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EDITORIAL

This issue of our journal contains a concise study of an important cultural and philosophical phenomenon of Late Antiquity, usually labeled as the revived Pythagoreanism or Neopythagoreanism, and the major works of the Neopythagoreans in a new Russian translation. Of course the “Neopythagoreans” and their contemporaries considered the movement in question as genuine Pythagoreanism: they did not acknowledge a fundamental gap in the tradition and insisted on the existence of an unbroken chain of succession from Ancient Pythagoreanism to the new one. This brought to life numerous pseudepigraphic writings attributed to such Ancient Pythagoreans as Theano, Lysius, Hipparchus, Philolaus, Archytus and others. The *Life of Pythagoras* by Porphyry and *On the Pythagorean Way of Life* by Iamblichus pictured Ancient Pythagoreans as legendary sages, wonder makers and secret educators of humanity, and the image of Pythagoras created in Late Antiquity is still current in popular opinion. The most exemplary description of a Pythagorean sage Apollonius of Tyana, produced by Flavius Philostratus, deserves special attention in this connection and still intrigues scholars both from the point of view of the sources used and ideology involved.

Legendary Apollonius and similar propagators of the “Pythagorean way of life” represent just one side of the Neopythagorean movement. An entirely new philosophical movement, also called the Neopythagoreanism, started to develop approximately in this time. Already discernable in the Middle Platonism, it is found among the Neoplatonists in its fully developed form. These philosophers and their “Pythagorean” numerology and complicated metaphysics of the first principles are the main topic of the book.

Unfortunately only a few works by these authors are extant and the greater part of the material we have to deal with is preserved in fragmentary form in later doxographers and commentators. Since no reliable translation of these fragments existed in Russian so far, we deemed it important to fill up this gap and supply the reader with new translations of these interesting texts. The fragments of Moderatus and Numenius are found in Chapters 1 and 3; two treatises by Nicomachus are translated in the 2nd chapter, while Chapter 4 is dedicated to the Pythagorean numerology, represented by an anonymous treatise *Theologoumena arithmeticae* (which contains early material, mainly from Anatolius and Nicomachus). In an introduction to this chapter and in a general Introduction to the book we adduce a series of relevant extracts from Greek, Judean and Early Christian philosophers as well as the Gnostic literature, analyzed in

the context of Religious systems of Late Antiquity. As general introductions to individual chapters we reprint few pages from the famous book by John Dillon *The Middle Platonists* (Duckworth, 1977; Cornell UP, 1996²), dedicated to Moderatus, Nichomachus and Numenius, in my translation (published in St. Petersburg, 2002, corrected). Two articles of fundamental importance, these by Eric Dodds on the origin of the Neoplatonic One (*Classical Quarterly* 22 [1928] 129–42) and by John Rist on Neopythagoreanism and “Plato’s” *Second Letter* (*Phronesis* 10 [1965] 78–81), are translated as attachments to this volume.

The work will be useful for students of the Pythagorean tradition as well as for a wider readership, including those scholars and students who are interested in Ancient philosophy, mathematics and music. The texts are supplemented by indices and a select bibliography.

These and other relevant publications as well as further translations of classical texts, discussions, bibliographical outlines, reviews, and supplementary materials are also available on-line at the following address: www.nsu.ru/classics/schole/.

These materials are prepared by the participants of an international interdisciplinary seminar “Teaching Classics. Fundamental Values in the Changing World”, organized by the Centre for Ancient Philosophy and the Classical Tradition (Akademgorodok, Novosibirsk region, Russia) and supported by the Open Society Institute, Budapest.¹

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¹ Cf. <http://www.nsu.ru/classics/reset/index.htm>.

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The publication will be useful for students of the Pythagorean tradition as well as a wider readership, including those scholars and students who are interested in Ancient philosophy, mathematics and music.

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