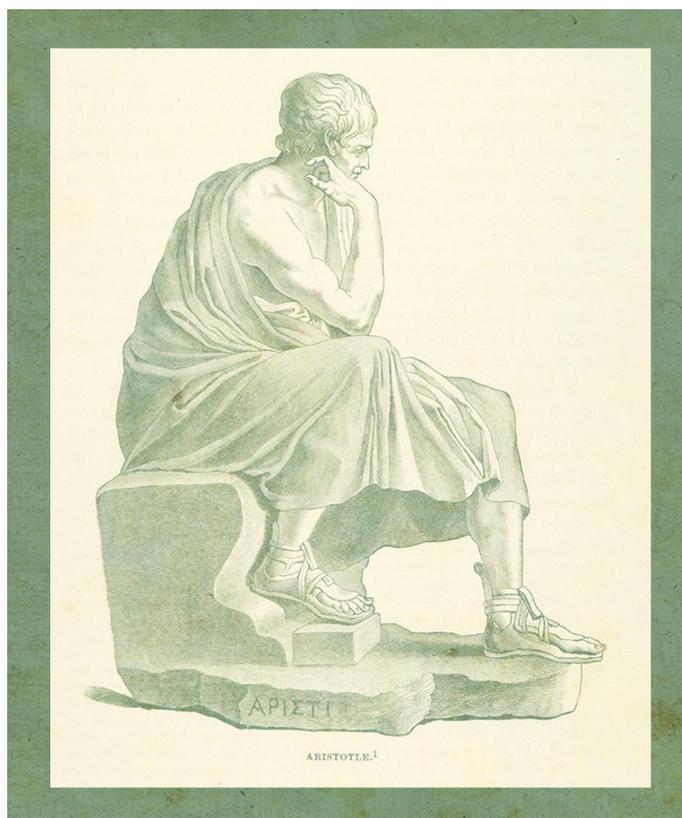


The Challenge: Aristotle
International Conference

Program and Abstracts



28–30 November 2016
Sofia University “St. Kliment Ohridski”
Aula, Hall 1, Hall 2, New Conference Room

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The Challenge: Aristotle

International Conference

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The conference is organized:

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Organizing Committee

Chair: Haralambi Panicidis
Members: Ivan Kolev,
Dimka Gicheva-Gocheva,
Kamelia Spassova,
Zoya Hristova-Dimitrova,
Dimitar Iliev,
Gerasim Petrinski,
Velislava Todorova and
Elena Chorbadzhieva.

November 28, Monday

9:30–10:00	AULA Opening Moderator: Ivan Kolev	
10:00–10:45	AULA Lidia Denkova: <i>Aristotle – the Perfect Pleasures</i> (in Bulgarian) Moderator: Ivan Kolev	
10:45–11:00	Coffee break	
11:00–13:00	AULA Section <i>The First Philosophy</i> (in Bulgarian) Moderator: Veselin Dafov	HALL 1 Section <i>Ethics and Political Theory</i> (in Bulgarian) Moderator: Zoya Hristova-Dimitrova
11:00	The Philosophy of Aristotle and the Ontology of Time Alexander Andonov	Definitions of Pleasure in Nicomachean Ethics regarding Happiness, Good and Morals Veronika Kelbecheva
11:30	Counterpotentiality and Δύναμις from the Side of the Concept “Broken Imagination” Christian Enchev	The Views of Aristotle on the Political and on Happiness, the Modern Reading of the Relationship of Ethics and Politics, and the Contemporary Realities Silviya Mineva
12:00	Regarding Movement as a Persistent Change of Space Plamen Damianov	Beauty – <i>Entelecheia</i> . Towards the Definition of an Aristotelian Concept Petar Plamenov
12:30	First Thought – Ontology of Universal Pointing Veselin Dafov	On the Aristotle Interpretation in Paul Ricoeur’s “Little Ethics” Yvanka Raynova
13:00–14:00	Lunch break	

AULA		
14:00–14:30	Award Ceremony for Winners of the Student Essay Contest “My Aristotle” Moderator: Alexander Andonov prizes will be awarded by Haralambi Panicidis, chair of the selection committee	
AULA		
14:30–15:30	Gisela Striker: <i>Aristotle’s Three Theories of Argument</i> Moderator: Alexander Gungov	
AULA		
15:30–16:30	Pavel Gregorič: <i>Perceptual Grouping in Aristotle</i> Moderator: Vladimir Marinov	
16:30–17:00	Coffee break	
CONFERENCE HALL		HALL 1
17:00–19:00	Section <i>Poetics and Rhetoric</i> (in Bulgarian) Moderator: Elia Marinova	Section <i>Ethics and Political Theory</i> (in Bulgarian) Moderator: Silviya Mineva
17:00	Chance and Fate in Poetics of Aristotle: the Statue of Mitys at Argos Kamelia Spassova	Who Wanted Aristotle Dead? Vladimir Marinov
17:30	Anonymus Seguerianus and the Aristotelianism in the Late Antiquity Rhetoric Gerassim Petrinski	The Concept of Justice, Expressed in Aristotle’s Tractate on Politics Cyril Cyrov
18:00	Catharsis in the Aristotle’s <i>Poetics</i> Nonka Bogomilova	Aristotle Against Economic Dogmatism Ivan Katzarski
18:30	Aristotle on Poetry beyond <i>Poetics</i> Nevena Panova	Marx and Aristotle Haralambi Panicidis
19:30–21:00	Cocktail	

November 29, Tuesday

	CONFERENCE HALL	HALL 1
10:00–12:00	<p>Section <i>Varia</i> Moderator: Konstantin Yanakiev</p>	<p>Section <i>Dialectics and Analytics</i> (in Bulgarian) Moderator: Elena Chorbadzhieva</p>
10:00	<p>Some Medieval Readings of Aristotle’s Argument for the Collective Superiority of “the many” Martin Ossikovski</p>	<p>An Arithmetic Interpretation of the Aristotelian Syllogistics Anna Beshkova</p>
10:30	<p>Aristotle on the Divine John Dudley</p>	<p>Theory of Predication and Aristotle’s Modal Syllogistic Rosen Lutskanov</p>
11:00	<p>The Most Neglected Questions, or “Why Is the Sea Salty?” Dimka Gicheva-Gocheva</p>	<p>Register of Judgment in Aristotle’s Logical Theory Silviya Kristeva</p>
11:30	<p>Genesis and the Priority of Energeia in <i>Met.</i> IX. 8 Mark Sentesy</p>	<p>Aristotle’s View of Logical Consequence and Its Interpretations Doroteya Angelova</p>
12:00–12:30	Coffee break	
12:30–13:30	<p>AULA</p> <p>Stasinus Stavrianeas: <i>The Good, the Bad and the Ugly: Final Causes and their Failures in Aristotle’s Account of Animal Generation</i> Moderator: Dimka Gicheva-Gocheva</p>	
13:30–15:00	Lunch break	
15:00–16:00	<p>AULA</p> <p>István Bodnár: <i>Excellence, Striving and Serving a Goal: Some Teleological Structures in Aristotle’s Natural Philosophy</i> Moderator: Sergey Gerdzhikov</p>	
16:00–16:30	Coffee break	

