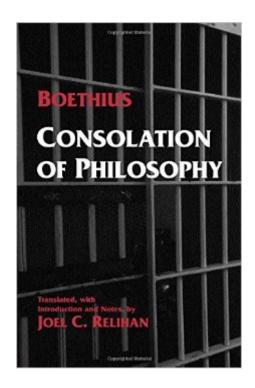
## The book was found

# **Consolation Of Philosophy**





### Synopsis

Entirely faithful to Boethius' Latin; Relihan's translation makes the philosophy of the Consolation intelligible to readers; it gives equal weight to the poetry--in fact, Relihan's metrical translation of Boethius' metro are themselves contributions of the first moment to Boethian studies. Boethius finally has a translator equal to his prodigious talents and his manifold vision.
--Joseph Pucci, Brown University

#### **Book Information**

Paperback: 250 pages

Publisher: Hackett Publishing Company, Inc. (October 1, 2001)

Language: English

ISBN-10: 0872205835

ISBN-13: 978-0872205833

Product Dimensions: 8.4 x 5.4 x 0.6 inches

Shipping Weight: 7.2 ounces (View shipping rates and policies)

Average Customer Review: 4.5 out of 5 stars Â See all reviews (108 customer reviews)

Best Sellers Rank: #155,289 in Books (See Top 100 in Books) #40 in Books > Politics & Social

Sciences > Philosophy > Medieval Thought #49 in Books > Literature & Fiction > History &

Criticism > Movements & Periods > Renaissance #65 in Books > Politics & Social Sciences >

Philosophy > Criticism

#### **Customer Reviews**

I didn't know exactly what to expect when I first picked up a modern-English translation of Anicius Manlius Severinus Boethius' \_The Consolation of Philosophy\_. I knew that Boethius was held to be one of the greatest thinkers of his time--a child prodigy from a distinguished Roman family, a distinguished student of Greek, who essayed to translate all of Plato and Aristotle into Latin, and reconcile their philosophies (a task which he never completed). I knew that \_The Consolation\_ was held to be one of the most influential books of the middle-ages: translated into English by Geoffrey Chaucer and no less than two English monarchs.I didn't expect the fusion of allegorical tale, platonic dialogue, and lyrical poetry (the genre is officially called the Menippean Satire)that I found. The issues \_The Consolation of Philosophy\_ addresses were already the time-worn province of philosophical thought by the time that Boethius essayed to address them: the nature of predestination and free will, why evil men often prosper and good men (as Boethius thought himself) often fall into ruin, the nature of the relationship between time and eternity. And the answers are

mostly not new with him either: long chains of sophistical reasonings that prove, among other things, that evil men do not wholly exist, and that by allowing them to obtain their evil desires, God is punishing them more terribly than if he had stopped them. The answers are familiar, in tone, if not in exact content: a mystic-based neoplatonic vision of God as an eternal oneness, to which the soul rises through the layers of being. A somewhat recursively defined and unworldly 'good,' to which all souls aspire.

The particular edition I am reviewing is the Oxford World's Classics translation by P. G. Walsh. This is one of those classics that can catch an unsuspecting reader completely by surprise, especially if one has read many other works by near contemporaries. The circumstances under which it was composed are legendary, and lend the work a legitimacy granted to few other works. Boethius was among the foremost government officials in what was essentially the successor government to the end of the Roman Empire. Rome and much of the rest of what would later become Italy was under the control of the Ostrogoth king Theodoric. A product of one of the leading Roman familes, Boethius ascended to a power of great honor and authority under Theodoric, only to be accused of treason late in the latter's life, at which point Boethius was imprisoned and condemned to death. While awaiting his fate (including whether Theodoric actually intended on carrying out the sentence), Boethius wrote this remarkable dialog between a prisoner whose situation closely resembles Boethius' and Philosophy personified as a woman. Although many topics are discussed, the heart of the dialog is the nature of true happiness. Although few of its readers are likely to face circumstances as dire as Boethius', the work remains remarkably pertinent in an age where ideals of happiness are dictated almost entirely by our modern consumer society. Philosophy carefully explains to the prisoner that that happiness can never be found in such things as fame or power or riches and other things that are confused with the true source of happiness.

That Boethius was the "last of the Romans and the first of the scholastics", as has often been said of him, makes him a most unusual character in the history of thought. Serving as a bridge between two worlds, his writings, infused with the ideas of both Aristotle and Plato -- the two giants of ancient Greek philosophy -- allowed for the transmission of Neoplatonism into the emerging Christian intellectual tradition. Through the figure of Boethius the Latin West came to inherit many of the achievements of Greek learning. The Consolation of Philosophy, Boethius's magnum opus, was one of the most widely read works in medieval Europe, especially in the twelfth century. No doubt, the dramatic context in which the work was written must have greatly accentuated its popularity. But

there is more to the Consolation then simply a dramatic background, and this feature in itself would hardly explain the influence of the work on figures ranging from King Alfred to St. Thomas Aquinas. Boethius, being at once a Christian and a philosopher, was confident that reason and faith were reconcilable, and his entire literary enterprise can be summarised in his own words: fidem rationemque coniunge (show the harmony of reason and faith). An inheritor of the Greek tradition, he held that the world was a KOSMOS -- rationally structured, therefore rationally knowable. What makes the Consolation unique is that although it is a religious text, it doesn't make recourse to revealed religion; in Boethius's case, Christianity. That Boethius sought to answer religious questions without reference to Christianity, relying solely on natural philosophy, caused some later figures to question his religious allegiance prior to his death.

#### Download to continue reading...

Consolation of Philosophy The Consolation of Philosophy The Consolation of Philosophy (Penguin Classics) Writing as Consolation The Nutmeg of Consolation (Aubrey-Maturin (Audio)) The Nutmeg of Consolation by Patrick O'Brian Narrator Patrick Tull Unabridged CD Audiobook (The Aubrey / Maturin Series, Book 14) The Nutmeg of Consolation (Aubrey/Maturin series, #14) The Nutmeg of Consolation Philosophy's Second Revolution: Early and Recent Analytic Philosophy The Story of Analytic Philosophy: Plot and Heroes (Routledge Studies in Twentieth-Century Philosophy) Current Controversies in Experimental Philosophy (Current Controversies in Philosophy) Pink Floyd and Philosophy: Careful with that Axiom, Eugene! (Popular Culture and Philosophy) Writing Companion to Renaissance Philosophy (Cambridge Companions to Philosophy) Writing Philosophy: A Student's Guide to Writing Philosophy Essays The Lord of the Rings and Philosophy: One Book to Rule Them All (Popular Culture and Philosophy) An Introduction to the Philosophy of Art (Cambridge Introductions to Philosophy) Embodied Philosophy in Dance: Gaga and Ohad Naharin's Movement Research (Performance Philosophy) Philosophy of Human Rights: Readings in Context (Paragon Issues in Philosophy) Philosophy of Biology, 2nd Edition (Dimensions of Philosophy) The Ultimate Walking Dead and Philosophy (Popular Culture and Philosophy)

<u>Dmca</u>