

Hellenistic and Roman Philosophy

Philosophie hellénistique et romaine

causa
ratio
animus
πρόνοια
φαντασία
καθήκοντα
voluntas
προαίρεσις
πρόληψις
πνεῦμα
λεκτόν
ἀπάθεια
χαρά

ΗΦΡ

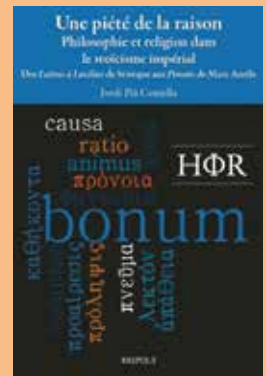
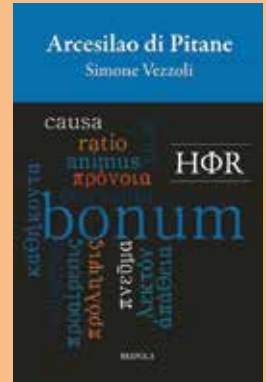
bonum

Hellenistic and Roman Philosophy

Philosophie hellénistique et romaine

General editors: C. Lévy, G. Reydams-Schils

This series presents groundbreaking work in two areas of ancient philosophy, Hellenistic and Roman. Even though both have received considerable attention in the last couple of decades, important work remains to be done. It is now generally accepted that one cannot properly engage in Hellenistic philosophy without addressing Roman philosophy and vice versa. Nevertheless, for such a realization to take root, it is also essential that Roman philosophy be taken seriously as a subject in its own right, with its own methodological approach, and not merely as a collection of sources in relation to the strands of Hellenistic philosophy that it reflects on. An investigation of the distinctive traits of both Hellenistic and Roman philosophy and their points of intersection would constitute a highly valuable research program.



S. Vezzoli

Arcesilao di Pitane: l'origine del Platonismo neoaccademico. Analisi e fonti

PHR 1 # 300 p., 156 x 234 mm, 2016, PB, ISBN 978-2-503-55029-9, € 65

Il presente studio, che prosegue lungo le coordinate ora delineate, è interamente dedicato ad Arcesilao di Pitane (316/15 a.C. – 244-240 a.C.), scolarca dell'Accademia platonica a partire dal 268-264 a.C.; l'obiettivo che si propone è duplice: riconsiderare il pensiero di Arcesilao nel contesto delle dispute con le altre scuole, quella stoica su tutte (parte I, cap. I), e valutare la possibilità di inscrivere interamente in un orizzonte platonico (parte I, cap. II). Tale lavoro è accompagnato dalla raccolta delle fonti concernenti il filosofo (parte II, sez. I e sez. II), che non vuole essere né una vera e propria edizione né un commentario sistematico, ma piuttosto un utile strumento per completare e approfondire le analisi precedentemente svolte. Se cap. I ambisce a un rigore storico-filosofico, lo stesso non accade a cap. II, il cui carattere è maggiormente speculativo.

S. Maso

Grasp and Dissent: Cicero and Epicurean Philosophy

PHR 2 # 272 p., 156 x 234 mm, 2015, PB, ISBN 978-2-503-55030-5, € 70

The present study centers on the distinctive characteristics of Cicero's philosophical training; for the first time in a volume, the Roman philosopher's relationship with Epicurean philosophy is accurately recreated. Not only does Cicero exhibit his lofty philosophical proficiency anchored in the Academic school, but he also proves an excellent authority on Epicurus's proposed philosophy.

At the conclusion of the research, of course, Cicero will prove to be a fierce opponent of Epicureanism – an intelligent adversary, capable of *studiose dicere contra Epicurum*: understanding and criticizing, but also (and this is surely quite important for us today) reiterating the opposing party's thought with great acumen.

Epicureanism accordingly played a pivotal role in Cicero's philosophical development within the fields of physics, theology and ethics, paradoxically proving useful both in the formulation of a more skeptical and probabilistic philosophy and in the individuation of a path open to *ισοσθένεια τῶν λόγων*, but even more strongly bound to Stoicism. Unyielding and dogmatically binding, Epicurus's doctrine endured throughout this dramatic historical moment situated at the end of the Roman Republic.

J. Pià Comella

Une piété de la raison, philosophie et religion dans le stoïcisme impérial. Des Lettres à Lucilius de Sénèque aux Pensées de Marc-Aurèle

PHR 3 # 564 p., 156 x 234 mm, 2014, PB, ISBN 978-2-503-55435-8, € 70

Comment les Stoïciens impériaux concilient-ils l'exigence d'une piété intérieure fondée sur la raison avec le respect des rites religieux ? Tout comme les Stoïciens grecs, ils oscillent entre la légitimation et la condamnation des cultes civils. Mais Sénèque, Cornutus, Perse, Épictète et Marc Aurèle présentent la particularité d'acclimater le débat philosophique au contexte culturel de la Rome impériale. Ils repensent la question de la divinisation humaine en confrontant le modèle du sage à la figure du Prince. Attentifs aux aspirations spirituelles de l'individu, les Stoïciens impériaux nouent avec l'âme un rapport sacré et donnent ainsi une dimension religieuse à l'ascèse morale. Cependant, chaque auteur propose une piété qui lui est propre et qui s'exprime dans des styles et des genres très variés.

