

Aristotle's *Metaphysics*, *Problems*, and *Rhetoric* preserve significant testimony of relationships between words and mathematical definitions that suggest a "political science" for Pythagoreans in Southeastern Italy during the 5th and 4th Centuries BCE. This set of terms might seem incongruous to some readers, but the Pythagorean discourse about political organization, following the amalgamation of Milesian and Eleatic philosophy with spatial geometry, developed along lines that emphasized mathematics, natural sciences, and political structures in relationships of *homologia*. This mode of comparative science draws the criticism of Aristotle when he refers to the "superficial definitions" of the Pythagoreans, whose attempts to establish linguistic definitions of "what exists" were culpable for their simplistic application of a single principle (numbers) to different kinds of existence: Aristotle gives as an example the confusion of the linguistic terms "two" and "double," for not every number "doubled" will be the number "two" (*Met.* 987a13-28). This reference to the "Pythagoreans," which probably refers to a sect of traditional followers of Pythagoras called the *acusmatici*, is contrasted with the definitions of the "so-called Pythagoreans" or *mathematici*, a non-traditional sect of Pythagorean philosopher-politicians who, on the authority of Apollonius of Tyana, initiated democratic revolutions in Sybaris (ca. 453 BCE) and continued to propagate egalitarian reforms throughout city-states in Southeastern Italy (ap. *Iam. VP.* 259-61). Prominent among these *mathematici* was Archytas, the famous friend of Plato and *strategos* of Tarentum for seven terms (most likely 367-1 BCE; D.L. VIII.79-83), whose system of analogous equality also recalls Aristotle's censure of the "so-called Pythagoreans."

While scholars like Walter Burkert (*Lore and Science in Ancient Pythagoreanism*, 1972) and Carl Huffman (*Archytas of Tarentum: Pythagorean, Philosopher, and Mathematician King*, 2005) have examined with care the process of definition for those Pythagoreans known as the *mathematici*, few since Kurt von Fritz (*Pythagorean Politics in Southern Italy*, 1940) have seriously explored the traditions of Pythagorean politics in Southeastern Italy in relation to their philosophical theories of mathematics, which metaphorize, through categorical kinds of "likeness," a common numerical language for many aspects of polis institution and governance. I will show that fragments of Aristotle's *Rhetoric* (1412a9-17 = Huffman A12) and *Problems* (915a25-32 = Huffman A23a), when compared with the extant fragments of Archytas' *On Law and Justice* (Stob. 4.1.135-138 pp. 82-88 He.), allow us to conceive of the ideal polis of the Pythagoreans of Southeastern Italy as one based on the same principles of mathematical equality found in Archytas' theories of linguistic and physical analogy. We can therefore speculate, with more precision, about the structure of democratic governance employed by Pythagoreans in Tarentum, a city-state whose political influence throughout later Western Greece was overshadowed only by Syracuse.