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**ΣΧΟΛΗ**  
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## EDITORIAL

The fifth volume of the journal consists of two issues. The first issue contains six articles, dedicated to a variety of subjects, and one translation. The second issue is entirely devoted to ancient cosmology and astronomy. It includes lectures by Michael Chase, "Discussions on the eternity of the world", delivered in May 2011 at Novosibirsk, a Russian translation of a chapter on ancient astronomy from Walter Burkert's "Lore and Science in Ancient Pythagoreanism", and a commented Russian translation of the *Elementa astronomiae* by Geminus. These texts are prepared for the participants of the international school "TEXNH. Theoretical Foundations of Arts, Sciences and Technology in the Greco-Roman World" (August 2011, Siberian Scientific Centre) organized by the "Centre for Ancient philosophy and the classical tradition" and sponsored by the "Open Society" Institute (Budapest).

Next issue of the journal (January 2012) will be dedicated to Ancient Music. Interested persons are welcome to contribute. Studies and translations are due by November 2011.

I wish to express my gratitude to all my friend and colleagues for participation in our seminars and would like to remind that the journal is abstracted / indexed in *The Philosopher's Index* and *SCOPUS*, and available on-line at the following addresses: [www.nsu.ru/classics/schole/](http://www.nsu.ru/classics/schole/) (journal home page); [www.elibrary.ru](http://www.elibrary.ru) (Russian Index of Scientific Quotations); and [www.ceeol.com](http://www.ceeol.com) (Central and Eastern European Online Library).

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## ABSTRACTS

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THE ANCIENT GREEK WAY OF LIFE AND THE CONSEQUENCES OF THE DOMINANCE  
OF THE APPETITIVE PART OF THE SOUL IN MANKIND TODAY

LANGUAGE: Modern Greek

ISSUE: ΣΧΟΛΗ 5.1 (2011) 9–23

KEYWORDS: Presocratics, Plato, Aristotle, *daimon*, soul, appetitive part, *homo economicus*, economy, *paideia*, politics

ABSTRACT: In this paper I examine the healthy ancient Greek way of life by contrast to the unhealthy way of life of contemporary man, who at the greatest percentage is *homo economicus*. First, I examine the ancient Greek philosophical perceptions of the soul, with emphasis on the great psychological theory of Plato, aiming to show the healthy way that the ancient Greeks perceived the soul and the homologous ethical way that they lived their life in accordance with its nature in order to live as much eudaimonically as possible. Next, in comparison, I examine the new contemporary man, *homo economicus*, in whom the appetitive part of the soul dominates, and investigate those catastrophic consequences that this dominance of the inferior part of the human soul have brought in our global era, in sectors such as the economy, education and politics, resulting to the decadence of life.

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GENIUS AND ANDROGYNE: PLATO'S *SYMPOSIUM* AND ALEXANDER PUSHKIN

LANGUAGE: RUSSIAN

ISSUE: ΣΧΟΛΗ 5.1 (2011) 24–41

KEYWORDS: Russian literature in the 19th century, Russia and the classical tradition, Plato, uncertain sex

ABSTRACT: Platonic myth of Androgynes, – the creatures of uncertain sex (*Symposium*, 189d–193d), – being re-interpreted as a myth related to artistic creativity, started to play its role in modern literary works from the times of Goethe. The paper deals with an episode in the history of establishing of the connection between androgyny and geniality, as we find it in the works by famous Russian writer Alexander Pushkin, mostly dated to the second decade of the 19th century. In an earlier article the author had an opportunity to look at the way Pushkin connects the idea of geniality with Socratic *daimonion*. On this occasion we try to prove that the concept of geniality is closely linked in his thought with the myth of *androgynos*, at that time hardly a commonplace of literary aesthetics, and that the idea of this connection occurred to Pushkin on the basis of Platonic text or its relatively adequate rendering into Russian.

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CICERO'S INTERPRETATION OF THE STOIC TERMS *HONESTUM*, *VIRTUS*, AND *OFFICIUM*

LANGUAGE: Russian

ISSUE: ΣΧΟΛΗ 5.1 (2011) 42–52

KEYWORDS: moral beauty, virtue, duty, cognition, justice, benevolence, magnitude of the soul, temperance