	CONFERENCE HALL	HALL 1
16:30–19:00	Section <i>Poetics and Rhetoric</i> (in Bulgarian) Moderator: Nevena Panova	Section <i>Dialectics, Analytic and Poetics</i> Moderator: Velislava Todorova
16:30	A Bulgarian “Use” of Aristotle Plamen Antov	Ammonius on “On Interpretation”: a Neoplatonic Reading on Aristotle’s theory of Names Roberta Bonnano
17:00	Chance in the Poetic Event according to Aristotle Bogdana Paskaleva	Aristotle’s Treatment of Zeno’s Paradoxes Evgeni Latinov
17:30	The Symbiosis of Aesthetics and Rhetoric in the Treatise <i>Poetics</i> of Aristotle Virginia Radeva	Aristotle’s Modal Syllogistics: Still “a Realm of Darkness” Blagovest Mollov
18:00	Aristotle and the Post-Histories of Tragedy Dimitar Bozhkov	“Arabes... quales poetae scio ego.” (Why Petrarch Disdained the Arabic Poets or a Piece of the Aristotelian Reception in the Pre-Modern Europe) Dimitar Dragnev
18:30	On Good Life and the So Called “Good Society” Petar Goranov	Logical Difficulty (<i>Aporia</i>) in Aristotle’s Theory of the Soul: Birth of the Creative Mind on the Ashes of the Soul Dushica Gjokic

November 30, Wednesday

	CONFERENCE HALL	HALL 1
9:30–11:00	Section <i>Poetics and Rhetoric</i> (in Bulgarian) Moderator: Nikolai Gochev	Section <i>The Historical Fate of the Aristotelian Thinking</i> (in Bulgarian) Moderator: Todor Todorov
9:30	Inhabiting and Catharsis Tanya Nedelcheva	The Mutual Belonging of δύναμις and ἐνέργεια – an Attempt on Heidegger’s Reception of Aristotle Vladimir Radenkov
10:00	Aristotle on Comedy and the Laughable Nikolai Gochev	On Thinking and Intellect in Book III of <i>De anima</i> Christo Stoev
10:30	Πάντες ἄνθρωποι τοῦ εἰδέναι ὀρέγονται φύσει: Aristotle and the Bulgarian Educational Movement in the Second Quarter of the 19th Century	<i>De anima</i> and Its Commentary Tradition as Source and Paradigm of the Philosophical Anthropology Ivan Kolev
11:00–11:30	Coffee break	
11:30–12:30	AULA Christof Rapp: <i>Sensible Substance according to Metaphysics H.2</i> Moderator: Zdravko Popov	
12:30–14:00	Lunch break	
14:00–15:00	CONFERENCE HALL Boyan Manchev: <i>Potency and Change. The Aristotelian Task Today</i> Moderator: Bogdana Paskaleva	
15:00–15:30	Coffee break	

	CONFERENCE HALL	HALL 2
15:30–17:30	Section <i>Poetics and Rhetoric</i> Moderator: Stefan Stefanov	Section <i>The Historical Fate of the Aristotelian Thinking</i> (in Bulgarian) Moderator: Dimitar Bozhkov
15:30	Could Aristotle Talk about <i>Mahabharata</i> ? Stefan Stefanov	Interpretation of the Concept “Principle” in Theophrastus’s Metaphysics Zoya Hristova-Dimitrova
16:00	Aristotelian Terminology in Aristoxenus’ <i>Elementa Rhythmica</i> Hristo Todorov	Ousia and Hypostasis in St. John Damascene’s <i>Philosophical Chapters</i> Galin Penev
16:30	Eloquence as <i>Ēthomahia</i> : On the Aristotle’s Rhetorical Paradigm in the Perspective of the Ancient Greek Oratorical Practice Metodiy Rozhdestvenskiy	The Arabian Aristotle between the Forgotten Knowledge and the Unforgotten Being Todor Todorov
17:00	“Poetics” of Aristotle as Logic of Human Actions Georgi Gochev	Completing Aristotle’s <i>Poetics</i> : Methods and Approaches in the Renaissance Commentaries (XVI-XVII c.) Elia Marinova
17:30–18:00	Coffee break	
18:00–19:30	CONFERENCE HALL Final discussion Moderator: Dimka Gicheva-Gocheva	
20:00	CONFERENCE HALL Closing	

The Philosophy of Aristotle and the Ontology of Time

ALEXANDER ANDONOV

28.XI. 11:00 h.

The philosophy of Aristotle in the report is considered as the basis and foundation for philosophizing of ontology, dominated by the specifics of space. The report uses Henri Bergson's thesis that human intelligence "spatializes the universe" / Alfred Whitehead. *Process and Reality*. Corrected edition. NY, 1978. P. 209./, including understanding of time.

The author understands space, time and corporeal as indivisible, which means that it is not possible to philosophize in the dimensions of space without actually using time.

The aim of the author is to show how the basic principles of Aristotelian philosophy, which set the stability of the intellect to explain meanings in space, incorporate time, require it and without it the process of understanding Aristotle would not be successful. It argues that this attitude towards the ontology of time in the philosophy of Aristotle was the result of limited proficiency of the reality of the subject its development and modification.

Glossary:

Aristotelian philosophy – widely known basics of the texts of Aristotle
reality of time – the process of amending the unity of past, present and future into concrete realities

Space – togetherness

spatialized universe – understanding of the universe in the characteristics of space

subjective reality – reality which creates itself, grows and multiplies

Aristotle's View of Logical Consequence and Its Interpretations

DOROTEYA ANGELOVA

29.XI. 11:30 h.

The aim of the present report is to present Aristotle's view of logical consequence and its substantial characteristics to be analyzed. On the

other hand, an accent will be put also on its different interpretations and mostly on its specific features in the attempts to be explicated via the means of contemporary logic. Other emphasis will be placed on the opportunities of connexive and relevant logics to realize the main requirement of Aristotle's view of logical consequence, namely the conclusion to follow necessarily from the premises as well as to propose logical instruments that will ensure the transfer of informational content between the premises and the conclusion – a condition, which (contrary to Aristotle) classical logic and some non-classical logics neglect.

A Bulgarian “Use” of Aristotle

PLAMEN ANTOV

29.XI. 16:30 h.

