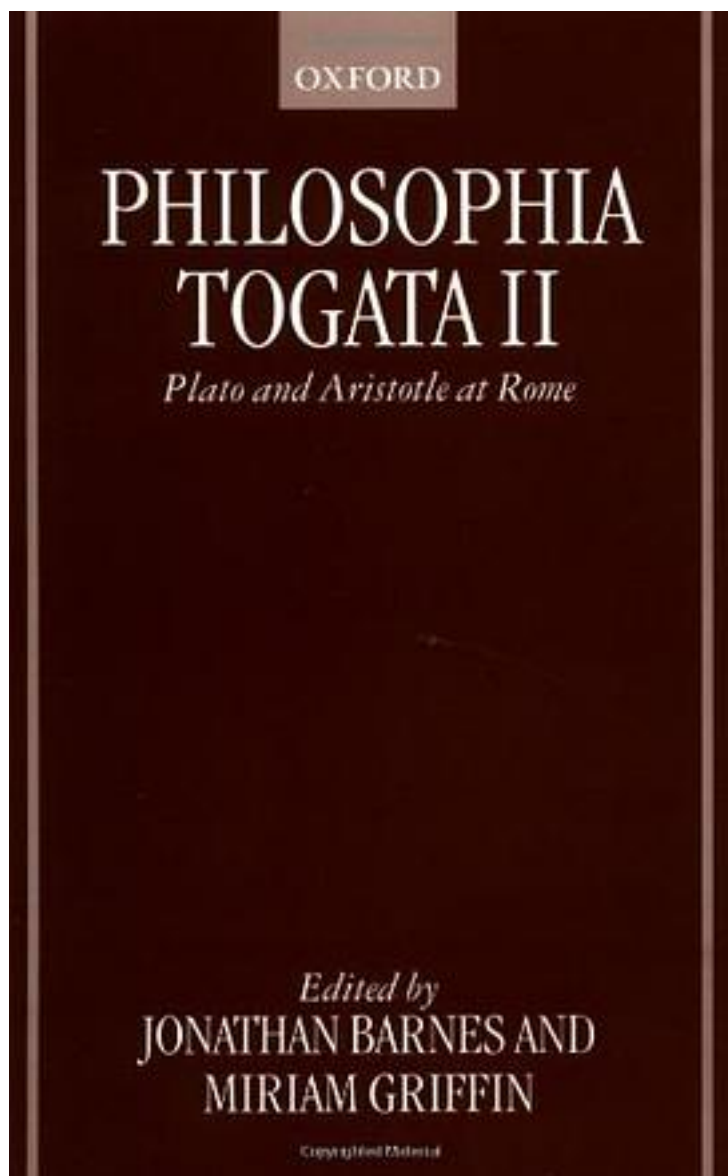


Philosophia Togata II



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The role of philosophy as a valued and effective part of the culture of civilized Romans has aroused an increasing amount of scholarly interest in recent years. In this volume, which gathers together nine papers delivered at a series of seminars on philosophy and Roman society in the University of Oxford, scholars of classical literature, Roman history, and ancient philosophy investigate the place of Platonism and Aristotelianism in Roman intellectual, cultural, and political life from the second century BC to the third century AD. In addition to chapters on such important figures as Cicero, Varro, Plutarch, Favorinus, Celsus, and Porphyry, the book contains essays on the tradition of Aristotle's library at Rome, the theory of the mixed constitution, and the anonymous commentary on Plato's Theaetetus. It thus forms a complement to *Philosophia Togata I* which addressed the importance of the doctrines of the Hellenistic schools to Roman society during the first century BC.

作者介绍:

目录:

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评论

九篇文章，读了四篇，篇幅恰好一半。Jonathan Barnes考证亚里士多德著作流传的长文最好，是全书的亮点。其他的亮点就不太多了。

读了Lintott和Swain的两篇，前者感觉大部分是在把Polybius和Cicero讲过的话再帮他们重新说一遍，说是有对比，但感觉也没太看出来怎么讲两边是怎么相互接续的。Swain的观点还是在强调，Plutarch的希腊身份以及希腊身份基础上、文化层面的希腊认同，或者说，赞赏希腊并不意味着反罗马。学理和现实双重层面上，既然希腊世界现在在政治上是罗马的一部分，作为回应，希腊的文化精英相应地从语言和文化两个方面把自己往原先的古典时期上面靠，但他们自己也都明白，古典时期有的东西他们现在没有，而且也不能向罗马人提。

Jonathan那篇写法上太有意思了，把所有可能参与到corpus再发现-流传以及塑造这个传统的人还有相关话题都拉出来重申了一遍。不仅是论证步骤，连文风都很像推理文学，结尾一连串否定最后还来了一句No libations哈哈哈哈哈

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书评

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