

# Olympiodori in Aristotelis meteora - commentaria

**Georgii Reimeri - Joannes Baptista Olympiodorus, John Camotius, Philoponus & Heredi di Aldo Manuzio, Olympiodori Philosophi Alexandrini in Meteora Aristotelis Commentarii. Ioannis Grammatici Philoponi Scholia in Primum Meteorum Aristotelis**



Description: -

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World politics -- 1975-1985.

Aristotle.Olympiodori in Aristotelis meteora - commentaria

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Commentaria in Aristotelem -- Vol.12, pars 2Olympiodori in Aristotelis meteora - commentaria

Notes: Text in Greek; preface and notes in Latin.

This edition was published in 1900



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**Adolf Olympiodorus, Wilhelm Busse & Stüve, Olympiodori Prolegomena Et in Categorias Commentarium**

Packaging should be the same as what is found in a retail store, unless the item is handmade or was packaged by the manufacturer in non-retail packaging, such as an unprinted box or plastic bag. In the Alcibiades commentary §110,8f.

## Calaméo

This edition contains Greek commentaries on his work from the 3rd to the 8th centuries AD by, among others, Alexander of Aphrodisias, Themistios, Joh. As if piecing together a Byzantine mosaic, Olympiodorus hands his students the shards and tesserae that could amount, in the appropriate number and arrangement, to classical paideia. There is another commentary, written by the Christian John Philoponus some 30 years earlier, but it is incomplete comments break off in the 12 th chapter of Book I.

**In Aristotelis Meteora commentaria ... : Olympiodorus : Free Download, Borrow, and Streaming : Internet Archive**

To Olympiodorus and his disciples, as with Simplicius in Athens, John Philoponus was evidently persona non grata. Alexandri quod fertur In Aristotelis commentarium, Maximilianus Wallies 1898 III. In Lecture 39 on the Gorgias, Olympiodorus explains the story behind these witches in a few broad strokes, apparently to his own satisfaction.

**Olympiodori in Aristotelis Meteora Commentaria by Olympiodorus**

Note that an eclipse is nothing other than the privation of light. It is clear that even if he had wanted to, Olympiodorus could not have expounded the views of Plato and Aristotle with the same zeal and conviction as, for example, Simplicius, who had no audience to lecture to once Justinian had closed the school in Athens. The teaching of philosophy did not cease with the death of Olympiodorus.

**Vol XIII.I**

Saffrey 2005 are right to suppose that the alchemical treatise cannot have been produced by the Neoplatonist philosopher. We can tell that they were influenced by Olympiodorus, not only because they refer to him, but also because they adopt his pedagogical method of dividing their lectures into theôriai and lexeis.

## **Vol XII.I**

Still, his work is valuable in that it affords us vivid insights into the way in which pagan philosophy was taught to young members of the Christian elite who, for the most part, would move into careers in the clergy or at the Byzantine court. Ioannis Grammatici Philoponi Scholia in primum Meteorum Aristotelis. Olympiodorus: On Plato, First Alcibiades 10-28, London.

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