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Interconnectedness is a valuable, and in many ways an original, contribution to the history of ideas in the ancient world, and its discussions are still relevant.. The Introduction to the volume is followed by six chapters with the following titles: 1: A Presocratic Trajectory from the Origin of the World to Animals and Plants; 2: Creatures of Chance and Logos; 3: Being in the World: Animals ...

Interconnectedness: the living world of the early Greek ...

This is indispensable - both for a clearer understanding of the Pre-Socratic/-Platonic philosophers, but especially for understanding Nietzsche as a thinker. What an incredible book! The (non-German-reading) world owes the translator a huge thanks for what must have been a massive effort in bringing this book (and commentary) to print!

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supplies English-language readers with a crucial missing link in Nietzsche's development by reproducing the text of a lecture series delivered by the young philosopher (then a philologist) at the University of Basel between 1872 and 1876. In these lectures, Nietzsche surveys the Greek philosophers from Thales to Socrates, establishing a new chronology for the progression of their natural scientific insights. He also roughly sketches concepts such as the will to power, eternal recurrence, and self-overcoming and links them to specific pre-Platonics

This first-time translation into English of key writings by Nietzsche, opens up new vistas on the evolution of his thinking and will prove to be invaluable to anyone studying his philosophy.

This book is a complete translation of the fragments of the pre-Socratic philosophers given in the fifth edition of Diels, Fragmente der Vorsokratiker.

English description: What did the early Greek philosophers think about animals and their lives? How did they view plants? And, ultimately, what type of relationship did they envisage between all sorts of living beings? On these topics there is evidence of a prolonged investigation by several Presocratics. However, scholarship has paid little attention to these issues and to the surprisingly 'modern' development they received in Presocratics' doctrines. This book fills this lacuna through a detailed (and largely unprecedented) analysis of the extant evidence. The volume also includes the first extensive collection of the ancient sources pertaining to living beings and life in early Greek philosophy, organized chronologically and thematically. German description: Was dachten die fruhen Griechischen Philosophen uber das Leben der Tiere? Welches Bild machten sie sich von Pflanzen? Und schliesslich, welche Vorstellung hatten sie davon, wie alles Leben untereinander zusammenhangt? Es lassen sich hierzu viele Nachweise in Traktaten der Prasokratiker finden, jedoch haben bisherige wissenschaftliche Untersuchungen diesem Thema wenig Aufmerksamkeit geschenkt. Diese Lucke wird vom vorliegenden Band mit detaillierten, textnahen Analysen der mannigfaltigen Nachweise gefullt. Zusatzlich wartet das Werk mit einer beispiellosen Sammlung der prasokratischen Quellen auf, welche sich mit der Philosophie des Lebens und der Lebewesen auseinandersetzen, sowohl chronologisch als auch thematisch gruppiert.

An important figure in the development of Nietzsche scholarship, Mazzino Montinari (1928-86) dedicated himself to the detailed study of the philosopher's writings. This lifetime of scholarship crystallized in Montinari's work as coeditor of the critical edition of Nietzsche's collected writings. Reading Nietzsche, now available in English for the first time, is a group of essays that grew out of this monumental work. In Reading Nietzsche Montinari tackles such subjects as the relationship between Nietzsche and Wagner, early drafts of Thus Spoke Zarathustra, and the philosopher's reputation among the Nazis and Marxists of the 1930s and 1940s. He also deals authoritatively with a number of figures who have had an unfortunate influence upon the way Nietzsche has been understood, from the chief Nazi interpreter of Nietzsche, Alfred Bäumler, to the chief Marxist interpreter, Georg Lukàcs, to Nietzsche's sister, Elisabeth.

Illustrations include a reconstruction of the first map.

In this bold new study, Andrew J. Mason seeks both to shed light on the key issue of flux in Plato's work, and to show that there is also in Plato a notion of flow that needs to be distinguished from flux. Mason brings out the importance of this hitherto neglected distinction, and proposes on its basis a new way of understanding the development of Plato's thought. The opposition between the 'being' of Forms and the 'becoming' or 'flux' of sensibles has been fundamental to the understanding of Plato from Aristotle to the present day. One key concern of this volume is to clarify which kinds or levels of flux Plato accepts in sensibles. In addition, Mason argues that this traditional approach is unsatisfactory, as it leaves out the important notion of flow. Unlike flux, flow is a kind of motion that does not entail intrinsic change. It is also not restricted to the sensible, but covers motions of soul as well, including the circular motion of nous (intelligence) that is crucial in Plato's later thought, particularly his cosmology. In short, flow is not incompatible with 'being', and in this study Plato's development is presented, largely, as his arrival at this view, in correction of his earlier conflation of flux and flow in establishing the dichotomy between being and becoming. Mason's study offers fresh insights into many dialogues and difficult passages in Plato's oeuvre, and situates Plato's conception and usage of 'flow' and 'flux' in relation to earlier usage in the Greek poetic tradition and the Presocratic thinkers, particularly Heraclitus. The first study of its kind, Flow and Flux uncovers dimensions of Plato's thinking that may reshape the way his philosophy is understood.

A rigorous investigation of Socrates' early education, pinpointing the thought that led Socrates to turn from natural science to the study of morality, ethics, and politics

This book, itself a study of two books on the Baroque, proposes a pair of related theses: one interpretive, the other argumentative. The first, enveloped in the second, holds that the significance of allegory Gilles Deleuze recognized in Walter Benjamin's 1928 monograph on seventeenth century drama is itself attested in key aspects of Kantian, Leibnizian, and Platonic philosophy (to wit, in the respective forms by which thought is phrased, predicated, and proposed).The second, enveloping the first, is a literalist claim about predication itself namely, that the aesthetics of agitation and hallucination so emblematic of the Baroque sensibility (as attested in its emblem-books) adduces an avowedly metaphysical 'naturalism' in which thought is replete with predicates. Oriented by Barbara Cassin's development of the concerted sense in which homonyms are critically distinct from synonyms, the philosophical claim here is that 'the Baroque' names the intervallic [illegible] relation that thought establishes between things. On this account, any subject finds its unity in a concerted state of disquiet a state-rempli in which, phenomenologically speaking, experience comprises as much seeing as reading (as St Jerome encountering Origen's Hexapla).

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