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# ΣΧΟΛΗ

## A JOURNAL OF THE CENTRE FOR ANCIENT PHILOSOPHY AND THE CLASSICAL TRADITION

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# ABSTRACTS

**Sergey S. Avanesov**

**Plato's *Gorgias*: an attempt to an axiological commentary**

Language: Russian

Pages: 181-194

Key words: values, Ancient ethics, Plato, dialogue

In his new paper Sergey S. Avanesov (Tomsk State University) analyses the concepts of 'intermediate' being, 'preference' and the hierarchy of values developed in Plato's dialogue against the background of Classical moral philosophy. This study of Ancient axiology continues a previous article by the same author, also published in this journal (vol. I, issue 2).

**Andrey V. Tikhonov**

**Earlier dialogues of Plato and the phenomenon of ignorance**

Language: Russian

Pages: 195-206

Key words: epistemology and ontology, knowledge, sense, ignorance, lack of understanding, philosophic terminology, dogmatism

Andrey V. Tikhonov (South Federal University, Rostov-on-Don) analyses in his study the term *amathia* in various contexts, mainly, of the earlier dialogues of Plato. Tracing the evolution of this notion in Plato works he notes how the concept gradually becomes ontologically charged.

**David Konstan**

**Aristotle on Love and Friendship**

Language: English

Pages: 207-212

Key words: Ancient ethics, relationship, *philia*, friend, debt, free-giving, mutual obligation, love

David Konstan (Brown University, Providence) argues that the term *philia*, in Aristotle, represents an elective, affective relationship, and not, as many scholars have maintained, a relation of mutual obligation, like that of kinship, with no necessary affective element; in addition, he disambiguates two senses of *philia*, one corresponding to "love", the other designating the reciprocal affection characteristic of friendship.

***Dmitry S. Birjukov***

**Rationality and its limits in Arianism**

Language: Russian

Pages: 213-226

Key words: History of dogma, Early Christianity, theology, Trinity, apophatic theology, dualism, rationalism and irrationalism

Having considered certain recurrent issues, such as the idea of comprehensibility of God and apophatic theology, Dmitry Birjukov (Russian Christian Academy, St. Petersburg) looks at the rational tendencies in Arianism and, on the basis of available data, shows how from Arius and Asterius to the Neo-Arians the rationalist tendencies in theology gradually increase while apophatic element virtually disappears.

***Petr A. Moiseev***

**One aspect of the methodology of cognition in Plato and Dionysius the Areopagite**

Language: Russian

Pages: 227-234

Key words: knowledge of God, ideal world, Platonism, Christian theology, truth, ascension to the divine

Petr Moiseev (Perm State Institute of Arts and Culture) shows how the concept of ascension to truth, first formulated by Plato, was later reworked and reevaluated in new cognitive context by such later thinkers, as Plutarch, Iamblichus and, finally, Pseudo-Dionysius the Areopagite. Special attention is given to the concept of knowledge beyond human cognition and the role symbolism played in the process of its development.

***Eugene V. Rodin***

**East-Aramaic origin of Gnosticism in the light of West-Aramaic Christian tradition**

Language: Russian

Pages: 235-244

Key words: Early Christianity and Gnosticism, lexicology, *logia* of Jesus, etymology

In this comparative study Eugene Rodin (Tula State Pedagogical University) tries to develop an objective (linguistic) approach to analysis of the Gnostic tradition in the light of Christianity. He highlights some lexical and syntactic differences between the Gnostic and Christian texts. Certain demonstrations of the Syriac origin of Gnosticism and the amplified etymologies of Gnostic names also become visible. In doing so he tries to draw a line of demarcation between the Gnostic and Christian traditions.

***Teun Tieleman***

**The Art of Life: An Ancient Idea and Its Survival**

Language: English

Pages: 245-252

Key words: Ancient ethics and everyday life, Socrates, Stoicism, Image of Antiquity in modern and contemporary culture

Teun Tieleman (UCLA / Utrecht University) surveys the history of the philosophical notion of the ‘art of life’, starting from its originator Socrates and his ancient successors down to its role among present-day philosophers. Apart from Socrates, special attention is given to the Stoics, Nietzsche and Foucault. The way in which the notion was (re)defined and functioned throughout the history of philosophy reveals an exceptionally fruitful interplay between continuity and originality.

