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Nota di contenuto	<p>; I. Orphika. Transfer of Afterlife Knowledge in Pythagorean Eschatology / Alberto Bernabe -- The Appropriation of the Figure of Orpheus and Orphic Doctrines: An Example of Pythagoras' Artful Knavery (kakotechnie)? / Francesc Casadesus Bordoy -- The Making of Pythagoreanism: Orpheus, Aglaophamus, Pythagoras, Plato / Luc Brisson. ; II. Metempsychosis. Philolaus on the Soul / Richard McKirahan -- Is Parmenides a Pythagorean? Plato on Theoria as a Vision of the Soul / Sylvana Chrysakopoulou -- Aristotle and the Pythagorean Myths of Metempsychosis / Gabriele Cornelli -- Pythagoras and Christian Eschatology: The Debate on the Transmigration of Souls in Early Scholasticism / Bernd Roling. ; III. Tropos tou biou. Aristoxenus and Timaeus on the Pythagorean Way of Life / Maurizio Giangulio -- Pythagorean Askesis in Timycha of Sparta and Theano of Croton / Claudia Montepaone and Marcello Catarzi -- The Sentences of Sextus and the Christian Transformation of Pythagorean Asceticism / Ilaria Ramelli -- Porphyry's Letter to Marcella: A Literary Attack on Christian Appropriation of (Neo)Pythagorean Moral Wisdom? / Irini Fotini Viltanioti -- Reinventing the Pythagorean Tradition in Pseudo-Justin's Cohortatio ad Graecos / Luca Arcari -- Transformations of Pythagorean Wisdom and Psychic askesis in Proclus' Timaeus Commentary / Dirk Baltzly -- The Active and Monastic Life in Humanist Biographies of Pythagoras / Ada Palmer -- Richard Reitzenstein, Pythagoras and the</p>

Life of Anatomy / Jan N. Bremmer. ; IV. Dietetics and Medicine. The Pythagoreans on Medicine: Religion or Science? / Stavros Kouloumentas -- Pythagoreans and Medical Writers on Periods of Human Gestation / Andrea Barker -- Iamblichus on Pythagorean Dietetics / Hynek Bartos. ; V. Music. The Pythagoreans and the Therapeutic Effects of the Paean between Religion, Paideia, and Politics / Antonietta Provenza -- "Are Flute-Players Better than Philosophers?" Sextus Empiricus on Music, Against Pythagoras / Emidio Spinelli. ; VI. Number and Harmony. Greek Arithmology: Pythagoras or Plato? / Leonid Zhmud -- Pythagorean Numerology and Diophantus' Arithmetica: A Note on Hippolytus' Elenchos I 2 / Eugen Afonasin -- The Pythagorean Metaphysics of Numbers in the Works of the Ikhwan al-Safa' and al-Shahrastani / Ana Izdebska -- Pythagoras and the "Perfect" Churches of the Renaissance / Christiane L. Joost-Gaugier -- Kabbalah as a Transfer of Pythagorean Number Theory: The Case of Johannes Reuchlin's De Arte Cabalistica / Wilhelm Schmidt-Biggemann -- Unfolding Pythagoras: Leibniz, Myth and Mathesis / Samuel Galson. ; VII. Refractions. The Pythagorean Doctrine in the Caucasus / Tengiz Iremadze -- Ibn Sina's and Al-Ghazali's Approach to Pythagoreanism / Beate Ulrike La Sala -- Marsilio Ficino and Plato's Divided Line: Iamblichus and Pythagorean Pseudepigrapha in the Renaissance / Denis Robichaud -- Pythagoras Refracted: The Formation of Pythagoreanism in the Early Modern Period / Hanns-Peter Neumann. ; Appendix: Three Texts on Pythagorean Way of Life. Pythagoras, the Wandering Ascetic: A Reconstruction of the Life of Pythagoras According to al-Mubashshir ibn Fatik and Ibn Abi Usaybi'a / Emily Cottrell -- Two Humanist Lives of Pythagoras / Ada Palmer.

Sommario/riassunto

In both ancient tradition and modern research Pythagoreanism has been understood as a religious sect or as a philosophical and scientific community. Numerous attempts have been made to reconcile these pictures as well as to analyze them separately. The most recent scholarship compartmentalizes different facets of Pythagorean knowledge, but this offers no context for exploring their origins, development, and interdependence. This collection aims to reverse this trend, addressing connections between the different fields of Pythagorean knowledge, such as eschatology, metempsychosis, metaphysics, epistemology, arithmology and numerology, music, dietetics and medicine as well as politics. In particular, the contributions discuss how the Pythagorean way of life related to more doctrinal aspects of knowledge, such as Pythagorean religion and science. The volume explores the effects of this interdependence between different kinds of knowledge both within the Pythagorean corpus and in its later reception. Chapters cover historical periods from the Archaic Period (6th century BC) to Neoplatonism, Early Christianity, the European and Arabic Middle Ages, and the Renaissance through to the Early Modern Period (17th century AD).
