
Σ Χ Ο Λ Η

**ANCIENT PHILOSOPHY AND
THE CLASSICAL TRADITION**

VOLUME 3

ISSUE 1

2009

A SPECIAL ISSUE

THE NEOPYTHAGOREANS

ΣΧΟΛΗ

A JOURNAL OF THE CENTRE FOR ANCIENT PHILOSOPHY AND THE CLASSICAL TRADITION

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Established at

Novosibirsk State University
Institute of Philosophy and Law (Novosibirsk, Russia)

The journal is published twice a year since March 2007

*The initial research and publication is supported by
the American Council of Learned Societies (2007–2008)*

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On-line version: www.nsu.ru/classics/schole/

ISSN 1995-4328 (Print)
ISSN 1995-4336 (Online)

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the Classical Tradition, 2009

EDITORIAL

This issue of our journal contains a concise study of an important cultural and philosophical phenomenon of Late Antiquity, usually labeled as the revived Pythagoreanism or Neopythagoreanism, and the major works of the Neopythagoreans in a new Russian translation. Of course the “Neopythagoreans” and their contemporaries considered the movement in question as genuine Pythagoreanism: they did not acknowledge a fundamental gap in the tradition and insisted on the existence of an unbroken chain of succession from Ancient Pythagoreanism to the new one. This brought to life numerous pseudepigraphic writings attributed to such Ancient Pythagoreans as Theano, Lysius, Hipparchus, Philolaus, Archytus and others. The *Life of Pythagoras* by Porphyry and *On the Pythagorean Way of Life* by Iamblichus pictured Ancient Pythagoreans as legendary sages, wonder makers and secret educators of humanity, and the image of Pythagoras created in Late Antiquity is still current in popular opinion. The most exemplary description of a Pythagorean sage Apollonius of Tyana, produced by Flavius Philostratus, deserves special attention in this connection and still intrigues scholars both from the point of view of the sources used and ideology involved.

Legendary Apollonius and similar propagators of the “Pythagorean way of life” represent just one side of the Neopythagorean movement. An entirely new philosophical movement, also called the Neopythagoreanism, started to develop approximately in this time. Already discernable in the Middle Platonism, it is found among the Neoplatonists in its fully developed form. These philosophers and their “Pythagorean” numerology and complicated metaphysics of the first principles are the main topic of the book.

Unfortunately only a few works by these authors are extant and the greater part of the material we have to deal with is preserved in fragmentary form in later doxographers and commentators. Since no reliable translation of these fragments existed in Russian so far, we deemed it important to fill up this gap and supply the reader with new translations of these interesting texts. The fragments of Moderatus and Numenius are found in Chapters 1 and 3; two treatises by Nicomachus are translated in the 2nd chapter, while Chapter 4 is dedicated to the Pythagorean numerology, represented by an anonymous treatise *Theologoumena arithmeticae* (which contains early material, mainly from Anatolius and Nicomachus). In an introduction to this chapter and in a general Introduction to the book we adduce a series of relevant extracts from Greek, Judean and Early Christian philosophers as well as the Gnostic literature, analyzed in

the context of Religious systems of Late Antiquity. As general introductions to individual chapters we reprint few pages from the famous book by John Dillon *The Middle Platonists* (Duckworth, 1977; Cornell UP, 1996²), dedicated to Moderatus, Nichomachus and Numenius, in my translation (published in St. Petersburg, 2002, corrected). Two articles of fundamental importance, these by Eric Dodds on the origin of the Neoplatonic One (*Classical Quarterly* 22 [1928] 129–42) and by John Rist on Neopythagoreanism and “Plato’s” *Second Letter* (*Phronesis* 10 [1965] 78–81), are translated as attachments to this volume.

The work will be useful for students of the Pythagorean tradition as well as for a wider readership, including those scholars and students who are interested in Ancient philosophy, mathematics and music. The texts are supplemented by indices and a select bibliography.

These and other relevant publications as well as further translations of classical texts, discussions, bibliographical outlines, reviews, and supplementary materials are also available on-line at the following address: www.nsu.ru/classics/schole/.

These materials are prepared by the participants of an international interdisciplinary seminar “Teaching Classics. Fundamental Values in the Changing World”, organized by the Centre for Ancient Philosophy and the Classical Tradition (Akademgorodok, Novosibirsk region, Russia) and supported by the Open Society Institute, Budapest.¹

The publication of this issue is generously supported by a grant of the *American Council of Learned Societies* (USA).

E. A.

June 11, 2009

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¹ Cf. <http://www.nsu.ru/classics/reset/index.htm>.

ABSTRACTS

INTRODUCTION. Pythagorean Doxography and the Neo-Pythagorean Tradition

Language: Russian

Pages: 9-65

A general introduction by **Eugene Afonasin** (Centre for Ancient Philosophy and the Classical Tradition, Novosibirsk University). The purpose of this introduction is to present and comment on relevant texts from the time of Cicero onward. In the first section the author discusses the problem of "Revived" Pythagoreanism in the 1st c. B.C.E., proceeding with Eudorus of Alexandria, the image of Pythagoras and the Pythagoreans in Roman period (the legend of Pythagoras, Philostratus, *The Life of Apollonius*), and finishing with some evidence on numerological speculations in Judeo-Christian and Gnostic Tradition (esp. the Gnostics in Hippolytus', *Refutatio*).

MODERATUS OF GADES

Introduction

Fragments and Testimonia

Language: Russian

Pages: 66-90

A general introduction by **John Dillon** (Trinity College, Dublin), a Russian translation, annotations and indices by **Eugene Afonasin** (Centre for Ancient Philosophy and the Classical Tradition, Novosibirsk University).

