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Pappus Of Alexandria Book 7
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The seventh book of Pappus's Collection, his commentary on the Domain (or Treasury) of Analysis, figures prominently in the history of both ancient and modern mathematics: as our chief source of information concerning several lost works of the Greek geometers Euclid and Apollonius, and as a book that inspired later mathematicians, among them Viete, Newton, and Chasles, to original discoveries in their pursuit of the lost science of antiquity. This presentation of it is concerned solely with recovering what can be learned from Pappus about Greek mathematics. The main part of it comprises a new edition of Book 7; a literal translation; and a commentary on textual, historical, and mathematical aspects of the book. It proved to be convenient to divide the commentary into two parts, the notes to the text and translation, and essays about the lost works that Pappus discusses. The first function of an edition of this kind is, not to expose new discoveries, but to present a reliable text and organize the accumulated knowledge about it for the reader's convenience. Nevertheless there are novelties here. The text is based on a fresh transcription of Vat. gr. 218, the archetype

of all extant manuscripts, and in it I have adopted numerous readings, on manuscript authority or by emendation, that differ from those of the old edition of Hultsch. Moreover, many difficult parts of the work have received little or no commentary hitherto.

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Although not so well known today, Book 4 of Pappus' Collection is one of the most important and influential mathematical texts from antiquity. The mathematical vignettes form a portrait of mathematics during the Hellenistic "Golden Age", illustrating central problems – for example, squaring the circle; doubling the cube; and trisecting an angle – varying solution strategies, and the different mathematical styles within ancient geometry. This volume provides an English translation of Collection 4, in full, for the first time, including: a new edition of the Greek text, based on a fresh transcription from the main manuscript and offering an alternative to Hultsch's standard edition, notes to facilitate understanding of the steps in the mathematical argument, a commentary highlighting aspects of the work that have so far been neglected, and supporting the reconstruction of a coherent plan and vision within the work, bibliographical references for further study.

This book is at once an analytical study of one of the most important mathematical texts of antiquity, the Mathematical Collection of the fourth-century AD mathematician Pappus of Alexandria, and also an examination of the work's wider cultural setting. An important first chapter looks at the mathematicians of the period and how mathematics was perceived by people at large. The central chapters of the book analyse sections of the Collection, identifying features typical of Pappus's mathematical practice. The final chapter draws together the various threads and presents a fuller description of Pappus's mathematical 'agenda'. This is one of few books to deal extensively with the mathematics of Late Antiquity. It sees Pappus's text as part of a wider context and relates it to other contemporary cultural practices and opens

avenues to research into the public understanding of mathematics and mathematical disciplines in antiquity.

For textual studies relating to the ancient mathematical corpus the efforts by the Danish philologist, 1. L. Heiberg (1854-1928), are especially significant. Beginning with his doctoral dissertation, Quaestiones Archimedeae (Copen hagen, 1879), Heiberg produced an astonishing series of editions and critical studies that remain the foundation of scholarship on Greek mathematical 4 science. For comprehensiveness and accuracy, his editions are exemplary. In his textual studies, as also in the prolegomena to his editions, he carefully described the extant evidence, organized the manuscripts into stemmata, and drew out the implications for the state of the text. 5 With regard to his Archimedean work, Heiberg sometimes betrayed signs of the philologist's occupational disease - the tendency to rewrite a text deemed on subjective grounds to be unworthy. 6 But he did so less often than his prominent 7 contemporaries, and not as to detract appreciably from the value of his editions. In examining textual questions bearing on the Archimedean corpus, he attempted to exploit as much as possible evidence from the ancient commentators, and in some instances from the medieval translations. It is here that opportunities abound for new work, extending, and in some instances superseding, Heiberg's findings. For at his time the availability of the medieval materials was limited. In recent years Marshall Clagett has completed a mammoth critical edition of the medieval Latin tradition of Archimedes,8 while the bibliographical instruments for the Arabic tradition are in good order thanks to the work of Fuat Sezgin.

Ptolemy's Almagest is one of the most influential scientific works in history. A masterpiece of technical exposition, it was

the basic textbook of astronomy for more than a thousand years, and still is the main source for our knowledge of ancient astronomy. This translation, based on the standard Greek text of Heiberg, makes the work accessible to English readers in an intelligible and reliable form. It contains numerous corrections derived from medieval Arabic translations and extensive footnotes that take account of the great progress in understanding the work made in this century, due to the discovery of Babylonian records and other researches. It is designed to stand by itself as an interpretation of the original, but it will also be useful as an aid to reading the Greek text.

With the publication of this book I discharge a debt which our era has long owed to the memory of a great mathematician of antiquity: to pub lish the /llost books" of the Conics of Apollonius in the form which is the closest we have to the original, the Arabic version of the Banu Musil. Un til now this has been accessible only in Halley's Latin translation of 1710 (and translations into other languages entirely dependent on that). While I yield to none in my admiration for Halley's edition of the Conics, it is far from satisfying the requirements of modern scholarship. In particular, it does not contain the Arabic text. I hope that the present edition will not only remedy those deficiencies, but will also serve as a foundation for the study of the influence of the Conics in the medieval Islamic world. I acknowledge with gratitude the help of a number of institutions and people. The John Simon Guggenheim Memorial Foundation, by the award of one of its Fellowships for 1985-86, enabled me to devote an unbroken year to this project, and to consult essential material in the Bodleian Li brary, Oxford, and the Bibliotheque Nationale,

Paris. Corpus Christi Col lege, Cambridge, appointed me to a Visiting Fellowship in Trinity Term, 1988, which allowed me to make good use of the rich resources of both the University Library, Cambridge, and the Bodleian Library.

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