

## BIBLIOGRAPHY

- ARMSTRONG, A. H. (ed.) (1967), *Cambridge History of Later Greek and Early Medieval Philosophy*, Part III, 'Plotinus' (Cambridge).
- AX, W. (1986), *Laut, Stimme und Sprache* (Göttingen).
- BADAWI, A. (1968), *Transmission de la philosophie grecque au monde arabe* (Paris; 2nd edn. 1978).
- BARNES, J. (1983), 'Terms and Sentences: Theophrastus on Hypothetical Syllogisms', *Proceedings of the British Academy*, 69, 279–326.
- BEIERWALTES, W. (1975), 'Das Problem der Erkenntnis bei Proklos', in *De Jamblique à Proclus* (Entretiens Hardt, 21; Vandoeuvres–Geneva).
- (1979), *Proklos<sup>2</sup>* (Mainz).
- (1985), *Denken des Einen* (Frankfurt am Main).
- BENAKIS, L. (1982), 'Problem of General Concepts in Neoplatonism and Byzantine Thought', in D. J. O'Meara (ed.), *Neoplatonism and Christian Thought* (Norfolk: Vancouver), Greek version plus texts in *Φιλοσοφία*, 8–9 (1978–9), 311–34.
- (1987), 'Neues zur Proklos—Tradition in Byzanz', in G. Boss and G. Seel (eds.), *Proclus et son influence* (Actes du colloque de Neuchâtel 1985; Zurich).
- BIDEZ, J. (1923), 'Boèce et Porphyre', *Revue belge de Philologie et d'histoire*, 2 (1923), 189–201; repr. in M. Fuhrmann and J. Gruber (1984).
- (ed.) (1928), *Catalogue des MSS. alchimiques grecs*, vi (Brussels).
- BLANK, D. L. (1982), *Ancient Philosophy and Grammar: The Syntax of Apollonius Dyscolus* (Chico: California).
- BLUMENTHAL, H. J. (1975), 'Plutarch's Exposition of the *de Anima* and the Psychology of Proclus', in *De Jamblique à Proclus* (Entretiens Hardt, 21; Vandoeuvres–Geneva).
- (1982), 'Proclus on Perception', *Bulletin of the Institute of Classical Studies*, 29, 1–11.
- and MARKUS, R. A. (eds.) (1981), *Neoplatonism and Early Christian Thought* (London).
- CHADWICK, H. (1981), *Boethius: The Consolations of Music, Logic, Theology, and Philosophy* (Oxford–New York).
- COURCELLE, P. (1944), *Lettres grecques en occident de Macrobie à Cassiodore* (Paris).
- COULOUBARITSIS, L. (1980), *L'Avènement de la science physique: Essai sur la Physique d'Aristote* (Brussels).

- DEVRESSE, R. (1954), *Introduction à l'étude des manuscrits grecs* (Paris).
- DONINI, P. (1982), *Le scuole, l'anima, l'impero: La filosofia antica da Antioco a Plotino* (Torino).
- EBBESEN, S. (1981), *Commentators and Commentaries on Aristotle's Sophistici elenchi* (Corpus lat. comm. in Aristot. graec., VII, 1; 3 vols., Leiden).
- EGLI, U. (1970), *Arbeitspapiere* (Universität Bern, Institut für Sprachwissenschaft, 2).
- (1978), Stoic Syntax and Semantics, in *Les stoïciens et leur logique* (Actes du colloque de Chantilly 18–22 September 1976; Paris).
- EMILSSON, E. K. (1988), *Plotinus on Sense-Perception* (Cambridge).
- FINAMORE, J. F. (1985), *Iamblichus and the theory of the vehicle of the soul* (Chico: California).
- FOTINIS, A. P. (1979), *The De anima of Alexander of Aphrodisias; A Translation and Commentary* (Washington D.C.).
- FUHRMANN, M. (1960), *Das systematische Handbuch* (Göttingen).
- and GRUBER, J. (eds.) (1984), *Boethius* (Darmstadt).
- GERSH, S. E. (1973), *KINHΣΙΣ AKINHΤΟΣ: A Study of Spiritual Motion in the Philosophy of Proclus* (Leiden).
- HADOT, ILSETRAUT (1984), 'Les Introductions néoplatoniciennes à la philosophie d'Aristote', *Annuaire* (Paris, Ecole pratique des hautes études, V<sup>e</sup> section, sci, religieuses), t. 92 (1983–4), 337–42.
- HADOT, P. (1968), *Porphyre et Victorinus* (2 vols., Paris).
- (1988), *Plotin, Traité 38 (VI 7): Introduction, traduction, commentaire et notes* (Paris).
- HUNGER, H. (1978), 'Hochsprachliche profane Literatur der Byzantiner', *Handbuch der Altertumswissenschaft*, XII/5 (Munich).
- JOACHIM, H. H. (1951), *Aristotle: Nicomachean Ethics, A Commentary* (Oxford).
- JOANNOU, P. (1954), 'Der Nominalismus und die menschliche Psychologie Christi', *BZ* 47, 369–78.
- JOSEPH, H. W. B. (1916), *Introduction to logic<sup>2</sup>* (Oxford).
- KNEALE, W. (1961), 'Time and Eternity in Theology', *Proceedings of the Aristotelian Society* (1960–1), 87–107.
- LAMBERTON, R. (1986), *Homer the Theologian: Neoplatonist Allegorical Reading and the Growth of the Epic Tradition* (Berkeley).
- LEAR, J. (1980), *Aristotle and Logical Theory* (Cambridge).
- LEE, TAE-SOO (1984), *Griechische Tradition der aristotelischen Syllogistik in der Spätantike. Eine Untersuchung über die Kommentare zu den analytica priora von Alexander Aphrodisiensis, Ammonius und Philoponus* (Göttingen).
- LEMERLE, P. (1971), *L'Humanisme byzantin* (Paris) Engl. trans. H. Lindsay and A. Moffatt, *Byzantine humanism* (Canberra, 1986).
- LEROUX, G. (1974), 'Logique et dialectique chez Plotin', *Phoenix*, 28, 180–92.

