

# Studia graeco-arabica

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### *Cover*

Mašhad, Kitābhāna-i Āsitān-i Quds-i Raḍawī 300, f. 1v  
Paris, Bibliothèque nationale de France, *grec* 1853, f. 186v

## Reviews

Richard Goulet (sous la direction de), *Dictionnaire des philosophes antiques*, VI. *De Sabinillus à Tyrséno*s, CNRS-Éditions, Paris 2016, 1330 pp.

When in 1989 the first volume of the *Dictionnaire des philosophes antiques* was published under the direction of Richard Goulet, Pierre Hadot announced in his *Préface* that the aim of the whole enterprise was to provide a “répertoire des tous les philosophes grecs ou romains connus, et cela non seulement par les œuvres philosophiques conservées ou par les témoignages littéraires, mais aussi par les inscriptions ou papyri” (*DPhA* I, p. 17). For each author the prosopographical details (*prosopographica*) are given, plus the full list of works – extant, lost, attested and spurious (*bibliotheca*), as well as a description of the content of each work with exhaustive inventory of the bibliographical references (*clavis*). The *DPhA* counts as the systematic inventory of the ancient philosophers, a unique tool that provides scholars with “un index complet des philosophes de l’Antiquité” (*DPhA* I, p. 7). It includes both pagan and Christian authors, as well as special issues devoted to the Oriental transmission when, as is the case with almost all the most important philosophers of classical Antiquity, Hellenism and late Antiquity, there is an Arabic or Syriac-Arabic *Fortleben* of their works. It should be said from the outset that, at that time, the idea that it was mandatory for an encyclopaedia devoted to ancient philosophy to take into consideration the Oriental tradition was quite a novel one: the *DPhA* is admittedly the first to include a systematic analysis of the bibliographical references concerning the Oriental sources for the philosophical and scientific heritage.

The *DPhA* follows also in this volume the path of the *Pauly-Wissowa* with its main focus on the *realia* rather than on the interpretations of philosophical doctrines;<sup>1</sup> this model has been substantially improved by Goulet’s own vision about the sources of ancient and late antique history of philosophy, and the *DPhA* has become itself an unrivalled model and a widespread tool. As its users know, the *DPhA* covers a period of around eleven centuries, from the Presocratics to the last Neoplatonists (6<sup>th</sup> cent. AD), and even beyond, if one takes into account the Syro-Arabic tradition, that spans from the 6<sup>th</sup> to the 10<sup>th</sup> centuries AD.

The sixth volume of this monumental work, dealing with letters S to T, i.e. from “Sabinillus” to “Tyrséno”s, is now available. It is comprised of 373 *Notices* authored by 62 scholars (listed at pp. 11-16), among them the late lamented Margherita Isnardi Parente (1928-2008), Jean Bouffartigue (1939-2013), and Jean-Claude Fredouille (1934-2012). Like the previous ones, this volume contains a list of abbreviations (journals, pp. 11-65; collective works, pp. 66-78; monographies and editions, pp. 79-85), and useful keys to transliterations and siglas (pp. 87-8); furthermore, it contains an index of ancient names (pp. 1277-1308), an index of key-words (*mots-vedettes*, pp. 1309-19), and the list of the *Notices* published in the volume (pp. 1321-5), of great help to the reader.

In his preface, Goulet says that “Il était prévu de regrouper toutes les notices de S à Z dans un même tome en deux parties, mais l’extension du matériel rassemblé pour les seules lettres S et T, de même que le travail considérable nécessaire à la mise en forme et à la révision de toutes ces notices ont

<sup>1</sup> See below, n. 8.

finalment justifié la publication d'un tome indépendant muni de ses propres tables, laissant ainsi un peu de temps supplémentaire pour l'achèvement d'un tome VII qui comprendra les notices de U à Z, avec de nombreux compléments pour les tomes antérieurs et des tables cumulatives pour l'ensemble du *Dictionnaire*" (p. 5).

The most important philosophers – Sallustius, Seneca, Sextus Empiricus, Simplicius, Socrates, Strato of Lampsacus, Syrianus, Thales, Themistius, Theophrastus, and Thrasyllus – feature in this volume with lengthy entries that are in some cases multi-authored, but also less famous thinkers find room in it. There are entries on commentators of Plato and Aristotle: Severus, Soxigenes, Theodorus Prodromus; Middle Platonists like Lucius Calvenus Taurus and Theon of Smyrne, and Neoplatonists like Simplicianus, Sotericos, and Stephanus of Alexandria are also taken into account. Attention is paid also to lesser known thinkers: names that have sunk into oblivion like Sarpedon, Theis of Macedonia, Theorides of Metaponto, Timasios of Sybaris, and many others ride again in this volume. Information is provided on philosophers who spent their lives in the most different ways: they range from anchorites like Serapion to monks like Sarmatius, Secundus "the Silent" and Severus Sebokht, to bishops like Synesius of Cyrene, to popes like Sextus II, and to political personalities like Sabinillus, Scipio, Sydonius Apollinaris, Sisenna, or Trasea Peto, of whom we usually remember as Nero's adversary rather than as a philosopher. Biographers like Satirus of Callatis, poets like Sothades of Maronea and Theodectus of Daselide; doctors like Scribonius Largus, Sepion of Alexandria or Soranus of Ephesus are included too. A very welcome entry is devoted to Sergius of Reš'ainā, the translator from Greek into Syriac (see below).

