

Stichting Pythagoras



Pythagoras Foundation Newsletter. No.25. March 2020.

Pythagoras Foundation



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This annual Newsletter gives articles and a summary of literature of recent publications concerning Pythagoras and Pythagoreans. Interesting internetsites, work in progress and conferences are included.

"Here was my second discovery: I realized that after ca 300 BC sources on ancient Pythagoreanism worthy of attention dwindle rapidly, which is not surprising if we take into account the nature of the ancient tradition, where source criticism did not exist. Nevertheless, the vast majority of works on Pythagoras and his students rely, albeit to varying degrees, on the authors of the late Hellenistic and Roman period. I believe that no power and no authority can compel scholars to only use such evidence of Nicomachus, Theon of Smyrna, Sextus Empiricus, Diogenes Laertius, Porphyry, Iamblichus and other late writers that goes back, directly and indirectly, to the sources before 300 BC. I deliberately imposed this restriction on myself, thus my picture of Pythagoreanism differs significantly from others."

(From the Leonid Zhmud interview : see page 11 of this Newsletter)

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Introduction

We are honoured to have as our special guest Leonid Zhmud. During his fellowship at the Netherlands Institute for Advanced Study, Wassenaar, the Netherlands (1 September 2006 – 30 June 2007) he visited our library. He was impressed by our book collection; it was a good visit.

Our website <https://www.stichting-pythagoras.nl> attracted 1451 visitors last year, from 82 different countries.

Via our Academia page <https://stichting-pythagoras.academia.edu/NicoBader> there are 215 'followers' and 303 'followings' now. Our pages were viewed 5790 times.

Thanks to all contributors to this Newsletter.

Best wishes,
Marie-Anne de Roode

Pythagoras Foundation Library Information.

The Library collects all publications concerning Pythagoras and Pythagoreans.

The library is a lending library; also copies of articles can be ordered.

Copy and postage costs will be calculated.

The Foundation is a non-profit organisation; our Newsletter is free of charge.

Donations, also in the form of articles or books are very welcome.

The Pythagoras Foundation, Thorbeckelaan 46, 1412 BR Naarden, The Netherlands.

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News from the library

The Pythagoras Foundation's main activities are collecting and distributing information.

Important steps are made in the transition to a digital library.

The ARTICLE DATABASE contains about 9.000 articles in digital form (Access format).

Articles means: journal articles, book chapters, internet articles and others.

Every record contains 10 fields, viz: article number, author, title, journal/book chapter

Internet, source, publication year, volume/chapter, pages, classification code and keyword.

The BOOK DATABASE before 1900 contains 850 books published before 1900, all in digital form (pdf files).

The BOOK DATABASE after 1900 contains 1424 books published after 1900, in paper form and 466 books in digital form (pdf files).

Every bookrecord contains 6 fields, viz: book number, author, title, publication year, classification code and keyword.

The databases are not yet public available; searches can be done on request.

We keep you informed.

Nico Bader

PYTHAGORAS COINS



Samos; bronze coin; diameter 32 mm; date 180-192 n. Chr.

Obverse: ΑΥΤ Κ ΤΡΑΙΑΝΟC ΔΕΚΙΟC. Drapierte Panzerbüste des Traianus Decius mit Lorbeerkranz in der Rückenansicht nach r.

Reverse: ΠΥΘΑΓΟΡΗC ΚΑΜΙΩΝ. Pythagoras sitzt auf einem Stuhl (diphros) nach l. Davor l. eine Säulenbasis mit Globus, auf den der Mathematiker mit einem Stab weist. In der l. Hand hält er ein langes Zepter.

Münzkabinett der Staatlichen Museen zu Berlin. Münzkabinett, Tresor.



Greece – 10 Euro Silver Proof, Pythagoras of Samos, 2013

Silver coin dedicated to Greek culture, Philosophers – Pythagoras of Samos. Ag 925, weight 34.1g, diametre 40mm.

Colophon

Pythagoras Foundation Newsletter; starting 2003, published once a year.

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CURRICULUM VITAE [<https://ihst.academia.edu/LeonidZhmud/CurriculumVitae>]**Prof. Dr. Leonid Zhmud, Born in Lvov, USSR, June 22, 1956****Education**

1977–1982 Leningrad State University, Department of Ancient History
 1985–1986 Institute for the History of Science and Technology, USSR Academy of the Sciences, Graduate School.
 1988 Ph. D. (Promotion) in History, Leningrad State University
 1995 D. Sc. (Habilitation) in Philosophy, St. Petersburg State University

Employment

1982–1985 High School no. 91, Leningrad, teacher of history.
 1987– **Institute for the History of Science and Technology, Russian Academy of the Sciences, St. Petersburg.** Resident Academic Researcher
 1992 – Senior Academic Researcher, 1996– Leading Academic Researcher,
 2012 – Principal Academic Researcher
 1989–1990, 1992–1996 St. Petersburg Classical High School (# 610), Principal, Vice-Principal

Scholarships and Awards

1990–1992	A. von Humboldt Foundation, Constance University, Visiting Fellow
1993, June–August	A. von Humboldt Foundation, Constance University, Visiting Fellow
1995–1996	Center for Hellenic Studies (Washington, DC), Junior Fellow
1998, January–February	Maison des Sciences de l'Homme (Paris), Visiting Fellow
1998–1999	Institute for Advanced Study (Princeton, NJ), Member
2000, June–August	A. von Humboldt Foundation, Constance University, Visiting Fellow
2000–2001	Wellcome Trust Institute for the History of Medicine (London), Fellow
2002–2003	Wissenschaftskolleg zu Berlin, Fellow
2004, June–August	A. von Humboldt Foundation, Constance University, Visiting Fellow
2005, June–July	Wissenschaftskolleg zu Berlin, Guest of the Rector
2006–2007	Netherlands Institute for Advanced Study, Wassenaar, Fellow
2008, July–August	A. von Humboldt Foundation, Constance University, Visiting Fellow
2009, February–March	Maison des Sciences de l'Homme (Paris), Visiting Fellow
2010, July–August	A. von Humboldt Foundation, Constance University, Visiting Fellow
2012, June	A. von Humboldt Foundation, Constance University, Visiting Fellow
2013, July–August	A. von Humboldt Foundation, Free University Berlin, Visiting Fellow
2014, June–July	Maison des Sciences de l'Homme (Paris), Visiting Fellow
2015, September–December	Helsinki Collegium for Advanced Studies, Fellow
2016, April–June	Durham University, Institute for Advanced Study, Senior Fellow
2016, November	University of Paris VI (Pierre and Marie Curie), Visiting Professor
2017, July–September	A. von Humboldt Foundation, Constance University, Visiting Fellow
2018, June–July	A. von Humboldt Foundation, Constance University, Visiting Fellow

Participation in the international conferences, lectures

Samos 1991, Berlin 1991, Delphi 1992, Madrid 1993, Mexico 1994, Tampere 1995, Yale University 1995, Lille 1996, Budapest 1997, Trier 1999, Mainz 2000, Lille 2000, St. Andrews 2001, Utrecht 2001, Mainz 2002, Berlin 2002, Budapest 2003, Regensburg 2003, Budapest 2004, Samos 2005, Budapest 2007, Novosibirsk 2009, Greencastle (In.) 2009, Tartu 2010; Novosibirsk 2010; Paris 2011, Trier 2011, Brasilia 2011, Mainz 2012; Berlin 2013, Selçuk 2013; Berlin 2014, Paris 2015, Rome 2015, Cambridge 2016, Edinburg 2016, Durham 2016, Trier 2016, Paris 2016, Paris 2017, Mainz 2018, Delphi 2018, Paestum 2018

Scholarly interests

Ancient Greek science, philosophy and religion

Honorary positions

Chairman of the Selection Committee for the Allocation of German Chancellor Fellowships to Prospective Leaders from Russia (2004– 2013); Ambassador Scientist of the Alexander von Humboldt Foundation in St. Petersburg (2009–2016); Member of the editorial board of «Philosophie Antique» (France) (from 2005); Member of the scientific committee of Syzythesis: Semestrare di filosofia (from 2017).

PUBLICATIONS

<http://www.bibliotheca-classica.org/en/node/111>

- 1983 The Orphic Papyrus from Derveni, *Vestnik Drevnej Istorii* N 3 (1983) 118–139. [in Russian]
- 1985 Pythagoras in the Early Tradition, *Vestnik Drevnej Istorii* N 2 (1985) 121–142. [in Russian]
- 1986 Science in the Early Pythagorean School, in: *Studies in Ancient Greek Sources*. E.D. Frolov, ed. Leningrad 1986, 159–175. [in Russian]
- 1989 1. Pythagoras as a Mathematician, in: *Historia Mathematica* 16 (1989) 249–272.
2. Experiment in the Pythagorean School, in: *Studies in Ancient Greek Science*. L. Zhmud, ed. Leningrad 1989, 36–47. [in Russian]
3. Preliminary Studies to the Bio-Bibliographical Dictionary “Scientists and Engineers of Antiquity, Middle Ages and the Renaissance”. Leningrad 1989. – 32 p. (with E. Basargina). [in Russian]
4. All is Number? “Basic Doctrine” of Pythagoreanism Reconsidered, in: *Phronesis* 34 (1989) 270–292.
5. Wissenschaft und Staat in der Antike, *VIET* № 2 (1989) 7–13.
- 1990 Pythagoras and His School. Leningrad, 1990. – 190 p. [in Russian]
- 1992 1. Mathematici and Acusmatici in the Pythagorean School, in: *Pythagorean Philosophy*. K. Boudouris, ed. Athens 1992, 240–249.
2. Orphism and Graffiti from Olbia, in: *Hermes* 120 (1992) 159–168.
- 1994 1. Die Beziehungen zwischen Philosophie und Wissenschaft in der Antike, in: *Sudhoffs Archiv* 78 (1994) 1–13. http://www.bibliotheca-classica.org/sites/default/files/Beziehungen_18.pdf
2. Science, Philosophy, and Religion in Ancient Pythagoreanism. St. Petersburg, 1994. – 375p. [in Russian]
- 1995 1. On the Concept of “Mythical Thinking”, in: *Hyperboreus* 1 (1995) 155–169. http://www.bibliotheca-classica.org/sites/default/files/Myth_19.pdf
2. The Development of Technological Ideas in Antiquity, Middle Ages, and the Renaissance. St. Petersburg, 1995. – 72 p. [in Russian]
- 1997 *Wissenschaft, Philosophie und Religion im frühen Pythagoreismus*. Berlin: Akademie Verlag, 1997 (revised German translation of [14]).
- 1998 1. Plato as Architect of Science?, in: *Phronesis* 43 (1998) 211–244.
2. Some Notes on Philolaus and the Pythagoreans, in: *Hyperboreus* 4 (1998) 121–149. http://www.bibliotheca-classica.org/sites/default/files/Philolaus_25.pdf
- 2000 *Πρῶτοι εὐρεταί – боги или люди?* // *Hyperboreus* 6 (2000) 263–278. <http://www.bibliotheca-classica.org/sites/default/files/c0e46bf2e993b30790eb4d23383d01bb.pdf>
- 2001 1. *Πρῶτοι εὐρεταί – Götter oder Menschen?*, in: *Antike Naturwissenschaft und ihre Rezeption*. Vol. 11 (2001) 9–21.
2. Revising Doxography: Hermann Diels and his Critics, in: *Philologus* 145 (2001) 219–243. http://www.bibliotheca-classica.org/sites/default/files/Hermann_Diels_30.pdf
- 2002 1. Eudemus’ History of Mathematics, in: *Eudemus of Rhodes* (Rutgers University Series in the Classical Humanities, Vol. 11). Ed. by I. Bodnar, W. W. Fortenbaugh. New Brunswick 2002, 263–306.
2. The Origin of the History of Science in Antiquity. St. Petersburg 2002. – 408 p. [in Russian]
- 2004 1. Alexander I. Zaicev und die westliche Forschung, in: *Hyperboreus* 10 (2004) 215–221. http://www.bibliotheca-classica.org/sites/default/files/zaicev_34.pdf
2. Eudemos aus Rhodos, Menon, Dikaiarchos aus Messana, in: *Grundriss der Geschichte der Philosophie*. Bd. 3: Die Philosophie der Antike. Ed. by H. Flashar. Basel 2004, 558–575.
- 2005 Überlegungen zur pythagoreischen Frage, in: *Frühgriechisches Denken*. Ed. by G. Rechenauer. Göttingen 2005, 135–151.
- 2006 The Origin of the History of Science in Classical Antiquity. Berlin: W. de Gruyter 2006. – 332 p. (revised and enlarged English translation of [23]).
- 2007 Mathematics vs Philosophy. An alleged fragment of Aristotle in Iamblichus, in: *Hyperboreus* 13 (2007) 77–88. http://www.bibliotheca-classica.org/sites/default/files/Mathematics_vs_Philosophy_38.pdf
- 2008 Alcmaeon, Archytas, Ecphantus, Hicetas, Hippasus, Hippon, Menestor, Philolaus, Pythagoras, Theodorus, in: *The Encyclopaedia of Ancient Natural Scientists*. London: Routledge, 2008.
- 2010 Lyceum, in: *The Oxford Encyclopedia of Ancient Greece and Rome*. New York, Oxford 2010. Vol. 4, 296–298.
- 2011 1. Pythagoras von Samos in: *Grundriss der Geschichte der Philosophie*. Bd. 1: Die Philosophie der Antike. Vorsokratiker. Ed. by H. Flashar. Basel 2011.

2. Die doxographische Tradition, in: Grundriss der Geschichte der Philosophie. Bd. 1: Die Philosophie der Antike. Vorsokratiker. Ed. by H. Flashar, G. Rechenauer. Basel 2011, 150-174
3. Pythagoreische Schule, in: Grundriss der Geschichte der Philosophie. Bd. 1: Die Philosophie der Antike. Vorsokratiker. Ed. by H. Flashar. Basel 2011 (forthcoming).
4. Aristoxenus and the Pythagoreans, in: Aristoxenus of Tarentum. Ed. by C. Huffman (Rutgers University Series in the Classical Humanities 16). New Brunswick 2011.

Editor:

- 1989 Studies in Ancient Greek Science. Leningrad 1989. – 135 p. [in Russian]
- 1993 1. H. Papenhoff. *Ianua nova*. T. II. Tr. A. Chernoglazov. St. Petersburg classical gymnasium 1993. – 154 p. [in Russian]
 2. R. Seebas et al. *Ianua nova*. Grammatische Kurs zu T. I–II. Tr. A. Tyzhov, A. Chernoglazov. St. Petersburg classical gymnasium 1993. – 174 p. [in Russian]
 3. E. Habenstein et al. Grund- und Aufbauwortschatz Latein. Tr. Ju. Panasenko. St. Petersburg classical gymnasium 1993. – 151 p. [in Russian]
 4. ΠΡΟΠΥΛΑΙΑ. Griechisches Unterrichtswerk. Tr. V. Kazanskene. St. Petersburg classical gymnasium 1993. – 226 p. [in Russian]
 5. H. Schlüter et al. *Ianua nova*. Lehrgang für Latein als 1. Fremdsprache. T. I. Tr. A. Tyzhov. St. Petersburg classical gymnasium 1993. – 143 p. [in Russian]
- 1994 1. M. Stehle. Griechische Sprachlehre. Tr. V. Kazanskene. St. Petersburg classical gymnasium 1994. – 144 p. [in Russian]
 2. H. Holtermann. *Ianua nova*. T. III. Tr. A. Chernoglazov. St. Petersburg classical gymnasium 1994. – 192 p. [in Russian]
 3. H. Holtermann et al. *Ianua nova*. Lehrerheft. Tr. A. Chernoglazov. St. Petersburg classical gymnasium 1994. – 104 p. [in Russian]
- 1995 P. Guiraud. Private and Social Life in Greece. St. Petersburg: Aletheia 1995. – 470 p. [in Russian]
- 1997 T. Meyer, H. Steinthal. Grund- und Aufbauwortschatz Griechisch. Rus. version by A. Gavrilov. St. Petersburg: Bibliotheca classica 1997. – 288 p. [in Russian]
- 2000 A. I. Zaicev. Greek Cultural Upheaval. 2nd ed. St. Petersburg 2000. – 320 p. [in Russian]
- 2002 A. I. Zaicev. Collected Papers. St. Petersburg 2002. — 608 p. (with L. Zhmud). [in Russian]
- 2004 A. I. Zaicev. Greek Religion and Mythology. St. Petersburg 2004. — 208 p. [in Russian]
- 2006 A. I. Zaicev. Studies in Greek and Indo-European poetics. St. Petersburg 2006. – 350 p. (with V. Zelichenko). [in Russian]

Reviewer:

- 1998 Nicolaou S.-M. Die Atomlehre Demokrits und Platons Timaios. Eine vergleichende Untersuchung. Stuttgart 1998, in: Classical World 94.2 (2001) 209-210
- 1999 Ph. J. van der Eijk (ed.). Ancient Histories of Medicine: Essays in Medical Doxography and Historiography in Classical Antiquity. Leiden 1999, in: Social History of Medicine 15 (2002) 159-160.
- 2000 Baltussen H. Theophrastus against the Presocratics and Plato: Peripatetic Dialectic in the De sensibus. Leiden 2000, in: Classical World 97 (2003) 106-107.
- 2002 Ch. Riedweg. Pythagoras. Leben, Lehre, Nachwirkung. München 2002, in: Ancient Philosophy 23 (2003) 416-420.
<http://www.bibliotheca-classica.org/sites/default/files/Pythagoras.%20Leben.%20Lehre.%20Nachwirkung.pdf>
- 2004 Frans de Haas and Jaap Mansfeld (eds.). Aristotle: On Generation and Corruption, Book I. Symposium Aristotelicum. Oxford, 2004, in: Classical World 100 (2007) 163-164.
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http://www.bibliotheca-classica.org/sites/default/files/Review_van_der_Eijk_9.pdf
- 2006 Daniel W. Graham. Explaining the Cosmos. The Ionian Tradition of Scientific Philosophy. Princeton UP 2006, (94,88kb) in: Gnomon 80 (2008) 481-484.
http://www.bibliotheca-classica.org/sites/default/files/zhmud_review_on_daniel_graham.pdf

More recent publications; see his academia website <https://ihst.academia.edu/LeonidZhmud> and the interview - note, on page 11.

INTERVIEW LEONID ZHMUD

1. What is it that makes Pythagoras special for you?

My interest in Pythagoras was aroused by a short article by the Russian religious philosopher Pavel Florensky “Pythagorean numbers” (1922) that fell, god knows how, into my hands in 1974, when I was an 18-year old student at a vocational school in Leningrad. The article described the return of contemporary science to Pythagoreanism with its doctrine of “all is number”, and Florensky’s vision captivated and fascinated me to such an extent that later, at university, I chose the Pythagorean school as the subject of my studies with a great deal of enthusiasm and continued those studies later on. This is the most persistent of my affections, though not the only one. My Pythagorean studies prompted me to delve in turn into a variety of subjects – political history, the history of ideas, philosophy, religion, mathematics, astronomy, harmonics, medicine – and work with diverse ancient sources from the archaic period to late Antiquity. It was very difficult (especially for somebody who only started learning classical languages at university), but it was a wonderful school that made a scholar of me. Often, I was burdened by the need to immerse myself in ever new fields of knowledge, following the diverse interests and pursuits of my Pythagorean heroes, but in the end it allowed me to consider ancient Pythagoreanism from a more panoramic point of view. I consider Pythagoras, about whom we know so little that is reliable and so much that is completely unreliable, against the background of his early students and followers (before Philolaus), about whom we know more, and they, in turn, against the background of their contemporaries. I call this period early Pythagoreanism (ca. 530–430 BC), which is a part of ancient Pythagoreanism (530–350 BC). Over time my view of Pythagoras has undergone an evolution, and the first thing I had to give up when I was still a student was the motto ‘all is number.’ The last thing that I discarded with great regret was the image of Pythagoras as a natural philosopher.