- LLOYD, A. C. (1956), 'Neoplatonic Logic and Aristotelian Logic', *Phronesis*, 1 (1955-6), 58-72; 146-60.
- (1962), 'Genus, Species and Ordered Series in Aristotle', *Phronesis*, 7, 67-90.
- (1971a), 'Neoplatonists' Account of Predication and Mediaeval Logic', in *Le Néoplatonisme* (Colloques internationaux du C.N.R.S. 1969) (Paris, 1971).
- (1971b), 'Grammar and Metaphysics in the Stoa', in A. A. Long (ed.), *Problems in Stoicism* (London).
- (1981), *Form and Universal in Aristotle* (ARCA classical and medieval texts, papers and monographs, 4; Liverpool).
- (1982), 'Procession and Division in Proclus', in H. J. Blumenthal and A. C. Lloyd (eds.) *Soul and the Structure of Being in Late Neoplatonism: Syrianus, Proclus and Simplicius* (Liverpool).
- (1986), 'Non-Propositional Thought in Plotinus', *Phronesis*, 31, 258-65.
- (1987a), 'The Aristotelianism of Eustratios of Nicaea', in J. Wiesner (ed.), *Aristoteles Werk und Wirkung*, II (Berlin-New York).
- (1987b), 'Plotinus on the Genesis of Thought and Existence', *Oxford Studies in Ancient Philosophy*, 5, 155-86.
- LLOYD, G. E. R. (1973), *Greek Science after Aristotle* (London).
- (1978), 'Saving the Appearances', *Classical Quarterly* 28, 202-22.
- LONG, A. A. (1988), 'Ptolemy on the Criterion', in J. M. Dillon and A. A. Long (eds.) *The Question of Eclecticism* (Berkeley).
- LONG, A. A. and SEDLEY, D. N. (1988), *The Hellenistic Philosophers* (2 vols.; Cambridge, 1987-8).
- LUGARINI, L. (1961), *Aristotele e l'idea della filosofia* (Florence).
- ŁUKASIEWICZ, J. (1951), *Aristotle's Syllogistic from the Standpoint of Modern Formal Logic* (Oxford).
- MANGO, C. (1975), *Byzantine Literature as a Distorting Mirror* (Inaugural lecture; Oxford).
- MANSION, SUZANNE (1946), 'La Première Doctrine de la substance: La Substance selon Aristote', *Revue philosophique de Louvain*, 44, 349-69; repr. in id., *Études aristotéliennes* (Louvain-la-Neuve, 1984).
- MINIO-PALUELLO, L. (1970), 'Boezio', in *Diz. biograf. degli italiani* (Rome).
- MORAU, P. (1968), 'La Joute dialectique d'après le huitième livre des *Topiques*', in G. E. L. Owen (ed.), *Aristotle on Dialectic* (Oxford).
- (1973), *Aristotelismus bei den Griechen*, I (Berlin-New York).
- MOREAU, J. (1970), *Plotin, ou la gloire de la philosophie antique* (Paris).
- MOUTSOPOULOS, E. A. (1985), *Les Structures de l'imagination dans la philosophie de Proclus* (Paris).
- NORMAN, R. (1969), 'Aristotle's Philosopher-God', *Phronesis*, 14, 63-74;

