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STUDI E SAGGI

FELIPE LEDESMA

LE LOGOS DU SOPHISTE.

IMAGE ET PAROLE DANS LE SOPHISTE DE PLATON

Abstract

The *logos*' question, one of the most important among the subjects that traverse the Plato's *Sophist*, has in fact some different aspects: the criticism of father Parmenides' *logos*, that is unable to speak about the not-being, but also about the being; the relations between *logos* and its cognates, *phantasia*, *doxa* and *dianoia*; the *logos*' complex structure, that is a compound with *onoma* and *rema*; the difference between naming and saying, two distinct but inseparable actions; the logical and ontological conditions that make possible to say the truth, or to lie or simply to joke; the necessity of a most flexible *logos* that allows us to speak about the not-being, and about the being, but at the same time is a *logos* dangerously similar to the sophist's one; finally, the identity between the power to produce "spoken images" and the very power to speak. The aim of the present article is giving a systematical view of the matter that grasps all these faces.

Keywords

Parmenides' criticism, *logos*, language, image, *phantasia*

JORGE MITTELMANN

¿ES UN ERGON ARISTOTÉLICO “MÚLTIPLEMENTE REALIZABLE”?

Abstract

This paper aims to show that the distinction between two types of body (organic and inorganic), which is sometimes appealed to in order to clear up the Aristotelian definition of soul, sheds some light on the ontological status of prostheses and (more broadly) on the issue of the “multiple realizability” of life-functions. After discussing the strain that the definition of soul imposes upon the basic hylomorphic categories, the paper turns to the idea of a “functionally defined body”, whose organs are defined by the power to perform their proper functions. This way of talking about the body suggests that Aristotle is committed to a principle of Functional Definition, which allows him to decide dubious cases of kind-membership solely on the basis of the presence or absence of the relevant powers – i.e., without drawing on any further considerations. The paper argues that even if (taken in isolation) that criterion seems unable to avoid the inclusion of artificial items under the same kinds as their biological counterparts, Aristotle’s philosophy of nature provides independent reasons for rejecting that unwelcome result of Functional Definition. Given the Aristotelian recognition of strong natural unities, which are “one” not because of their material continuity but because of partaking in the same principle of change (φύσις), artificial limbs cannot be equated with their models. Accordingly, they perform the same task, but in a *sui generis* way.

Keywords

Function, soul, realizability, body, organic

FEDERICO M. PETRUCCI

RIARGOMENTARE IL PLATONISMO.

L’ESEGESI DI PLATONE NELL’EXPOSITIO DI TEONE DI SMIRNE

Abstract

Theon of Smyrna was a professor of Platonism and, as the Platonists of his age, an exegete of the *Timaeus*. The only work we have, the *Expositio rerum mathematicarum ad legendum Platonem utilium*, is complete and consistent: it discusses the foundations and the characteristics of the τὸξίς that makes the world well structured. Theon found this doctrine in the *Timaeus* and in the *Epinomis*, and he argued it again through mathematical illustrations with the aim of demonstrating, according to Plato, the presence of harmony both in the incorporeal and in the corporeal realm: Theon’s purpose can’t be grasped without referring to his platonic exegetical activity.

Keywords

Theon (of Smyrna), exegesis, *Timaeus*, mathematics, middleplatonism

FRANCESCO FRONTEROTTA

ALCUNE OSSERVAZIONI SU ERACLITO, FR. 41 D.-K. (85 MARCOVICH)

Abstract

This paper suggests a new proposal of translation and interpretation of Heraclitus' fragment 41 D.-K. (85 Marcovich), with reference to his conception of σοφία, which is aimed to an explanation of everything.

Keywords

Heraclitus, cosmology, theology, intellect, knowledge

EKAI TXAPARTEGI

REAL COLORS AND CHROMATIC FORMS

Abstract

It remains highly controversial whether Plato sympathized with the existence (or otherwise) of chromatic Forms. I argue that the naturalistic interpretation of Plato's conception of colors as flames does not depend on his approval (or disapproval) of their existence.

Keywords

Plato, colors, chromatic Forms, *Timaeus* 67 C, *Theaetetus* 156 E, *Theaetetus* 182 B

TIZIANO DORANDI

PARMENIDE, SENOFANE E ANASSIMANDRO

(UNA NOTA A DIOG. LAERT. IX 21)

Abstract

A new inspection of the B manuscript of Diogenes Laertius' *Lives of Eminent Philosophers* allows to restore the text of the beginning of Parmenides' Life (IX, 21) in a way that corresponds with Diogenes' usage, and also to eliminate an obvious syntactic difficulty.

Keywords

Parmenides, Xenophanes, Anaximander, Theophrastus, Diogenes Laertius' manuscripts.