NEW



M. Bonazzi, S. Schorn (eds)

Bios Philosophos

Philosophy in Ancient Greek Biography

PHR 4 # 313p., 156 x 234 mm, 2016, PB, ISBN 978-2-503-56546-0, € 75

An innovative study focusing on the interrelationship between ancient Greek biographical texts and philosophy, from the 4th century B.C. to the 6th century A.D.

Introduction – Mauro BONAZZI
& Stefan SCHORN

Pythagore chez Dicaéarque:
anecdotes biographiques et
critique de la philosophie
contemplative – Thomas
BÉNATOUIL

Empedocles Democraticus:
Hellenistic Biography at the
Intersection of Philosophy and
Politics – Phillip Sidney HORKY

La biografia del Κῆρος, e il
profilo esemplare del saggio
epicureo – Dino DE SANCTIS

Plutarch's Unphilosophical
Lives: Philosophical, after All? –
Jan OPSOMER

The Spectacle of a Life:
Biography as Philosophy in
Lucian – Karin SCHLAPBACH
Biographie und Fürstenspiegel.
Politische Paränese in Philostrats
Vita Apollonii – Stefan SCHORN

Zwischen Polemik und
Hagiographie: Iamblich's De
vita Pythagorica im Vergleich
mit Porphyrios' *Vita Plotini* –
Irmgard MÄNNLEIN-ROBERT

Depicting the Character of
Philosophers: Traces of the
Neoplatonic Scale of Virtues in
Eunapius' Collective Biography
– Matthias BECKER

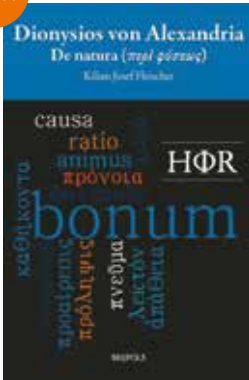
Il filosofo platonico secondo
Damascio – Franco TRABATTONI

Κάθαρσις, e protrettica nel βίος,
dei *Prolegomena* anonimi alla
filosofia di Platone – Mario

REGALI

In the 4th century B.C., philosophers began to write not only philosophical texts, but also biographical ones. As biographers, they often presented members of their own schools as the epitome of their ideals, or tried to prove that the followers of others lived in ways inconsistent with their own doctrines, which the writers thereby hoped to show were ultimately unrealizable. Other biographies contained chapters engaging in doxographical or more properly philosophical discussions. Even when the philosopher-biographers' attention turned to the lives of politicians and poets, they would find occasions to introduce their philosophical concerns. This whole genre of Greek biography, then, is an rich source of commentary on the philosophical doctrines current in Antiquity.

The papers collected in this volume explore the many ways in which philosophy was incorporated into such texts, as well as how the genre was used as a means of philosophical instruction, discussion and polemics. They analyze texts from the 4th century B.C. to the 6th century A.D., some belonging to the best-known examples of the genre, and others being virtually unknown to most students of Antiquity. The volume contains studies of, among others, Dicaearchus, Timaeus, Philodemus, Plutarch, Lucian, Iamblichus, Philostratus, Eunapius and the anonymous *Prolegomena* to Plato's *Philosophy*.



K. J. Fleischer

Dionysios von Alexandria, De natura (περὶ φύσεως)

Übersetzung, Kommentar und Würdigung.
Mit einer Einleitung zur Geschichte des
Epikureismus in Alexandria

PHR 5 # 513 p., 156 x 234 mm, 2016, PB, ISBN 978-2-503-56638-2, € 100

Bischof Dionysios von Alexandria (etwa 190-265) war für die Geschichte der Kirche von überragender Bedeutung. Wie sein Lehrer Origenes fungierte auch er als Leiter der sogenannten Alexandriner Katechetenschule. Unter seinen literarischen Hinterlassenschaften, überwiegend Briefe, findet sich die aus mehreren Büchern bestehende Schrift *περὶ φύσεως* (de natura).

Dieses einzig bekannte philosophische Werk des Dionysios ist uns im Wesentlichen durch Auszüge aus dem ersten Buch bei Eusebius überliefert. Das Erhaltene stellt eine Polemik gegen die epikureische Physik dar. Dionysios verteidigt die Vorsehung, indem er Epikurs Atomismus anhand von Alltagsbeispielen, der Harmonie des Kosmos und des menschlichen Körpers zu destruieren sucht und die Defizite seiner Gottesvorstellung aufzeigt. Der Abhandlung gebührt ein besonderer Platz unter den Erzeugnissen der christlichen Literatur, insofern nur hier die physikalischen Grundlagen von Epikurs Philosophie unter Einbezug christlicher Elemente in einem größeren Rahmen widerlegt werden.

Ein neuer Kommentar zu *περὶ φύσεως* des Dionysios bildet die Grundlage für eine umfassende Würdigung und Einordnung, wobei insbesondere eine Neuentdeckung zur Repräsentativität des Erhaltenen die Frage nach dem Charakter der Gesamtschrift virulent werden lässt. Da die anti-epikureischen Einlassungen in *περὶ φύσεως* auf eine zu Dionysios' Zeit noch vorhandene Vitalität des Epikureismus in Alexandria hindeuten, wurde zur breiteren Kontextualisierung auch erstmalig eine profunde Gesamtdarstellung der 'Geschichte des Epikureismus in Alexandria' unternommen und einleitend vorangestellt.