- repr. in J. Barnes, M. Schofield, R. Sorabji (eds.), *Articles on Aristotle*, iv. *Metaphysics* (London, 1979).
- OBERTELLO, L. (1974), *Severino Boezio* (2 vols.; Genoa).
- OGDEN, C. K. and RICHARDS, I. A. (1930), *Meaning of Meaning* (London).
- OWENS, J. (1957), '“Common nature”; A Point of Comparison between Thomistic and Scotistic Metaphysics', *Medieval studies*, 19, 1-14; repr. in J. F. Ross (ed.), *Inquiries into Medieval Philosophy: A Collection in Honour of Francis P. Clarke* (Westport, Conn., 1971).
- PATZIG, G. (1968), *Aristotle's Theory of the Syllogism*, trans. J. Barnes (Dordrecht).
- PÉPIN, J. (1976), *Saint Augustin et la dialectique* (Villanova).
- PFLIGERSDORFFER, G. (1953), 'Andronikos von Rhodos und die Postprädikamente bei Boethius', *Vigiliae Christianae*, 7, 98-115.
- PODSKALSKY, G. (1976), 'Nicolaus von Methone und die Proklosrenaissance in Byzanz (11./12. Jahrhundert)', *Orientalia christiana periodica*, 42, 509-23.
- PRAECHTER, K. [1910a], 'Beziehungen zur Antike in Theodoros Prodromos' Rede auf Isaak Komnenos', *BZ* 19, 314-29.
- [1910b], 'Richtungen und Schulen im Neuplatonismus', in *Genethliakon C. Robert* (Berlin).
- PRIOR, A. N. (1962), 'The Formalities of Omniscience', *Philosophy*, repr. in *Papers on Time and Tense* (Oxford, 1968) and in J. F. Ross (ed.), *Inquiries into Medieval Philosophy* (Westport, Conn., 1971).
- (1967), *Past, Present and Future* (Oxford, 1967).
- RIST, J. M. (1967), *Plotinus: The Road to Reality* (Cambridge).
- ROMANO, F. (1985), *Porfirio e la fisica aristotelica* (Symbolon, 3; Catania).
- ROSÁN, L. J. (1949), *Philosophy of Proclus* (New York).
- RUTTEN, C. (1956), 'La Doctrine des deux actes dans la philosophie de Plotin', *Revue philosophique*, 46, 100-6.
- SAMBURSKY, S. (1959), *Physics of the Stoics* (London).
- (1962), *The Physical World of Late Antiquity* (London).
- (1965), 'Plato, Proclus and the Limitations of Science', *Journal of the History of Philosophy*, 3, 1-11.
- SHIEL, J. (1958), 'Boethius' Commentaries on Aristotle', *Mediaeval and Renaissance studies*, 4, 217-44; repr. in M. Fuhrmann and J. Gruber (eds.), *Boethius* (Darmstadt, 1984).
- (1982), 'A Recent Discovery: Boethius' Notes on the Prior Analytics', *Vivarium*, 20, 128-41.
- (1984), 'A Set of Greek Reference Signs in the Florentine MS. of Boethius' Translation of the *Prior Analytics* (B.N. Conv. soppr. J. VI. 34)', *Scriptorium*, 38, 327-42.
- SORABJI, R. (1982), 'Myths about Non-Propositional Thought', in M. Nussbaum and M. Schofield (eds.), *Language and Logos: Studies Presented to G. E. L. Owen* (Cambridge).

- (1983), *Time, Creation and the Continuum* (London).
- (ed.) (1987), *Philoponus and the Rejection of Aristotelian Science* (London).
- STRAWSON, P. F. (1952), *Introduction to Logical Theory* (London–New York).
- TATAKIS, B. (1949), 'Philosophie byzantine', in E. Bréhier (ed.), *Histoire de la philosophie*, fasc. suppl. 11 (Paris).
- TAYLOR, A. E. (1926), *Plato: The Man and His Work* (London).
- TREU, M. (1898), 'Ein byzantinisches Schulgespräch', *BZ* 2, 96–109.
- TROUILLARD, J. (1965), *Proclus: Eléments de théologie, traduction, introduction et notes* (Paris).
- (1982), *Mystagogie de Proclus* (Paris).
- WALLIS, R. T. (1972), *Neoplatonism* (London).
- WESTERINK, L. G. (1961), 'Elias on the Prior Analytics', *Mnemosyne*<sup>4</sup>, 14, 126–39.
- (1971), 'Ein astrologisches Kolleg aus dem Jahre 564', *BZ* 64, 6–21.
- (1976), *Greek Commentaries on Plato's Phaedo*, I. Olympiodorus (Amsterdam).
- WURM, K. (1973). *Substanz und Qualität: Ein Beitrag zur Interpretation der plotinischen Traktate VII, 2 und 3* (Berlin–New York).
- ZIMMERMANN, F. W. (1981), *Al-Farabi's Commentary and Short Treatise on Aristotle's De interpretatione, Translated with an Introduction and Notes* (Oxford).