2. You have been writing about Pythagoras and the Pythagoreans for 30 years. Which are the most important “discoveries”?

My first discovery, made still in my youth, was an understanding that the elusive image of Pythagoras, who has not left anything in writing, changes with time more significantly and rapidly than the images of the other Presocratics. Often this image depends on the prevailing scholarly trend created by talented, outstanding personalities, whose influence is very difficult to resist. In this respect, I was lucky twice: first, Walter Burkert’s great book *Lore and Science in Ancient Pythagoreanism*, without which it is impossible to imagine contemporary studies of Pythagoreanism, found its way to the library of Leningrad University. Secondly, my teacher, Professor Alexander Zaitsev, helped me to read it critically, which I was barely able to do due to a lack of knowledge and experience.

Now, how to reduce the number of impossible interpretations and create a protective barrier that exists in the case of other pre-Socratics in the form of their fragments and reliable doxography? Here was my second discovery: I realized that after ca 300 BC sources on ancient Pythagoreanism worthy of attention dwindle rapidly, which is not surprising if we take into account the nature of the ancient tradition, where source criticism did not exist. Nevertheless, the vast majority of works on Pythagoras and his students rely, albeit to varying degrees, on the authors of the late Hellenistic and Roman period. I believe that no power and no authority can compel scholars to only use such evidence of Nicomachus, Theon of Smyrna, Sextus Empiricus, Diogenes Laertius, Porphyry, Iamblichus and other late writers that goes back, directly and indirectly, to the sources before 300 BC. I deliberately imposed this restriction on myself, thus my picture of Pythagoreanism differs significantly from others.

Finally, my third discovery was that among sources worthy of attention there are none that are entirely reliable; they have to be constantly compared with one another, criticized and verified, caught out on discrepancies, where possible. The most seemingly authoritative and reliable of them, Aristotle, is in fact the most misleading, especially when he presents and criticizes Pythagorean number philosophy. It is not as difficult to resist Aristotle’s authority now as it was in the 17th century, but it is still quite problematic, and here H. Cherniss’ criticism of Aristotle’s criticism of the Pythagoreans greatly encouraged me.

From these three personal, as it were, discoveries all my further research strategy followed, which led to discoveries of a more general significance. Some of them were negative: for example, I had to discard

Pythagoras' journeys to the East; further, I had to discard Pythagoras the shaman, in whose reality Eric Dodds and Walter Burkert believed, the Pythagorean community as a religious sect, the symbola of the Pythagoreans as a collection of rules governing their life, metempsychosis as their religious dogma, the mathematici and the acusmatici, all-Pythagorean number philosophy, and so on. We have to get rid of the habit of talking about the Pythagoreans as a collective entity, always implying a certain unity of their views and positions; in fact, all Pythagoreans are different. Among them were politicians, athletes, natural philosophers, mathematicians and astronomers, doctors; some of them combined several of these roles: the politician and athlete Milon, the doctor and natural philosopher Alcmaeon, the mathematician, philosopher and politician Archytas, while the others are known to us only in one of these roles. What we don't find among the Pythagoreans at all is a purely religious figure, which raises the question whether Pythagoras himself was only an inspired preacher of metempsychosis, if none of his followers known to us has taken this path. I believe that his personality was not limited only to the religious sphere, that he was engaged in many other things, in particular, in politics and mathematics, as Archytas was later. My education as a historian allowed me to accept with great confidence and develop further the scholarly tradition that considered the community founded by Pythagoras as a political hetairia (K. von Fritz, E. Minar). If we look at the Pythagoreans from this point of view, it is much easier to understand why they did not and could not have any generally binding religious or philosophical doctrines, but cultivated their political 'friendship' that connected the Pythagoreans from different cities. Pythagorean mathematics and harmonics have much more in common than their natural philosophy because development of science is cumulative, whereas in philosophy after a monist comes a pluralist or an eclectic, or someone who is not interested in natural philosophy at all.

I am sometimes criticized for over-rationalizing early Pythagoreanism, for highlighting science and consistently cutting off everything irrational. Of course, some accents depend on the personality of a scholar, and the fact that I am really interested in the history of Greek science, and Dodds, say, was very interested in paranormal phenomena, leaves its mark on our constructions. But motivation is not a method, much less a proof. Whatever the outstanding scholar of the Greek religion Burkert was guided by, in portraying Pythagoras as a shaman and Pythagoreans as a religious sect, he was mistaken, because there was no shamanism and no sects in archaic Greece. My conclusions are based primarily on my analysis of the sources: since the Pythagorean religion has been reconstructed predominantly on the basis of post-classical, especially late antique texts, these reconstructions immediately collapse as soon as you limit your sources to the generation of Neanthes of Cyzicus and Timaeus of Tauromenium. How can one seriously talk about the Pythagorean mathematici and acusmatici, if they first appear in Clement of Alexandria? This does not mean that the early sources give a consistent picture, but their contradictions and even their phantasies deserve serious analysis in the framework of the study of ancient Pythagoreanism, whereas, say, the famous expression *ipse dixit* appears first in Cicero and is related to Neopythagoreanism which originated in the first century BC and radically changed the idea of ancient Pythagoreanism in subsequent generations of ancient writers.

In the beginning, I believed that if you can demonstrate that some element of the reconstruction of ancient Pythagoreanism is 500, 600 or 800 years later than others and cannot be reliably derived from the early sources, then it becomes clear that we should not use it. Then I realized that it does not work that simply: one has to explain why and under what circumstances this late element appeared, from what it has been transformed, and only then will it be made clear in what way it is alien to ancient Pythagoreanism. This motivated me to engage in Neopythagoreanism, in particular, in the Pythagorean pseudepigrapha, in which, as I found, there is almost nothing authentically Pythagorean. But all the ancient writers took them for genuine, hence that is where their image of the early Pythagoreans comes from.

Of course, my method does not apply only to religion: in mathematics, astronomy, harmonics, natural philosophy and medicine I proceed from the same principles, and if a late source ascribes to Pythagoras the discovery of irrationality or sphericity of the Earth or the introduction of the term *kosmos*, I do not accept this evidence. The difference is that no one in Antiquity wrote mathematical pseudepigrapha, and there are incomparably fewer unreliable sources in the history of mathematics than in the history of religion and philosophy. I am not trying to prove that if Pythagoras was not a shaman, then he was a philosopher. I cannot find traces of his natural philosophy in the various philosophies of the Pythagoreans, although I originally took it for granted.

Medicine and life sciences, to which I pay serious attention, previously practically did not exist as an independent area of Pythagorean studies, although Pythagoreans included Alcmaeon, the author of the

first theory of diseases known to us, Menestor, the first Greek botanist, Hippo, and Philolaus, the only Presocratics, whose theories of disease are discussed in the medical doxography of Aristotle's student Meno. The contrast between empirical Ionians and mathematical (or metaphysical) Pythagoreans makes, in my opinion, very little sense.

3. *Empedocles; what can be said about connections with Pythagoras?*

Empedocles lived in Akragas, where there was no Pythagorean community, and in general, the Pythagoreans are not attested in Sicily in his time. Although he is mentioned in Aristoxenus' list of the Pythagoreans that I consider to be the source of primary importance, I believe in this case, unlike in others, Aristoxenus did not rely on documentary evidence. Empedocles possibly had some Pythagorean teachers, the influence of Alcmaeon on him is most visible, but he could not have been his student. I consider Empedocles an independent figure in most of his manifestations. In any case, his dependence on Parmenides, whose philosophical poem he knew well, is much more distinct than on Pythagoras, who died before Empedocles was born. The charismatic personalities of Pythagoras and Empedocles possess an undeniable similarity, but this cannot be explained by influence. As for the similarity of their religious teachings, I think that both of them borrowed metempsychosis from Orphism and developed it in different directions. Empedocles, seen through his poem *Purifications*, is precisely that figure of a religious preacher that is lacking among the Pythagoreans, and for that reason he is often incorporated into the reconstruction of early Pythagoreanism. Whether Empedocles was really such a figure, we cannot know for sure, because reconstructions of the poet's personality from his or her work are manifestly unreliable.

4. *In all your publications you consult many ancient sources, often surprising with the connections that you make. How do you work with all this knowledge?*

In this respect, I do not see any peculiarity in my work, many serious scholars work in a similar way and in a far better way. Besides, there are much fewer early sources on Pythagoreanism than later ones. Their diversity is another thing: you have to participate in the discussion of the extent to which early Pythagorean mathematics depend on the ancient Babylonian (answer: not at all) or what is common between Orphism and Pythagoreanism (answer: very little). The important point here is that some focus on individual figures, where the evidence is more limited, for example, on Philolaus and Archytas, as Carl Huffman, the author of exemplary monographs on these two Pythagoreans, does, whereas I have always been fascinated by early Pythagoreanism in general, where everything looks more problematic and uncertain.

5. *Plato and Aristotle are more influenced by individual Pythagoreans than by Pythagoras. Is this a correct statement?*

I believe the answer can be more differentiated. Let's start with Aristotle. Aristotle considered Pythagoras a miracle worker, who, although he was good in mathematics, did nothing in philosophy. Aristotle read Alcmaeon, Menestor, Hippo, Philolaus, and Archytas and responded to their ideas, but here again I do not see any noticeable "influence". We do not know who his teacher in mathematics was (certainly, not Plato), it could have been a Pythagorean, but this is only a possibility. In astronomy he relied on Eudoxus, who studied with Archytas, but was not a Pythagorean himself. Aristotle was a critic of Pythagorean number ontology which he himself largely invented.

Plato's Pythagoreanism is often exaggerated. Though I cannot fully subscribe to the advice of Paul Shorey to turn the page if you meet Pythagoras' name in a book on Plato, there is a certain justification to it. Pythagoras, whom Plato mentions only once as a teacher, not as a philosopher, could hardly influence Plato. If the doctrine of heavenly harmony goes back to Pythagoras himself, then this is one of the very few threads that directly connects him with Plato. Plato's metempsychosis derives from the Orphic sources rather than from the Pythagorean. The Pythagorean Theodorus of Cyrene was Plato's teacher in the exact sciences, and this certainly left a significant stamp on his philosophy, and through him Platonism in general. Of course, Pythagorean mathematics very easily transforms into non-Pythagorean and vice versa, but the distinctiveness of the Pythagorean school consists in the fact that it added

arithmetic and harmonics to geometry and astronomy which were discovered in Ionia, and this quadrivium was reflected in Plato's work, particularly in the *Republic* and *Timaeus*. Further, Plato was familiar with Philolaus' book and met some of his students, later in his life Archytas became his friend. Both their influence and disagreement with them can be traced more clearly. In particular, Philolaus and Archytas were the first thinkers to reflect on the epistemological possibilities of the exact sciences, and Plato developed this line. I even think that such an important idea for Plato as the positive influence of mathematics on the human soul and society, comes from Archytas. The number ontology of the late Plato, reflected in his unwritten doctrines, also relies on mathematics, including the Pythagorean arithmetic, but the Pythagoreans never developed any number metaphysics similar to the Platonic. Thus, Plato is associated with various Pythagoreans by many threads, but if we consider his work as a whole, for the most part he was interested in problems that the Pythagoreans did not deal with, or had just begun to consider.

6. *Which questions would be the most fascinating about Pythagoras, if we were to imagine you could ask him personally?*

In my youth, I often imagined that I talked to an ancient Greek in order to find out what he knows about Pythagoras and the Pythagoreans. For some reason, I imagined this conversation as a one-time action, and therefore I always tried to come to ancient Greece at such a time as to be able to learn more about all the figures that interested me. As a result, it always worked out as the end of the fifth century BC rather than the end of the sixth century, the time of Pythagoras himself. I do not remember that I very much wanted to meet with him in person, perhaps only to observe him from afar... And now too, I would rather have asked not Pythagoras himself, but his disciple Hippasus: "O, Hippasus, you have never claimed to be the first discoverer of theoretical arithmetic and mathematical harmonics, tell me honestly what exactly has Pythagoras found here and what belongs to you? I swear not to downplay your achievements!"

7. *What are your actual and future plans, works, ideas, concerning Pythagoras / Pythagoreanism?*

The English edition of my book *Pythagoras and the Early Pythagoreans* was published in 2012 in Oxford, since then I have been actively working on certain aspects of Pythagoreanism, both early and late.⁽¹⁾ I think I would now solve some problems differently than ten years ago and would be able to ask those questions that I hadn't asked before. A new edition of the book would be a logical step. But the fact is that now I am writing another book tentatively called *A Scholarly Guide to Ancient Science*, and it is very difficult for me to be distracted from it.

¹ Pythagorean Number Doctrine in the Academy, *On Pythagoreanism*. Cornelli G., McKirahan R., Macris C., eds. Berlin, 2013, 323-343; Sixth, Fifth and Fourth Century Pythagoreans, *The History of Pythagoreanism*. C. Huffman, ed. Cambridge, 2014, 88-111; Greek Arithmology: Pythagoras or Plato?, *Pythagorean Knowledge from the Ancient to the Modern World: Askesis, Religion, Science*. A.-B. Renger, A. Stavru, eds. Wiesbaden, 2016, 311-336; Pythagoras' Northern Connections: Zalmoxis, Abaris, Aristeas, *Classical Quarterly* 66 (2016) 446-462; *Heraclitus on Pythagoras*, *Heraklit im Kontext*. Fantino E. et al., eds. Berlin, 2017, 173-187; Physis in the Pythagorean tradition, *Philologia classica* 13 (2018) 50-68; Early Greek Mathematics and Astronomy, *The Oxford Handbook of Science and Medicine in the Classical World*. P. Keyser, J. Scarborough, eds. Oxford, 2018, 171-194; Pythagoreanism, *Oxford Bibliographies in Classics*. Ed. Dee Clayman (online); What is Pythagorean in the pseudo-Pythagorean Literature?, *Philologus* 163 (2019) 72-94; From number symbolism to arithmology, *Zahlen- und Buchstabensysteme im Dienste religiöser Bildung*. L. Schimmelpfennig, R. Kratz (eds.). Tübingen, 2019, 25-45; On the Papyrological Tradition on Pythagoras and the Pythagoreans, *Presocratics and Papyrological Tradition: A Philosophical Reappraisal of the Sources*. C. Vassallo, ed. Berlin, 2019, 111-146; Orphics and Pythagoreans: Craft vs. Sect? (forthcoming).

8. *What do you think of the recent book by Carl Huffman Aristoxenus of Tarentum: The Pythagorean Precepts (How to Live a Pythagorean Life): An Edition of and Commentary on the Fragments with an Introduction. Cambridge, 2019 ?*

Regrettably, I have not seen this book yet. In principle, I think that if we build our understanding of the Pythagorean way of life on Aristoxenus, and not on the Interpretation of the Pythagorean Symbola by the Milesian sophist Anaximander the Younger (about 400 BC), as is usually done, this would be very reasonable. The problem, however, is that Aristoxenus wrote both On the Pythagorean Way of Life and The Pythagorean Precepts, and in the latter book Burkert, for example, saw a significant influence of Plato. I agree with this, but Huffman does not. It will be very interesting to see how he relates these two different works.

9. *What are your interests, not connected with the classical antiquity?*

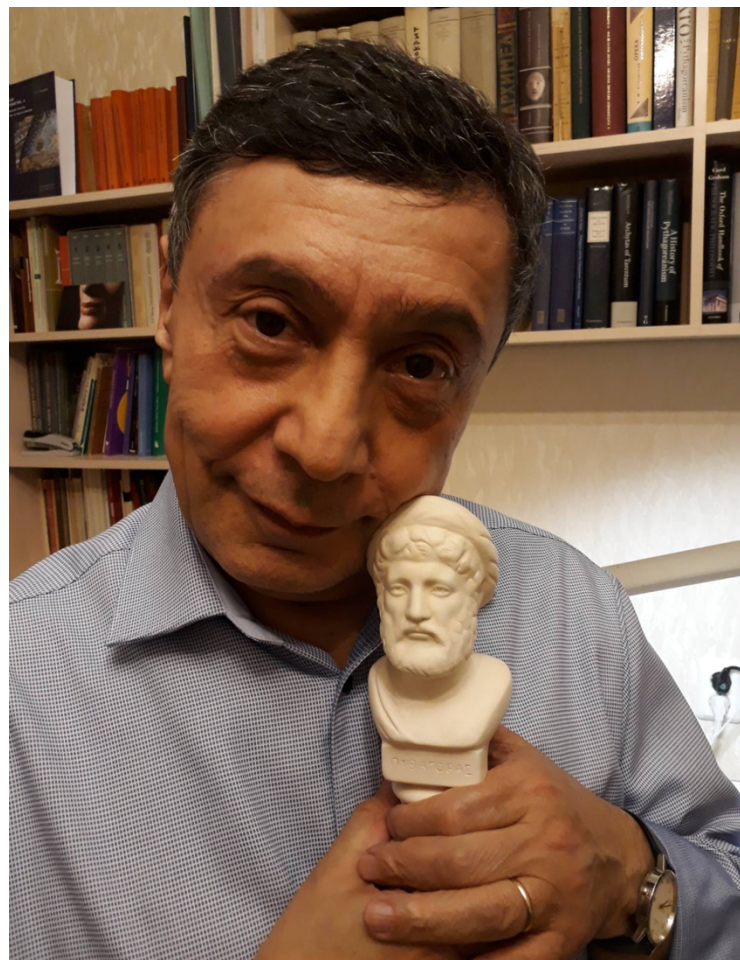
There are not that many of them: I am interested in history and the historiography of science, sociology, and current politics. But I do not have any interesting hobbies like collecting corkscrews, playing the clarinet, or something like that.

10. *Is there a missing question? A question you hoped for? Some additions?*

No, thank you.

THANK YOU VERY MUCH.

Nico Bader



CONFERENCES (in chronological order;
selected pythagorean items)

28 Dicembre 2018 Sala Multimediale del Comune di Savelli Piazza Casalnuovo
Medicina e astronomia nel Pitagorismo antico
Relatore:
Francesco LOPEZ, Storico della Scienza
Il rapporto tra astronomia e medicina, all'insegna della nozione, propriamente ellenica, di interconnessione tra macrocosmo e microcosmo, viene ripercorso sulla base della visione che il Pitagorismo antico (Pitagora, Alcmeone, Filolao) aveva del Cielo come sistema ordinato e armonico, con particolare riguardo al concetto di benessere psico-fisico dell'essere umano ed alla tutela della Vita in tutte le sue manifestazioni.

Séminaire « Les dieux chez les penseurs présocratiques »

26 janvier 2019. *Jean-Claude Picot*
Empédocle. Les dieux du fr. 6 DK.

16 février 2019. *Gabriele Cornelli*,
Early Pythagoreans on Religion : immortal Soul, moral Life-style and philosophical Koinonia.

16 mars 2019. *Rosemary Wright*
Is presocratic cosmology atheistic ?

6/13 avril 2019. *Constantin Macris*
Approches pythagoriciennes du divin

JANUARY 3–6, 2019; 150th annual meeting
The Society for Classical Studies. SAN DIEGO

<https://classicalstudies.org/annual-meeting/2019-annual-meeting>

Phillip Sidney Horky and Grant Nelsestuen.
Varro the Pythagorean? An Inquiry into the Quadripartite Category System of De Lingua Latina 5.11-13

Justin Hudak The Daemon Grows: Some Offshoots of Empedocles in Horace's Ars Poetica

Rose Cherubin Parmenides' Alētheia in Anaxagoras and Empedocles

Leon Wash Empedocles on Language, Nature and Learning

2019, 11th February. - 15th February. 13th London Ancient Science Conference
Vishnya Knezhevich - Some Further Issues Concerning Philolaus' Concept Of Number.
Chiara Ferella - The Material Dimension Of Psychological Agents: Empedocles' Bodily Mind And Transmigrating Soul .

Dirk Couprie - Reports on Anonymous Presocratic Flat Earth Cosmologists.
Caterina Pello – Pythagorean Embryology: The Case of Philolaus.
Jon Griffiths – A new reconstruction of Epicurus' cosmology.
Tom MacKenzie – Homer, Empedocles and ID.

March 29-30 2019. Columbia University.
OVIDIVS PHILOSOPHVS: An International Conference on Philosophy in Ovid and Ovid as a Philosopher.