One of the additional, yet not minor among the merits of the *DPhA* is that it provides users with a precious instrument to solve homonymies. Homonyms are recurrent among ancient philosophers: suffice it to say that in the volume under review eighteen authors share the name "Théodore": disambiguation is made easy by the list of entries at pp. 1321-5 mentioned above.

Readers who are not specialists in ancient philosophy would probably be surprised by the number of women philosophers taken into account in this volume: Sosipatra of Ephesus, who taught in Pergamon (early 4<sup>th</sup> cent. AD); Targelia of Miletus (6<sup>th</sup>-5<sup>th</sup> cent. b.C.); Theadusa of Sparta and Tirsenedes of Sibari; Theano of Crotona or of Methapontus, the wife or pupil of Pythagoras; Themista of Lampsacus (4<sup>th</sup>-3<sup>rd</sup> cent. b.C.), the pupil of Epicurus; Theodora (5<sup>th</sup>-6<sup>th</sup> cent. AD), the addressee of Damascius' *Vita Isidori*; Theognis (4<sup>th</sup>-3<sup>rd</sup> cent. b.C.), the daughter of Diodorus Cronus; Theophila (end of the 1<sup>st</sup> cent. AD); Timycha of Sparta (4<sup>th</sup> cent. b.C.), the Pythagoric woman celebrated especially in Neoplatonic sources for her fierce attitude when tortured on the order of Dionysius of Syracuse. Needless to add that some of the philosophers that feature in this volume were pupils of Hypatia (*DPhA* III, n. 175, pp. 814-17): not only Synesius of Cyrene, but also Theotecnus.

Two entries are devoted to collections: the encyclopaedic *Suda*, and the *Theosophy of Tübingen*, a Christian anonymous work of the 5<sup>th</sup> or 6<sup>th</sup> cent. AD in which are collected fragments and testimonies about pagan prophetic oracles with commentaries. The philosophical issues dealt with in the seventeen books of Strabo's *Geographia* find their place in this volume, and the same is true for the intricate issue of the fragments of Teles of Megara(?) a *corpus* whose relationship with Bio of Borysthene is analysed in depth. The volume contains also entries on legendary authors, like "Timarchus of Chaeronea", created by Plutarch, "Timon of Athens", the character of the misanthrope which inspired Shakespeare, or "Themistagoras", a fictitious Peripatetic philosopher.

Some of the entries strike this reader as being particularly exhaustive. This is the case not only with that on Teles of Megara(?) just mentioned, but with another entry authored by the same scholar to whom we owe the entry on Teles, P.P. Fuentes Gonzáles, on the admittedly minor personality of

Sanchuniathon of Tyrus.<sup>2</sup> The same is true for the entries on Seneca by M. Armisen-Marchetti,<sup>3</sup> with an iconographic appendix by J. Lang<sup>4</sup>; on Sextus Empiricus by E. Spinelli;<sup>5</sup> on Simplicianus by E. Bermon;<sup>6</sup> on Simplicius by R. Goulet and E. Coda;<sup>7</sup> on Socrates by M. Narcy, D.A. Layne, E. Wakelnig and J. Lang (on iconography);<sup>8</sup> on Sotades of Maronea by M.-O. Goulet-Cazé;<sup>9</sup> on Stephanus of Alexandria by D. Searby;<sup>10</sup> on Synesius of Cyrene, by S. Toulouse;<sup>11</sup> on Syrianus, by C. Luna;<sup>12</sup> on Thales of Miletus, by D. Panchenko;<sup>13</sup> on Themistius, by J. Schamp, R.B. Todd and J. Watt;<sup>14</sup> on the so-called Theodorus the Atheist, again by M.-O. Goulet-Cazé;<sup>15</sup> on Theodorus Prodromos, by M. Cacouros;<sup>16</sup> on Theophrastus, by J.-P. Schneider, D. Gutas and J. Lang (on iconography);<sup>17</sup> on Thrasyllus, by S. Follet, R. Goulet and M. Chase,<sup>18</sup> and finally on Timocrates of Lampsacus by A. Angeli.<sup>19</sup>