***Leonidas Bargeliotes***

**Neophytos the Kaphsokalyvites (1713–1784?) and the "Movement of Kollyvados"**

Language: Modern Greek

Pages: 253-264

Key words: History of orthodoxy, Greek religious renaissance in the 18th c., church rules, Neophytos, Kollyvados

Leonidas Bargeliotes (Olympic Centre of Philosophy and Culture, Athens) argues, that in his efforts to defend the Ekklesiastical customs and regulations against whose monks who wanted to raise money by selling their articles of commerce and perform their vigilances and memorial services on Sundays and important holydays Neophytos Kaphsokalyvites become a protagonist of the movement of "Kollyvados". For the evaluation of his protagonist role he examines a) the existing philosophico-theological conditions and conflicts of the 18th century, b) the religious rhetoric, convictions and obstinate defense by the monk Neophytos, and, c) his continuous movements, and wanderings from place to place and the transference, consequently, of the conflicts to the wide area of the Balkan countries.

**PROCLUS**

**Commentary on the First Book of Euclid's *Elements*. Definitions and Axioms**

Language: Russian

Pages: 265-276

A Russian translation of an extract from Proclus' Commentary on the first book of Euclid's *Elements*, entitled "Definitions and Axioms", prepared by **Andrej I. Schetnikov** (ΣΙΓΜΑ: The Centre for Educational Projects, Novosibirsk). On the one hand, the present publication supplements an article by this author on the ideal numbers in

Plato, published in the previous issue of the journal, while, on the other hand, it anticipates the future publication of the complete treatise in a new Russian translation, since only the *Introduction* of Proclus to his Commentary has previously been published in the Russian by Yu. A. Shitchalin (Moscow), but the entire work also deserves translation due to its exceptional importance for the history of mathematics.

### PORPHYRY, SENTENTIAE

Language: Russian

Pages: 277-308

The *Sententiae ad intelligilia ducentes* by Porphyry, masterly translated and commented by **Svetlana V. Mesyats** (Institute of philosophy, Moscow), constitute the first attempt to introduce this difficult and fascinating peace of Neoplatonic philosophy to the Russian reader. The *Sentences* – 44 paragraphs of uneven size, in few cases, amounting to short ‘treatises’ – are based on the *Enneads* by Porphyry’s master Plotinus. The selection of the texts demonstrates a clear ethical inclination on part of the epitomizer, while the original elements of the *Sentences* contribute to our understanding of some elements of Porphyry’s own philosophy, otherwise under-represented in his other works.

### THE DERVENI PAPYRUS

Language: Russian

Pages: 309-336

The first complete translation of the Derveni Papyrus into Russian is prepared by **Eugene V. Afonasin** (Novosibirsk State University). The remains of carbonized upper part of a papyrus roll with a Greek prose text written in columns, found in the debris of a funeral fire of a Macedonian grave around Derveni (near Thessaloniki), is now ranked among the most important literary finds ever made and is admittedly the oldest papyrus found in Greece. The papyrus contains a very curious commentary to an Orphic theogony and in this capacity is of great interest for understanding religious and philosophical developments at the end of the fourth – the beginning of the third century B. C. E. (or even earlier). The author considers the enterprise quite timely, since we now possess an authoritative edition of the text with commentaries and the photographs of the papyrus – a collective effort the Greek team (Th. Kouremenos, G. M. Parássoglou and K. Tsantsanoglou, Firenze 2006), as well as a series of new studies, provoked by this long-awaited event. The present publication contains a Russian translation of the papyrus, supplied with short textual and bibliographic notes, occasionally supplemented by longer remarks of conceptual nature.

## СОДЕРЖАНИЕ / CONTENTS

Предисловие редактора .....	175
Editorial .....	178
СТАТЬИ / ARTICLES	
«Горгий» Платона: опыт аксиологического комментария .....	181
С. С. Аванесов	
Ранние диалоги Платона и феномен «невежества»: вопрос об онтологии .....	195
А. В. Тихонов	
Aristotle on Love and Friendship .....	207
David Konstan	
Рационализм и его пределы в арианском учении .....	213
Д. С. Бирюков	
Один аспект методологии познания у Платона и Дионисия Ареопагита .....	227
П. А. Моисеев	
Восточноарамейское происхождение гностицизма в свете западноарамейской христианской традиции .....	235
Е. В. Родин	
The Art of Life: An Ancient Idea and Its Survival .....	245
Teun Tieleman	
Νεόφυτος Καυσοκαλυβίτης (1713-1784;) και το «Κίνημα των Κολλυβάδων» .....	253
Λεωνίδας Μπαρτζελιώτης	
ПЕРЕВОДЫ / TRANSLATIONS	
Прокл Диадох. Комментарий к первой книге «Начал» Евклида. Постулаты и аксиомы .....	265
А. И. Щетников, предисловие и перевод	
Порфирий. «Подступы к умопостигаемому» .....	277
С. В. Месяц, предисловие, перевод, комментарий	
Папирус из Дервени .....	309
Е. В. Афонасин, предисловие, перевод, комментарий	
Аннотация / Resume .....	337

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