Gareth Williams The End(s) of Philosophy in Tomis: Empedoclean Traces

Peter Kelly Cognitive and Textual Imprints: The Wax-Metaphor in Ovid's Speech of Pythagoras and Plato's Theaetetus

Charles Ham Calliope in Metamorphoses 5 (341-661): An Empedocleo-Lucretian Muse

April 3-6, 2019 115th annual meeting of the Classical Association of the Middle West and South

Kevin Scahill Pythagorean Astronomy and Pietas in Livy

17 avril 2019 Département de philosophie de l'Université de Fribourg (Suisse)

Maté Herner If the Elements Are Roots, Are We Plants? – The Ontology of Life in Empedocles

14 mai 2019. L'Au-delà dans l'Antiquité tardive : courants philosophiques et religieux païens.

Lucia Saudelli L'inexistence de l'au-delà : pythagorisme, néo-pythagorisme et pseudo-pythagorisme.

23 Mai 2019 Projet 'Pseudopythagorica', Atelier IX.

Michel Humm, Le contenu néo-pythagoricien des (faux) livres de Numa
Matteo Martelli Between Bolus of Mendes and Pseudo-Democritus: The Alchemical Face of Pythagoreanism?

Grégoire Lacaze La figure de Pythagore dans la 'Turba philosophorum'

Jelle Abbenes A Grammar of Pseudo-Pythagorean Doric – 20 Years Later

Izabela Jurasz Les 'Conseils de Théano' transmis en syriaque: Introduction,

traduction et commentaire

Georgia Tsouni Common Themes in (Arius?) Didymus' Outline of Peripatetic Ethics and [Archytas'] Pseudopythagorica ethica

Michele Curnis Matériaux pythagoriciens et questions textuelles chez Jean Stobée : le cas de III 1, 199

27-30 May 2019 14th Annual International Conference on Philosophy, Athens, Greece
 Edited by *Gregory T. Papanikos*
 Metempsychōsis as Common Idea in Ancient Greek and India 68 Tonci Kokic
 Metempsychōsis, or transmigration of souls (psyche) was a doctrine in some pre philosophical traditions in Greece (Orphics) and part of teaching of some Greek philosophers (Pythagoreans, Empedocles, Plato). The term metempsychōsis is the best known from India as the doctrine of reincarnation, which forces us to compare the two doctrines, investigate possible connections and formative influences between the Greece and India. The doctrine of metempsychōsis in Greece and reincarnation in India, unlike earlier known similar ideas from shamanic and tribal traditions, share specific characteristic in details: the moral quality of past behavior determines the future rebirth of soul, the rebirth of soul in new body is not preferred and the final goal is in permanent and irretrievable exit from the wheel of further incarnation, liberation from the cycle of death and rebirth (lúsis in Greece and mokṣa in India). Anyway, in some points the two doctrines are only similar: cyclic time concept, understanding (the immortality) of soul as identical to immortality of universal and later exist from hīlozoistic idea in Greece, belief in inner self (ātman) as a reflection of infinite consciousness or illusion of individuality (Jiva); and in some points are different: (in)ability to rejuvenate a reasonable soul in the animal body in Greece in the late learning phase. All of these similarities, and some differences, show that it is not possible to exclude formative influence of India teachings on Greek culture and philosophy.

28-29 May 2019 Aristotle's Ontology in the Framework of Plato's Academy. Turin.
Phillip Horky Speusippus Speaks for Himself: the Fragment of On Pythagorean Numbers (Fr. 28 Taran/Fr. 122 I.-P.)

May 31, 2019 SIFG Seminar, Universidad Complutense de Madrid,

Macris, C. New perspectives on ancient Pythagorean philosophy: The advantages of the prosopographical method.

Some 20 years ago, Walter Burkert, in an insightful paper, stated that new results for the study of ancient Pythagoreanism could come, among other things, from the prosopography of the individuals counting as Pythagorean. This kind of work has been done, to a certain extent, in recent studies by Leonid Zhmud (1997, 2012) or Carl Huffman (2008), which usually take as a starting point the list transmitted by the Neoplatonist Iamblichus (3rd cent.) in his treatise On the Pythagorean Way of Life. However, my recent collaboration with the Dictionnaire des philosophes antiques (ed. Richard Goulet, Paris, CNRS Editions, 1987-2018) for the entries concerning the figures considered as Pythagorean, and especially the focus on small details concerning the so called Pythagorici minores (the most obscure ones), enabled me to realize that much more was still to be extracted, or even discovered, in the documentation that is already at our disposal. In my presentation I would like to share some of the most interesting results obtained by means of the 'prosopographical method', and discuss some methodological issues related to this type of approach. I will try to focus both on relatively well known thinkers such as Philolaus, Simmias or Timaeus of Locri, and on more obscure, or even completely unknown ones, like Paron, Petron, or Xouthos.

Among other things, this 'bottom-up' approach (as opposed to the top-down ones, which presuppose a general, and sometimes monolithic, view of what is 'really' Pythagorean) can hopefully help us dismantle one more -ism, de-essentialize our conception of ancient Pythagoreanism, and reconstitute to it its vivid (but far from chaotic) multifariousness.

June 10-11, 2019 Seminar on Empedocles
Pre-conference Seminar on Agonistic
Elements in Empedocles.

Seminar leader: Leon Wash,
lwash@uchicago.edu

The goal of this project is to understand
agonistic elements in Empedocles' philosophy,
such as Love vs. Strife, the agonistic elements
in his argumentation, and the agonism inherent
in his "evolutionary scheme." The seminar will
consist of roundtable discussion of selected
texts, both in Greek and in translation.

Day 1: Empedocles in agonistic contexts

A. The agonistic background: Nietzsche on
Hesiod, etc.

B. Empedocles and Classical Greek athletic
and political agonism

B. Empedocles and the agonism of early
Greek philosophy

i. Philosophy vs. athletics (Empedocles closer
to Pythagoras than Xenophanes)

ii. Philosopher vs. philosopher and the agony
of Empedocles's rhetoric

*Day 2: Agonism in Empedocles, or the agony of
Love and Strife*

A. Prior accounts of strife in Hesiod et al., as
well as of love

B. Terminological considerations: agon, eris,
etc.

C. Cyclic agonism and the problem of the
cycle

D. Empedocles's proto-Darwinism and
Nietzsche's agonistic E.

E. Productive agon - productive Strife?
Empedocles's similes

June 12-15, 2019 Symposium on
Western Greece. Syracuse, Sicily,
Fifth Interdisciplinary Symposium on the
Heritage of Western Greece with special
emphasis on ἀγών agōn: assembly, struggle,
contest, trial, conflict, challenge, strife, a pre-
conference seminar on Empedocles' Poem on
nature and an Empedocles-themed post-
conference tour at the Exedra Center
Siracusa.

**Abstract titles (alphabetical by author's
last name); See for abstract contents;**
<https://fontearetusa.wordpress.com/confrmed-abstracts-as-of-12-26-18/>

Seemee Ali

**Anticipating Empedocles: the Agon of Love
and Strife in Homer**

Eva Anagnostou-Laoutides

**A Toast to Virtue: Drinking Competitions,
Plato, and the Sicilian Tyrants**

Audrey Anton & Stephen Kershner

The Ancient Hellenic Virtue of Success

Paolo Babbioni & Luca Torrente

**Euripides' Critique of the Agonistic Greek
Model**

Stephen Bay

**The Persona of the Flawed
ἀγωνιστής/agōnistēs in the Ancient Greek
Novel**

Elsa Bouchard

**Mythical and conceptual agōnes in
Theocritus' first Idyll**

Federico Casella

**Conflict and opposition: Pythagorean
strategies for the construction of an
identity**

Giulia Corrente

**La dimensione agonale nella commedia in
terra greca d'Occidente: spunti
iconografici, letterari ed epigrafici per
un'ipotesi interpretativa**
**The agonal dimension in Western Greek
comedy: iconographic, literary and
epigraphic evidence for an interpretative
hypothesis**

Sean Costello

**Beating them at their own game: Socrates's
agonistic behaviour in Plato's Protagoras**

Lee Coulson

**Platonic Philosophy as Ἀγών: Victory
Without Triumph**

Jessica Elbert Decker

**Fire Coming on Will Judge and Seize All
Things: The Justice of Strife in Heraclitus'
Moving Kosmos**

Chrysoula Gitsoulis

**The Individual vs the State: a Study of
Socrates and Antigone**

Luca Gili

**Dialectic as an Agonistic Activity in
Parmenides and in Plato**

Drew Hyland

Heraclitus the Jock

Tobias Joho

**The life-giving force and nightmare of
Greek culture: ἀγών in Burckhardt and
Nietzsche**

Ippokratis Kantzios

**Countryside vs. Sea in Idyll 11 of
Theocritus**

Eleni Kornarou

The Agonistic Element in Euripides' *Hippolytus*

Virginia Lewis

A Contested Homeland? The Immigrant Victor's Homecoming in Pindar's *Olympian* 12

Flora P. Manakidou

Geography and Mythology of Athletics in Hellenistic Poetry

Michael McShane

Reception of Empedocles in Shakespeare's *King Lear*

Robert Metcalf

Gorgias of Leontini and the Meaning of *Agôn*

Christopher Moore

Plato's Contest with Critias

Joyce Mullan

Strife in Hesiod's *Works and Days*

Ioanna Papadopoulou

Nothing to do with the extant *Persians*? ... νῦν ὑπὲρ πάντων ἀγών, (Aes. Pers. 405), the riddle of the (second) staging of *The Persians* in Syracuse and the lost *Aitnaiai*

Aura Piccioni

Equestrian *agones* as *rites de passage*: development of a model

Jean-Claude Picot

Fire and Strife in Empedocles

Achim Preuss

The Empedoclean contest between Love and Strife – who will win?

Ewa Osek

Agôn*, Agonistic Metaphor, and Agonistic Argument in Porphyry's *De Abstinentia

Christopher Raymond

Agôn* and *Aporia* in the *Charmides

Heather L. Reid & Lidia Palumbo

Wrestling with the Eleatics in Plato's *Parmenides*

Marija Rodriguez

An Ear of Wheat in Silence Reaped: Grains and the Ethno/Economic ἀγών for Sicily

David Van Schoor

The *Agôn* of Self: Weighers, Wantons and True Bacchants in Euripides' Last Trilogy

John Serrati

Ἀγών Σικελία: The Hannibalic War and the (Re)Organisation of Roman Sicily

Karen Sieben

Nietzsche on Empedocles: A Failed Reformer

Becky Sinos

The Ultimate Prize: An "Orphic" Image of Victory

Nicholas D. Smith

"The Agony of Defeat": Socrates' Agonistic Use of Shame

Tim Sorg

Foreign Workers in Imperial Syracuse: A Comparative Approach to Immigration, Interstate Competition, and Economic Production in the Early Fourth Century BCE.

Richard Stoneman

Giants or Science: Cosmic Strife, Mt Etna and *Aetna*

Charlotte Thomas

Thucydides' Sicily and the *agon* of Athens with Alcibiades and Nicias

William Tortorelli

Competitive Poetics in the Greek Archaic Period

Yunus Tuncel

***Agon* and Victory in "Musical Contests" in Ancient Greece**

Leon Wash

Empedocles and others in the *agon* over *physis*

Tom Wellmann

Agonality and Integrativity in Empedocles

Deanna Wesolowski

Depictions of Plants and Conflict in Theocritus' Pastoral Idylls

William Wians

Imitating Socrates: Cleitophon and the Socratic Competitors

Parrish Elizabeth Wright
Identity and ἄγών: Locri after the Battle at the Sagra River

Coleen P. Zoller
Rejecting the Logic of Domination: Plato on Justice, Leadership, and Peace

Jure Zovko
Agôn and Socratic Elenchus

Lise Zovko
Agon and Eros in the Symposium

(end abstract titles)

17 June 2019 The Aldine Edition of the Ancient Greek Epistolographers: Roots and Legacy accompanied by an exhibition: "Old and Rare Editions of Ancient Greek Epistolographers".
F. Mestre, "Apollonius of Tyana"

18th-19th June 2019 Phusis kai Phuta. Nature and Plants in Early Greek Thought First colloquium of the Phusis kai phuta network. Paris,
A. Macé, The growth of Hesiod's Roots – Empedocles' Vegetal Metaphysics
M. Herner, 'If the Elements Are Roots, Are We Plants?' The 'Metaphysics of Life' in Empedocles' Physical Theory
C. Ferella, Empedocles and the Birth of Plants and Trees: Reconstructing PStrasb. gr. inv. 1665-6 end. d-f 10b-18
L. Wash, Between Demiurgic Love and Random Growth: Image and Concept in Empedocles
J.-C. Picot, Empedocles wrap-up and general discussion

26th - 29th June 2019 Celtic Conference in Classics. Faculty of Arts and Humanities University of Coimbra
Shaul Tor Empedocles on trusting in mad Strife

11-12 July 2019 Philosophy of Music – Perspectives on Antiquity. Durham University
Tosca Lynch 'The most beautiful harmony arises from conflicting elements': Harmonia and the 'Soul of the Whole' in Plato's Timaeus

David Creese Ptolemy on Well-Crafted Modulation and Musical Beauty
Andy Hamilton The Acousmatic in Pythagoras, Pierre Schaeffer and Scruton
James O. Young Is the Ethos Theory of Music Right?

15-17 July 2019 International Workshop: Harmony as a Virtue Singapore, Plotinus on Harmony: Heraclitean origins and virtue ethics
Giannis Stamatellos Plotinus uses the term 'harmony' (harmonia) in various passages of the Enneads: particularly in relation to intelligible beauty and music melody (I.3.1; I.6.3.28-29; I.9.7; II.9.40.16; V.9.11.10-11; VI.6.16.43-44; VI.7.6.3-5); the constitution of the perceptible bodies (IV.2.1; IV.3.24.19-20); the early Pythagorean doctrine of soul's harmony (IV.7.84); the universal harmony of the heavenly sphere in relation to cosmic sympathy and the harmonious concordance of opposites (II.3.12.32; III.2.15-17; IV.4.8.57, 35.12 and 41.6); and the correlation between virtue and harmony (III.6.2.1-22). In modern scholarship, Pythagorean and Platonic elements of Plotinus' theory of harmonia have been discussed in relation to music harmony. However, scant attention has been paid in other philosophical origins of the concept of harmony in the Enneads as well as its relation to a virtue ethics perspective. Considering the above, the aim of this paper is twofold: firstly, to explore Plotinus' concept of harmony in terms of Heraclitus' theory of opposites and, secondly, to compare Plotinus' account of virtue and harmony in Ennead III.6 to his virtue ethics in Ennead I.2. It is suggested that Plotinus' concept of harmonia is not only found in music harmony but also to the harmonious concordance of the soul's opposite tensions and the virtue of justice as a harmonious coordination of the different parts of the soul.

15-19 Juillet 2019. Symposium Platonicum XII : Plato's Parmenides
Cattenei Elisabetta
 Onkoi e Arithmoi. Come i sogni di Democrito e le meraviglie dei Pitagorici possono aiutarci a capire i significati di arithmos nel Parmenide di Platone p 71
Cattenei Elisabetta
 Onkoi and Arithmoi. How Democritus' Dream and Pythagorean Wonder help us to understand the many Senses of Arithmos in Plato's Parmenides p 72
Stone Sophia
 Indirect Proof in Plato's Parmenides p 409-412

In Plato's *Parmenides* we learn that the purpose of Zeno's book was to defend the criticisms against his teacher Parmenides. Those criticisms, presumably, were that if to pan is a unity, that is, if the all or the world (whatever you wish for to pan) is one, then many absurdities follow. Zeno's paradoxes were meant to show the contrary, that if the world is a plurality, even many more absurdities follow. Cornford and his student Raven thought that it was the Pythagorean pluralists whom Zeno was targeting (Cornford, 1939; Raven, 1966). One consequence of Zeno's attack, argued Cornford, was the separation of arithmetic from geometry (Cornford 1939:60). After Zeno, we have two different approaches to the problem of incommensurables.

According to the Greek historian and mathematician Wilbur Richard Knorr, the

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24th September 2019 The Department of Classics and Philosophy of the University of Cyprus.

Gerard Boter On the text of Philostratus' *Life of Apollonius of Tyana*

24 – 27 sep 2019 VI. Kongress der Gesellschaft für antike Philosophie πρᾶξις Handeln und Handelnde

Tom Wellmann Schuldhaftes Handeln in Empedokles' *Katharmoi* und *Physika*.

2 Octobre 2019 *Pseudopythagorica*, Atelier X – Paris. Dans le cadre du projet "Pseudopythagorica : stratégies du faire croire dans la philosophie antique"

Pinelopi Skarsouli, Qu'est-ce qu'un auteur 'pseudo' ? Réflexions à partir d'une base de données bibliographique en ligne.

Constantinos Macris, Auteurs, autorités et pseudépigraphie : à propos de deux ouvrages récents.

Pierre Vesperini, Autour de la formule 'la nature est charmée par la nature, la nature vainc la nature, la nature domine la nature' attribuée au 'pythagoricien' Bôlos de Mendès

Lucia Saudelli, L'eschatologie du pseudo-Timée

Matteo Varoli, Il tempo, la Terra, i pianeti.

Questioni astronomiche in *Timeo* di Locri

3–5 October 2019 The Departement Altertumswissenschaften of the University of Basel and the Société Internationale des Amis de Cicéron (SIAC) conference Cicero in Basel.

Rezeptionsgeschichten einer Humanistenstadt / Cicero in Basel. Reception Histories from a Humanist City

Petra Schierl Ciceros *Somnium Scipionis* im 16. Jh.: Kommentare aus Basler Pressen

11/23/2019 - 11/26/2019 Annual/National Meeting of the Society of Biblical Literature (SBL);

San Diego, CA

Christian H. Bull Stobaeus and Hermes Trismegistus in the Neoplatonic Tradition In the Anthology of John of Stobi, better known as Stobaeus, excerpts from Hermes Trismegistus appear side by side with philosophers such as Plato, Aristotle, and the followers of Pythagoras. The present contribution will situate Stobaeus near the turn of the fifth century and show how his chapter titles place him in the Neoplatonic tradition of Iamblichus, whom he also excerpts copiously. Following Iamblichus, Stobaeus makes the Egyptian Hermes the inventor of number and astrology, and the fount from which Plato and Pythagoras received their wisdom. A comparison with Cyril of Alexandria will show that Hermes Trismegistus seems to have played an important role in the Neoplatonic Academy of Athens in the early fifth century, before Proclus took over and gave the Chaldean Oracles pride of place.

Gregory Fewster Out of Hades: Biographies of Apollonius of Tyana's lost *Vita Pythagorae*

In Philostratus' account of the life of the first-century sage Apollonius of Tyana, the philosopher descends into the cave of the Oracle of Trophonius, and emerges from its depths seven days later with a book containing the doctrines of Pythagoras (*Vit. Apoll.* 8.19-20). In a time when the Roman Empire sought to regulate the circulation of "unauthorized" and "unprovenanced" philosophical and prophetic texts (e.g., *Suet. Aug.* 31.1; *Cass. Dio* 57.18.5), Philostratus creates an alternative means of verification for Apollonius' book. In the account, the book's provenance is established not through carefully established antiquity via a genealogy of transmission, but through spontaneous apparition from the hands of the shade of Pythagoras himself, delivered through the powers of the chthonic deity, Trophonius, who moves between worlds. This short presentation examines Philostratus' biography of a *vita* of Pythagoras attributed to Apollonius and used as a source in extant biographies of Pythagoras by Iamblichus and Porphyry. We trace the creative strategies Philostratus employs in order to verify the

book's provenance and resultant authority, from its origins in a subterranean oracle connected to Hades, through its material dedication at Antium, and its eventual accession to the philosophical collection of the Emperor Hadrian. Setting Philostratus' account against a 9th c. Arabic pseudo-autobiographical retelling of this story where Apollonius obtains alchemical knowledge through receipt of an emerald tablet alongside the book, we argue that variation in this book's biography attests to shifting strategies of verification reflective of different historical contexts of textual regulation.

