

In Memoriam: Maurizio Migliori (1943-2023)

Address given at the solemn Opening Session of the International Plato Society XVI Symposium Platonikum, held at the Universidad Complutense de Madrid, May 5, 2025, to honour the memory of Professor Maurizio Migliori.

Maurizio Migliori died at the age of 80 on November 10th, 2023.

After graduating at the Catholic University in Milano in 1968 under the supervision of Giovanni Reale, he has been working all his life long at the University of Macerata, where he served as Full professor of History of ancient Philosophy, growing an excellent group of students.

Migliori has been a member of the ExCom of the IPS from 2001 to 2007, he took part at every *Symposium Platonikum* from Granada onwards, he was in many ways a strong supporter of the IPS: many of its members were invited by him, learning thanks to him where Macerata is located.

It's not easy to say in few words what kind of Platonist Maurizio was. You know that his books – often commentaries to single dialogues (*Parmenides*, *Philebus*, *Politicus*) – are extremely voluminous and any synthesis cannot do them justice (cf. Platone, *Parmenide*, Nuova traduzione e commento a cura di M. Migliori, Brescia 2025). Maybe we can consider at least one concrete reason why they have so many pages, so many and so long footnotes: none of us is forgotten or neglected by him; he quotes and critically discusses everything the Scholarship has produced in the last century on Plato. In the last ten years Migliori tried to explicit the criteria of his way of working on Plato and ancient philosophy in general: Migliori spoke of a “multifocal approach”,

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which consists in identifying and respecting all the perspectives in which a problem can be discussed – even contrary, conflicting if not contradictory perspectives (cf. E. Cattanei, A. Fermani, M. Migliori [eds.], *By the Sophists to Aristotle through Plato: The Necessity and Utility of a Multifocal Approach*, Academia Verlag, Sankt Augustin 2016). Maurizio sees in ancient philosophy an extraordinary exercise of “multifocality” and pretends from the interpreter an analogous posture. This is something to which Maurizio was led not only by Zeno’s paradoxes (cf. M. Migliori, *Unità, Molteplicità, Dilaettica: contributi per una riscoperta di Zenone di Elea*, Milano 1984), Plato’s dialectic, and Aristotle’s debate in the *De generatione et corruptione* (cf. Aristotele, *La Generazione e la Corruzione*, a cura di M. Migliori e L. Palpacelli, Milano 2013), but also by his first love ever, together with Plato: politics. I’ve remembered that he graduated in 1968 at my University, the Catholic University in Milano, that was the first University in Italy where students joined the *Mai français*. The excellent situation of a confusion under the sky is in Migliori’s view an excellent starting point to read Plato too (let’s think to the title of his 2-volumes book: *Il disordine ordinato. La filosofia dei dialoghi di Platone*, Brescia 2013). However, Migliori is convinced that Plato gives a metaphysical foundation of the historical and political pluralism – of its chaos and conflicts. How? Through dialectic and thorough the unwritten doctrine of principles. Migliori can be considered a Tübinger Schüler, but he’s surely much more a fan of the Dyad, than a fan of the One. Because everything – his most beloved books as well (Gospel and Mao Zedong’s Little red book) – is divided in a multiplicity of polarities. Like us, now here: like Socrates’ young friends in the *Phaedo* we feel at the same time joy and sadness – joy for

having had Maurizio as colleague, friend and IPS member, and sadness because we cannot see him among us anymore.