Of special interest for the readers of *Studia graeco-arabica* are of course the entries that shed light on the Greek heritage in Syriac and Arabic, like that by O. Overwien on the Syriac and Arabic versions of the twenty answers to the Emperor Hadrian by the aforementioned Secundus “the Silent” (pp. 169-70), and the two entries by H. Hugonnard-Roche, one on Sergius of Reš‘ainā (d. 536 AD), who translated from Greek into Syriac many writings by Galen and the works of the Dionysius the ps.-Areopagite (pp. 214-27) not without writing himself on Aristotle’s logic, and another on Severus Sebokht (d. 666/7 AD), a key figure in the transmission of Aristotle’s logic to the Syriac-speaking world (pp. 230-5).

From this survey, that fails to do justice to the more than one-thousand pages of detailed research, the conclusion is easy to draw that the term “Philosophes” that features in the title of the

<sup>2</sup> *DPhA VI*, pp. 100-20.

<sup>3</sup> *DPhA VI*, pp. 177-201.

<sup>4</sup> *DPhA VI*, pp. 201-2.

<sup>5</sup> *DPhA VI*, pp. 265-300.

<sup>6</sup> *DPhA VI*, pp. 322-40: in this entry the reader will find an in-depth analysis of Simplicianus’ links with Marius Victorinus, Ambrosius, and Augustine.

<sup>7</sup> *DPhA VI*, pp. 341-94: The sections on the biography and the Greek tradition, except for the commentaries on the *Physics* and *De Caelo*, are by R. Goulet (pp. 341-64); E. Coda authored the section on the aforementioned commentaries, and that on Simplicius in the Arabic tradition (pp. 364-94).

<sup>8</sup> *DPhA VI*, pp. 399-453, by M. Narcy (the “Socratic Question”, Socrates’ biography, Hellenistic reception, pp. 399-417); by D.A. Layne (reception in late Antiquity, pp. 417-48); by E. Wakelnig (Arabic reception, pp. 438-46); by J. Lang (iconography, pp. 446-53). This entry counts as a good example of the focus on the *realia* mentioned above: it does not discuss the studies on Socrates’ thought and doctrine (admittedly countless). For a very useful outline with a different approach, see now M.M. Sassi, *Indagine su Socrate. Persona, filosofo, cittadino*, Einaudi, Torino 2015 (Piccola Biblioteca Einaudi, Mappe. Filosofia), with selected bibliography for each chapter.

<sup>9</sup> *DPhA VI*, pp. 495-510.

<sup>10</sup> *DPhA VI*, pp. 563-79.

<sup>11</sup> *DPhA VI*, pp. 639-76.

<sup>12</sup> *DPhA VI*, pp. 678-707.

<sup>13</sup> *DPhA VI*, pp. 771-93.

<sup>14</sup> *DPhA VI*, pp. 850-900: the sections – at times very tiny – that have been authored exclusively by one of these three scholars are indicated by siglas within brackets.

<sup>15</sup> *DPhA VI*, pp. 933-59.

<sup>16</sup> *DPhA VI*, pp. 960-85.

<sup>17</sup> *DPhA VI*, pp. 1034-123, by J.-P. Schneider (the main entry, pp. 1034-120); by D. Gutas (the Arabic reception, pp. 1120-1), by J. Lang (iconography, pp. 1122-3).

<sup>18</sup> *DPhA VI*, pp. 1150-72.

<sup>19</sup> *DPhA VI*, pp. 1207-23.

series must be taken in its pre-modern sense of those who deal with the sum of the most elevated activities of the human mind, in so far as the scientific knowledge of the cosmos is concerned. One may finally recall what Jacques Follon wrote in his review of volume I of *DPhA*: “Chacun d’entre nous, étudiant, enseignant ou simplement amateur de philosophie, peut faire un test significatif: combien connaît-on de philosophes grecs et romains?” and again: “Allons plus loin encore: combien les meilleurs spécialistes de la philosophie ancienne en connaissent-ils eux-mêmes?”<sup>20</sup> Twenty-five years after publication of the first volume, we are now in a position to appreciate how much the *DPhA* contributed to disseminate a wider and deeper knowledge of ancient intellectual life. The *DPhA* also treasures the systematic inventory of bibliographic references collected by R. Goulet and his collaborators: a repertoire of two hundred years of studies on ancient thought. Welcoming this sixth volume, we are impatiently waiting for the publication of the final one.

Lucrezia Iris Martone

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<sup>20</sup> *Revue philosophique de Louvain* 89 (1991), pp. 323-28, in part. p. 324.