December 4th 2019, Philosophy and ancient history: events organised by OIKOS, the Dutch research school for classics, and the research agenda 'Anchoring Innovation'. Utrecht
Edward Watts, Hypatia in the Age of Justinian.

INTERNET

DALE DEBAKCSY,
Theano of Croton And The Pythagorean Women Of Ancient Greece.
FEBRUARY 27, 2019.
<https://womenyoushouldknow.net/theano-of-croton-pythagorean/>



Raphael, detail of Pythagoras, School of Athens, 1509-1511, fresco (Stanza della Segnatura, Palazzo Pontificio, Vatican)

Ballew, P.

The Harmony of the Harmonic Mean, and more Related Problems 5p

<https://pballew.blogspot.com/2019/12/the-harmony-of-harmonic-mean-and-more.html>

Some Historical Notes on the Harmonic Mean, and a collection of problems related to the harmonic mean.

Jocelyn Hitchcock

Empedocles, the eccentric philosopher.

February 12, 2019

<https://classicalwisdom.com/people/philosophers/empedocles-the-eccentric-philosopher/>

David Hooker

Love and strife: Empedocles' universe

September 13, 2019

<https://classicalwisdom.com/philosophy/pre-socratics/love-and-strife-empedocles-universe/>

Gregory Nagy

On Herakles as a model for the athlete Milo of Croton.

Studies on the Ancient World from the Center for Hellenic Studies. May 10, 2019

<https://classical-inquiries.chs.harvard.edu/on-herakles-as-a-model-for-the-athlete-milo-of-croton/>

Mary Naples

Hypatia: the last academic – part One.

February 1, 2019

<https://classicalwisdom.com/people/mathematicians/hypatia-the-last-academic-part-one/>

Hypatia: the last academic – part two.

February 4, 2019

<https://classicalwisdom.com/people/mathematicians/hypatia-the-last-academic-part-two/>

Slick, M.

Apollonius of Tyana also did miracles and rose. What about him?

Internet 6 p, nd.

<https://carm.org/apollonius-tyana-also-did-miracles-and-rose-what-about-him>

Apollonius of Tyana (a city south of Turkey) is sometimes offered as a challenge to the uniqueness of Jesus Christ. It is said that Apollonius, who lived in the first century, also performed miracles, had disciples, died, and appeared after his death the same as Jesus. Therefore, critics conclude, what Jesus did

isn't unique. Some even say that this is evidence that the Christian account of Christ's healings, miracles, and post death appearances were merely copied from the accounts of Apollonius. Are these accusations supportable? No, they aren't.

Thomas Yaeger's blog.

Pythagoreanism, the Divine, and the Nature of Eternity 16 p 28 September 2019.

<http://shrineinthesea.blogspot.com/2019/09/pythagoras-and-transcendentalism.html>

Abstract: This paper explores the idea that there is a connection between some core Pythagorean mathematical and geometrical concerns, and ideas of divinity and Eternity. On the basis of a close examination of Pythagorean ideas in the 1st millennium, for which we have extensive documentation, It is suggested that this connection is a logical one.

Stanford Encyclopedia of Philosophy

Carl Huffman.

Pythagoreanism

First published Mar 29, 2006;

substantive revision Jul 31, 2019.

Pythagoreanism can be defined in a number of ways.

(1) Pythagoreanism is the philosophy of the ancient Greek philosopher [Pythagoras](#) (ca. 570 – ca. 490 BCE), which ...

<https://plato.stanford.edu/entries/pythagoreanism/>

Riccardo Chiaradonna and Adrien Lecerf.
Iamblichus.

First published Aug 27, 2019

Iamblichus (ca. 242–ca. 325) was a Syrian Neoplatonist and disciple of Porphyry of Tyre, the editor of Plotinus' works. One of the three major

<https://plato.stanford.edu/entries/iamblichus/>

K. Scarlett Kingsley and Richard Parry.

Empedocles

First published Sep 26, 2019

In the middle of the fifth century BCE, Empedocles of Acragas formulated a philosophical program in hexameter verse that pioneered the influential four-part theory of roots (air, water, earth, and fire) along with two active principles of Love and Strife, which....

<https://plato.stanford.edu/entries/empedocles/>

ACADEMIA.EDU

Francisco, J.

Pythagoras of Samos,

Celator 2.0. 2019. academia.edu

This is a reworking and expansion of an article that appeared in the Celator Magazine, a magazine on ancient numismatics. It deals with Pythagoras' previously mentioned connection to celature through literature and goes beyond that to more tangential accounts thus adding to the picture.

While we know Pythagoras as a philosopher and mathematician, we should realize that is where he ended up, not where he started. He started out as the son of Mnesarchus, a seal engraver, and he was trained in the family business, as a celator, or high class worker in precious metals and stones. This article deals with the literary evidence for such a connection, expanding from the first article, known as Pythagoras of Samos, Celator. It does not, except indirectly, deal with the incuse coinage of Magna Graecia, just literary evidence. The Pythagorean origin of that coinage, I discuss elsewhere.

https://www.academia.edu/39489113/Pythagoras_of_Samos_Celator_2.0

Francisco, J.

On Fishes and Figs, Pythagoras Miracles and Jesus. Jun. 2019. 3p

https://www.academia.edu/39489112/On_fishes_and_figs_Pythagoras_miracles_Jesus_miracles?email_work_card=title

Hempel, D.

The Liar of the Lyre: The Mind-Meld of Music, Meditation, Metaphysics, Mushrooms and Mathematics

We are taught that the Pythagorean philosophers believed that reality was based on music theory being an innate property of reality, of the Cosmos (a Pythagorean term), but the standard meaning of Pythagorean philosophy has been a lie, a lie from Philolaus, and then promoted by Archytas and Plato. This lie, based on the lyre being flipped around, is what I call the Liar of the Lyre. Professor Richard McKirahan recently pointed out that Philolaus introduced a mathematic term for geometric magnitude into music number theory. Math professor Luigi Borzacchini first pointed out in 1999 that the origin of Western science, the "Greek Miracle," is actually from the wrong music theory, something he calls the "deep pre-established disharmony" as a "cognitive bias" that is the "evoltive principle" of

science.

So practicing music is different than writing about music, (and writing about anything in general or even talking about anything). So then practicing Western equal-tempered music is also different than real Orthodox Pythagorean music philosophy. Dr. Peter Kingsley, a Ph.D. in Pythagorean philosophy, has exposed how Plato lied about real Orthodox Pythagorean philosophy. The music theorists who have studied this deeply have realized that in Orthodox Pythagorean music, only the basic natural numbers are used: 1:2:3:4 as an infinite natural resonance healing philosophy. So the real Orthodox Pythagoreans relied on five years of silence meditation before they could even "see" Pythagoras (whose name means "snake master" and he was initiated via a blacksmith secret society tied to Egypt and West Asia). As Peter Kingsley points out – this alchemy philosophy training was called "incubation" in West Asia, relying on cave meditation, and actually originated from Mongolia, but was preserved in Egypt before becoming Pythagorean philosophy.

https://www.academia.edu/38620358/The_Liar_of_the_Lyre_The_Mind-Meld_of_Music_Meditation_Metaphysics_Musrooms_and_Mathematics

Picot, J.C.

Empédocle et le spectacle divin de la réincarnation 30 p. 2019 / 1
I – Renaître

II – Les acteurs du Proème des Catharmes

III – Mourir avec ou sans daimones

Le spectacle divin de la réincarnation

https://www.academia.edu/42143627/Empédocle_et_le_spectacle_divin_de_la_réincarnation_-_I_-_Renaître?email_work_card=title

Piergiacomi, E.

Gli Epicurei romani sulla medicina

Ciceroniana on line, 2019, 3,1, p 191-228

Abstract: The paper reconstructs the thought of four Roman Epicureans on the medicine: Xenocles of Delphi, Alexander, Zopyrus, who appear in books 2 and 3 of Plutarch's "Table Talk", and Lucretius. I argue that these characters are not only experts in medicine, but also share the common aim of making ethical use of this knowledge to lead humans towards happiness and good health. In turn, I explore the possibility that Xenocles draws on the medical doctrines of Asclepiades of Bithynia in order both to explain appetite and to exhort us to seek satiety; that Alexander

uses medicine to explain and then reject the Orphic-Pythagorean injunction to abstain from beans; finally, that Zopyrus and Lucretius give an account of Epicurus' reflection on sexual pleasure with the goal of encouraging the youth to seek it with moderation and with an hygienic regime.

https://www.academia.edu/39833965/Gli_Epicurei_romani_sulla_medicina

Souq, P.

L'harmonie du cosmos

Academia 2019, 19 p

Le concept de « planète » inclue une vision matérialiste du monde qui s'éloigne de la pensée cosmologique au sein de laquelle il est né. Selon la théorie pythagoricienne de l'harmonie des sphères, le monde (κόσμος, kósmos, chez les grecs) constitue l'ensemble des étants dont les planètes font partie, lesquelles suivent un ordre cosmique qui s'oppose au chaos. Elles sont ainsi des astres qui « errent » autour de la Terre, la Terre étant comprise comme le centre de l'univers, l'ensemble étant régi par des lois naturelles présidées par les Dieux, où la vie de l'Homme s'installe et dont la Cité fait partie. Dans notre communication, nous voulons montrer que si le concept de planète supplée aujourd'hui celui de « monde », c'est en raison d'une attitude scientifique témoignant d'une crise spirituelle profonde de la modernité, laquelle réduit la planète à un « fonds » (Bestand) et lui ôte son caractère d'« arche » primordiale (Arche Erdboden). Alors, si la Terre constitue la troisième planète du système solaire (après Mercure et Vénus depuis le Soleil) et qu'elle est composée de matériaux physico-chimiques, elle est avant tout un « sol » primitif (Grundlage) sur lequel l'Homme a les pieds et à partir duquel il vit et perçoit le monde (Lebenswelt). Dans ce sens, penser la planète Terre, c'est d'abord comprendre son origine en tant que phénomène et percevoir les différentes valeurs d'une époque qui peuvent lui être appliquées, car elle constitue, en fait, un « milieu » (Umwelt) que l'être humain habite (bauen). Alors, c'est seulement à partir de là que la possibilité d'un (ré)enchancement du monde peut être envisagé.

https://www.academia.edu/38738518/Lharmonie_du_cosmos

BOOKS

Ben, N. van der
 Empedocles' Poem on natural philosophy/ A radical edition.
 Posthumous writings of N. van der Ben, gathered in 2018, published by Jean-Claude Picot with the help of Klaartje and Simon van der Ben.
 Google Sites empedocles.acragas 2019
https://www.academia.edu/40459174/Empedocles_Poem_on_natural_philosophy

Braga da Silva, J. I.
 A mística órfico-pitagórica
 Universidade do Vale do Rio dos Sinos – UNISINOS. 2019.
 Resumo: Optamos por este título/tema: “A mística órfico-pitagórica”, que contempla o aspecto místico do bíos orphikós e do bíos pythagorikós, pois é necessário entender um fenômeno do presente (a experiência mística) tendo em vista sua ocorrência no passado, bem como seu início em nossa tradição ocidental: se trata de compreender o início a fim de compreender o desenvolvimento da experiência mística na tradição ocidental. O orfismo enquanto um movimento religioso e o pitagorismo enquanto um movimento filosófico, convergem para a busca da catarse por meio da ascese da alma - o que nos leva a falar de uma mística órfico-pitagórica, conforme a nomenclatura adotada pela história da filosofia. À primeira vista, o nosso tema pode causar estranhamento: falar em mística órfica parece evidente - pois o orfismo é um movimento religioso com influência especial do dionisismo, entretanto é correto falar em uma mística pitagórica? Em resposta a esta questão, consideramos a experiência catártica como uma experiência mística, logo tanto os órficos como os pitagóricos são místicos, além disso, é correto falar não apenas de uma mística órfica ou pitagórica, e sim de uma mística órfico-pitagórica: duas tradições conjugadas juntas quando se trata do início da preocupação pela ascese da alma com o objetivo catártico em nossa tradição ocidental.

Charrue, J.M.
 LA PHILOSOPHIE NÉOPLATONICIENNE DE L'ÉDUCATION. Hypatie, Plotin, Jamblique, Proclus
 Collection : Ouverture Philosophique. 2019.
 Qu'enseignaient ces professeurs du IIIe au VIe

siècle ? Ce qui est à l'origine de notre civilisation. Hypatie avait eu le courage de la vérité jusqu'au martyre. Dans ses recherches sur la science, sa philosophie, ses cours et ses commentaires de Plotin, elle gardait sa liberté de parole. A Rome, Plotin enseignait une psychologie, et en plus de l'idée platonicienne d'homme ajoutait celle d'individu, le faisant progresser par l'éducation libre vers le Bien. Jamblique lui retourne à Pythagore : dans la sagesse, une vie libre allant vers la vérité. Proclus, commentant Platon, suit l'éducation d'Alcibiade, dans la dialectique socratique, et lui apprend la science nécessaire avant d'envisager l'action politique.

Colli, G.
 Empedocle: a cura di Federica Montevicchi
 Milano : Adelphi, 2019.
 RISVOLTO Come testimoniano i due studi qui riuniti, per Giorgio Colli la ricerca filologica sui testi del pensiero greco è fin dall'inizio – in sintonia con la lezione di Nietzsche – inseparabile dalla riflessione teoretica. E centrale, nel suo percorso speculativo, si rivela subito Empedocle, sul quale Colli si concentra già nella tesi di laurea, e di frequente negli scritti successivi. All'interno di una cornice costituita dal complesso rapporto fra sostanza e divenire, fra unità e molteplicità – nodo metafisico essenziale per comprendere la greco e il pensiero stesso –, Colli mostra come per Empedocle non vi siano due realtà, una trascendente rispetto all'altra, ma noumeno e fenomeno avvinti, e come la radice metafisica, l'interiorità di ogni realtà individuale, sia costituita dal suo impulso vitale a congiungersi con il tutto e a ritrovarsi in esso. Empedocle è dunque un mistico che vive e considera come inseparabili la dimensione mortale e quella immortale, aspetti polari di una medesima natura la cui trascendenza è irriducibile a una spiegazione razionale.

Dikaïou, P.
 Aesthetic and philosophical theories of the relationship between music and mathematics
 DEPARTMENT OF MUSIC
 STUDIES IONIAN UNIVERSITY, CORFU.
 2019.
 The purpose of this research work was to delve into the curious but interdependent relation of music and mathematics. Beginning in ancient Greece and reaching the 20th

century, I will examine various theories of music as well as mathematics with the apex of Pythagoras, the father of musical theory and Iannis Xenakis, the excellent and pioneering architect.

García García, J.

Misterios de Eleusis, Orfismo y Pitagorismo : La espiritualidad en la Grecia arcaica.

Verlag: Saarbrücken: Editorial Académica Española. 2019. ISBN978-613-9-46502-6

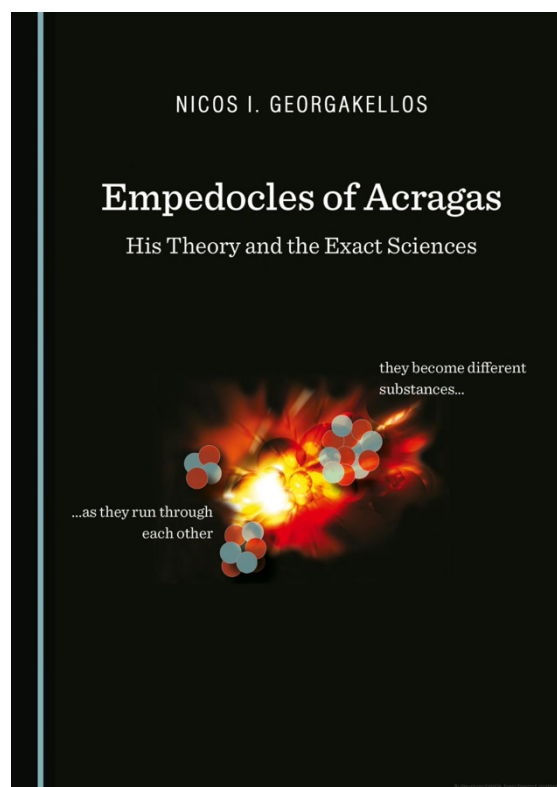
Este trabajo recoge tres escritos que comparten un mismo objetivo, el intento de entender los cambios en la forma de vivir la espiritualidad que se producen durante la llamada época arcaica de la antigua Grecia. Las corrientes religiosas que afloran en estos momentos son de origen popular y enlazan elementos antiguos de diversa procedencia con otros que recién están surgiendo. Son el orfismo, el dionisismo, los misterios, especialmente los Eleusinos, y el pitagorismo. Comparten también un enfoque para lograr el objetivo propuesto, que es comprender los ritos, ideas, y estilos de vida que se practicaban para la consecución de estas experiencias de lo sagrado. La primera parte, Los misterios de Eleusis, tratan sobre una de las prácticas religiosas más duraderas de la historia occidental, y también nos adentra en el mito de Dioniso. El segundo, Orfismo, intenta extraer lo distintivo de sus ritos y prácticas. Dado que no contamos con ningún texto directo de la autoría de Pitágoras, la tercera parte se centra en Empédocles, que nos parece, de entre los casos que nos han llegado, en el que con mayor claridad se aúnan el pensamiento pitagórico con el estilo de vida órfico.

Geōrgakellos, N.

Empedocles of Acragas : His theory and the exact sciences

Newcastle upon Tyne, UK: Cambridge Scholars Publishing. 2019.

Summary: Empedocles of Acragas is known as philosopher, healer, excellent orator, miracle-maker, and engineer. This book shows that the careful study of extant fragments of his writings confirms that he was a multi-faceted thinker. In a period when most thinkers were monists, he was a pluralist and the first to introduce the principle of the four elements (roots, as he has named them), as well as the two motive factors (Love and Strife) closely dependent on one another.



Gómez Pin, V.

Pitágoras : En la infancia de la filosofía.

Barcelona: Shackleton Books. 2019.

De la legendaria figura de Pitágoras se dice que fue un gran matemático al que se atribuyen audaces hipótesis en astronomía o en música. Pero, además, Pitágoras habría sido, según Cicerón, el primero en haber usado el calificativo de filósofo, que se aplicó precisamente a sí mismo. ¿Qué significa esto?, ¿qué añade al científico Pitágoras la condición de filósofo? Para encontrar una respuesta, el prestigioso filósofo Víctor Gómez Pin se remonta a las florecientes ciudades marinas de Jonia (Mileto, Samos, Éfeso), donde seis siglos antes de nuestra era se asentaron las bases sobre las que se erigió la filosofía. En este libro asistimos, así, a la infancia de esta disciplina, una infancia afortunada en la que se generaron interrogantes que siguen plenamente vigentes en nuestros días.

Heberlein, F.

Kommentar zum "Somnium Scipionis" /

Macrobius Ambrosius Theodosius ; herausgegeben, übersetzt, erläutert und mit Indices versehen.

Verlag: Stuttgart : Franz Steiner Verlag. 2019. ISBN 978-3-515-12365-5

Macrobius' Kommentar zu Ciceros Somnium Scipionis ist einer der wirkungsmächtigsten

Texte der Antike. Entstanden um 430 n. Chr. als philosophische Einführungsschrift eines hochrangigen römischen Politikers für seinen Sohn, wurde er über ein Jahrtausend als Kompendium der neuplatonischen Philosophie, vor allem aber als Kompendium der Traumtheorie, Arithmologie, Astronomie, Geographie und Musiktheorie der Antike gelesen. Friedrich Heberlein legt diesen Kommentar nun erstmals in deutscher Übersetzung vor und macht Macrobius' Text somit einem breiteren Publikum zugänglich – ist Macrobius' Sprache doch weit vom klassischen Latein entfernt. Der beigelegte Lesetext auf der Basis der Ausgabe von Armisen-Marchetti erleichtert zudem eine Überprüfung des Originalwortlautes. Ein einführender Essay aus der Feder des bekannten Platonismusforschers Christian Tornau bietet eine grundlegende Orientierung über den Charakter des Werks.

Hernando González, A.