The article starts from a basic conceptual complex in Aristotle's *Poetics* – concerning the essence of the *Tragicity* and the *Comicality* as determining both radical different relation between individual and community. – The meaning of this relation is carried away on the situation in the Bulgarian literature and mentality in general in the exceptional important, key decade of 1880's, particularly on the national-nomothetic deed of Vazov during this period (*Epopée to the Forgotten, Uncles, Under the Yoke*) – how this works constructs the relationship between the “law” daily manner of life and the “big”/“high” events of History. – The genre forms which realize and legitimate these relationships are special subject of the research: the novel *Under the Yoke* as medial, dual, inward ambivalent form between the “heroic” (tragic) *Epopée* and the “low” (comic) short novel *Uncles*. – On the other hand, the belles lettres/poetry in the broad sense of “ποιητικῆς αὐτῆς” is looked as a medial, associating and transforming link in the triad “history–literature–philosophy” (on the base of the Aristotle's statement literature is “more philosophical” than history).

Catharsis in the Aristotle's *Poetics*

NONKA BOGOMILOVA

28.XI. 18:00 h.

The notion of “catharsis” is analyzed within the context of the Aristotle's general understanding of poetry, of its meaning and aim. Some

contemporary transformations and uses of the notion are projected, especially regarding the psychoanalytical tradition.

Ammonius on “On Interpretation”: a Neoplatonic Reading on Aristotle’s Theory of Names

ROBERTA BONANO

29.XI. 16:30 h.

Aristotle’s thought has a long influence over posterior philosophical movements.

In my paper, I will analyse the historical fate of Aristotle’s philosophy by focusing on the analysis of Ammonius Hermiae’s commentary on Aristotle’s “On Interpretation”. Especially, I will put attention on the way Ammonius assesses Aristotle’s theory of names, as it is explained in the first two paragraphs of the text, by examining the theory of the origin of language (this is a very interesting debate, also connected with the previous Heraclitus and Plato’s theories on the ontological relationship between names and things). The main idea is to explore one of the Neoplatonic and Alexandrian readings of Aristotle especially trying to answer these two questions: a) whether the Neoplatonic comment responds to specific exegetic purposes; b) whether it is plausible to analogize Plato to Aristotle’s theory as Ammonius does. To reach this aim, I will proceed in two ways, following Ammonius’ analysis.

In particular, in a first part, I will answer my first question (a) comparing Ammonius’ interpretation of Aristotle’s proper words as they are read and interpreted by the most updated studies, trying to understand (a1) if Ammonius is a faithful interpreter, (a2) in case, what is mediate by the Stoic and Neoplatonic view in his interpretation.

In a second part, I will put attention to my second question (b), that is the plausibility of Ammonius’ comparison between Plato’s theory of names in *Cratylus* and Aristotle’s one. Thus, I will take the opportunity to explore why and in which way Neoplatonic philosophers and commentators need to analogize Plato and Aristotle’s points of view (despite sometimes they are slightly different).

On a methodological point of view, I will analyze texts (Ammonius’ commentary *On Aristotle’s On Interpretation*, Aristotle’s *On interpre-*

tation, different Stoic and Neoplatonic texts) reading them directly in the original language, that is ancient Greek, and I will also put attention to the most updated studies about this issue.

The Concept of Justice, Expressed in Aristotle's Tractate on Politics

CYRIL CYROV

28.XI. 17:30 h.

The paper reveals the main topic of Aristotle's work *Politics* – the concept of justice.

The first part of the paper depicts Aristotle's life and work.

The second part of the paper reveals the meaning of the tractate on politics. The tractate on politics is a piece of art in terms of good country governance. In this tractate, Aristotle builds a role model for the perfect country. The perfect country should be stable, well-balanced, and it should provide individuals with the opportunity to be happy. In relation to that role model, Aristotle discusses other matters as well. For example, matters concerning the purpose of country or justice. According to Aristotle, the purpose of country is good life.

In the third and main part of the paper, Aristotle's understanding of justice is revealed. Justice is a main topic and a main concept in the tractate on politics. Aristotle notes that in all skills and art, as well as in political skills, the purpose is welfare. Justice is political welfare. It is of use to all. To Aristotle, justice is a common virtue, which should be followed by all other virtues.

Following Aristotle's concepts and thoughts, and analyzing them, the author found that Aristotle has set out two types of justice: distributive justice and corrective justice. Both types of justice include the concept of using equal measures. To Aristotle, justice means equality.

Keywords – justice, law, state.

First Thought – Ontology of Universal Pointing

VESELIN DAFOV

28.XI. 12:30 h.

The results of the subjectness-ontological investigation on the First Philosophy in the relation with the *Organon*'s achievements will be reported. The “categorical thinking” and “sensitive intelligence” issues are discussed in order to demonstrate understanding of ontology of the communion (community) and generating (emerging) of Thinker and Thinking Communion. Interpretations of the Naming, Pointing out (Indicating), asking (que-ing), definition and showing (demonstration) will be suggested as well.

Regarding Movement as a Persistent Change of Space

PLAMEN DAMIANOV

28.XI. 12:00 h.

In my paper I consider the movement of objects in space, taking into account the idea of preserving its change. Having in mind the relativity of the notion of “movement”, I present the concept that at static state of a given object, as well as at its mechanical movement, the change of “space” in the course of time is the same. I compare this view with Newton, Leibniz and Einstein's ideas of movement in the space, in relation to their notions of “space and time”. To illustrate this, I'll look at the movement of objects along a straight line, as well as the movement of two objects in a surface.

Aristotle – the perfect pleasures

LIDIA DENKOVA

28.XI. 10:00 h.

“We should be glad to hear this story”

Phaedo, 110b

The most frequent and justifiable evaluation of the theory of pleasures, exposed by Aristotle mainly in the Nicomachean ethics, is “teleologically and hierarchically unified system”. Indeed, even today a few additions might be added or objections raised to his consequently built

conclusions concerning the variety and the deep roots of pleasures in human nature relative to body and soul; in respect of their origin and manifestation, and the connection they have with practice and habit, creating the peculiar and necessary ethos of the happy life. No more can be added to his theory especially on the question of their function for the perfection in the practicing of the good and the tuning of firm predisposition (*hexis*) to virtue, i.e. to excellence. It is much more worthy to remind his claim, that pleasures are “signs of perfection”, because they show the might (*dynamis*) of man to actualize the intrinsic, i.e. they are *energeia* according to the definition in the *Metaphysics* in ontological and vital sense – in the meaning of vitality. The reasoning in book VII of the *Nicomachean ethics* is a peculiar summary and culmination of the ancient understandings, including the view that there is an intrinsic capacity in every human being for pleasure and for estimating this ability: this intrinsic potency defines the *measure* of his moral existence as a free person, consciously self-restricted or consciously rampant. Perhaps, the subtle observations on the unconscious pleasures would be even more interesting for the modern psychology or the notes on the ways, in which the “natural” pleasures are turned into “unnatural” ones. Some of them are really imposed artificially because of the power of the desire and according to the given circumstances (for example the pleasures brought out by *mimesis* or *katharsis*).

