

ABSTRACTS  
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ESTEBAN BIEDA

GORGIAS EN *EL BANQUETE* DE PLATÓN. ECOS DEL *ENCOMIO DE HELENA* EN EL DISCURSO DE AGATÓN

*Abstract*

After Agathon's speech in Plato's *Symposium*, Socrates takes a little time to make some comments about it. One of these comments is that the speech brought Gorgias to his memory (198 c 2-5). In this article we intend to track down in three complementary levels the diverse reasons why this recollection took place: (A) regarding the *form* of the speech, we will try to show that there is an equivalence in how both Gorgias in his *Encomium to Helen* and the character of Agathon in the *Symposium* construct their respective *logoi*; (B) regarding the *style of writing*, we will see the frequent use in the poet's speech of the rhetoric resource of "saying things alike" (*isa legein*) usually ascribed to Gorgias; (C) finally, regarding the *contents* of both speeches we will try to show that many of the elements used by the sophist to praise the *logos* in his *Encomium to Helen* may be found, more or less, in Agathon's praise of Eros. The article will try to show, thus, which are the precise elements that may have made Socrates remember Gorgias after listening to the tragic poet.

*Keywords*

*Symposium*, Agathon, Gorgias, *Encomium to Helen*, parallelisms

FABIÁN MIÉ

EMPIRISMO, CONOCIMIENTO PREVIO E INDUCCIÓN EN ARISTÓTELES, *AN. POST.* A 1

*Abstract*

I reconstruct Aristotle's epistemology and scientific methodology avoiding some problems which, in my opinion, are attributed to them from inadequate interpretations in terms of foundationalism or coherentism. On the contrary, I credit Aristotle with a hybrid concept of empiricism in which our knowledge is made possible through the integration of two different but cooperative factors: observations and beliefs. By clarifying the implications of Aristotle's concept of experience and the basis for the elaboration of scientific knowledge, I try to give an alternative account of Aristotle's vindication of a positive use of dialectic in science, as well as to show that an integration between dialectical examination of beliefs and scientific analysis of facts is possible and it also gives a plausible methodological image of Aristotle's theory. According to my proposal, some opinions play a conceptual role in the empirical basis of knowledge. But, for Aristotle, this does not amount to any more than a kind of knowledge of the facts, not being equivalent to a scientific knowledge of the causes. Finally, I try to show that within this complex epistemological framework Aristotle's use of induction could also be given an adequate explanation.

*Keywords*

Empiricism, dialectic, induction, epistemology, methodology

FRANCESCO VERDE

ANCORA SU TIMASAGORA EPICUREO

*Abstract*

The present contribution focuses on two testimonia regarding Timasagoras, who is generally regarded as an Epicurean dissident: Cicero, *acad.* II 25, 80 and *Aet.* IV 13, 6, p. 403, 22 Diels. The two passages are remarkably different and the evidence from Cicero is far more complex. The context of the passage suggests that Cicero considers Timasagoras as an "orthodox" Epicurean. In order to shed light on Timasagoras' philosophical stance, it is necessary to examine briefly the notion of "Epicurean dissidence". Timasagoras' position within the Epicurean tradition emerges as intrinsically ambiguous and problematic.

*Keywords*

Epicureanism, dissidence, epistemology, sensation, opinion

FEDERICO M. PETRUCCI

SE PER PLATONE 9/8 NON È UN RAPPORTO EPIMORE. SU UNA CURIOSA ESEGESI TECNICA DEL *TIMEO* (THEON SMYRN. *EXP.* 74, 15-75, 25)

*Abstract*

The classification of 9/8 as epimoric ratio is not only a basic arithmetical notion, but also an important technical ground for Pythagorean-Platonic musical theory. Why then does Theon of Smyrna avoid this point? The common explanation, which refers to Theon's inadequate technical knowledge, is unsatisfactory and aprioristic. A better solution can be found in the exegetical nature of the *Expositio*. Theon's technical perspective is inspired by a distinctive understanding of the "musical theory" of the *Timaeus*.

*Keywords*

Theon of Smyrna, exegesis, *Timaeus*, epimoric ratio, tone

WALTER LAPINI

IL PROLOGO DELLA *LETTERA A ERODOTO* DI EPICURO: SUL TESTO DI DIOG. LAERT. X 35-7

*Abstract*

Three textual proposals on Diog. Laert. X 35-7 = Epicur. *ep. Hrdt.* 35-7: (1) read 36 ἐν <δὲ> τῇ μνήμῃ with Von der Muehll, giving <δέ> a strong oppositive sense; (2) transpose 36 ἐπεὶ καὶ τοῦ (τῷ) τετελεσιουργημένου (τω) (...) δύνασθαι χρῆσθαι after 35 δεῖ μνημονεῦειν; (3) read 37 παρεγγυᾶ instead of παρεγγυῶν, retaining ἐγγαληνίζον with the majority of mss.

*Keywords*

Epicurus, *Letter to Herodotus*, Diogenes Laertius, *Lives of Eminent Philosophers*, Epicurean Physics