
Σ Χ Ο Λ Η

ANCIENT PHILOSOPHY AND
THE CLASSICAL TRADITION

VOLUME II

ISSUE 1

2008

ΣΧΟΛΗ

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

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Established at Novosibirsk State University and the Institute of Philosophy
and Law of Siberian Branch of Russian Academy of Sciences

The journal is published twice a year since March 2007

*Preparation of this volume is supported by
The “Open Society Institute” (Budapest)*

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On-line version: **www.nsu.ru/classics/schole/**

ISSN 1995-4328 (Print)
ISSN 1995-4336 (Online)

@ The Center for Ancient Philosophy and
the Classical Tradition, 2008

ABSTRACTS

John Dillon

Monist and Dualist Tendencies in Platonism before Plotinus

Language: Russian

Pages: 11-20

Key words: monism, dualism, Old Academy, Middle Platonism

John Dillon (Trinity College, Dublin) argues that the Platonism that Plotinus inherits – setting aside Ammonius Saccas, of whom we know all too little – is by the later second century distinctly dualist in tendency, and is able, especially in the case of Plutarch, to quote Plato to its purpose. Plato himself, though, as the author maintains, is, despite appearances to the contrary, what one might term a ‘modified monist’. That is to say, he fully recognizes the degree of imperfection and evil in the world, and holds it to be ineradicable, but he does not in the last resort believe in a positive countervailing force to the Good or the One. What we have is simply a negative force, whether Indefinite Dyad, disorderly World-Soul, or Receptacle, which is an inevitable condition of their being a world at all, but which, as a side-effect of introducing diversity, generates various sorts of imperfection. It is this scenario that justifies his follower Hermodorus in declaring that Plato recognizes only a single first principle, and it to this sort of monism – if anything, in a more pronounced form – that Plotinus returns. The article is published in its **English version** in Vol. I, issue 1 (cf. above).

Eugene Orlov

Aristotle's Analytics

Language: Russian

Pages: 21-49

Key words: epistemology, syllogism, definition, induction, deduction, semantics

Eugene V. Orlov of the Institute of philosophy and law, Novosibirsk, discusses the basic elements of analysis in Aristotle, including the stages of scientific inquiry, the composition of valid syllogisms, and applying universal knowledge thus gained to particular inferences.

Ludmila Sychova

The formation of reflection in literary activity in Ancient Greece

Language: Russian

Pages: 50-54

Key words: Ancient theories of literature, their formation; literary criticism; social practice

Ludmila S. Sychova of Novosibirsk State University considers the earliest ancient theories of literature, esp. these by Plato and Aristotle, in the framework of the sociology of sciences. She argues that these theories initiated the process of accumulation of knowledge and shows how they have considerably changed the character of all consequent artistic creativity and literary activity.

Andrey Shetnikov

An algorithm of developing of all the numerals from the relation of equality and Plato's Ideal numbers

Language: Russian

Pages: 55-74

Key words: Ancient mathematics, Plato's unwritten doctrine, Old Academy, Eratosthenes, Platonism, Nicomachus, ideal number

Andrej I. Schetnikov (ΣΙΓΜΑ: The Centre for Educational Projects, Novosibirsk), on the basis of testimonies by Nicomachus of Gerasa, Theon of Smyrna and other later authors, reconstructs an algorithm of developing all the numerals (provisionally called the 'algorithm of Nicomachus') and demonstrates how this algorithm could be found in the background of the so-called Plato's ideal numbers. Besides, he suggests that the *Platonicus* by Eratosthenes, preserved in a fragmentary form by Theon, could be used as a supplementary source for reconstructing the content of the famous lecture of Plato *On the Good*.

Nicomachus of Gerasa, Manual of Harmonics

Language: Russian

Pages: 75-89

An annotated translation of the *Manual of Harmonics* by Nicomachus of Gerasa (the first century A. D.), prepared by **Andrey Schetnikov** (ΣΙΓΜΑ: The Centre for Educational Projects, Novosibirsk), supplements his recent translation of the *Introduction to Arithmetic* by this famous Neopythagorean philosopher. This short treatise, important for the history of ancient mathematics and musical theory, is completely translated into Russian for the first time.

