threefold framework. A first section includes topics dealing with dubious or uncertain attribution of ancient works, homonymous writers, and problems regarding the reliability of compilation literature. The middle section goes through several issues concerning authorship: the balance between the author's contribution to their own work and the role of collaborators, pupils, circles, reviewers, scribes, and even older sources, but also the influence

of different compositional stages on the concept of 'author', and the challenges presented by anonymous texts. Finally, a third crucial section on authenticity and forgeries concludes the book: it contains contributions dealing with spurious works – or sections of works – , mechanisms of interpolation, misattribution, and deliberate forgery. The aim of the book is therefore to exemplify the many nuances of the complex problems of authenticity and authorship of ancient texts.

*Speeches for the Dead* Mohr Siebeck

How should I live? How can I be happy? What is happiness, really? These are perennial questions, which in recent times have become the object of diverse kinds of academic research. Ancient philosophers placed happiness at the centre of their thought, and we can trace the topic through nearly a millennium. While the centrality of the notion of happiness in ancient ethics is well known, this book is unique in that it focuses directly on this notion, as it appears in the ancient texts. Fourteen papers by an international team of scholars map the various approaches and conceptions found from the Pre-Socratics through Plato, Aristotle, Hellenistic Philosophy, to the Neo-Platonists and Augustine in late antiquity. While not promising a formula that can guarantee a greater share in happiness to the reader, the book addresses questions raised by ancient thinkers that are still of deep concern to many people today: Do I have to be a morally good person in order to be happy? Are there purely external criteria for happiness such as success according to received social norms or is happiness merely a matter of an internal state of the person? How is happiness related to the stages of life and generally to time? In this book the reader will find an informed discussion of

these and many other questions relating to happiness.

*Ancient Music in Antiquity and Beyond* Walter de Gruyter GmbH & Co KG

The book provides a novel account of laws of nature via dispositions. Laws of nature play a paramount role in philosophy, science and everyday life. Understanding laws of nature is philosophically interesting on its own right but also many important notions belonging to philosophy of science, like causation, prediction and explanation, are intimately related to the laws of nature. The book outlines the alleged characteristics of the laws of nature and introduces the main families of theories of laws of nature – neo-humean, ADT and dispositional theories. It then develops an account of dispositions the 'triadic process picture of dispositions' (TPD) and applies it to the debate about laws of nature. Finally, the (TPD) account of the necessity of the laws of nature is presented: laws of nature are naturally necessary and metaphysically contingent. Thus the book provides an introduction to the debates about laws of nature as well as dispositions, while at the same time developing a novel theory and thus is interesting for the beginner as well as expert in these fields.

**Wisdom, Love, and Friendship in Ancient Greek**

**Philosophy** Walter de Gruyter GmbH & Co KG

This volume sets out to explore the complex relationship between Horace and Seneca. It is the first book that examines the interface between these different and yet highly comparable authors with consideration of their *œuvres* in their entirety. The fourteen chapters collected here explore a wide range of topics clustered around the following four themes: the combination of

literature and philosophy; the ways in which Seneca's choral odes rework Horatian material and move beyond it; the treatment of ethical, poetic, and aesthetic questions by the two authors; and the problem of literary influence and reception as well as ancient and modern reflections on these problems. While the intertextual contacts between Horace and Seneca themselves lie at the core of this project, it also considers the earlier texts that serve as sources for both authors, intermediary steps in Roman literature, and later texts where connections between the two philosopher-poets are drawn. Although not as obviously palpable as the linkage between authors who share a common generic tradition, this uneven but pervasive relationship can be regarded as one of the most prolific literary interactions between the early Augustan and the Neronian periods. A bidirectional list of correspondences between Horace and Seneca concludes the volume.

*Augustine's Trinitarian Thought* de Gruyter

The Menexenus, in spite of the dearth of scholarly attention it has traditionally received compared to other Platonic texts, is an important dialogue for any consideration of Plato's views on political philosophy, history, and rhetoric – to say nothing of the dialogue's contribution to the study of civic ideology and institutions, natural law theory, and Plato's notion of race. *Speeches for the Dead* unites the contributions of scholars working on diverse aspects of the dialogue, growing out of a one-day workshop on the same subject at the University of Pennsylvania organized by the editors. In offering a variety of perspectives on the Menexenus, the volume is the very first of its kind in any language. In addition, the volume contains an up-to-date bibliography of scholarship in English, French, German, and

Italian. This makes the book a definitive guide and ideal starting point for advanced students and scholars looking for further information about the dialogue.

*Identities in Civil Conflict* Walter de Gruyter GmbH & Co KG  
 Damaskios (5./6. Jh.) ist der letzte Scholarch der Platonischen Akademie und zugleich der letzte systematische Denker der paganen Antike. Die von Paşcalău vorgelegte Arbeit untersucht die zentralen Themen der Damaskenischen Metaphysik, deren originellster Zug in der Überbietung des neuplatonischen Transzendenz-Diskurses und in der Setzung eines Prinzips jenseits des „Einen“ besteht. Die Dialektik, die Damaskios entwickelt, um vom „Unsaßbaren“ jenseits des Einen zu sprechen, bildet zweifellos die konsequenteste Theorie des Absoluten in der abendländischen Geistesgeschichte. Paşcalău analysiert Damaskios' Argumente für die Annahme eines absolut transzendenten Prinzips sowie die Methodik, die zu einem „unartikulierbaren Bewusstsein“ des Absoluten hinleitet. Im Lichte des vertieften Transzendenzbewusstseins erweisen sich alle Konzepte der Metaphysik als „unartikulierbare Begriffe“ (arrhetoï ennoiai), die „das Unsaßbare“ einzuholen versuchen und dabei ständig scheitern. Paşcalău zeigt, dass die Vorwürfe des „Mystizismus“, die vielfach gegen Damaskios vorgebracht wurden, eben aufgrund dieser radikalisierten Theorie des Absoluten unhaltbar sind: Die unio mystica der Seele mit dem „Einen“ scheitert bei Damaskios wegen der Einheits-Transzendenz des „Unsaßbaren“. Was bleibt, ist die Einsicht in die Unerreichbarkeit des ersten Urgrundes und die Selbstbescheidung des Menschen angesichts dieser „überwältigenden Wahrheit“.