On the other side, Aristotle says that he is influenced by Plato and in book X posits at the highest position the contemplative pleasures – *theoria* – because there is an fundamental question hanging, inherited from the *Gorgias*: why there isn’t a constant pure pleasure? It would be the most admirable. The answer of Aristotle probably is an assertion about the *play*, which seems introduced occasionally in book X (1177 a): here we hear the echo of the critique of Callicles: the play is appropriate for the children and is only an ‘interruption’ (*anapausis*), a rest, a preparation for the serious. This means that the virtuous (happy) life involves serious purpose and does not consist in pastimes and amusements (*ouk en... paidiā*). And the philosophers are in search for the constant and highest Good – *eudaimonia*. Even so, they breezily keep on behaving like children. But the “pastime” is obviously something more - an aim in itself, not a means to achieving another purpose: the play, in terms of Plato, is literally “venture to be happy”. Here is the deepest rupture with Plato, because he connects the great myth with

the play (in the *Statesman*) and with a particularly “beautiful risk” (kalos kindynos), as he calls it in *Phaedo*: to narrate about the incomparable beauties, because the “conversation is about the beauty itself, the good itself, the just itself and the holy itself” – precisely the ones that designate the being itself (to on). Thus we don’t lose our knowledge in the very moment we attain it (76c), i.e. we do not lose our pleasure and preserve ourselves constantly with the help of philosophy. “. . . for the venture is well worth while – says Socrates – and he ought to repeat such things to himself as if they were magic charms, which is the reason why I have been lengthening out the story so long” (*Phaedo* 114d).

The aesthetic play is not just an interruption, but a constant contemplation of the ideas of the most beautiful of the existing, a free coincidence of beautiful and good, superb pleasure and happiness. Besides, the play is extremely serious, maybe the most serious and proper model for what one can do, for what one can actualize (*Laws* V, 739a). However, when Aristotle speaks about the pleasures, he does not envisage either the beautiful in itself alone or the designation of “to on”, or even the pleasures of imagination – rather suspicious in all ordinary cases. He has to solve a practical task: find the moral basis of pleasures, elucidate what exactly is the moral virtue (etikē arête) and his perfection (telein), confirm the due preference for higher pleasures of reasoning. He has to give the best handbook for acting in conformity with the rules, and not to create new rules. Plato’s “beautiful risk” remain later for thinkers such as Nietzsche or Schiller.

In conclusion, I suppose that for Aristotle himself the Plato’s theory had remained as specific challenge, including on the topic of the perfect pleasures in the dialogues *Gorgias*, *Symposium* and *Philebus*.

Aristotle on the Divine

JOHN DUDLEY

29.XI. 10:30 h.

The meaning of “theios” in Plato has received much attention. But up to the present no serious attempt has been made to analyse the term in Aristotle. Numerous vague, incorrect and inadequate statements have been made about the meaning of “theios”. Given that the term occurs in so many key passages of Aristotle’s writings, a complete and exact

analysis of the term is urgently required. It is particularly important to show the incorrectness of the theory that all beings qualified as “theios” are gods, which leads to a thoroughly erroneous view of Aristotle’s theology. In my study of the term I propose to show that there are two usages of the term that may be called philosophical, a third general usage not proper to “theios”, and a fourth prephilosophical usage. In this paper I examine all of the occurrences of the term “theios” in Aristotle’s works, thus all of the objects which Aristotle considers to be divine, including the intellect and the heavenly bodies, but also a sneeze and the instinct of bees, and I draw conclusions which I hope may be of use in the exegesis of many texts.

Counterpotentiality and Δύναμις from the Side of the Concept “Broken Imagination”

CHRISTIAN ENCHEV

28.XI. 11:30 h.

One of the main concepts in the present report is that of broken imagination. At the extent in which an image in its plasticity receives “release of kinship” as a supplement to its deficiency for strict reproduction of itself in iterance, we could name such imagination “broken” by means of its split into “power” (force, potency) and “powerlessness” (forcelessness, impotency) – two attached to each other sides of δύναμις. The autoaffected imagination makes its own presentation impossible, unimaginable – that aspect of imagination is charged with powerlessness. From the other hand, the position of power into the rupture of transcendental concepts is singular – the imagerial “release of kinship” is appearable from that rupture. But already as a creep toward imagination the element of singularity links up with the “power”: what here is meant is that the concept broken imagination is grasped as being potent for impotency and as “bringing undestined possibility for different time deployments”. From here follows the possibility to connect δύναμις with counterpotentiality.

The Most Neglected Questions on Nature, or “Why Is the Sea Salty?”

DIMKA GICHEVA-GOCHEVA

29.XI. 11:00 h.

The title of the paper slightly modifies the label of section XXIII of the voluminous writing, called *Problemata physica*. It is the third largest in the *Corpus aristotelicum* and some scholars deny its authenticity. Although it might be by a later author, it tells us a lot about the spirit of the Lyceum as a school. The writing consists of 38 sections, in which the questions raised are much more than the suggested answers, in the same manner as in book Beta of the *Metaphysics* many problems are exposed; the majority of them but not all of them are discussed later in the following books. There are more than 900 problems enumerated in the *Problemata*, among which the ones, focused on nature prevail: basic issues in regards to the cosmos-heaven and the celestial bodies, but concerning the Earth as well (for instance, the temperature and the qualities of the geothermal waters, and the reasons for the saltiness of the sea). There are several ethical, mathematical, mechanical and musical-acoustic treatise; also a section, devoted to philology and rhetoric; several others, addressing the human health and the general physical condition; there are treatises on the diseases and their treatment, etc. In a sentence: there is enormous variety of topics, which justifies the insatiable curiosity of the true Aristotelian thinker about every aspect of being and the life of men. That’s why the philosophy of Aristotle is characterized as encyclopaedic.

Logical Difficulty (*Aporia*) in Aristotle’s Theory of the Soul: Birth of the Creative Mind on the Ashes of the Soul – a Dangerous Trap for the Consciousness

DUSHICA GJOKIC

29.XI. 18:30 h.

Dual perspective of interpretation of the Aristotelian theory of the soul:
1. The soul as conceptual essence – reason and origin of the body (and of the living creatures so); 2. The soul as corruptible entity – substance that burns at the stake of influence of the divine fire of the eternal mind.

Aristotle sets *the creative mind* only seemingly against *the mind that suffers* or conceptual mind (reason). Pure activity of *the creative mind* is closed in the conceptual boundaries of the thought (that is under the influence of the formal – logical laws).

In sight: the contradiction of both perspectives in the interpretation of Aristotle’s theory of the soul. Picture of the essence of Aristotle’s logical difficulty (*aporia*): the birth of the divine spark of the eternal mind on the ashes of the soul. Aristotle doesn’t assign to the soul the status of eternal and timeless principle, although in his opinion the soul is reason, origin and *entelechia* of the body, which has life – giving power.

