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About Boethius: On Aristotle On Interpretation 1-3. Boethius (c.480-c.525) wrote his highly influential second commentary on Aristotle's On Interpretation in Latin, but using the style of the Greek commentaries on Aristotle. It was part of his project to bring knowledge of Plato and Aristotle to the Latin-speaking world of his fellow Christians.

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Special attention is paid to the philosopher's quest for knowledge about the First Cause, alias God, but what Boethius claims we can know is actually just that it/he is the cause of the "production" of all beings, of their mutual order in the chain of being, and of their conservation (cf. §3.1, above). Boethius' argumentation is primarily based on the Aristotelian ergon argument: the highest good for a human being is to develop to the full the capability that is specific to humans ...

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~~Boethius of Dacia (Stanford Encyclopedia of Philosophy)~~

Bibliography. The surviving ancient Greek commentaries on Aristotle are published in the series *Commentaria in Aristotelem Graeca*, H. Diels (ed.), Berlin: Reimer 1882-1909. These commentaries are being translated in the Ancient Commentators on Aristotle Project.

~~Commentators on Aristotle (Stanford Encyclopedia of ...)~~

Boethius made Latin translations of Aristotle's *De interpretatione* and *Categories* with commentaries. In his article *The Ancient Classics in the Mediaeval Libraries*, James Stuart Beddie cites Boethius as the reason Aristotle's works were popular in the Middle Ages, as Boethius preserved many of the philosopher's works.

~~Boethius - Wikipedia~~

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Neoplatonism is a strand of Platonic philosophy that emerged in the second century AD against the background of Hellenistic philosophy and religion. The term does not encapsulate a set of ideas as much as it encapsulates a chain of thinkers which began with Ammonius Saccas and his student Plotinus (c. 204/5 - 271 AD) and which stretches to the 5th century AD.

~~Neoplatonism - Wikipedia~~

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