

ancient schools whose belief in the soul's physicality offer compelling parallels to modern approaches in the philosophy of mind. Annas incorporates recent thinking on Hellenistic philosophy of mind so lucidly and authoritatively that specialists and nonspecialists alike will find her book rewarding. In part, the Hellenistic epoch was a "scientific" period that broke with tradition in ways that have an affinity with the modern shift from the seventeenth and eighteenth centuries to the present day. Hellenistic philosophy of the soul, Annas argues, is in fact a philosophy of mind, especially in the treatment of such topics as perception, thought, and action.

Plutarch's Moralia

Index to accompany Loeb's edition of the Moralia.

"This book reexamines Thomas Aquinas's teaching on Eucharistic transubstantiation, arguing that it is an exercise of *sacra doctrina* (holy teaching) that intends to demonstrate in theology and support with philosophy the simple idea that "transubstantiation" affirms the truth of Christ's words at the Last Supper. As well as delving into Aquinas's own writings, the author incorporates insights of modern theologians and the recent teachings of the Catholic Church"--

The first edition of this book appeared in 1953; the second, revised and enlarged, in 1960. The present, third edition is essentially a reprint of the second, except for the correction of a few misprints and the following remarks, which refer to some recent publications* and replace the brief preface to the second edition. Neither Eudemus nor Theophrastus, so I said (p. 208£.) knew a branch of theoretical philosophy the object of which would be something called θ' . 1 ~ θ' . 1 and which branch would be distinct from theology. And there is no sign that they found such a branch (corresponding to what was later called *metaphysica generalis*) in Aristotle. To the names of Eudemus and Theophrastus we now can add that of Nicholas of Damascus. In 1965 H. J. Drossaert Lulofs published: *Nicolaus Damascenus On the Philosophy of Aristotle* (Leiden: Brill), Le. fragments of his m:pr. njc; 'ApLO''t'o't'&AOUC; qJLAOO'OqJLiXC; preserved in Syriac together with an English translation. In these fragments we find a competent presentation of Aristotle's theoretical philosophy, in systematic form. Nicholas subdivides Aristotle's theoretical philosophy into theology, physics, and mathematics and seems to be completely unaware of any additional branch of philosophy the object of which would be θ' . 1 ~ θ' . 1 distinct from theology with its object (the divine).

This volume, a collection of essays in honour of Harvey Sheldon, begins with a section on the chronology and cartography of Roman London. The second section examines the landscape and environment of Roman London and its hinterland, drawing from a variety of disciplines. The third part of the book examines themes which are more difficult to identify through the archaeological record, such as education, cults and attitudes to death and burial. In the fourth section of the volume, the rich material culture of Roman London is examined through a series of papers on artefacts, including brooches, inkwells and toilet implements.

Consulting a wide range of key texts and source material, *Animals, Gods and Humans* covers 800 years and provides a detailed analysis of early Christian attitudes to, and the position of, animals in Greek and Roman life and thought. Both the pagan and Christian conceptions of animals are rich and multilayered, and Ingvild Sælid Gilhus expertly examines the dominant themes and developments in the conception of animals. Including study of: biographies of figures such as Apollonius of Tyana; natural history; the New Testament via Gnostic texts; the church fathers; and from pagan and Christian criticism of animal sacrifice, to the acts of martyrs, the source material and detailed analysis included in this volume make it a veritable feast of information for all classicists. This is the first exploration of how ideas of *politeia* (constitution) structure both political and extra-political relations throughout the entirety of Greek and Roman philosophy, ranging from Presocratic to classical, Hellenistic, and Neoplatonic thought. A highly distinguished international team of scholars investigate topics such as the Athenian, Spartan and Platonic visions of *politeia*, the reshaping of Greek and Latin vocabularies of politics, the practice of politics in Plato and Proclus, the politics of value in Plato, Aristotle and the Stoics, and the extension of constitutional order to discussions of animals, gods and the cosmos. The volume is dedicated to Professor Malcolm Schofield, one of the world's leading scholars of ancient philosophy.

How classical narrative models were adapted as early Christian culture took shape and developed.

Giovanni Andrea Gilio's *Dialogue on the Errors and Abuses of Painters* (1564) is one of the first treatises on art published in the post-Tridentine period. It remains a key primary source for the discussion of the reform of art as it unfolded at the time of the Council of Trent and the Catholic Reformation. Relatively little is known about Gilio himself, a cleric from Fabriano, Italy. He was evidently familiar with Cardinal Alessandro Farnese's lively court circle in Rome and dedicated his book to the cardinal. His text—available here in English in full for the first time—takes the form of a spirited dialogue among six protagonists, using the voices of each to present different points of view. Through their dialogue Gilio grapples with a host of issues, from the relationship between poetry and painting, to the function of religious images, to the effects such images have on viewers. The primary focus is the proper representation of history, and Michelangelo's *Last Judgment* fresco in the Sistine Chapel is the exemplary case. Indeed, Michelangelo's painting is both praised and condemned as an example of the possibilities and limits of art. Although Gilio's dialogue is often quoted by art historians to point out the more controlling view of art and artists by the Roman Catholic Church, the unabridged text reveals the nuanced and provisional debates happening during this critical era.

Hadot shows how the schools, trends, and ideas of ancient Greek and Roman philosophy strove to transform the individual's mode of perceiving and being in the world. For the ancients, philosophical theory and the philosophical way of life were inseparably linked. Hadot asks us to consider whether and how this connection might be reestablished today.

Caroline Johnson Hodge challenges the perceived interpretations of Paul through a detailed examination of kinship and ethnic language in Paul's letters.

Menander was renowned—and still is—for his naturalistic representations of character and emotion. However, times change, and our ideas of what is 'natural' change with them. To appreciate Menander's art fully, we need to attune ourselves to the expectations of his time, and for this there is no better guide than Aristotle (along with his successor Theophrastus), who described and analysed notions of character and emotion in brilliant detail. This book examines the relevant observations of Aristotle, and explores two of Menander's comedies in this light. It also discusses how these comedies, which have only been recovered in the past century, were adapted and performed on the Modern Greek stage, where tastes were different and Menander had been virtually unknown. The book's comparison of the ancient originals and the modern versions sheds new light on both, as well as on cultural values then and now.

The influence of Greco-Roman philosophy on Philo of Alexandria's view of the Mosaic law is clear. This book explains how Philo integrated Greco-Roman conceptions of law, such as Unwritten Law, the Law of Nature, and the "Living Law," into his understanding of the divine origin of the Mosaic law of the Jews.

Ancient authorities from the Western classical tradition offer opinions on these and other burning questions. The advice is often astonishing--for its wisdom, its entertainment value, or its complete lack of concern for modern sensibilities. The author, who collected these fascinating tidbits as she worked her way through many of the extant classical sources, can't help but enter the discussion with her own thoughts as well. "Renowned as a biographer because of his "Parallel Lives," Plutarch (born about 50 C.E.) was also a teacher of philosophy in Rome, a priest at Delphi, and an engaging essayist with a warm, urbane, and judicious style. Whether advising about marriage and education, discussing prophecy, divine providence, and life after death, setting forth rules for politicians, or commenting on personal virtues and vices, his Moral Essays reveal not just Plutarch's thinking but also the world in which he lived. Edward O'Neil's thorough index provides an invaluable roadmap for tracking the wealth of information and wisdom to be found in them."--BOOK JACKET.

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