From one side: Aristotle exalts the speculative mind in the spheres of Unfrailty, Eternity and Immortality. From another side: Aristotle assigns to the mind simultaneous the greatest degree of generality and turns it into a logical structure. The mind – a toy which is absolutely under the influence of the logical laws. *The creative mind* – only logical structure or plain toy of the reason. The bridges that connect the mind with eternal – life – giving power of the soul, are knocked down. The struggle of the soul to the status as eternal and immortal entity. Possible or seeming “unfairness” of Aristotle to the principles of the soul.

“Poetics” of Aristotle as Logic of Human Actions

GEORGI GOCHEV

30.XI. 17:00 h.

When we say “logic”, we usually refer to a normative method of connecting thoughts. When we say “praxis”, we usually refer to the effects of our actions. But what about the phrase “practical logic” or “logic of actions”? What does it mean?

On one hand, according to *Nichomachean Ethics* of Aristotle, the investigation of human actions is not an exact science; unlike the so called “first philosophy” which aims at truth, the knowledge of human actions aims at practical results. On the other hand, the domain of actions is also an object of normative prescriptions, that is of the hypothesis that if one does something, it will make him succeed and be happy.

The problem is that the domain of actions is not the individual himself, but human life in society, which is always dependent on combination of logics and motivations. The ethics is not an exact science because behind every human action there are many logical constructions: the logic of one who acts in accordance with certain motives; the logic of any other person who is affected by his actions; the logic of goodness, governed by the norms of the whole society, etc. The exact appreciation of any human action is a combination of logics.

This combination of logics cannot be represented in the scientific form of Aristotle's *Organon*. In order to be studied, the logic of actions must be imitated. And here is the philosophical value of art and especially of tragedy, according to Aristotle. Being an imitation of life, it is an imitation of the way different logics combine in motivating certain human actions. If one wants to study the complicated logic of life, one has to study the construction of plot in drama.

My paper attempts at investigating the "Poetics" of Aristotle as a logic of human actions.

Aristotle on Comedy and the Laughable¹

NIKOLAI GOICHEV

30.XI. 10:00 h.

In ch. 9 of the *Poetics* Aristotle states, that historiography differs from poetry not by the fact that the one narrates in prose, and the other – in verse, but what is more important: the writer of history is preoccupied with particular and singular things (*ta kat' hekaston*), whereas the poet discovers the universal (*ta katholou*), although by imitation (*mimesis*). The first 'imitators' however, have imitated by improvising and spontaneously (*ek ton autoschediasmaton*, ch. 4) and thus have not always felt this difference. Because of that their creations have not always been poetic ones, despite the verse and the music, with which they have been accompanied.

The iambographs have mocked real historic persons and particular deeds and peculiarities of theirs. They have made the audience laugh, but were much more akin to the historiography (or rhetoric) and hence they have been much more prosaic writers, than poets.

¹The ludicrous (translated by S. H. Butcher); the ridiculous (by I. Bywater); the laughable (by W.H. Fyfe).

Homer was the first one, who “laid down the main lines of comedy, by dramatizing the ludicrous instead of writing personal satire” (Translated by S. H. Butcher).

In his *Margites* the main character is an imaginary person, involved in possible, but not real and actual ludicrous situations (ch. 4). He was the first one to introduce the ludicrous/ridiculous in poetry.

It turns out that accordingly to Aristotle comedy also, being poetry, is higher cognitive activity than historiography and rhetoric, which are prosaic genres (occupied with the particular). So, it follows that comedy and tragedy, and the rest poetic forms are in the middle of the way from prose to philosophy, which in turn is neither prose or poetry, but “knowledge” (of the) principles.

Perceptual Grouping in Aristotle

PAVEL GREGORIC

28.XI. 15:30 h.

When we look at an object, we see its colour, size and shape. This colour, size and shape are not three mutually disconnected features, but they are grouped together in our perception, i.e. they form a stable whole. This is an important characteristic of our perceptual experience and Aristotle, I would argue, was aware of it. Aristotle’s discussions in *De anima* III and *De sensu* 7 allow us to distinguish three different cases of perceptual grouping. The first case is grouping of what Aristotle calls special and common sensibles (cross-modal grouping). The second case is grouping of special sensibles pertaining to different senses (cross-modal grouping). The third case is grouping of special sensibles pertaining to the same sense (unimodal grouping). In this paper I will investigate what Aristotle has to say about each one of these three cases of perceptual grouping.

Aristotle Against Economic Dogmatism

IVAN KATZARSKI

28.XI. 18:00 h.

In the last two centuries, the view of economy as an autonomous sphere and economic growth as self-sufficient has become prominent. This idea

underlies policies and practices which in their turn generate social alienation and dehumanization tendencies.

Policies and practices of economism today seem to be something natural. Their grounds however are not unproblematic and stable at all. One of the best ways to understand that is to go back to the Aristotle's economic ideas. The paper aims to reveal the critical potential of these ideas concerning the dominating economic dogmatism.

Definitions of Pleasure in Nicomachean Ethics regarding Happiness, Good and Morals

VERONIKA KELBECHEVA

28.XI. 11:00 h.

Pleasure is defined in *Nicomachean Ethics* as closest to our human nature because everyone chooses it for its own sake. This definition refers to the supreme good which is a general problem of discussion in the whole work. It is interesting to be analyzed whether this natural pursuit like pleasure as an aspiration of our soul is given a part of moral virtues or at some extend both good and morals exist without being in contradiction with pleasure.

Pleasure is not specified as a general problem in *Nicomachean Ethics* but it has been observed through other principles of ethics. The nature of pleasure is set either regarding pleasant things or as the opposite of suffering. The present analysis seeks to find out the place and possibility for pleasure regarding all definitions given in the text for happiness, good and morals, stated as general topics in the moral philosophy of Aristotle.

***De anima* and Its Commentary Tradition as Source and Paradigm of the Philosophical Anthropology**

IVAN KOLEV

30.XI. 10:30 h.

The paper aims to provide clarification on the metaphysical definition of human being as “modal being” (Kolev, *Genesis and modality*, 2011) and the construction of philosophical anthropology on this basis (Kolev,

Philosophical Anthropology. Idea, genesis, stages, 2013) as influenced by *De Anima* of Aristotle and commentary tradition.

Metaphysics of the human being in *De Anima*, introduced by triad *dunamis-energeia-entelecheia*, influences the appearance of the name anthropologia in the XVI century (Magnus Hundt, *Anthropologium*, 1501) and its approval in the XVIII century (supported by ideas of “vernünftige Ärzte” in Halle) as the doctrine of the “whole man” (“der ganze Mensch”).

Register of Judgment in Aristotle’s Logical Theory

SILVIYA KRISTEVA

29.XI. 11:00 h.