El papel de la afinación musical en la historia de la ciencia : música, matemáticas y cambio científico desde los pitagóricos a Francisco de Salinas

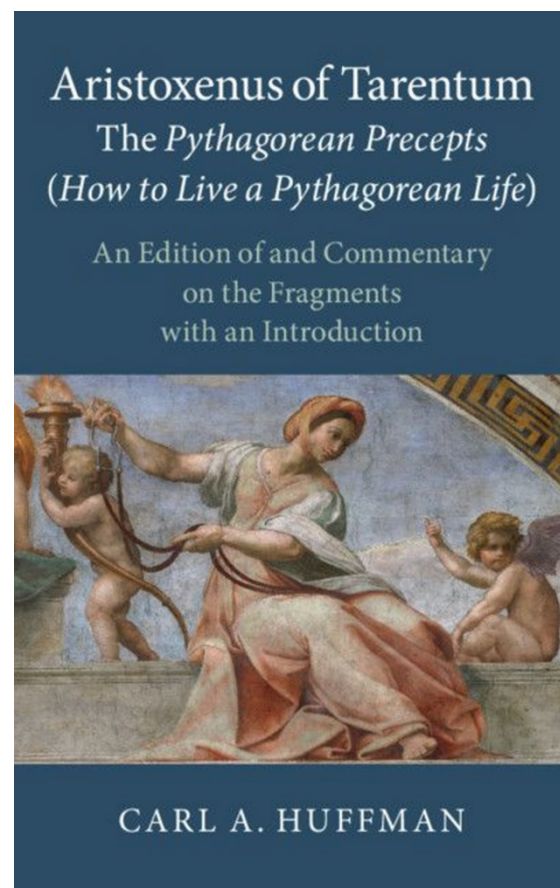
Burgos : Universidad de Burgos : Editorial Dossoles, 2019. Series 1: Colección Dossoles historia; 22. ISBN/ISSN: 9788416283590

Horky, P. (Ed.).

Cosmos in the ancient world. Cambridge: Cambridge University Press. 2019.

How did the ancient Greeks and Romans conceptualise order? This book answers that question by analysing the formative concept of kosmos ('order', 'arrangement', 'ornament') in ancient literature, philosophy, science, art, and religion. This concept encouraged the Greeks and Romans to develop theories to explain core aspects of human life, including nature, beauty, society, politics, the individual, and what lies beyond human experience. Hence, Greek kosmos, and its Latin correlate mundus, are subjects of profound reflection by a wide range of important ancient figures, including philosophers (Parmenides, Empedocles, the Pythagoreans, Democritus, Plato, Aristotle, the Stoics, Lucretius, Cicero, Seneca, Plotinus), poets and playwrights (Sophocles, Euripides, Aristophanes, Plautus, Marcus Argentarius, Nonnus), intellectuals (Gorgias, Protagoras, Varro), and religious exegetes (Philo, the Gospel Writers, Paul). By revealing kosmos in its many ancient manifestations, this book asks us to rethink our own sense of 'order', and to

reflect on our place within a broader cosmic history.



Huffman, C.A.

Aristoxenus of Tarentum: The Pythagorean Precepts (How to Live a Pythagorean Life): An Edition of and Commentary on the Fragments with an Introduction (pp. I-li). Cambridge: Cambridge University Press. 2019.

The Pythagorean Precepts by Aristotle's pupil, Aristoxenus of Tarentum, present the principles of the Pythagorean way of life that Plato praised in the Republic. They are our best guide to what it meant to be a Pythagorean in the time of Plato and Aristotle. The Precepts have been neglected in modern scholarship and this is the first full edition and translation of and commentary on all the surviving fragments. The introduction provides an accessible overview of the ethical system of the Precepts and their place not only in the Pythagorean tradition but also in the history of Greek ethics as a whole. The Pythagoreans thought that human beings were by nature insolent and excessive and that they could only be saved from themselves if they followed a strictly structured way of life. The Precepts govern every aspect of life, such as

procreation, abortion, child rearing, friendship, religion, desire and even diet.

Presents an accessible overview of the principles of the Pythagorean way of life and its relationship to Pythagorean thought in the time of Plato and Aristotle

Provides the first edition and translation of and the first detailed commentary on all the fragments of The Pythagorean Precepts of Aristoxenus of Tarentum

Explains how The Pythagorean Precepts fit into the Pythagorean tradition as a whole

Kroier, J.S.

Archäologie des nicht-pythagoreischen Klangs
Hochschulschrift: Dissertation, Berlin,
Humboldt-Universität zu Berlin, 2017.

URL: <http://edoc.hu-berlin.de/18452/20835>
(Verlag) (kostenfrei zugänglich)

Summary; The European concept of sound was historically linked to Pythagorean music theory until the beginning of the 20th century. That means that the theory of harmonic vibrations was paradigmatic for scientific acoustics as well as for music theory. The seemingly only theorist of the early modern age being skeptical about this approach was Francis Bacon, who had envisioned sound-houses for a new kind of empirical sound research. The thesis focuses on this trace and puts it into historical context since antiquity. Its method is a cultural archeology that considers also the historically invisible. To make non-Pythagorean sound theoretically accessible, a phenomenological approach is used ('sonophenomenon') which is rooted in the experience of digital sound/audio technology. The thesis reconstructs the prehistory of the cultural marginalization of non-Pythagorean sound in Europe during Antiquity and Renaissance. It investigates the cultural and biographic conditions that enabled Bacon to leap Pythagorean tradition and contrasts his missed paradigmatic change' to Descartes' successful transformation of music theory into the upcoming canonical Western aesthetics of music. The results being drawn concern (1) the 'cultural deafness' that prevented the acknowledgment of non-Pythagorean musical cultures for centuries, (2) the media theory of sound and musical instruments, and (3) the linguistic pragmatics of the concept of sound.

Lamprellēs, D. N.

Ho Empedoklēs kai ta perata tou kosmou.

Athēna : Ekdoseis Papazēsē, 2019.

Lopez, F.

Pitagora e l'egitto : Le arti sapienti per la tutela della vita (Saggi e studi). Pisa: Pisa University Press. 2019.

Abstract (Google transl) : The text examines, for the first time in a complete and monographic way, the problems relating to the cultural relations between Pythagoras and Egypt. The revolution that appeared in the late archaic Greek civilization regarding the immortality of the human being and the related eschatological questions are correlated in the study to the most important scientific-templar institution of the Mediterranean of the time, represented by the multidisciplinary scriptoria in Egypt of the Houses of Life . In the face of the fragmentary nature of the pre-Platonic sources, the charismatic figure of Pythagoras is observed in the historical context of reference and in a comparative perspective, between the West and the East. In this regard, the union that emerges in the Samio between wisdom, history, writing and medical art appears remarkable, aimed at the conservation and protection of Life in all its forms, between past, present and future.

Otterspeer, W.

Het mystieke getal : Pythagoras in Leiden
Leiden : Primavera Pers. 2019. Reeks: Bert van Selm-lezing ; 28ste.

ISBN: 90-5997-298-8

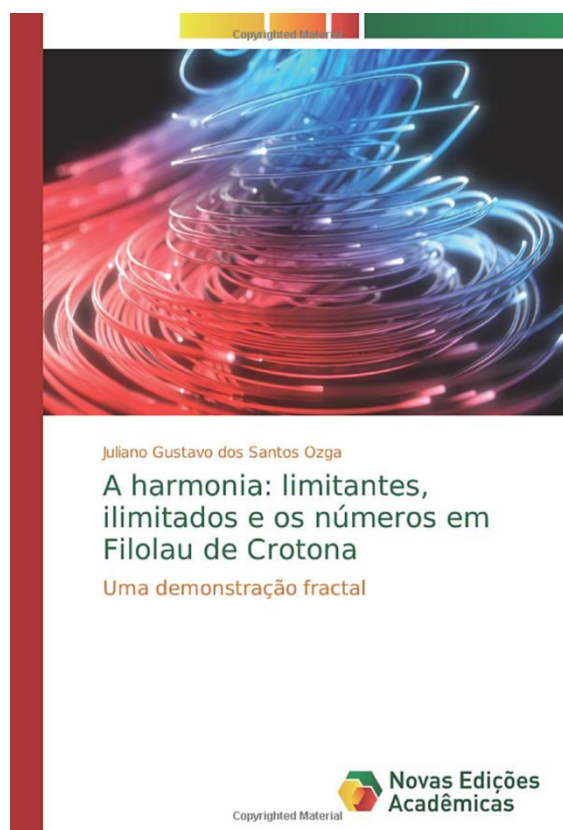
De achtentwintigste Bert van Selm-lezing is op 5 september 2019 te Leiden uitgesproken door Willem Otterspeer. In deze lezing behandelt Otterspeer een belangrijke, maar verwaarloosde omkering in de universiteits-geschiedenis. In de middeleeuwen stond de theologie bovenaan; de *artes liberales* (grammatica, retorica, dialectiek, rekenkunde, meetkunde, muziek en astronomie) hadden weinig aanzien. Na de Opstand van de Noordelijke Nederlanden tegen het Spaanse gezeg in de tweede helft van de zestiende eeuw draaide deze verhouding zich om. Otterspeer staat uitgebreid stil bij vier prenten uit 1610 die "misschien wel de belangrijkste visuele bron [zijn] voor de vroege geschiedenis van de Leidse universiteit" (blz. 24). De prenten zijn duidelijk beïnvloed door het gedachtengoed van de Griekse filosoof en wijsgeer Pythagoras.

Ozga , J. G. S.

A harmonia dos limitantes e ilimitados através dos números nos fragmentos de Filolau de Crotona.

Jan 19, 2019

In this dissertation, I intend to demonstrate the idea that justifies the master's project THE HARMONY OF THE LIMITERS AND UNLIMITEDS THROUGH THE NUMBERS IN THE FRAGMENTS OF PHILOLAU OF CROTON: the connection of the concept of Harmony in the fragments of Philolau of Croton with its basic concepts or basic ontological principles, that is, Limitants and Unlimiteds through the epistemological concepts of the even and odd Numbers, which allow the knowledge of the reality of the cosmos and the rational and mathematical demonstration of this Harmony, achieved through the musical intervals used by Philolau, that is, the fourth interval = 4:3, the fifth interval = 3:2, the octave interval = 2:1 and the pitch setting = 9:8.
<https://pt.scribd.com/document/397761038/A-HARMONIA-DOS-LIMITANTES-E-ILIMITADOS-ATRAVES-DOS-NUMEROS-NOS-FRAGMENTOS-DE-FILOLAU-DE-CROTONA-com-SIMULACAO-Fractal>



Proietto, L.
 Pitagora. Maestro di vita da Samo a Crotone.
 Publigrific (Cotronei), 2019.
 ISBN/ISSN: 9788831961097

Descrizione; Nel V secolo a.C. (intorno al 532) il maestro Pitagora giunge da Samo a Crotone perché perseguitato dal tiranno Policrate. Sceglie la città di Kroton, poiché già conosciuta nella Magna Graecia per via della scuola medica di Democede a Alcmeone, e per gli atleti, vittoriosi nelle diverse discipline ginniche, primo tra tutti Milone.

Rivadeneira, R.
 Música, matemática y gimnasia como remedios y profilácticos para el mal físico, moral y psicológico en Platón
 Universidad Panamericana, 2019
 Tesis doctoral sobre el mal en Platón. ¿Qué es el mal para Platón? ¿Cuántos tipos de mal existen? ¿Cómo podemos remediar los males que acontecen? ¿Será posible evitarlos? Platón sugiere que mediante la música, la matemática y la gimnasia podemos encontrar el camino hacia el bien.

Seiler, H.P.
 Die pythagoreisch-naturwissenschaftlichen Grundlagen der Hochzeitszahl aus Platons "Staat"
 Hildesheim, Zürich : Georg Olms Verlag, 2019.
 Reihe: Altertumswissenschaftliche Texte und Studien, 43. ISBN: 978-3-487-15497-8
 Die sogenannte ‚Hochzeitszahl‘ aus Platons Staat gilt wohl zu Recht als eines der bedeutendsten, noch immer ungelösten Rätsel der Antike. In einem kunstvoll verschlüsselten Text deutet Platons Sokrates an, auf welche Weise der Idealstaat als gerechteste und glücklichste Form einer menschlichen Gemeinschaft seine politische Kontinuität erhalten kann: Es genügt nicht nur, dass die amtierende Führungsschicht von bestqualifizierten, für sich selbst aber besitzlosen Philosophinnen und Philosophen ihre potenziellen Nachfolger aufs Beste ausbildet, nein, gemäß pythagoreischer Lehre muss bereits bei deren Zeugung darauf geachtet werden, dass die Paarung ihrer idealen Eltern zu einem Zeitpunkt erfolgt, der auch vom kosmischen Lebensrhythmus des Universums her geeignet ist, der künftigen Elite das optimale Rüstzeug für ihre göttliche Aufgabe schon vorgeburtlich mitzugeben. Diese Geheimformel stellt ein faszinierendes Beispiel für das ganzheitliche Denken der alten Pythagoreer dar, in welchem heilige Mathematik, naturwissenschaftliche Himmelsmechanik und die schöpferische Liebesfunktion eines lebendigen, von naturgesetzlicher Harmonie und Weisheit erfüllten Universums noch eine untrennbare

Einheit bilden.

Skinner, S.

Ars Notoria: The Grimoire of Rapid Learning by Magic, with the Golden Flowers of Apollonius of Tyana (Vol. I - Version A). Edited and Introduced by Dr Stephen Skinner & Daniel Clark. Golden Hoard Press, 2019.

The Ars Notoria, or 'Notory Art,' is a Mediaeval grimoire designed to assist monks (or anyone) to learn whole subjects in as short a time as a month, through the intervention of angels. It also has procedures for vastly improving memory and understanding, such that a single reading of a complex text will enable the aspirant to absorb and understand it. The procedure consisted of short prayers followed by orations or invocations made up of lists of the secret names of angels (some say demons) who will assist the aspirant in these feats of memory. These are read or chanted whilst the aspirant looks at a "nota," a complex design which encapsulates the essence of the desired subject. These nota are unlike the sigils of any other grimoire, and were drawn with exquisite attention to detail.

The oldest manuscript of the Ars Notoria dates from 1225, and is printed in this book in full. Despite the passage of almost 800 years, the Ars Notoria has never been published before with both its text and all its notae complete. This edition has four other full-colour complete sets of notae from the three following centuries. The commentary explains where the Ars Notoria fits into the history of magic (it was not part of the Lemegeton), charts the development of the notae, and the lives of the monks and magicians who were associated with it.

The Ars Notoria has been popularised in academia by the studies of Claire Fanger and others which primarily focus on a derivative abridged texts usually referred to as 'Liber Visionum' written by John of Morigny in the early 15th century. However this volume goes back to the oldest text of the Ars Notoria dating from 1225 and another four texts, all of which contain the 'notae' without which the system does not work. In all five complete sets of notae are reproduced in full.

This paper reproduces a small selection from the Introduction of this volume.

Thibodeau, P.

The Chronology of the Early Greek Natural Philosophers
Cosmographia.net North Haven, Connecticut 06473. 2019.

Summary: This book is the first complete collection and analysis of ancient testimony relating to the chronology of the early Greek natural philosophers, astronomers, and geometers who were active before Aristotle. New estimates are given for the dates of thirty-nine different individuals, ranging from Thales to Eudoxus; these include substantial downdatings of the lives of the two Milesian philosophers Anaximander and Anaximenes and significant revisions to the chronology of Pythagoras. It also demonstrates how errors and variants crept into the late chronographical tradition as changes from one dating format to another led to the loss of contextual information.

https://www.academia.edu/40402912/THE_CHRONOLOGY_OF_THE_EARLY_GREEK_NATURAL_PHILOSOPHERS?email_work_card=title

Tredwell, D. M.

A Sketch of the Life of Apollonius of Tyana or the First Ten Decades of Our Era

Ausgabe: Nachdruck der Ausgabe von 1886.

Verlag: Norderstedt : Hansebooks

GmbH. 2019. ISBN 978-3-337-80017-8

Excerpt from A Sketch of the Life of Apollonius of Tyana or the First Ten Decades of Our Era.

Zatta, C.

Interconnectedness. The Living World of the Early Greek Philosophers

2nd, revised edition 2019. ISBN 978-3-89665-796-1 (International Pre-Platonic Studies, vol. 7)

What did the early Greek philosophers think about animals and their lives? How did they view plants? And, ultimately, what type of relationship did they envisage between all sorts of living beings? On these topics there is evidence of a prolonged investigation by several Presocratics. However, scholarship has paid little attention to these issues and to the surprisingly "modern development" they received in Presocratics' doctrines. This book fills this lacuna through detailed (and largely unprecedented) analysis of the extant evidence.

The volume includes also the first extensive collection of the ancient sources pertaining to living beings and life in early Greek philosophy, organized chronologically and thematically.

N25 REVIEWS

Noel Aujoulat, Adrien Lecerf, Hierocles d'Alexandrie: Commentaire sur les 'Vers d'Or' des Pythagoriciens. Paris: Les Belles Lettres, 2018.

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Reviewed by: Philippe Soulier Philosophie antique[Online] 06 November 2019

J. Baird Callicott, John van Buren, and Keith Wayne Brown. Greek Natural Philosophy: The Presocratics and their Importance for Environmental Philosophy. 2018.

Reviewed by: Peterson M.C.E. Journal for the Study of Religion, Nature & Culture. 2019, 13, 1. P 113-116.

Xavier Gheerbrant, Empédocle, une poétique philosophique. Paris 2017.

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Reviewed by: Kuciak, J. Electrum, 2019, 26, p 189-190.

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Reviewed by: Mazza, Roberta New England Classical Journal, 2018, 45, 1, p 59-62.

Review by: Cédric Scheidegger Lämmle Phoenix, 2019, 72, p 170-172

Review by: Alex Petkas Ancient History Bulletin, 2018, 8. p 11-14

BOOK CHAPTERS

Abbondanza, L.

La « sophia » e i saperi nella « Vita di Apollonio di Tiana ». p 467-486
In: Philosophari: usages romains des savoirs grecs sous la République et sous l'Empire. Vesperini, Pierre (Ed.). 2017. Paris: Classiques Garnier.
Abstract: Sur les valeurs du mot σοφία dans la « Vie de Apollonius de Tyane » et sur les acceptions données à la sagesse dans les dialogues entre le savant et les empereurs. La σοφία est liée à la rhétorique et la figure d'Apollonius présente plusieurs ressemblances avec Ésope.

Brancacci, A.

7 Music and Philosophy in Damon of Oa p161 - 178
In: Presocratics and Papyrological Tradition : a philosophical reappraisal of the sources : proceedings of the international workshop held at the University of Trier (22-24 September 2016) / edited by Christian Vassallo. Verlag: Berlin ; Boston : De Gruyter. 2019. ISBN 978-3-11-066321-1

Carter, J.

Chapter 6 - Harmonic Psychology p 123 -141
Chapter 7 - Empedocles' Psychology p 143-167
In: Aristotle on Earlier Greek Psychology: The Science of Soul. Cambridge: Cambridge University Press. 2019.

Colli Staude, C.

8. „Der Philosoph“ bei Nietzsche und Colli S 129-154.
8.1 Wissenschaft und Weisheit - 8.2 Empedokles. Heraklit. Parmenides - 8.3 Nietzsches späte Rückkehr zu den Griechen. Naufragium feci - bene navigavi.
In: Friedrich Nietzsche, Giorgio Colli und die Griechen : Philologie und Philosophie zwischen Unzeitgemäßheit und Leben. Verlag: Würzburg : Königshausen & Neumann. 2019. ISBN 978-3-8260-6603-0

Corsi, S.

Cultuando divindades solares: Apolônio de Tiana versus Heliogábalo (Século III EC) p 209-233
In: Sistemas de crenças, mitos e rituais na Antiguidade, 2018.

Viso mostrar neste texto como Filóstrato desenvolveu uma crítica metafórica, em minha hipótese, ao imperador Heliogábalo, através da construção positiva de Apolônio de Tiana também como sacerdote de uma divindade solar e um asceta religioso.

