

**Ancient Commentators on Aristotle
Email Newsletter
Spring 2016**

Four volumes being published in 2016

We are pleased to announce four volumes being published in 2016, the first of which is now available.

1. Published within the last few weeks is Michael Griffin's translation of [*Olympiodorus: On Plato First Alcibiades 10–28.*](#)

These lectures form an accessible introduction to late Neoplatonism. Olympiodorus locates the *First Alcibiades* at the start of the curriculum on Plato, because it is about self-knowledge. His pupils are beginners, able to approach the hierarchy of philosophical virtues, like the aristocratic playboy Alcibiades. Alcibiades needs to know himself, at least as an individual with particular actions, before he can reach the virtues of mere civic interaction. As Olympiodorus addresses mainly Christian students, he tells them that the different words they use are often symbols of truths shared between their faiths.

Three further volumes are now all in proof stage and will be published over the Summer. They are:

2. The second edition of Richard Sorabji's [*Aristotle Transformed: The Ancient Commentators and Their Influence.*](#)

First published in 1990, the collection is now brought up to date with a new introduction by Richard Sorabji. New generations of scholars will benefit from this reissuing of classic essays, including seminal works by major scholars, and the volume gives a comprehensive background to the work of the project on the Ancient Commentators on Aristotle.

3. A new companion volume [*Aristotle Re-Interpreted: New Findings on Seven Hundred Years of the Ancient Commentators.*](#)

This volume presents collected essays – some brand new, some republished, and others newly translated – on the ancient commentators on Aristotle and showcases the leading research of the last three decades. Follow the link above to see the full table of contents.

4. A translation of [*Priscian's Answers to King Khosroes of Persia.*](#)

Priscian was one of the Athenian philosophers who took refuge in 531 AD with King Khosroes I of Persia, after the Christian Emperor Justinian stopped the

teaching of the pagan Neoplatonist school in Athens. Tantalisingly, Priscian fully recorded in Greek the answers provided by the Athenian philosophers to the king's questions on philosophy and science. But these answers survive only in a later Latin translation which understood both the Greek and the subject matter very poorly. Our translators have often had to reconstruct from the Latin what the Greek would have been, in order to recover the original sense. The answers start with subjects close to the Athenians' hearts: the human soul, on which Priscian was an expert, and sleep and visions. But their interest may have diminished when the king sought their expertise on matters of physical science: the seasons, celestial zones, medical effects of heat and cold, the tides, displacement of the four elements, the effect of regions on living things, why only reptiles are poisonous, and winds. At any rate, in 532 AD, they moved on from the palace, but still under Khosroes' protection. This is the first translation of the record they left into English or any modern language.

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Ancient Commentators on Aristotle
Department of Philosophy
King's College London
Strand, LONDON, WC2R 2LS

<http://www.ancientcommentators.org.uk/>
aca@kcl.ac.uk