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ABSTRACTS

ELIAS GEORGOULAS

THE MORTAL SOUL IN PLATO'S *TIMAEUS*

Abstract

In the last part of the *Timaeus*, wherein is described the cosmogonic work which emerges from the cooperation between Necessity and Reason, Plato refers to the bodily seats of the mortal soul of man and their mission (*Tim.* 70 A-72 C). The aim of the present article is on the one hand to penetrate into the details of the physiological mechanisms, which condition the communication of the rational part (λογιστικόν) with the spirited and the appetitive parts (θυμοειδές and ἐπιθυμητικόν), and on the other to observe the functional relationship of the bodily organs with the upper and the lower parts of the mortal soul. The ensuing remarks show that Plato, although he displays a monistic attitude towards the relationship of the mortal soul with the body, he, nevertheless, does not abandon the dualistic model.

Keywords

Timaeus 70 A-72 C, mortal soul, bodily seats, monism, dualism

GABRIELA ROSSI

¿SER POR AZAR O PRODUCIRSE POR AZAR? UNA RECONSTRUCCIÓN DE ALGUNOS ASPECTOS DE LA DISCUSIÓN DE ARISTÓTELES CONTRA EL MATERIALISMO A LA LUZ DEL PROBLEMA DEL AZAR

Abstract

In this paper I address some aspects of Aristotle's discussion against materialism from the perspective of the problem of chance. I take as a starting point the inaugural sentence of *phys.* B 4, where Aristotle refers to the *endoxon* that there are things which *are* (εἶναι), and things which *become* or *are generated* (γίγνεσθαι) by chance. In the first place, I show that Aristotle would have ascribed to the materialists (especially to Empedocles) the opinion that things like animals and plants can *be* (and not only *become*) by chance. I shall argue that, in fact, this thesis implies that it is not only the compound that is generated, but also the form or εἶδος of the living being. To this extent, I propose that there are strong reasons for Aristotle to reject that living beings may *be* by chance, and to circumscribe chance to *that which becomes or is generated*. In other words: chance can occur within processes of generation but has nothing to do with the causes and principles of those processes. Thus, this repositioning of chance within the sole field of what becomes is closely connected to the causal priority of the εἶδος in the processes of natural generation.

Keywords

Aristotle, chance, natural teleology, biology, materialism

MARWAN RASHED

ARISTOTE À ROME AU II^E SIÈCLE: GALIEN, *DE INDOLENTIA*, §§ 15-18

Abstract

Galen's essay *On not being Distressed*, which was rediscovered a few years ago, contains in §§ 15-18 references to several philosophical manuscripts which had been in his possession. The single copy of the essay dates from the 15th century, and it is wretchedly corrupt. This paper proposes some emendations to the text. From them, it will emerge that Galen owned a copy of Aristotle's *On Plants*, as well as some rare works by other early Peripatetics (Eudemus, Theophrastus, and the shadowy Clytus of Miletus). In addition, some new information about the libraries in Antium will be discovered. And finally it will be suggested that Galen had had access to books which derived, directly or indirectly, from the Peripatetic collection which Sulla appropriated when he took Athens.

Keywords

Galen, Aristotle's *De plantis*, Theophrastus, Clytus of Miletus, Ancient Libraries, Palatine, Antium, mice

LUCIA SAUDELLI

LES FLEUVES D'HERACLITE: UN COUPLE D'APHORISMES?

Abstract

This article focuses on the form and meaning of what we call the "rivers" fragments of Heraclitus. A new assessment of ancient evidences enables us to advance the hypothesis that, in the original writing of the Pre-Socratic, there were a couple of aphorisms on the rivers, and that the text about "waters" was not necessarily followed by the one about "souls", but probably coupled with another sentence. The comparative study of the sources reveals also that this double aphorism is in connection with the Heraclitean theory of the unity of opposites that characterizes verbal and concrete entities of our reality.

Keywords

Heraclitus, fragments, rivers, flow, opposites

PIERLUIGI DONINI

UNA NUOVA EDIZIONE ITALIANA DELLA *POETICA*

Abstract

This article is a critical note of D. Guastini, *Aristotele. Poetica*, Introduzione, traduzione e commento, Carocci, Roma 2010. Guastini's new edition of Aristotle's *Poetics* provides a number of interesting interpretations. Both the translation and the commentary are, however, severely flawed. Among the most questionable aspects of his work are: the unwarranted emphasis on "passions" (*pathe*), the translation of *mythos* with "plot" ("trama"), the misleading translation and commentary of *Poetics* 6, the unitary interpretation of chapters 13 and 14. Furthermore, the translation of several passages is incorrect.

Keywords

Aristotle's *Poetics*, critical note, translation

ANDREA RESCIGNO

SU AETIO I 5, 3

Abstract

The paper aims to uncover the so far neglected importance of Aetian *Doxographicum* I 5, 3. Aetius' report includes some counter-arguments, viz. three objections, to the platonicum semidogma, concerning the uniqueness of the world, that are probably related with Epicurean polemics and with the question of whether there is a single cosmos or there are many worlds. The structure of this section is complex, and it is important to note that each of the three counter-arguments contains in some way one or more *crucis* for the interpreters, as some discrepancies between the text of the editors of the *Doxographicum* and that of our sources show. A detailed analysis of each subsection can contribute to the solution of these difficulties as well as to the identification of some mistakes of the editors and of the translators of the text. In this perspective, this paper could be considered as a *minimum addendum* to the encyclopedic work Jaap Mansfeld and David Runia are editing.

Keywords

Aetius, cosmology, void, perfection, eternity