Deppert, W.

2.4 Die ersten begrifflichen Formen der milesischen Naturphilosophen und der Pythagoreer S 89
2.5 Die Zusammenführung der ionischen und pythagoreischen Tradition: Xenophanes aus Kolophon (um -570 bis -474) später Elea, Heraklit aus Ephesos (-543 bis -482), Parmenides aus Elea (-530 bis ungefähr -450), Zenon von Elea (-494 bis -444), Anaxagoras von Klazomenai (-499/495 bis -427) S 96
2.6 Die empedokleisch-sophistische Tradition: Empedokles von Akragas (-491 bis -429), Gorgias von Leontinoi (-482 bis -374), Protagoras von Abdera (-482 bis -412) S 108
2.7 Die empedokleisch-atomistische Tradition: Leukippos von Milet, Elea oder Abdera (um -470 bis um -420) und Demokrit von Abdera (um -460 bis -380/370) S 113 – 115
In: Das Werden der Wissenschaft. Verlag: Wiesbaden : Springer VS: 2019.

Dowling, M. B.

Heliodoros and Pythagoras. p 177-194
In: Re-wiring the ancient novel. 1, Greek novels. 2018. Cueva, Edmund, Harrison, Stephen & Mason, Hugh (Eds.)
Abstract: La vie, les voyages et les miracles de Pythagore sont un des modèles les plus importants dans les « Éthiopes ». Cette influence s'explique à partir de l'image de ce philosophe à l'époque romaine.

Fleischer, K.J.

6 Philolaos* Book(s) in Philodemus* Index Academicorum p 147-160
In: Presocratics and Papyrological Tradition : a philosophical reappraisal of the sources : proceedings of the international workshop held at the University of Trier (22-24 September 2016) / edited by Christian Vassallo. Verlag: Berlin ; Boston : De Gruyter. 2019. ISBN 978-3-11-066321-1

Genovés Company, R.

Crítica de Nietzsche a la erudición, a partir de los fragmentos DK 22 B 40, B 129, y B 81.
p 87-94

In: « Conuentus classicorum »: temas y formas del mundo clásico. Villa Polo, Jesús de la, Falque Rey, Emma, González Castro, José Francisco & Muñoz Jiménez, María José (Eds.). 2017. Madrid: Sociedad Española de Estudios Clásicos.

Abstract: En los capítulos dedicados a Pitágoras y a Heráclito en sus lecciones sobre « Los filósofos preplatónicos », Nietzsche trata aspectos centrales de la crítica de Heráclito a la erudición. El análisis se desarrolla a partir de las alusiones a los fragmentos de Heráclito DK B 40, B 129, y B 81. Nietzsche simpatiza con la censura de Heráclito a la πολυμαθία y la κακοτεχνίην pitagóricas, incorporándola en su propia revisión de la educación, de la ciencia, de la filología y de la filosofía en otros textos.

HÄGG, T. The sense of travelling:

Philostratus and the novel

In: Ancient Narrative, 2019, Supplements 26. Literary Currents and Romantic Forms: Essays in Memory of Bryan Reardon. Kathryn Chew, J.R. Morgan, Stephen M. Trzaskoma (eds.)

This paper compares the narration of travel in Philostratus' Life of Apollonius and other fictional texts. Only in Philostratus is the experience of travel thematised in depth, both in terms of the practicalities and difficulties of travel and in terms of local precise local colour, though he is not consistent in this respect. A particularly important device is reported conversation between Apollonius and Damis about the places they pass through and the sights they see en route. In contrast, in other biographical romances (Xenophon's Cyropaedia and the Alexander Romance) there is little concrete information on the processes of travel and the geography in which events occur. Among the love novelists probably known to Philostratus, Chariton generally pays little attention to travel; there are some exceptions, such as Callirhoe's journey from the coast to Babylon, but even there the emphasis is on her emotional responses rather than on description of the road or locale. Xenophon of Ephesus likewise generally pays little attention to the experience of travel, the time taken by journeys often being filled in by switching the narrative to another thread. Achilles Tatius does treat a number of journeys at length, especially Clitophon's voyage with Melite from Alexandria to Ephesus, where, as in

Philostratus, the characters converse about what they experiencing. But Philostratus seems to have been a true innovator in his integration of travel impressions in the dialogue of the characters.

Hedreen, G.

The question of centaurs : Lucretius, Ovid, and Empedokles p 189-209

In: Piero Di Cosimo. Painter of fait hand fable / Edited by Dennis Geronimus, Michael W. Kwakkelstein. 2019

Heller, M.

Was Plato a Platonist?; 1. Mathematicians and Plato; 2. What is equality?; 3. How does the number two exist?; 4. Was Plato a Platonist?; Pythagoras' Sacrifice;

Was Pythagoras a Pythagorean?; 1. Plato and the Pythagoreans; 2. The Pythagoreans; 3. The incommensurable revolution;

In: God and geometry : When space was god. Krakow: Copernicus Center Press. 2019.

Hernández Castro , D.

Buscando a Empédocles. Vivir y morir como un cantor de Apolo p 117-142

In: Morir antes de morir. Ritos de iniciación y experiencias místicas en la historia de la cultura, Madrid : Dykinson, 2019.

Hernández de la Fuente, D.

La escuela pitagórica entre mito e historia, p 93-116

Buscando a Empédocles. Vivir y morir como un cantor de Apolo, p 117-142

In: Morir antes de morir : ritos de iniciación y experiencias místicas en la historia de la cultura. Madrid : Dykinson, 2019.

Herrero de Jáuregui, M. Protreptic and Poetry: Hesiod, Parmenides, Empedocles p ..

In: When Wisdom Calls . Philosophical Protreptic in Antiquity . Edited by Olga Alieva Annemaré Kotzé Sophie Van der Meer. Brepols 2018.

Horky, P. S.

When did Kosmos become the Kosmos? p 22-41.

In: Cosmos in the Ancient World. Cambridge. 2019.

Abstract; When did kosmos come to mean *the* kosmos, in the sense of 'world-order'? I

venture a new answer by examining later evidence often underutilised or dismissed by scholars. Two late doxographical accounts in which Pythagoras is said to be first to call the heavens kosmos (in the anonymous *Life of Pythagoras* and the fragments of Favorinus) exhibit heurmatographical tendencies that place their claims in a dialectic with the early Peripatetics about the first discoverers of the mathematical structure of the universe. Likewise, Xenophon and Plato refer to 'wise men' who nominate kosmos as the object of scientific inquiry into nature as a whole and the cosmic 'communion' (koinōnia) between all living beings, respectively. Again, later testimonies help in identifying the anonymous 'wise men' by associating them with the Pythagoreans and, especially, Empedocles. As Horky argues, not only is Empedocles the earliest surviving source to use kosmos to refer to a harmonic 'world-order' and to illustrate cosmic 'communities' between oppositional pairs, but also his cosmology realises the mutual correspondence of these aspects in the cycle of love and strife. Thus, if later figures posited Pythagoras as the first to refer to the universal 'world-order' as the kosmos, they did so because they believed Empedocles to have been a Pythagorean natural scientist, whose combined focus on cosmology and ethics exemplified a distinctively Pythagorean approach to philosophy.

Horky, P.S.

Cosmic Spiritualism among the Pythagoreans, Stoics, Jews, and Early Christians. p 270-94 In; *Cosmos in the Ancient World*. Cambridge, UK. 2019

This paper traces how the dualism of body and soul, cosmic and human, is bridged in philosophical and religious traditions through appeal to the notion of 'breath' (πνεῦμα). It pursues this project by way of a genealogy of pneumatic cosmology and anthropology, covering a wide range of sources, including the Pythagoreans of the fifth century BCE (in particular, Philolaus of Croton); the Stoics of the third and second centuries BCE (especially Posidonius); the Jews writing in Hellenistic Alexandria in the first century BCE (Philo); and the Christians of the first century CE (the gospel writers and Paul). Starting from the early Pythagoreans, 'breath' and 'breathing' function to draw analogies between cosmogony and anthropogony – a notion ultimately rejected by Plato in the *Timaeus* and Aristotle in his cosmological works, but taken up by the Posidonius (perhaps following the

early Stoa) and expanded into a rich and challenging corporeal metaphysics. Similarly, the Post-Hellenistic philosopher and biblical exegete Philo of Alexandria, who was deeply influenced by both Platonist and Stoic physics, approaches the cosmogony and anthropogony described in Genesis (1:1–3 and 1:7) through Platonist-Stoic philosophy, in his attempt to provide a philosophically rigorous explanation for why Moses employed certain terms or phrases when writing his book of creation. Finally, the chapter sees a determined shift in the direction of rejecting pneumatic cosmology for a revised pneumatic anthropogony in the writings of the New Testament: by appeal to the 'Holy Spirit' or 'Holy Breath' (πνεῦμα ἅγιον), early Christians effectively adapted the Stoic metaphysics of 'breath', with its notions of divine intelligence and bonding, to the prophetic and ecclesiastical project of building a Christian community conceived of as the 'body of Christ'. Hence, the spiritual cosmogony of the Pythagoreans, Stoics, and Philo is effectively subordinated to the spiritual anthropogony that facilitates the construction of the Christian kosmopolis, only fully realised in the form of New Jerusalem, the 'bride' which, in tandem with the Holy Spirit, calls to the anointed. At the end of the Christian worldview, the kosmos of Greek philosophy is supplanted by the pneumatic kosmopolis.

Humboldt, A. von

12. Vortrag, 28. Februar 1828 205–21
Abtheilung. Historisches Fortschreiten der Naturkenntniß.

1. Die jonische Naturphilosophie und die dorische-pythagorische Schule. - 2. Die Züge Alexanders nach dem Osten. - S 205 – 221
In; *Die Kosmos-Vorlesung an der Berliner Sing-Akademie / Alexander von Humboldt, Henriette Kohlrausch ; herausgegeben von Christian Kassung und Christian Thomas*. Verlag: Berlin : Insel Verlag. 2019. ISBN 978-3-458-36419-1

Humm, M.

La philosophie grecque et les réformes d'Appius Claudius Caecus.

P 13-75

In: *Philosophari: usages romains des savoirs grecs sous la République et sous l'Empire*. Vesperini, Pierre (Ed.). 2017. Paris: Classiques Garnier.
Abstract: Sur le rapport entre les réformes politiques menées sous la censure d'Appius Claudius Caecus et la philosophie pythagoricienne de l'Italie du Sud.

Janby, L.F.

Christ and Pythagoras : Augustine's early philosophy of number
In: Pavlos, P., Janby, L., Eyjólfur, K., & Tollefsen, T. (Eds.). *Platonism and christian thought in late antiquity (Studies in philosophy and theology in late antiquity)*. Abingdon, Oxon: Routledge, an imprint of the Taylor & Francis Group.

Kotwick, M.E.

10 Aphrodite's Cosmic Power: Empedocles in the Derveni Papyrus p 251-270
In: *Presocratics and Papyrological Tradition : a philosophical reappraisal of the sources : proceedings of the international workshop held at the University of Trier (22-24 September 2016) / edited by Christian Vassallo*. Verlag: Berlin ; Boston : De Gruyter. 2019. ISBN 978-3-11-066321-1

Kerényi, K. Pitágoras e Orfeu, p 17-52
In: *Pesquisa humanista da alma. Werk(e): Humanistische Seelenforschung*. Verlag: Petrópolis : Vozes. Zeitliche Einordnung: Erscheinungsdatum: 2019. ISBN 978-85-326-5899-9

Kouloumentas, S.

4 Aristotle on Alcmaeon in relation to Pythagoras: an addendum in *Metaphysics Alpha?* p 49 – 70
In: *Aristotle and his commentators : studies in memory of Paraskevi Kotzia / edited by Pantelis Golitsis and Katerina Ierodiakonou*. Verlag: Berlin : De Gruyter. 2019. ISBN 978-3-11-060183-1
Conclusion ; Although the report that Alcmaeon was a contemporary of Pythagoras is often thought to have been added to the *Metaphysics* after the composition of the original text, there are good reasons to think that it goes back to Aristotle and so provides a valuable piece of information concerning Alcmaeon's dates. An inspection of relevant texts shows that Aristotle refers to the maturation, rather than to the birth or floruit, of Alcmaeon as coinciding with the old age of Pythagoras. This renders Diels' supplement *voç unnecessary*. Instead of assuming that a Neopythagorean author inserted the pertinent sentence in the *Metaphysics*, it can be argued that some biographers of the Hellenistic era and Late Antiquity misinterpreted Aristotle's actual words by presenting Alcmaeon as a young pupil of Pythagoras.

Lehner, A.

Pythagoras S 188 – 243
In *Wir bauen den Tempel der Humanität : Vorträge und Gedichte*.
Verlag: Leipzig : Salier Verlag. 2019. ISBN 978-3-943539-87-5. Schlagwörter: Freimaurerei.

Leone, G.

12 Empedocles in the Herculaneum Papyri: An Update p 299 - 333
In: *Presocratics and Papyrological Tradition : a philosophical reappraisal of the sources : proceedings of the international workshop held at the University of Trier (22-24 September 2016) / edited by Christian Vassallo*. Verlag: Berlin ; Boston : De Gruyter. 2019. ISBN 978-3-11-066321-1

Leyh, T.

Friendship and Politics in the Seventh Letter p 201-214
In: *Plato at Syracuse. Essays on Plato in Western Greece with a new translation of the Seventh Letter by Jonah Radding*
Parnassos Press – Fonte Aretusa. 2019

Litwa, M.

Ch 3. Incarnation. p 64-76
In: *How the gospels became history : Jesus and mediterranean myths*. Yale University Press. 2019.
This chapter discusses the enfleshment of particular deities in historiographical discourse and compares it with the incarnation of Jesus in the gospels. The comparison begins with Hermes the Logos incarnated as Caesar Augustus. It turns to focus on Pythagoras, thought to be an incarnation of the god Apollo. The revelation of Pythagoras's divinity is especially analogous to the stories of transfiguration in the Synoptic gospels

LIVIABELLA FURIANI, P. *Furit Aestus: il meriggio in Filostrato e nei romanzi greci d'amore*
In: *Ancient Narrative, 2019, Supplements 26. Literary Currents and Romantic Forms: Essays in Memory of Bryan Reardon*. Kathryn Chew, J.R. Morgan, Stephen M. Trzaskoma (eds.)
This paper discusses the motif of midday in Philostratus, Longus and Heliodorus. The first section traces the theme in the *Heroikos*; the vinedresser's account of his encounters with

Protesilaus is set at midday in a locus amoenus reminiscent of Plato's *Phaedrus*; and noontide is the time of humanity's closest encounters with phantoms and the supernatural. The second section argues that Longus knew and alludes to the *Heroikos*; in *Daphnis and Chloe* noon remains a numinous time, particularly associated with the magic of love, when the divine reveals itself to humans (Eros to Philetas, Pan to Bryaxis). The third section traces connections between Philostratus' *Life of Apollonius* and the novel of Heliodorus, in both of which midday is a crucial symbol of solar theology, though the novel has integrated the motif into the narrative; in particular it is argued that Philostratus' account of the creation of an island by an earthquake at midday on the summer solstice was adapted by Heliodorus in his account of the conception of Chariclea.

Lücht, W.

3.5. Pythagoras (XV, 75-478) S. 155 – 163

In: Untersuchungen zu den Gleichnissen in Ovids *Metamorphosen*.

Verlag: Berlin ; Münster : LIT. 2019.

Hochschulschrift: Dissertation, Georg-August-Universität Göttingen, 2018. ISBN 978-3-643-14402-7

Martini, A.

Ein pythagoreisches Missverständnis. Flavius Mithridates als „Übersetzer“ jüdischer Mystik in die Gedankenwelt der Renaissance S 91-116

In: Jüdische Übersetzer – als Akteure interkultureller Transformationen / Rafael D. Arnold (Hg.).

Verlag: Heidelberg : Universitätsverlag Winter. 2019. ISBN 978-3-8253-4613-3

McHugh, M.R.

Plato's *Timaeus* and Time p 167-184

In: Plato at Syracuse. Essays on Plato in Western Greece with a new translation of the Seventh Letter by Jonah Radding
Parnassos Press – Fonte Aretusa, 2019.

Ménage, G.

Pythagoreerinnen S 882 - ...

In: Geschichte der Philosophinnen / Gilles Ménage ; übersetzt und mit Anmerkungen herausgegeben von Christian Kaiser. Verlag: Hamburg : Felix Meiner Verlag 2019. ISBN 978-3-7873-3526-8

Merro, G.

Theon's Pindaric exegesis: new materials from marginalia on papyri. p 213–232

In: Marco Ercoles, Lara Pagani, Filippomaria Pontani, Giuseppe Ucciardello

(Eds.), *Approaches to Greek Poetry: Homer, Hesiod, Pindar, and Aeschylus in Ancient Exegesis*. Berlin, Boston: De Gruyter. 2019.

Abstract: The papyri have remarkably contributed to enhance our knowledge of exegetical tradition about Pindar's *Epinicians*; inter alia they help us to better understand the importance of Theon's hypomnema, previously deemed to be an intermediate step between Didymus' commentary and the medieval scholia. Material which can be traced back to Theon may be identified in the bulk of marginal annotations of several Pindar papyri of *Paeans* and other songs (POxy 841, 2442 and 2450), in view of analogies with some items in various corpora of medieval scholia manifestly derived from Theon. Moreover, these marginalia can well testify the extent at which these commentaries were available and used by teachers and scholars between the first and the second centuries AD.

Mülke, M.

Auf Studienreise? Apollonius von Tyana und Paulus bei Hieronymus (epist. 53,1-3 an Paulinus) S 115 -146

In: *Chrésima : exemplarische Studien zur frühchristlichen Chrésis*.

Verlag: Berlin ; Boston : De Gruyter. 2019. ISBN 978-3-11-064641-2

Nesselrath, H. Das Bild der flavischen Kaiser in Philostrats *Vita Apollonii*, p 239–263

In: G. Bitto / A. Ginestí Rosell / K. Hamacher, *Das neue alte Rom: Die Flavien und ihre Zeit*, Bonn 2018.

The paper discusses the depiction of the Flavian emperors in Philostratus' *Vita Apollonii*. Philostratus may have been inspired by Cassius Dio, but probably also contributed much himself to create a peculiar picture of Vespasian, Titus and Domitian in their interactions with Apollonius of Tyana.

NESELRATH, H.G.

DAS BILD DER FLAVISCHEN KAISER IN PHILOSTRATS VITA APOLLONII

p 239-263

In: DAS NEUE ALTE ROM Die Flavien und ihre Zeit .

DR. RUDOLF HABELT GMBH · BONN 2018

Passa, E.
Empedocles in the West, Panyassis in the East: Doric and Hexameter Poetry in the Classical Age p 107 – 124
In: The paths of Greek : literature, linguistics and epigraphy : studies in honour of Albio Cesare Cassio / edited by Enzo Passa and Olga Tribulato.
Verlag: Berlin : De Gruyter. 2019. ISBN 978-3-11-062108-2

Poetsch, C.
Anhang B. Ps.-Archytas zum Liniengleichnis S 359-364
In: Platons Philosophie des Bildes : systematische Untersuchungen zur platonischen Metaphysik
Verlag: Frankfurt am Main : Vittorio Klostermann. 2019. Hochschulschrift: Dissertation, Ruprecht-Karls-Universität Heidelberg, 2018. ISBN 978-3-465-04410-9

Rohmann, D.
A martyr of philosophy: Hypatia of Alexandria p 148-156
In: Christianity and the history of violence in the Roman Empire : a sourcebook.
Verlag: Tübingen : Narr Francke Attempto Verlag. 2019. ISBN 978-3-8252-5285-4

Ruymbeke, C. van
What does Turandot want? From Puccini's Freudian riddle back to Nizami's Silent Pythagorean questions. p 269-290
In: Linee storiografiche e nuove prospettive di ricerca, 2019.
This paper analyses how the synopses of Nezami's Haft Paykar and of Puccini's Turandot both revolve around a riddling session. Riddles are a fascinating narrative tool and in these two cases, they encapsulate and illuminate the core message of the stories of two very different "belles dames sans merci." In attempting to unravel Nezami's riddle, this paper proposes for the first time a comprehensive decoding of the riddle of the Princess in the Red Pavilion. Puccini and Nezami both created an interesting web of riddles, which, although different, do indicate a similar understanding of the Princess's search for a suitable husband.