ABSTRACT: Cicero relied on the Stoic conception of virtues when he interpreted the terms *honestum*, *virtus*, and *officium*. At the same time he also took into account the scope of the Roman virtues. As a result he offered his own conception that comprised both the Greek and Roman terms. It was an eclectic combination of the Stoic theory and the Roman tradition. The term *honestum* meant for him social and political activities of a Roman citizen. A virtue was a tool that helped man feel moral beauty inside oneself. The concept *virtus*, being derived from *vir*, was related with fortitude, bravery, firmness of soul, or any positive physical or spiritual ability. In the moral meaning *virtus* designated moral beauty as well as some or all features of character that gave man an opportunity to lead a decent way of life. Following the Stoic and Peripatetic traditions Cicero marked out four virtues (cognition, justice and benevolence as a whole, magnitude of soul and temperance). He however considered the second virtue to be the most important, while the Stoics attached importance to the first virtue, i. e. cognition. Having sided with Aristotle, Cicero attached more importance to active social and political life rather than contemplation. Each virtue for Cicero was associated with special duties (*officia*), applied only to Roman citizens as opposed to the Stoic virtues of universal nature.

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THE BIRTH OF PHILOSOPHICAL METHOD: "INQUIRY" AND "DISCOVERY" IN HERACLITUS

LANGUAGE: Russian

ISSUE: ΣΧΟΛΗ 5.1 (2011) 53–73

KEYWORDS: Heraclitus, philosophical inquiry, discovery, aporia, self-cognition, common sense, Xenophanes, Parmenides, Aristotle

ABSTRACT: The article explains Heraclitus' motives for introducing a philosophical method of "inquiry", *didzeis*, known later on as *zetesis*. The method can be traced back to Xenophanes, while the term seems to be introduced by Parmenides. The philosophical inquiry is opposed to spontaneous discovery (*heuresis*). In its essence it can be compared with a route sketched on a map: the things sought are first met as obstacles (*aporia*) on the road, then their nature is recognized on the basis of certain signs and familiar features, a sort of preliminary knowledge. This kind of inquiry is very difficult, and Heraclitus compares it with gold-mining. So let us call the method a "philosophical gold-digging" and observe that, if successful, it yields rare but very valuable results. The method is universal: it can be applied to the sense-perceptible world, human souls, as well as universal properties of things, i.e., the realm of intelligible.

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SOLUTION FOR THE ANCIENT SOPHISTIC "CROCODILE PARADOX"

IN CLASSICAL FORMAL ZERO ORDER LOGICAL SYSTEM

LANGUAGE: Russian

ISSUE: ΣΧΟΛΗ 5.1 (2011) 74–82

KEYWORDS: Paradox, formal logic, zero order logical system

ABSTRACT: "Crocodile Paradox" is the famous paradox in ancient sophistic logical system. In this paper it is shown that it is possible to construct the solution for this paradox in modern classical formal zero order logical system.

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THE «LERNAEAN HYDRA» AND THE PROBLEM OF THE ORIGIN OF GNOSTICISM

LANGUAGE: Russian

ISSUE: ΣΧΟΛΗ 5.1 (2011) 83–95

KEYWORDS: Gnosticism, Irenaeus, Clement of Alexandria, Early Christian polemics

ABSTRACT: In the second century A.D. the Mediterranean world underwent a profound change in ethical attitude towards the cosmos 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. In this paper (which is a revised Russian translation of the English original, published in ΣΧΟΛΗ 2.1 (2008) 125–132) the author undertakes to interpret select 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.

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DENIS O'BRIEN. PLOTINUS AND THE GNOSTICS ON THE GENERATION OF MATTER

LANGUAGE: Russian, translated from English

ISSUE: ΣΧΟΛΗ 5.1 (2011) 96–111

KEYWORDS: Gnosticism, Neoplatonism, matter, evil, Greek philosophy

ABSTRACT: An article of the famous historian of Ancient philosophy is translated into Russian for the participants of educational project "TEXNH. Theoretical foundations of Arts, sciences and technology in the Greco-Roman World" (Novosibirsk, Russia). Original publication: "Plotinus and the Gnostics on the Generation of Matter", *Neoplatonism and Early Christian Thought*, Essays in honour of A. H. Armstrong, eds. H. J. Blumenthal, R. A. Markus. London: Variorum publications, 1981, pp. 108–123.

## ΣΧΟΛΗ

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В первый выпуск пятого тома журнала вошло шесть статей по истории античной философии, науки и логики, и один перевод. Материалы подготовлены специально для участников семинара по истории античной науки, который пройдет в Сибирском научном центре в августе 2011 г. при поддержке Института «Открытое общество». Журнал доступен в электронном виде на собственной странице [www.nsu.ru/classics/schole/](http://www.nsu.ru/classics/schole/), а также в составе следующих электронных библиотек: [www.elibrary.ru](http://www.elibrary.ru) (Научная электронная библиотека) и [www.cceol.com](http://www.cceol.com) (Central and Eastern European Online Library).

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