The first annotated Russian translation of the fragments by Neopythagorean philosopher Moderatus of Gades (first c. B.C.E. - 1 c. C.E.).

NICOMACHUS OF GERASA

General introduction

Introduction to Arithmetic

Manual of Harmonics

Language: Russian

Pages: 91-205

A general introduction by **John Dillon** (Trinity College, Dublin). An annotated Russian translation of the *Introduction to Arithmetic* and *Manual of Harmonics* by Neopythagorean philosopher Nicomachus of Gerasa (the first century A. D.), prepared by **Andrej Schetnikov** (ΣΙΓΜΑ: The Centre for Educational Projects, No-

vosibirsk) [*Introduction*], **Timothy Myakin** (Novosibirsk University), and **Ludmila Alexandrova** (Novosibirsk conservatory) [*Manual*]. These short treatises, important for the history of ancient mathematics and musical theory, is completely translated into Russian for the first time.

Cf. also the *Manual of Harmonics*, translated by **Andrey Shetnikov**, published in the previous issue of the journal (ΣΧΟΛΗ 2.2).

NUMENIUS OF APAMEA

Introduction

Fragments and Testimonia

(Based on Des Places)

Language: Russian

Pages: 206-278

A general introduction by **John Dillon** (Trinity College, Dublin), a Russian translation, annotations and indices by **Eugene Afonasin** and **Anna Afonasina** (Centre for Ancient Philosophy and the Classical Tradition, Novosibirsk University).

The first Russian translations of the fragments of this famous second century C.E. Neopythagorean philosopher.

TEOLOGOUMENA ARITHMETICAE

Language: Russian

Pages: 279-335

A Russian translation by Vl. Bibikhin and Andrey Shetnikov, introduced by Andrey **Shetnikov** (ΣΙΓΜΑ: The Centre for Educational Projects, Novosibirsk) of an anonymous treatise sometimes ascribed to Iamblichus, *Theologoumena arithmeticae* (which contains early material, mainly from Anatolius and Nicomachus).

BIBLIOGRAPHY

SUPPLEMENTS

Eric R. Dodds

The *Parmenides* of Plato and the Origin of the Neoplatonic 'One'

Language: Russian

Pages: 336-353

A classical article by Eric R. Dodds, *The Parmenides of Plato and the Origin of the Neoplatonic 'One'* (Classical Quarterly 22 [1928]) in a Russian translation by **Eugene Afonasin** and **Anna Afonasina** [Kuznetsova] (Centre for Ancient

Philosophy and the Classical Tradition, Novosibirsk University). Visit a page of the conference "**Rethinking Dodds**", Novosibirsk Akademgorodok, May 2007 (texts are mostly in Russian).

John Rist

Neopythagoreasm and 'Plato's' *Second Letter*

Language: Russian

Pages: 354-356

A classical article by John Rist, "Neopythagoreanism and 'Plato's' Second Letter", *Phronesis* 10 (1975) 78-81 in a Russian translation by **Anna Afonasina** (Centre for Ancient Philosophy and the Classical Tradition, Novosibirsk University).

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ΣΧΟΛΗ

ANCIENT PHILOSOPHY AND THE CLASSICAL TRADITION

2009. Volume 3. Issue 1

Novosibirsk: State University Press, 2009. 372 p.

ISSN 1995-4328 (Print) ISSN 1995-4336 (Online)

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EDITED BY EUGENE AFONASIN

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Previous issues of the journal as well as other relevant publications and supplementary materials are available on-line at the following address: www.nsu.ru/classics/schole/

*The initial research and publication is supported by
the American Council of Learned Societies (2007–2008)*

ΣΧΟΛΗ

ΦΙΛΟΣΟΦΙΚΟ ΑΝΤΙΚΟΒΕΔΕΝΟ ΚΑΙ ΚΛΑΣΣΙΚΗ ΤΡΑΔΙΤΣΑ

2009. Τομ 3. Βυπυκ 1

Νοβοσίβρσκ: Ρεδ.-ιζδ. κεντρ Νοβοσίβ. γοσ. υν-τα, 2009. 372 σ.

ISSN 1995-4328 (Print) ISSN 1995-4336 (Online)

ΝΕΟΠΙΦΑΓΟΡΕΪΤΣ

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Τεματικος υπυκ γυρναλα πρεδσавляετ σοβοι νεβολςοε ισσελοδονε важноγ явλεния ποδνεαντικης κυλтурной ζισης и наπρавления в φιλοσοφίи, πολυχίψηго название возрοδденного пифагорейсма или неопифагорейсма. К σοжалению, до наших дней дошли лишь немногие сочинения φιλοσοфов неопифагорейцев, некоторые из κοτοрых πρεδσавляюτ σοβοι φραγμεντα, ιζвлеκαεμые из ποδнейших κομπιляций и κομμεντατορской лиτєратуры. Ρερєводы ετιх текстов на русский язык до настоящего времени οтсυтсвовали.

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*Ραбота υπολνєна и οпυблиκοвана благодаря пοддержке
Αμερικανского σοвета научных σοοбществ (2007–2008 γγ.)*

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Κορρεκтура Κ. Β. Σμαγυροвай и Ι. Α. Παχαρυκοвай

Ποδπисано в пєчать 17.07.2009. Ζακαз № 264

Φορματ 70x108 1/16. Οφсетная пєчать. Уч.-ιζδ. л. 23,25

Ρεδακциοнно-ιζδατελський κεντρ ΝГУ,
630090, Νοβοσίβρσκ-90, υл. Πιρογοва, 2