The paper will follow the line of basic and leading moments in the building of Aristotle’s judgment theory. We will fix key points that form an own register of the judgment, as derived, defined and structured by Aristotle. The register will aim to focus those points, but also needs to show some interesting and important constructive possibilities of the judgment in its posing as a basic component of logical thought-analysis.

Firstly, we will be interested in judgment structure elements, which Aristotle derives in *Categories* and *On Interpretation* in pursuing the purpose to schematize the statement and to separate it as a stable formation in the course of ordinary speech. In *Prior* and *Posterior Analytics* Aristotle develops further and in detail the combinatorics and schematics of judgment. But not so much this options will be the subject of interest in the paper, as the introduction of singular and indefinite judgments as possible premises in the syllogism or as types of judgment included in the structure of inference. This is undertaken here namely with the aim to go beyond the pure logical setting of the judgment as syllogistic premise. From here the next step in the register of judgment will be its posing in the range of the dialectical discourse in *Topics*, which gives the view to the argumentative structure of definition, but also explores the possibilities how to build structures of judgments. And finally, the latter will state the judgment in its full scope – how the judgment, as a tool for inference building, participates in basic types of inference. Here the focus will be mainly on the induction – what are the logical possibilities of judgment for induction

initial defining and schematizing. The assigned task is encompassing, but that would be required for building a priory-topical register in the roundabout of Aristotelian logical corpus from the central position of judgment.

Aristotle's Treatment of Zeno's Paradoxes

EVGENI LATINOV

29.XI. 17:00 h.

The paper is concerned with Aristotle's treatment of the most famous Zeno's paradoxes – the Dichotomy, Achilles and the tortoise, and the Arrow. His solution is compared with the contemporary, so called "standard solution", which is widely accepted now not only because of the way it resolves the paradoxes by itself but also because it agrees with theories and ideas (mainly in physics and mathematics) that were developed much later than Aristotle's time. The aim of the paper is putting aside these subsequent developments to see whether Aristotle's treatment of Zeno's paradoxes could be viewed as alternative, equally possible solution. The answer will be that this is rather questionable, as Aristotle's solutions have consequences that seem problematic.

Theory of Predication and Aristotle's Modal Syllogistic

ROSEN LUTSKANOV

29.XI. 10:30 h.

Contrary to assertoric syllogistic which until the beginning of XXth century was viewed as a paragon of logical rigour and perfection, modal syllogistic was haunted by doubts and criticisms in its whole history. Most of the early commentators of Aristotle's works viewed some of his modal postulates with suspicion; nowadays they are even treated as incoherent or even mutually contradictory. That is why, the reconstructive analyses which take present-day modal logic as a model to which the modal fragment of Aristotle's syllogistic should be made to concur, are much more popular than the constructive attempts which strive to establish the formal consistency of significant parts of this system. Unquestionably, the most significant recent attempt of the

constructive variety is set out in the book of Marko Malink “Aristotle’s modal syllogistic” (2013). Analytics, Malink has built a formal system which renders as valid all modal syllogisms explicitly endorsed by Aristotle; moreover, it renders as invalid all explicitly rejected syllogisms. As far as nobody was able to do that up to this point, we can claim that the approach of Malink comes closer than all alternatives to the unfolding of the secret of modal syllogistic. The present paper focuses on one particular aspect of Malink’s formalization – the postulates which fix the compatibility and incompatibility of different kinds of modalized propositions. This is not at all arbitrary since these are the postulates which have attracted the critical attention of most of the commentators. How it comes so that e_Q -predication is viewed as compatible a_N -predication? Why the modal syllogistic does not employ the principle of N-X subordination? Why according to Aristotle the terms “healthy” and “ill” are not necessarily incompatible? What justifies the asymmetric treatment of modal N-Q opposition between affirmative and negative propositions? What forced Aristotle to accept the principle of realization for Q-predication? It seems that the answers of some of these questions are hidden in the key distinctions of Aristotle’s theory of predication as it was developed in “Categories” and “Topics”: between essential and necessary predication, between natural and unnatural predication, between essential and substantial terms. Keeping in mind these distinctions we can appreciate the criticisms against Aristotle and search for better formalizations of his logical theory, relying on the resources of contemporary philosophical logic.

Who Wanted Aristotle Dead?

VLADIMIR MARINOV

28.XI. 17:00 h.

Near the end of his life, Aristotle is said to have become yet another philosopher prosecuted by the Athenian authorities. Unlike Socrates, he reportedly fled the city to avoid trial and execution. Today, scholars tend to agree that this dramatic event was brought about by the growing political unrest in Athens following Alexander’s death and usually discount the moral and religious accusations made against the Philosopher. This paper examines the main points on which Aristotle’s philosophy did conflict with Athenian piety and traditional morality. Far

from claiming that philosophical ideas were the major cause of that conflict, I argue that some of Aristotle's views were very likely used by his enemies as a pretext for bringing charges. Thus, the whole episode sheds some light not only on the Philosopher's persecution as made possible by his political affiliations, but also on the widening gap between popular beliefs and philosophical worldview in fourth-century Athens.

Completing Aristotle's *Poetics*: Methods and Approaches in the Renaissance Commentaries (XVI-XVII c.)

ELIA MARINOVA

30.XI. 17:00 h.

The first printed commentary on the *Poetics*, *In librum Aristotelis de arte poetica explicationes* of Francesco Robortello (1548), initiated a creative reception of Aristotle's treatise which was represented in the following decades by the commentaries of Lombardi, Bembo and Castelvetro. One of the last examples of the humanistic commentary practices which have been developed to explain the text of Aristotle, is *Constitutio tragoediae* of Daniel Heinsius (1611), originally conceived as a paraphrase of a part of the *Poetics*. Scholars pay generally little attention to the early humanistic interpretations because of their relatively poor terminological language, and their deficient knowledge about the cult context of the birth of the drama; what is more important, some authors of that period advanced in their commentaries a pseudo-Aristotelian view on the nature of the poetry. The intention of this paper is to give a better idea about the content of these commentaries and to illustrate their contribution to the understanding of *liber obscurissimus* of Aristotle in the modern textual and literary criticism. We shall focus on the different strategies of supplementing the original Greek text in Robortello's and Heinsius' books: Robortello appended to his commentary five small essays discussing those genres that are missing in the extant text of the *Poetics*, while he extrapolated to the appended text what he considered to be the 'poetological principles' of Aristotle. The key to the contradictory position of Heinsius, on the other side, seems to be the differentiation that he made of *paideia* and *melopoia*, i.e. the technical and the inspired (or inherent to poetry)

knowledge; this approach made it possible for him equally to support the Neoplatonic doctrine of the poetry as *prisca sapientia*, and to acknowledge the authority of Aristotle's analysis of the poetry.

Aristotle's Modal Syllogistics: Still "a Realm of Darkness"

BLAGOVEST MOLLOV

29.XI. 17:30 h.