Sandin, P.
Scythia or Elysium? The Land of the Hyperboreans in Early Greek Literature. p 13-33

In: D. Jørgensen & V. Langum (ed.), Visions of North in Premodern Europe (Cursor Mundi), 2018.

Summary: In Ionic literary tradition, the Hyperborean people are consistently portrayed as ethnically and geographically Scythian, or closely related. Several details in the tenth Pythian and third Olympian odes indicate that Pindar disputed this view, trying to render the Hyperboreans as distinctly non-Scythian as possible. Pindar's interpretation of the existence of the Hyperboreans as supernatural, which is not found in Ionic and Attic sources, is in line with the greater veneration afforded to the god Apollo in Doric Greek culture.

Santamaría, M.
4 Pherecydes of Syros in the Papyrological Tradition p 91-107
In: Presocratics and Papyrological Tradition : a philosophical reappraisal of the sources : proceedings of the international workshop held at the University of Trier (22-24 September 2016) / edited by Christian Vassallo.
Verlag: Berlin ; Boston : De Gruyter. 2019. ISBN 978-3-11-066321-1

Sergent, B.
Les Celtes, es Grecs et les Pythagoriciens. p 127-144
In: Mythographie de l'étranger dans la Méditerranée ancienne. Graziani, Françoise & Zucker, Arnaud (Eds.) Paris: Classiques Garnier. 2018
Abstract: Porte sur la faible présence des Celtes dans la littérature grecque et sur le motif des druides pythagoriciens et astronomes, ancré dans l'historiographie récente.

Steiner, R.
Dritter Vortrag: Heraklit und Pythagoras. 2. November 1901 S 44 - 57
Vierter Vortrag: Die pythagoreische Lehre. 9. November 1901 S 58 - 73
Fünfter Vortrag: Die Pythagoreer. 16. November 1901 S 74 - 88
Sechster Vortrag: Das Verhältnis des Seelischen und Geistigen - Zur Körperwelt bei den Pythagoreern. 23. November 1901 S 89 - 105
In: Antike Mysterien und Christentum : vierundzwanzig Vorträge über das Christentum als mystische Tatsache, gehalten in Berlin vom 19. Oktober 1901 bis 26. April 1902 herausgegeben nach zum Teil

bruchstückhaften stenografischen Mitschriften von Franz Seiler / Rudolf Steiner ; die Herausgabe besorgten David Marc Hoffmann und Hans-Christian Zehnter
Verlag: Basel : Rudolf Steiner Verlag. 2019. ISBN 978-3-7274-0870-0

Stoneman, R.

Ch 11 The Indian Philosophers and the Greeks p 289-331

Ch 16 Apollonius of Tyana and Hellenistic Taxila p 461-

In: The Greek Experience of India : From Alexander to the Indo-Greeks. 2019.

This chapter discusses the Greeks' interest in Indian philosophy. Philosophy in the Greek sense was a great deal more than is connoted by today's academic discipline, concerned as it is with definitions and meaning. Philosophy, "the love of wisdom," was a guide to life, and could even be applied to the way of life that was informed by wisdom. That is what Pythagoras meant by what the Greeks in Alexander's entourage seem to have thought they found in the Indian philosophers they met. Onesicritus was the earliest witness. On arrival in Taxila, Alexander was intrigued by a group of naked ascetics he observed in a grove outside the city, practicing various yoga postures, and sent Onesicritus to interview them and find out something about them.

Trzcionkowski, L.

Hieroi Logoi in 24 Rhapsodies. The Orphic Codex? p 181-194

In: Praying and Contemplating in Late Antiquity. Religious and Philosophical Interactions, ed. by Mark Edwards and Eleni Pachoumi (Studies and Texts in Antiquity and Christianity) Tübingen: Mohr Siebeck, 2018

Trepanier, S.

11 Empedocles on the Origin of Plants:

PStrasb. gr. inv. 1665-1666, Sections d, b, and f. p 271-298

In: Presocratics and Papyrological Tradition : a philosophical reappraisal of the sources : proceedings of the international workshop held at the University of Trier (22-24 September 2016) / edited by Christian Vassallo. Verlag: Berlin ; Boston : De Gruyter. 2019. ISBN 978-3-11-066321-1

Walz, R.

DIE GRIECHISCHE PHILOSOPHIE. G. Die naturphilosophischen Codierungen S 315-346

Die Vorsokratiker (unter Einschluss der späteren Atomisten)

2.1 Kosmos und Seele - 2.2 Die Prinzipien der einzelnen Philosophen (Heraklit, Empedokles, Pythagoras und die Pythagoräer, Corpus Hippocraticum, Parmenides, Anaxagoras, die Atomisten) - 2.3 Monismus und Pluralismus: Struktur und Funktion der Seele - 2.4 Die Seele in den Zeugungstheorien - 2.5 Die Seele nach dem Tod

In: Seelenvorstellungen : Theorien über Geburt, Tod und Jenseits in einfachen Gesellschaften und in Hochkulturen / Rainer Walz

Verlag: Münster : Aschendorff. 2019. ISBN 978-3-402-13331-6

Wifstrand Schiebe, M.

3.2.2. Macrobius, Kommentar zu Ciceros Somnium Scipionis 1,2,20: Das anthropomorphe Gottesbild als theologisch begründete Manipulation p 123 -137

In: Das anthropomorphe Gottesbild : Berechtigung und Ursprung aus der Sicht antiker Denker.

Verlag: Stuttgart : Franz Steiner Verlag. 2019. ISBN 978-3-515-12419-5

Zhmud, L.

5 The Papyrological Tradition on Pythagoras and the Pythagoreans p 111-146

In: Presocratics and Papyrological Tradition : a philosophical reappraisal of the sources : proceedings of the international workshop held at the University of Trier (22-24 September 2016) / edited by Christian Vassallo Verlag: Berlin ; Boston : De Gruyter. 2019. ISBN 978-3-11-066321-1

Zhmud, L.

From Number Symbolism to Arithmology p 25-45

In: Zahlen- und Buchstabensysteme im Dienste religiöser Bildung. L. Schimmelpfennig (ed.).Tübingen: Seraphim, 2019.

JOURNAL ARTICLES

Aboufotouh, H.M.K.

Using the Triangle 6-8-10 in Land Survey Problems in Rhind Mathematical Papyrus. *Scientific Culture*, 2019, 5, 3, p 13-19.

Abstract; For nearly a century there is an ongoing debate about, have the ancient Egyptians known any case of the Pythagorean Theorem and that the triangle 3-4-5 is right-angled? According to the opinions of most scholars, there is no written evidence regarding this dispute. Hence, this paper shows the written evidence in a problem on land survey in the so-called Rhind Mathematical Papyrus-RMP of circa 1550BC, which has been separated by the early scholars into two problems: RMP#53 and RMP#54. The paper shows that RMP#53-54 is one problem on reckoning the dimensions of a triangular plot of land with sides 6-8-10 and its sections, where the triangle's height is a radius of a circular horizon that increases by adding one-tenth of the triangle's hypotenuse. Besides, it shows that the reckonings of RMP#55 are based on the same triangle sketch of RMP#53-54. The paper proves that the ancient Egyptians knew this triangle almost thousand years before the days of Pythagoras. The paper also shows that the ancient Egyptians did not only use the unit fractions but have also used complex fractions.

Afonasin, E.

Pythagoras traveling east: An image of a sage in late antiquity.

Revista Archaia, 2019, 27, p 1-23

Abstract: Our purpose on the present occasion is to evaluate some ideas the biographers of late antiquity held about the origins of European thought. Speaking about this period we are no longer dealing with the question of transferring of the archaic practices: these practices are indeed long dead. What we encounter can be better defined as the import of ideas. Equally important is a study of the changing attitudes of our authors: rather than passive witnesses, they became active participants of this import. The process is truly fascinating and we hope that the following examples, mostly from Hippolytus, will elucidate this. The best, almost a paradigmatic example is Pythagoras, who in late antiquity had many faces. His biography is an interesting instance of general change of attitude to ancient wisdom, typical for the source utilized by Hippolytus. Looking at a number of peculiar features of Hippolytus'

report which, we hope, will help us to see why the image of Pythagoras and his philosophy, formed by Hippolytus, is somewhat untypical for the period. We will see that Hippolytus' biographic report, however garbled, shows no signs of so-called 'Neopythagorean' biographic development. Admittedly, the later authors frequently combine their sources to make them suitable to their needs, polemical or apologetic. Do we still have a reason to believe that these stories, however doubtful from the historical point of view, may contain the germs of truth?

AFONASIN, E.

HERACLIDES OF PONTUS ON THE SOUL (in Russian)

Schole. 2019, 13, 1, p 349-357

ABSTRACT. Heraclides of Pontus (c. 388–310 BCE), a Platonic philosopher, worked in various literary genres. He discussed such typical Platonic topics as the transmigration of the soul, composed philosophical lives, dialogues or treatises about politics, literature, history, geog- raphy, etc., and wrote a series of works on astronomy and the philosophy of nature. Noth- ing is preserved. The present publication contains a collection of the testimonies about Heraclides' lost psychological and eschatological writings. The evidences are translated and numbered according to a new edition by Schütrumpf et al. 2008.

AFONASINA, A.

EMPEDOCLES' FRAGMENT B17 (A TRANSLATION WITH COMMENTARIES) (in Russian)

Schole. 2019, 13, 1, p 375-381

ABSTRACT; A new commented translation into Russian of Empedocles' fragment B17 with the addition of several new lines available in the Strasbourg papyrus.

Afonasina, A.

Empedocles' fragment B 17 + Ensemble C of the Strasbourg Papyrus (= B 20). A translation and commentaries Language: Russian *Schole*. 2019, 13, 2, p 755-762

Abstract. A commented translation into Russian of Empedocles' fragment B17 with the addition of several new lines available in the Strasbourg papyrus (on the basis of the so called Ensemble c). This badly fragmented

piece of evidence is translated into Russian for the first time.

Alonso, A. D. dos Santos.

« Cebetis tabula » e « Enchiridion » : interseções.

Prometeus Filosofia = Προμηθεύς : Journal of Philosophy, 2018, 11, 27, p 63-79.

Abstract: Forma parte del dossier consignado en => 1120152. Entre los siglos 16 y 19 se publicaron varias ediciones conjuntas del « Manual » de Epicteto y del texto anónimo conocido como la « Cebetis Tabula », en el original griego, en traducción latina, en ambas lenguas así como traducciones vernáculas. Se analiza el contenido de la « Cebetis Tabula » y se examinan las posibles razones de ese vínculo con el « Manual ».

Alvar Ezquerro, A.

Pythagoras and pythagoreanism in the work of Ausonius

Emerita, Revista de lingüística y filología clásica. 2019, 87, 1, p 123-137

Resumen: En este trabajo se exponen y explican las diferentes referencias contenidas en la obra de Décimo Magno Ausonio tanto al personaje de Pitágoras como a algunos aspectos de su pensamiento, así como a otros personajes y contenidos éticos del ambiente pitagórico. El conocimiento superficial y la naturaleza de las mismas hacen suponer que la recepción de Pitágoras y el pitagorismo en el occidente tardío antiguo era limitado y procedía más de una lectura de fuentes indirectas (biógrafos griegos o autores latinos, por ejemplo) que de la lectura de textos de esa escuela filosófica. Por lo demás, esas referencias suelen ser de contenidos éticos bien conocidos, con frecuencia asimilables a los del estoicismo.

Bai J.

The Spectrum of the Divine Order: Goodness, Beauty, and Harmony.

Soundings. 2019, 102, p 1-30.

Abstract; This article argues that based on the Pythagorean numerical-musical cosmology, Augustine holds that order, as the immanent power of God, determines the eternal spectrum of beauty, goodness, and harmony in both the physical and metaphysical realms. The principle of harmonic motions of the universe, the principle of knowing the truth, and the principle of right living constitute the divine order of nature, logic, and ethics. In the three realms, nothing can be irrelevant to the

inviolable numerical order, which is the essence of all creatures

Bernabé, A.

VEGETARIANISMO EN LA GRECIA ANTIGUA.

Mare Nostrum. 2019, 10, p 31-53.

Abstract; In Greece, there were forms of vegetarianism Never as a simple dietary option, but obeying philosophical or religious principles. The proposals of the Orphics, the Pythagoreans and Empedocles are studied, pointing out the analogies and differences between them. All share the belief in the transmigration of souls, but while for the Orphics and Empedocles transmigration is the result of a punishment for a sin related to the shedding of blood, for the Pythagoreans it seems to be a mere condition for the maintenance of life in the universe. On the other hand, while for the Pythagoreans and Empedocles vegetarianism seems to be consistent with the idea that the soul can transmigrate to animals and, therefore, postulate a solidarity among all animate beings, it seems that the Orphics only very late postulate the transmigration of souls between humans and animals, so the fundamental reason for abstaining from meat is to avoid the shedding of blood. It also examines the political use that the Athenians make of the myth of the introduction of cereal cultivation by Demeter.

Borgeaud, P.

Hommage à Marcel Detienne,
Kernos, 2019, 32, p 9-12

Boter, G.J.

The Codex Vratislaviensis of Philostratus' Life of Apollonius of Tyana
Mnemosyne, 2019, 73, 1, p 132-137

Brancacci, A.

Il frammento gnoseologico di Eutidemo.

Elenchos, 2018, 39, 1, p 7-27.

Abstract: Esame del frammento di Eutidemo tramandato da Platone nel Cratilo (385 e 4–386 d 2) : le sue traduzioni, il suo significato filosofico, il contesto della citazione platonica. Eutidemo si colloca all'interno della tradizione pitagorica.

Bredenkamp, H.

Fortuna als neue Wissenschaft.

Leviathan. 2019, 47, p 74-85.

Abstract; One of the strangest motives in the frontispiece of Vico's *Scienza Nuova* depicts the embodiment of science, standing on a globe, which in turn is balanced on the altar's mensa. The article argues that this motive goes back to Kebes's »*Tabula Cebetis*«, one of the central pedagogical texts since antiquity. Here, the woman standing on the globe becomes Fortuna, the ever-changing destiny. Vico argues that although *Scienza Nuova* can bring more certainty into the mondo civile, it has to recognize that Fortuna, the symbol of change, can turn everything upside down.

Caglayan G.

Theory of polygonal numbers with Cuisenaire rods manipulatives: Understanding Theon of Smyrna's arithmetic in a history of mathematics classroom.

British Journal for the History of Mathematics. 2019, 34, p 12-22.

Abstract; This classroom note offers an interactive method of visualizing polygonal numbers in accordance with Theon of Smyrna's arithmetic in a history of mathematics classroom in a university in the US. In a multi-representational context that focused on students' exploration of polygonal numbers for in an inductive style, the article also provides a method of using history in the classroom via Cuisenaire rods manipulatives.

CARDIGNI J

La obscuritas como estrategia discursiva en dos comentarios tardoantiguos latinos:

Macrobio y Calcidio. (Portuguese).

Ágora: Estudos Clássicos em Debate. 2019, 21, p 177-197.

Abstract; The commentary as a discursive genre may be described as a textual space of cultural encounter. In order to enter the static cultural space laid down by the original text and make it dynamic, the commentator must build up his own auctoritas. Macrobius's *Commentarii in Somnium Scipionis* and Calcidius's *Commentarius in Timaeum* are interesting examples of these textual spaces. This article focuses on the way both commentators have resorted to obscuritas as a discursive strategy, so as to have access to the textual space and shape their identities as readers, philosophers and writers.

Casella F.

Escatologia e conoscenza salvifica in Empedocle: una rilettura della metempsychosi

alla luce delle teorie fisiologiche sulla mente. (Italian).

Elenchos. 2019, 40, 2, p 265-296.

Abstract; The presence of a theory of the transmigration of the soul or, according to Empedocles' words, of the δαίμων is a controversial issue among scholars. A major difficulty arises when one tries to read the fragments of the Purifications - where this theme is particularly recurrent - in conjunction with those usually attributed to the poem On nature. The aim of this paper is to suggest a 'method' to analyse the extant fragments, and to offer a possible interpretation of the nature of the so-called cycle of the δαίμων. On the one hand, I shall try to show that the two poems, if read together, can provide a 'salvific' message. As a matter of fact, the description of the cosmic order that emerges from the poem On nature might convey the same prescription as stated in the Purifications for following the universal laws, which would ultimately allow human beings to be happy even in an age of universal evil. On the other hand, I shall propose to identify the δαίμων with the roots, which can escape from the cycle - i.e. become happy - when they are shaped as human minds, thanks to the way in which the processes of knowledge work.

Castro, D.H.

The topographical structure of presocratic thought

Araucaria, 2019, 21, 41, p 139-159

Chiaradonna, R.

The 'Pseudopythagorica' and their Philosophical Background. A discussion of Angela Ulacco, 'Pseudopythagorica Dorica' Mediterranea. 2019, 4, p 221-238

This is a review article of Angela Ulacco's recent Italian translation, with introduction and commentary, of four pseudo-Pythagorean treatises. Part 1 focuses on the philosophical background of the Pseudopythagorica and, more precisely, on the connection between these treatises and first century BC philosophy. Part 2 focuses on Pseudo-Archytas's On opposites and discusses some parallels between this work and the early Peripatetic commentators (in particular Boethus of Sidon). Parts 3 and 4 focus on Pseudo-Archytas's On principles. This treatise contains echoes of Aristotle's theology and the same situation can be found in a famous fragment of Eudorus of Alexandria. It is argued that Plutarch's references to Aristotle's metaphysics and epoptics (see in particular

Plutarch, Alex., 7) can shed some light on these issues.

Cordano, F.

Liside pitagorico, sepolto a Tebe Gaia. 2018, 21, p 1-8.

Lysis of Taras died in Thebes where, as he was Epaminondas' teacher, he was appropriately buried according to Pythagorean standards; this information is compared with the few traditional data about the graves of some of Pythagoras's disciples.

Coulson, F.

Le mythe de pythagore dans le commentaire « vulgate » des métamorphoses. Anabases, 2019, p 215-224

Das, A.R.

Probable New Fragments and a Testimonium from Galen's Commentary on Plato's Timaeus.

Classical Quarterly. 2019, 69, 1, p 384-401. Abstract; As his writings tend to prioritize the incorporeal over the corporeal, Plato seems an unlikely authority on medicine. He does not appear to have engaged in any systematic investigation of the body through direct examination of animal anatomy, like his pupil Aristotle. Notwithstanding Plato's apparent lack of interest in anatomical research, modern scholars view his dialogues as valuable witnesses for earlier and contemporary theories about the body. Famously, the Phaedrus (270c–e) mentions Hippocrates' holistic approach to studying the body. Out of all his dialogues, the Timaeus offers the most extensive comments about the nature of the body and its functions. Many of its physiological ideas, however, seem to derive from earlier medical and philosophical authorities such as Alcmaeon of Croton (fifth century), Empedocles (fifth century) and Philistion of Locri (fourth century) rather than from Plato himself.

Denis F.

Music of the Spheres.

Strad. 2019, 130, 1552, p 46-51.

Abstract; The article discusses the correlation between whole numbers and musical harmony that was identified by the Greek philosopher Pythagoras. Topics discussed include connection of Pythagorean philosophy with violin making, variations in measurement and how they are related to proportions that is

used in ancient Greek studies, and mathematical theorems.

DICKINSON C.

A Crucified God: Charles Kingsley's Broad-Church Embodiment in Hypatia.

Victorians: A Journal of Culture & Literature. 2019, 136, p 159-176.

Abstract; This article examines the novel Hypatia, an historical allegory written by Anglican minister turned social justice advocate, Charles Kingsley. Kingsley's Broad-Church theology and beliefs about the Christian value of economic socialism are revealed through the layered allegory inscribed in Hypatia's characters and events. This investigation of the Broad-Church movement enhances our comprehension of nineteenth-century England's religious tapestry through a deeper understanding of the movement's complex theological and social perspectives.