**Predication and Ontology** Walter de Gruyter GmbH & Co KG  
Between 1500 and 1700, eight very different English translations of Kempis's *Imitatio* were published in about 70 editions, crossing boundaries of language, confessional affiliation, and literary genre. This study explores the ways in which biblicism and inwardness, so typical of the Latin original work, are subject to creative transformations by the English translators. Thus, the translations reflect and even influence more general tendencies in the wider corpus of early modern English literature, for example in the works of George Herbert, John Bunyan, and early English Bible translations. Florian Kubsch worked as a researcher at the Department of English at the Eberhard Karls Universität Tübingen, Germany.

**Defining Authorship, Debating Authenticity** LIT Verlag  
Münster

In *Predication and Ontology* A. Kalbarczyk provides the first monograph-length study of the Arabic reception of Aristotle's *Categories*. At the center of attention is the critical reappraisal of that treatise by Ibn Sīnā (d. 428 AH/1037 AD), better known in the Latin West as Avicenna. Ibn Sīnā's reading of the *Categories* is examined in the context of his wider project of rearranging the transmitted body of philosophical knowledge. Against the background of the late ancient commentary tradition and subsequent exegetical efforts, Ibn Sīnā's *Kitāb al-Maqūlāt* of the *Šifā'* is interpreted as a milestone in the gradual reshuffle of the relationship between logic proper and ontology. In order to assess the philosophical impact of this realignment, some of the subsequent developments in Ibn Sīnā's writings and in the emerging post-Avicennian tradition are also taken into account.

The thematic focus lies on the two fundamental classification schemes which Aristotle introduces in the treatise: the fourfold division of *Cat.* 2 ("of a subject"/"in a subject") and the tenfold scheme of *Cat.* 4 (i.e., substance and the nine genera of accidents). They both pose the question of whether and how the manner in which an expression is predicated relates to extra-linguistic reality. As the study intends to show, this question is one of the driving forces of Ibn Sīnā's momentous reform of the Aristotelian curriculum.

*Plato's Styles and Characters* Univ of California Press

Euripides' *Electra* opened up for its audience an opportunity to become self-aware as to the appeal of tragic *Kunstsprache*: it both reflected and sustained traditional, aristocratically-inflected assumptions about the continuity of appearance and substance, even in a radical democracy. A complex analogy between social and aesthetic valuation is played out and brought to light. The characterization of Orestes early in the play demonstrates how social appearances made clear the identity of well-born, and how they were still assumed to indicate superior virtue and agency. On the aesthetic side of the analogy, one of the functions of tragic diction, as an essential indication of heroic character and agency, comes into view in a dramatic and thematic sequence that begins with Achilles ode and ends with the planning of the murders. Serious doubts are created as to whether Orestes will realize the assumed potential inherent in his heroic genealogy and, at the same time, as to whether the components of his character as an aesthetic construct are congruent with such qualities and agency. Both sides of this complex analogy are thus problematized, and, at a metapoetic level, its nature and bases

are exposed for reflection.

*Crossing Boundaries in Early Modern England* Walter de Gruyter GmbH & Co KG

This edited collection of contributions from media scholars, film practitioners and film historians connects the vibrant fields of documentary and disability studies. Documentary film has not only played an historical role in the social construction of disability but continues to be a strong force for expression, inclusion and activism. Offering essays on the interpretation and conception of a wide variety of documentary formats, *Documentary and Disability* reveals a rich set of resources on subjects as diverse as Thomas Quasthoff's opera performances, Tourette syndrome in the developing world, queer approaches to sexual functionality, Channel 4 disability sports broadcasting, the political meaning of cochlear implant activation, and Christoph's Schlingensiefel's celebrated *Freakstars 3000*.

**The Augustinian Tradition** Walter de Gruyter GmbH & Co KG  
The essays compiled in this volume individually address the

varied forms in which the revival of Platonism manifested itself in ancient philosophy. It pays special attention to the issues of unity and beauty, the mind and knowledge, the soul and the body, virtue and happiness, and additionally considers the political and religious dimensions of Platonic thought. Starting from Plato and Aristotle, the studies examine the multiple transformational forms of Platonism, including the Neo-Platonists – Plotinus, Porphyrios, Iamblichus, Themistius, Proclus, and Marinus – along with Christian thinkers such as St. Augustine, Boethius, and Dionysus the Areopagite. The authors who have contributed to this volume make multiple references to the scholarly work of Dominic J. O'Meara. Their further refinement of O'Meara's approach particularly casts a new light on Late-Platonic ethics. The essays in this collection also contribute to scholarly research about the multiple inter-relationships among the Platonists themselves and between Platonists and philosophers from other schools. Taken as a whole, this book reveals the full breadth of potential in the revival and transformation of ancient Platonism.