The author thanks Ludmila Alexandrova and Timothy Myakin (Novosibirsk University) for sending his unpublished translation of the Manual, which has proven to be very helpful.

Corpus Dionysiicum*Eugene Afonasin***Corpus Dionysiicum and the Classical Tradition**

Language: Russian

Pages: 90-98

*Eugene Afonasin***Corpus Dionysiicum Slavicum**

Language: English

Pages: 99-115

Bibliography

Pages: 116-123

Two bibliographic summaries are dedicated, respectively, to the *Dionysian corpus* and the classical tradition and Dionysius the Areopagite in the context of Byzantine–Slavonic literary relations. The former outline is in Russian and it will be continued in the next issue (this time focused in the Christian sources of Pseudo-Dionysius), while the latter is prepared in English, since no detailed outline of this subject is available in English so far.

The origins and nature of Gnosticism**A discussion***Eugene Afonasin***«Lernaean Hydra» and the Problem of the Origin of Gnosticism**

Language: English

Pages: 125-132

*Alexey Kamenskikh***«Evangelium veritatis»**

Language: Russian

Pages: 133-138

Discussion**Bibliography**

Pages: 138-148

A discussion on the origins and nature of Gnosticism, conducted in the framework of the interdisciplinary seminar “**Teaching Classics. Fundamental Values in the Changing World**” in August 2007. In the second century A.D. the Mediterranean world underwent a profound change in ethical attitude towards the *kosmos* and human society, and the change is especially well reflected in one of the most controversial intellectual movement of the Late Antiquity, the so-called Gnostic tradition. Although attempts to draw a coherent picture of Gnosis which have been undertaken

so far have yielded no satisfactory result, the basic patterns of thought, commonly labeled as ‘Gnostic’, are reasonably well known. Taken in the broadest sense of the word, Gnosticism is a specific world attitude. In the framework of Judeo-Christian world-view the Gnostics contemplated the world affairs from a global prospective, put them in the context of world history and developed a specific form of eschatology. The discussion opens with a paper by **Eugene Afonasin**. The author undertakes to interpret selected historical evidence, which can throw the light upon the development of this quite diverse and controversial tradition, including a passage from the *Stromateis* of Clement of Alexandria (Strom. III 29, 1–2 St), which, surprisingly enough, was not previously treated in this context. The round table continues with a presentation by **Alexey Kamenskikh** on the *Evangelium Veritatis* and a general discussion.

Vladimir Itkin

On the history of transmission of the *Vision of Carpus* in Church Slavonic tradition

Language: Russian

Pages: 149-159

Key words: *Corpus Dionysiacum*, Dionysius the Areopagite, Church Slavonic literary tradition, eschatology

An article by Vladimir Itkin (a former curator of the Department of Manuscripts, State Public Library in Science and Technology, Novosibirsk) on a fragment of the *Dionysian corpus*, “A vision of St. Carpus about two sinners”, transmitted independently in the Russian literary tradition. [More articles by Vladimir Itkin](#)

Panos Eliopoulos

Eudamonia in the theories of Søren Kierkegaard and Gregory of Nyssa

Language: English

Pages: 160-169

Key words: ethics, axiology, happiness, Cappadocian theology, Existentialism

P. Eliopoulos (Tripoli, Greece) compares the attitudes to happiness taken by two Christian philosophers, separated by a very wide margin of space and time, Gregory of Nyssa and Søren Kierkegaard.

СОДЕРЖАНИЕ / CONTENTS

| | |
|-----------------------------|---|
| Предисловие редактора | 5 |
| Editorial | 8 |

СТАТЬИ / ARTICLES

| | |
|---|----|
| Монистическая и дуалистическая тенденции в платонизме до Плотина Джон Диллон | 11 |
| Аналитика Аристотеля | 21 |
| Е. В. Орлов | |
| Становление рефлексии в сфере литературной деятельности в Древней Греции | 50 |
| Л. С. Сычева | |
| Алгоритм разворачивания всех числовых отношений из отношения равенства и идеальные числа Платона | 55 |
| А. И. Щетников | |