The paper discusses recent attempts at rehabilitating Aristotle's modal syllogistics (*Analytica Priora* 1.3 and 8 – 22) from the perspective of modern formal logic (initiated by Becker 1933, who famously observed a supposedly irremedial *de re/de dicto* ambiguity of treating necessary propositions; and optimistically led on by McCall 1963's axiomatization). I briefly consider the three types of frameworks that have been currently used in the interpretations of modal syllogistics, namely, (i) the framework of modern (first-order) modal logic (Nortmann 1996, Rini 2011, Schmidt 2000); (ii) the set-theoretic one (Johnson 1989, 2004, Thom 1996, Thomason 1993,1996); and (iii) the semiformal interpretation relying on *Topics*' theory of predicables (Patterson 1995, Malink 2013) and note their difficulties. I argue that generally they fail to mine a consistent or significant set of claims out of Aristotle's confusion-ridden passages (gaining nothing in clarity by invoking alleged links with an essentialist metaphysics) or convince that we should not heed Reid 1806's advice to "let this doctrine rest in peace, without giving the least disturbance to its ashes".

Inhabiting and Catharsis

TANYA NEDELICHEVA

30.XI. 9:30 h.

The paper aims at defending the possibility of a more expanded understanding of the Aristotle's concept of "catharsis", relating it to the notion of "inhabiting". Inhabiting presents the core of human existence, which provides the sense of ontological protection and thus brings forth cathartic effect. Aristotle's description of the quality of life of the Greeks could serve as a ground for such expansion of the meaning of the notion of "catharsis".

Keywords: catharsis, inhabiting, quality of life.

Marx and of Aristotle

HARALAMBI PANICIDIS

28.XI. 18:30 h.

Each society tries to gain conceptual knowledge of itself at the level of the everyday consciousness as well as at the level of theory. At each of these levels have been made quite natural attempts the society to be known in some of its specific characteristics i.e. to be understood. These considerations however are obvious. The things become more complicated with the attempts to understand why some specific common features, which are valid for each social formation, remain unclear, unexplained in their historical sense, when we try to refer them to any other previous social form. With such attempts, we found ourselves in the realm of the high theory. For what reason a concrete theoretical explanation remains at the level of phenomenology, despite its efforts to understand it? Should we look for the cause in the ‘weakness’ of the theory or it would be better to find out the real sources of this ‘weakness’? This issue will examine precisely the relation between theory and society (in terms of its economic structure) in the light of Marx’s references to Aristotle. I will try to explain the significance of these references in the first chapter of *Capital*. The question is about the cross point of two theoretical syntheses. The syntheses of Marx and of Aristotle.

Aristotle on Poetry beyond *Poetics*

NEVENA PANOVA

28.XI. 18:30 h.

The paper aims at presenting and commenting Aristotle’s use of poetry as a source and an argument by the uttering own philosophic arguments, indirectly bound to literary/poetical problems. Our interest is towards the possibility of creating a type of catalogue of the used by Aristotle (poetical) fragments, as well as towards the tracing of their eventual (again by Aristotle himself) evaluating and genre differentiation (putting an accent on epics and lyrics), although our initial

hypothesis points rather to their attraction as an universal and well-known corpus, which transfers (formulaic) knowledge about different things. In order to have a more comprehensible study, we will investigate primary the *Politics*, *Athenian constitution* and *Nicomachean Ethics*. Undoubtedly, some key theoretical statements from the *Poetics* (and the *Rhetoric*), dealing with Aristotle's understanding of the genre and the performative context of the respective poetical fragments, will be attracted as well, in order to support or to disprove his attitude towards poetry, expressed in the works, focal for the paper.

Chance in the Poetic Event according to Aristotle

BOGDANA PASKALEVA

29.XI. 17:00 h.

The paper will attempt to read Aristotle's philosophy of the poetic event, as described in chapter 9 of the "Poetics" (1452a2 – 11), through the prism of those sections of the "Physics" that concern the principles of occurrence in nature, especially the concepts of $\tauύχη$ and $αὐτόματον$ in chapters 4 – 9 of the 2nd book (195b31 – 200b8). The aim of the paper is to demonstrate that the poetic event (i.e. the event in tragedy, the one constructing its $μῦθος$) is guided by a logic similar to that of chance and accident, though not entirely the same. This logic will be derived from the doctrine of the four causes and the specific constellation in which causes have to arrange themselves in order to produce an $ἀπὸ τύχης$ event. At the same time, we will try to point out the aspects of divergence between the physical and the poetic event, the latter endowing the idea of $\tauύχη$ with a specific meaning, a knowledge only poetry can give access to. In conclusion, we will interpret the interrelation between fate and chance as both explainable and inexplicable from a physical point of view.

Ousia and Hypostasis in St. John Damascene's *Philosophical Chapters*

GALIN PENEV

30.XI. 16:00 h.

The consideration of the concepts *ousia* and *hypostasis* is a center of St. John Damascenes reception of the philosophy of Aristotle in *Philosophical Chapters*. The reading of these two concepts is influenced by the Trinitarian theology. From other side it has significance for the iconodul argumentation of St. John of Damascus. The report deals with the succession of this line of interpretation of *hypostasis* in Losev's *Philosophy of the Name*.

Anonymus Seguerianus and the Aristotelianism in the Late Antiquity rhetoric

GERASSIM PETRINSKI

28.XI. 17:30 h.

The rhetoric in the Late Antiquity is mostly Platonic in its philosophical fundaments. This trend is evident in the basic texts of the so-called "Rhetorical Canon", written by or attributed to Hermogenes of Tarsus ("On Ideas"/"On the types of Style", "On the Staseis", "On the Invention", "On the Method") – all of them are concerned mostly in stylistics and abound in Platonic terminology and in references to Plato's dialogues. In the period between the II and VI centuries most of the rhetoricians are intellectuals, which identify themselves as "Platonists" and which teach in the numerous philosophical schools. In spite of this, the Aristotelianism, the Aristotelian classification of rhetorical genres and the distinct inclination to logical argumentation, are not completely absent. This brief paper is dedicated to one of the few "Aristotelian" rhetorical treatises – the so-called "Anonymus Seguerianus", found in 1843.

The Mutual Belonging of δύναμις and ἐνέργεια – an Attempt on Heidegger’s Reception of Aristotle

VLADIMIR RADENKOV

30.XI. 9:30 h.

This paper attempts a possibility of thinking, revealed in relating Heidegger’s interpretation of δύναμις and ἐνέργεια to his own philosophical constructs. First, basically will be expounded the mutual belonging of both Aristotelian concepts which is explicated by Heidegger. Further, δύναμις will be interpreted as a forerunning towards an existential possibility which exceeds the presence-at-hand, i.e. as temporal ecstasy of the future, and ἐνέργεια – as a disposition preceding the existing I, i.e. as temporal ecstasy of what has been. Finally, it will be pointed out the following: 1) Although the I which is present-at-hand and possesses certain abilities originates from Dasein as Being-able-to-be through modification of the temporal ecstasies, the “empirical” man exists simultaneously in both of the aspects. 2) The available inventory of a δύναμις, misunderstood as a present possibility, and the ecstatic horizon of mutually belonging δύναμις and ἐνέργεια, as temporally constituted relationship between contents determined by their place in the latter, interfere within every non-everyday act of relating to being-ness. 3) In each “Kairos” of this intersection between the kaleidoscopic-one-and-the-same time and the event time, the possibilities owned by the I undergo a “metaphorical” displacement, while in a “bricolage” manner the ecstatic possibilities of existence are being half-wrung out from their “organic” context.

The Symbiosis of Aesthetics and Rhetoric in the Treatise *Poetics* of Aristotle

VIRGINIA RADEVA

29.XI. 17:30 h.

The report is dedicated to an interesting and under-studied problem – interference and symbiosis of rhetoric and aesthetics treatise *Poetics* of Aristotle. In it be considered as different genres – tragediya and comedy and rhetorical figures that Aristotle used in achieving unity of logos, pathos and ethos.

Poetics of Aristotle's treatise is too important both from a philosophical point of view and from the perspective of aesthetics of literature and rhetoric, because it contains interesting thoughts that are essential for philosophers and literary. The other question to which Aristotle based aesthetics is the problem of irony - She is inherent to the generous and noble man who by her negative by a positive evaluation and vice versa. The irony is a tool to influence and rhetoric, because through it bluntly speaker can detect positive impact by negative and the negative impact through positive expression. It draws parallels to differentiation specificity of irony in Socrates, Plato and Aristotle. If it is too important both from a philosophical point of view and from the perspective of aesthetics of literature and rhetoric, because it contains interesting thoughts that are essential for philosophers and literary. The other problem is the idea of symbols in Aristotle. He discusses whether it is taken from the Epicureans and Stoics or Aristotle first introduced him - it is precisely because of the fact that Aristotle as classical philosopher influenced the whole philosophy of Late Antiquity. Attention is paid to the idea of unity. The other problem is the idea of symbols in Aristotle. He discusses whether it is taken from the Epicureans and Stoics or Aristotle first introduced him - it is precisely because of the fact that Aristotle as classical philosopher influenced the whole philosophy of Late Antiquity. Attention is paid to the idea of unity of logos pathos and ethos.

Keywords - rhetoric aesthetic symbiosis catharsis

Eloquence as *Ēthomahia*: On the Aristotle's Rhetorical Paradigm in the Perspective of the Ancient Greek Oratorical Practice

METODIY ROZHDESTVENSKIY

30.XI. 16:30 h.

A number of leading researchers of Aristotle (G. Kennedy, W. Fortenbaugh, etc.) have posed the question of his "moral enigma", i.e. whether his rhetoric justified double standards and sophistry. In reality such a contradiction is found neither in the "Rhetoric", nor in the context of his "Ethics" and "Politics". Most clearly, however, the consistency of his rhetorical paradigm can be perceived through the lens of the An-

cient Greek oratorical practice itself. Indeed, Aristotle treats rhetoric as a counterpart to the art of war (Rhet. II, 18.); therefore this text proposes his rhetorical paradigm to be viewed as *ēthomahia* or clash of characters, where the main weapon is the *ēthos* of the orator and his opponent(s).

Keywords: Aristotle, rhetoric, ethos, character, sophistic, *ēthomahia*

Chance and Fate in Poetics of Aristotle: the Statue of Mitys at Argos

KAMELIA SPASSOVA

28.XI. 17:00 h.

The paper focuses on the revision of the notions *chance* and *fate* in the logic of tragedy, developed by Aristotle in *Poetics*. The conversion of the accidental event into a fatal event is a key mechanism, providing the tragic irony on the axis of knowledge/ignorance. The accidental event should seem to happen not by accident, but by probability and necessity. I will illustrate such a logic with the simple example of the statue of Mitys at Argos [Aristot. Poet. 1452a] I will give as a counter-example the literary device of *deus ex machina* - a technique that is not subordinate to the internal logic of tragedy. *Deus ex machina* comes to deliver chaos into a scrupulous designed model.

Could Aristotle talk about *Mahabharata*?

STEFAN STEFANOV

30.XI. 15:30 h.

The main premise is whether Aristotle's exposition on the hellenic epic in his *Poetics* could be universally true for other traditions or not. What he says will be measured against what the indian epic *Mahabharata* recounts and from their comparison the answer, maybe, will become at least clearer if not definitive. Epic is such an all pervading genre for the indo-europeans so the results are to be expected positive.

Aristotelian Terminology in Aristoxenus' *Elementa Rhythmica*

HRISTO TODOROV

30.XI. 16:00 h.

This talk will present the way I analyze the use of key concepts in the preserved fragment of a technical treatise on rhythm written by Aristoxenus (roughly a contemporary of Aristotle who is considered to be his pupil) and standardly published in modern editions under the title *Elementa Rhythmica* (*ER*). For the presentation itself, I will choose to focus on some of the following concepts: *morphe*, *skhema*, *taxis*, *kinesis*, *megethos*, *suntheton*, *phusis*, *aisthesis*. Firstly, I try to identify the meaning of those key words in the text and to answer the question whether their use can be regarded as terminological, or not. Secondly, I trace the genealogy of the Aristoxenian uses back to certain *loci* in the Aristotelian writings or other treatises in the *Corpus Aristotelicum*. Herein, I try to identify the cases where Aristoxenus redefines or reinterprets an Aristotelian concept. My final aim is to determine which statements in the *ER* could be characterized as a common peripatetic ground in the theory of rhythm, which follow directly from an Aristotelian doctrine and which can be considered Aristoxenian innovations. As a result of this, we will hopefully be able to broaden our perspective on the question to what extent does Aristoxenus apply Aristotelian methods and theories to the field of music and how far does he depart from the course of his teacher.

Interpretation of the Concept “Principle” in Theophrastus’s Metaphysics

ZOYA HRISTOVA-DIMITROVA

30.XI. 15:30 h.

Theophrastus’s Metaphysics is one of the most difficult for identification texts, which has been defined as a part of the immediate contexts of reception of Aristotle’s philosophy. Therefore the text must be perceived as a part of first hand reception of his teaching of the principles.

The general aim of the study is to give answer to the question – did Theophrastus achieve an interpretation of the principles in the text or the treatise must be perceived as a demonstration of standard method

of reflection over a set of topics, which shows a certain style of work?

This result can lead us toward the understanding of the more complex dilemma: whether in the *Metaphysics* we can look for further development of the Aristotle's interpretation of the "first principles", or whether Theophrastus comments the topic as a reflection without a particular purpose.

The basic method consists in analysis of the arguments and of the text's language.