ПЕРЕВОДЫ / TRANSLATIONS

| | |
|--|----|
| Никомах Гераский. Руководство по гармонике | 75 |
| А. И. Щетников, предисловие и перевод | |

БИБЛИОГРАФИЧЕСКИЕ ОБЗОРЫ / REVIEWS AND BIBLIOGRAPHY

| | |
|---|-----|
| Corpus Dionysiacum и классическая традиция | 90 |
| Е. В. Афонасин | |
| Corpus Dionysiacum Slavicum | 99 |
| Eugene Afonasin | |
| Corpus Dionysiacum: Библиография / Bibliography | 116 |

ДИСКУССИИ / DISCUSSIONS

| | |
|--|-----|
| Происхождение и сущность гностицизма: круглый стол. | 124 |
| «Lernaean Hydra» and the Problem of the Origin of Gnosticism | 125 |
| Eugene Afonasin | |
| «Evangelium veritatis – Евангелие истины» | 133 |
| А. А. Каменских | |
| Дискуссия | 139 |

ПУБЛИКАЦИИ / PUBLICATIONS

| | |
|---|-----|
| О судьбе одного фрагмента корпуса сочинений Дионисия Ареопагита. «Видение Карпа о двух грешниках» в древнерусской рукописной традиции | 149 |
| В. В. Иткин | |
| Eudaimonia in the theories of Søren Kierkegaard and Gregory of Nyssa . . . | 160 |
| Panos Eliopoulos | |
| Аннотация / Resume. | 170 |

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ФИЛОСОФСКОЕ АНТИКОВЕДЕНИЕ И КЛАССИЧЕСКАЯ ТРАДИЦИЯ

2008. Том 2. Выпуск 1

Новосибирск: Ред.-изд. центр Новосиб. гос. ун-та, 2008. 170 с.

ISSN 1995-4328 (Print) ISSN 1995-4336 (Online)

Очередной выпуск журнала, посвященного изучению античности и классической традиции во всех ее разнообразных аспектах, подготовлен специально для участников долгосрочного проекта «Преподавая античность. Фундаментальные ценности в изменяющемся мире», проведение которого оказалось возможным благодаря Программе поддержки высшего образования Института «Открытое общество» (Будапешт). В выпуск вошло семь статей по истории античной философии и науки, перевод «Руководства по гармонике» Никомаха Геразского, дискуссия о гностицизме, а также статья и библиографические обзоры, посвященные Дионисийскому корпусу. Эти публикации представляют собой как оригинальные исследования по истории античной философии, так и результаты работы нашего семинара в течение первого года его существования. Журнал доступен в электронном виде по следующему адресу: www.nsu.ru/classics/schole/

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ANCIENT PHILOSOPHY AND THE CLASSICAL TRADITION

2008. Volume 2. Issue 1

Novosibirsk: State University Press, 2008. 170 p.

ISSN 1995-4328 (Print) ISSN 1995-4336 (Online)

This issue of the journal of the Centre for Ancient Philosophy and the Classical Tradition is prepared for the participants of a long-term project “Teaching Classics. Fundamental Values in the Changing World”, generously sponsored by the Higher Education Support Program of the Open Society Institute (Budapest). As previously, we publish some materials prepared for our meetings (August 2007, January–February 2008, and August 2008), organized at Novosibirsk State University and the Institute of Philosophy and Law of Siberian Branch of Russian Academy of Sciences, dedicated to study of the ancient philosophical tradition and the tradition of classical education in the context of contemporary concepts of values. The issue contains seven original articles on the history of ancient science and philosophy, a Russian translations of the *Manual of Harmonics* by Nicomachus of Gerasa, an article and two bibliographic outlines, dedicated to the *Dionysian corpus* and its philosophical sources, and a discussion on the origins and nature of Gnosticism. These and other relevant publications and supplementary materials are also available on-line at the following address: www.nsu.ru/classics/schole/

Компьютерная верстка и корректура Е. В. Афонасина

Подписано в печать 11.06.2008. Заказ № 295

Формат 70x108 1/16. Офсетная печать. Уч.-изд. л. 10,6

Редакционно-издательский центр НГУ,
630090, Новосибирск-90, ул. Пирогова, 2