Dillon, J.

Xenocrates on Plato, Pythagoras and the Poets

Méthexis. 2019, 31, 1, p 67-81

Abstract; This paper concerns three chief aspects of Xenocrates' exegetical activity as head of the Platonic Academy, his interpretation of certain key passages of Plato, his appropriation of Pythagoras and the Pythagorean tradition, and his exegesis of the poets, notably Homer, Hesiod and the Orphic poems, thus setting the stage for later developments in Platonism.

Dinkelaar, B.M.

Plato and the Language of Mysteries

Orphic/Pythagorean and Eleusinian Motifs and Register in Ten Dialogues

Mnemosyne, 2019, 73, 1, p 36-62

Abstract; Despite Plato's repeated criticism of both *μῦθοι* and mystery cults, Orphism / Pythagoreanism and the Eleusinian Mysteries feature frequently in his dialogues. This paper uncovers the reason why, and the context in which, Plato employs motifs and language associated with these cults. Prevailing explanations in scholarship are shown to apply in some instances but not others, and to be largely insufficient in providing an underlying reason for Plato's use of mystery cults in general. Through a detailed examination of various mystery motifs in the dialogues, this paper argues that Plato has simply borrowed from religion what he could not achieve with philosophy alone: emotional appeal.

Dmitriev, S.
John Lydus on Numa Pompilius
Medioevo Greco. Rivista di storia e filologia
bizantina, 2019, 19, p 69-81

Ducay, P.
Exister, c'est être limité : Penser le monde
avec Philolaos de Crotone.
PHILITT, 2019, 23, 4p
<https://philitt.fr/2019/09/23/exister-cest-etre-limite-penser-le-monde-avec-philolaos-de-crotone/>
Au mépris moderne à l'égard des limites
morales, géographiques et économiques qui
enserrent la vie humaine, répondent
aujourd'hui différentes formes de revalorisation
du « principe de précaution ». Mais pour
comprendre le sens d'une morale, qui pose
des limites à l'homme sur l'étendue de son
propre pouvoir, il faut comprendre son
inscription dans l'ordre objectif des choses. Du
fond des âges, c'est ce que nous propose
Philolaos de Crotone, qui ne considérerait pas le
sens de la limite comme une exigence morale
arbitraire, mais comme ce qui structure le
monde dans son ensemble. Nous présentons
cette onto-cosmologie de Philolaos et en
examinons tout particulièrement ses
implications éthiques, aptes à intéresser
l'homme contemporain.

Ebrey, D.
The asceticism of the « Phaedo »: pleasure,
purification, and the soul's proper activity.
Archiv für Geschichte der Philosophie, 2017,
99, 1, p 1-30.
Abstract: Gemäss dem, was Sokrates im «
Phaidon » sagt, solle man körperliche
Genüsse und Verlangen nicht nur als wertlos
und schlecht einschätzen, sondern aktiv
vermeiden, weil sie die Wertvorstellungen
negativ beeinflussen und Täuschungen als
Wahrheiten vermitteln, was die korrekte
Aktivität der Seele untergräbt und Tugend und
Glück für den Menschen unmöglich macht. Die
Überlegungen zur Vermeidung körperlicher
Genüsse ist innerhalb von Platons Projekt im «
Phaidon » angesiedelt, in dem es darum
geht, pythagoreische und orphische Ideen mit
klarerer Bedeutungen und besseren
Rechtfertigungen zu versehen.

Faraone, C.
Empedocles the Sorcerer
and his Hexametrical Pharmaka.
Antichthon. 2019, 53, p 14-32.

Abstract; In one of his
fragments, Empedocles addresses his protégé
Pausanias, predicting or promising that he will
learn pharmaka, a word that is usually
understood to mean herbal 'drugs' or
'remedies' for disease, an interpretation that in
turn seems to have been encouraged by a
modern understanding that Empedocles was
an empirically minded medical doctor. An
alternate interpretation is suggested, however,
by the recently published Getty Hexameters
which use the word pharmaka several times to
refer to hexametrical incantations that will
protect a group of houses or a city from
danger. These hexameters, moreover, are
inscribed on a lead tablet of late-classical date
that most probably came from the Sicilian city
of Selinus, a date and a provenance that put
its composition in close proximity
to Empedocles himself.

Ferella C.
Empedocles and the Birth of Trees:
Reconstructing P.Strasb. Gr. Inv. 1665–6, Ens.
D–F 10B–18.
Classical Quarterly. 2019, 69, 1, p 75-86.
Abstract; The reconstruction of ensemble d–f
of the Akhmîm Papyrus, better known as the
Strasbourg Papyrus, which attests
approximately eighteen of the over seventy
new lines of Empedocles' physical poem, has
drawn the attention of scholars over recent
years. Thanks to the good condition of the
papyrus and the coincidence with
two Empedoclean lines, already known from
the indirect tradition, ensemble d–f 1–10a
presents a well-restored text and an intelligible
sense. In contrast, because of the damaged
state of the papyrus, the restoration of d–f
10b–18 is more complicated. These lines
seem to describe a life-generative process, but
what process was Empedocles talking about?
Some resemblances between these papyrus
lines and the lines of
another Empedoclean fragment, DK 31 B 62,
have suggested to scholars, notably to A.
Martin and O. Primavesi in 1999 and M.
Rashed in 2011, that the lines of the papyrus
depict, just like DK 31 B 62, the generation of
whole-natured beings (οὐλοφουεῖς; cf. B 62.4).
Other scholars, however, such as R. Janko in
2004 (see n. 1) and A. Laks and G.W. Most in
2016, show more caution and leave the
possibility open that Empedocles is here
talking about the generation of something
else.

FIAMMA A.

Flujo y cuaternario en Bertoldo de Moosburgo y Nicolás de Cusa.

Anuario Filosófico. 2019, 52, 2, p 295-319.

Abstract; The article analyzes passages of Nicholas of Cusa's *De coniecturis* and Berthold of Moosburg's *Expositio super Elementationem theologicam Proclii* that deal with the Pythagorean-Neoplatonic doctrines of quaternary and flow in order to understand their affinities and differences. It also offers a hypothesis about the diffusion of these doctrines during the first half of the fifteenth century in the context of German Albertism.

Franklin, J.

Quaestio errorum plena : Nicomachus' account of Pythagoras, Philolaus, and the archaic heptachord.

Giornale Italiano Di Filologia, 2019, 71, p 9-38

This paper (in the *Giornale italiano di filologia*) provides a close reading of Nicomachus' 'very tortuous' account of Pythagoras' alleged addition of an eighth string to the seven-stringed lyre. The primary focus is on Philolaus' anomalous use of the string name τρίτη in fragment 6a. This well-known conundrum is reconsidered in light of the 'epicentric' arrangement of the Archaic lyre's seven strings. It is argued that τρίτη and παραμέση were originally alternative names for the same string (as Nicomachus implies). This ambivalence was later bifurcated when lyres began to have eight strings around 480–460 BCE, a musical development that is plausibly reflected in a minority tradition about Simonides; the Pythagorean legend is a secondary development.

Gheerbrant, X.

Théorie poétique, vérité et représentation du divin chez Empédocle et Pindare

Pallas, 2019, 108, p. 211-224

Empédocle renvoie la véridicité construite par les poètes épiniciques aux formes d'autorité mythiques dont ils prétendaient pourtant se démarquer : leur conception de la vérité est régie par la nécessité de faire l'éloge d'un athlète et ne permet pas d'atteindre une connaissance juste du monde ou des dieux. Là où Empédocle définit un schéma d'inspiration vertical où le poète reçoit une parole divine qu'il transmet aux hommes, Pindare choisit une triangulation entre les dieux, l'athlète et le poète lui-même. Empédocle vise en particulier les représentations anthropomorphiques du divin : il réactive les reproches formulés par Xénophane envers les dieux d'Homère et

d'Hésiode en leur donnant une justification du point de vue de la théorie poétique.

Granvillano, A.

L'ottacordo pitagorico e Archita ó ἀρμονικός. *Eikasmos*, 2018, 29, p 75-90.

Abstract: *Esame delle testimonianze e della confusione terminologica riguardo all'innovazione della cetra a otto corde ; si identifica poi l'Archita ἀρμονικός menzionato da Ateneo (13, 600f) con il pitagorico Archita di Taranto*

Grau, S.

Xenòphanes i els pitagòrics: un comentari a Diògenes Laerci 9.20

Liburna, 2019, 14 Supl., p 185–199

One particularly debated passage from Diogenes Laertius' *Lives and Doctrines of the Most Illustrious Philosophers* is in the life of Xenophanes. There it is claimed that the philosopher was sold -seemingly as a slave- by two Pythagoreans, Parmeniscus and Orestadas (DL IX 20). The story has been amended in various ways by modern editors of the Laertian text due to the perplexity and scandal aroused by a philosopher having been sold as a slave by two colleagues. I believe, however, that we should stop thinking about the historicity of an anecdote of this sort, doubtful as it is from all points of view, and think as much as possible in the logic of ancient biographers, so as to try and make sense of the textus receptus or to amend it with good arguments.

Grosu, E.

The Heliocentrism of the Ancient: between Geometry and Physics

Hermeneia, 2019, 23, p 53-62

Geocentrism remained a fundamental characteristic of ancient astronomy, though there were moments in the history of this discipline when they argued for the orbital movement of the Earth around the Sun and even its rotation around its own axis. Practically, at the crossroads between physics and geometry, astronomy rejected a correct thesis in geometric terms, based on seemingly arguable physical theories. In this paper, my goal is to present from a synthetic and diachronic perspective several elements of the cosmologic model developed by the Greeks until the time of Aristarchus of Samos, thus highlighting several aspects of physics that made it impossible to accept heliocentrism,

explainable in mathematical terms, which he promoted.

Harland PA.

"The most sacred society (thiasos) of the Pythagoreans": philosophers forming associations.

Journal of Ancient History. 2019, 7, 1, p 207-232.

Scholarly use of the label "school" to describe groups of philosophers has sometimes led to a neglect of the ways in which such gatherings of philosophers could function as unofficial associations of recognizable types (e. g. "societies," θίασοι). Concerns to distance supposedly "secular" philosophers from any "religious" connection have fed into this image of the philosophical "school," diverting attention away from other important dimensions of associative life among philosophers and other literate professionals (e. g. physicians), including involvement in honours for the gods and in commensal activities. Epigraphic evidence helps to elucidate the broader associative context. The fact that some philosophers formed associations has implications for adjacent fields, such as Christian origins, where there is a tendency to ask whether groups of Jesus followers were socially analogous to a Judean synagogue, an association, or a philosophical school, as though these were distinct options rather than overlapping social phenomena. Such associations of relatively literate people were among the few in antiquity that can also be described using the scholarly category of "reading communities."

Hernández Castro, D.

Ζείδωρος: the subversion of the myth of Prometheus and Pandora in Empedocles Scholē. 2019, 13, 2, p 430-450

Abstract. This article examines the relationship between Hesiod and Empedocles through a comparative analysis of the Prometheus and Pandora myth and the Queen Cypris narrative. The author sustains that correspondences between the works of Hesiod and Empedocles can be interpreted through the framework of overlapping narrative structures, which would help to establish the order of the fragments. The relationship between Empedocles and Hesiod is polemic due to the fact that they belong to rival schools of wisdom. In the case of Empedocles, that school emanated from the Sanctuary of Apollo in Delphi.

Hernández Castro, D.

Empedocles without Horseshoes. Delphi's Criticism of Large Sacrifices.

Symposion, 2019, 6, 2, p 129-146

Scholars have generally analysed Empedocles' criticism of sacrifices through a Pythagorean interpretation context. However, Empedocles' doctrinal affiliation with this school is problematic and also not needed to explain his rejection of the 'unspeakable slaughter of bulls.' His position is consistent with the wisdom tradition that emanated from the Sanctuary of Apollo in Delphi, an institution that underwent significant political and religious changes at the end of the 6th Century B.C., the impact of which was felt all over Magna Graecia. The ritual practice of sacrifice played an important role in Delphi, but the sanctuary also gave birth to a school of wisdom that was highly critical of the arrogance (hybris) of large sacrifices. Asocio-cultural analysis of the Akragas of the first half of the 5th Century B.C. provides new arguments that support this interpretation. The work of Empedocles contains more evidence of being influenced by the Delphi school of wisdom than by Orphism or Pythagoreanism.

Hernández Castro, D.

Buscando a Empédocles. Vivir y morir como un cantor de Apolo p 117-142

In: Morir antes de morir. Ritos de iniciación y experiencias místicas en la historia de la cultura, 2019.

Hofstetter, C.

Le mystérieux Soterichos : contribution à l'établissement de l'histoire du texte d'un commentaire byzantin à la psychogonie de Platon

Revue d'Histoire des Textes. 2018, 13, p 59-91

This paper focuses on a Byzantine treatise for which we present a new manuscript. In some of the witnesses the text is transmitted as a commentary by Psellus on the Psychogonia in the Timaeus, also known as PHI.72, while a certain Soterichus is designated as the author in another branch of the manuscript tradition. A codicological and paleographical examination of these latter manuscripts showed that there is a link between the reading of the text and that of a scientific treatise from Antiquity transmitted by these same manuscripts, the Introduction to Arithmetic by Nicomachus of Gerasa. This conjoined reading of the two works suggests a specific use of the text situated in the thirteenth and fourteenth

centuries in Byzantium and of which only manuscripts of the second branch preserve any trace. The last part of the paper presents the proposals already made to identify Soterichus, before offering a new one.

Huffman, C.

Pythagoras and isis.

Classical Quarterly, 2019,

online 23 October, p 1-7

In this article I want to clarify the text of one of the short maxims assigned to Pythagoras in the ancient tradition, which are known as symbola or acusmata. Before I turn to the acusma in question, it is important to understand the context in which it appears. It occurs in Chapter 17 of Book 4 of Aelian's Historical Miscellany (ποικίλη ιστορία). Aelian's work was written in the early third century a.d. in Rome, and is a 'miscellaneous collection of anecdotes and historical material'. It consists of short chapters, usually a page or less long, that are for the most part independent of one another. Chapter 17 of Book 4 is about a page long and is devoted to the sayings and doings of Pythagoras. There is no particular connection between it and the surrounding chapters, and it is clearly meant to stand on its own. The preceding chapter (16) tells us that if we went to Callias for guidance he would turn us into drinkers, ... if to Alcibiades, arrogant cheats, if to Demosthenes, orators, ... if to Aristides, just men, ... if to Socrates, wise men. The following chapter (18) recounts an anecdote about Plato's arrival in Sicily and his reception by the tyrant Dionysius the Younger. The chapter that I am concerned with, Chapter 17, begins by asserting that Pythagoras taught that his 'lineage was superior to that of ordinary mortals'. This is followed by a list of superhuman acts and traits of Pythagoras, for example his ability to be in Metapontum and Croton at the same time and his golden thigh. The second two-thirds of the chapter are then devoted to the miscellaneous teachings of Pythagoras. Most of these take the form of the brief taboos and maxims known elsewhere as symbola or acusmata, among which is the text on which I want to focus here.

Hulse, C.

Ovid's urban metamorphosis.

Sederi. 2019, 29, p 85-108.

Abstract; In Book XV of Ovid's

Metamorphoses, Pythagoras meditates on the rise and fall of cities and foresees that the survival of Rome requires turning from war to

the "arts of peace." Once ancient Rome has fallen, its urban imagery hybridizes with a Biblical counter-imagery in which God wills the ruination of Rome and other centers of wickedness. Through this Ovidian / Pythagorean lens, this essay then examines how Spenser confronts the fall and rise and possible fall again of early modern London, with glances also at Shakespeare and Dryden. This Ovidian model creates challenges of identity, belief, and ethical obligation that result in an "outward turn" of the theme of metamorphosis toward its social boundary.

Izbedska, A.

The Arabic Commentary on the Golden Verses Attributed to Proclus, and Its Neoplatonic Context

Aither (International issue), 2019, 6, p 4-49

Abstract : The modern edition of the Arabic commentary to a Greek Pythagorean poem known as the Golden Verses, attributed to Proclus, was first published in 1984, more than a quarter century ago. Despite the fact that this Graeco-Arabic text is an interesting example of a late antique Neoplatonic philosophical commentary and it offers a Neoplatonic interpretation of various elements of the Pythagorean tradition, it has hardly been studied as such at all. In this article I argue that there exist enough arguments to conclude that this text contains a number of genuine Neoplatonic elements and should be studied along with the other late antique texts from this tradition. Moreover, I demonstrate that in all probability this text actually comes from the inner circle of Proclus Diadochus' students, or from the philosopher himself.

Jourdan, F.

Numénus a-t-il commenté le Parménide ?

Première partie : L'œuvre parvenue de

Numénus et le Parménide de Platon

Revue de philosophie ancienne, 2019, 37, 1, p 101-151.

Abstract: Did Numenius comment on the Parmenides ? If, as a Platonist of his time, Numenius used the Timaeus and the Politeia both to elaborate and support his thoughts on Metaphysics and Cosmology, it is now usual to think that he also used the Parmenides in his description of the first principle and it could be tempting to believe that by doing so he identified this first principle with the One. However, on close examination, his work gives but few clues to bear out such a possibility. In spite of these conclusions, the hypothesis subsists for reasons that depend essentially on

the History of Philosophy and on the researches it produces. It is indeed often taken up again for three reasons, presented as corollaries: the status of Numenius himself as a Pythagorean Platonist, a predecessor of Plotinus; the real affinities between his thought and the doctrine of The Anonymous Commentary on the Parmenides; the parallels also seen between his phrases and the ones from the supposedly common source to the Zostrianus and the Against Arius by Marius Victorinus, a source presented as really close to the Anonymous Commentary. In other words, the three reasons put forward originate less in the study of Numenius' work itself than in the research on the sources of other texts whose authors and origins are not well defined, a research based partly on the links of this work with its supposed "peers" in Pythagoreanism.

This study is composed of three independent parts, each examining in detail one of these three reasons with the hypotheses linked to it.

First part: The work of Numenius and the Parmenides of Plato

After a sketch of the principal tenets of Numenius' thought, this first part deals with the relations sometimes seen and the ones that are still perceptible between his work and the Parmenides. It shows for certain that Numenius did not use Plato's dialogue to elaborate his own doctrine about the first two principles and may even have kept some distance from the One of the first hypothesis², following in this an injunction he may have thought he perceived in Plato himself. From this first examination onward, it appears that the transmitted work of Numenius does not invite to upset the most common view on the History of Platonism by making Numenius the forerunner of Plotinus in the metaphysical interpretation of the Parmenides. The questioning of his relation to this dialogue even gives a *contrario* some criteria for a real Neoplatonist interpretation of its second part. However, an extension of this study shows that Numenius could have inspired Plotinus in his interpretation of some phrases of the historical Parmenides himself.

Jourdan, F.

Numénios a-t-il commenté le Parménide ?
Première partie : L'œuvre parvenue de Numénios et le Parménide de Platon
Revue de philosophie ancienne, 2019, 37, 2, p 209-277.

Second part: Numenius and The Anonymous Commentary on the Parmenides

The first part of this study (Revue des Études

anciennes, 37-1), has shown that, according to the transmitted work, it is very unlikely that Numenius commented on the Parmenides or at least that he envisaged a correspondence between his first god, identified with the Good, and the One of the first hypothesis, or even between him and the One of the second hypothesis. Researches on The Anonymous Commentary on the Parmenides, however, gave rise to the hypothesis that Numenius could be the author of this commentary after all. The second part of this study aims to settle the argument by a direct and detailed confrontation between the texts. The examination of the similarities and fundamental dissimilarities show that in all likelihood Numenius cannot be the author of the The Anonymous Commentary. The latter will however have found in Numenius, in embryo, some of the notions essential to his definition of the first principle (among which the definition of the different aspects of Being) — notions that he will have then developed to solve the difficulties a Neoplatonist reader would have been faced with in the second part of the Parmenides. This examination seems to confirm that Porphyry, a knowledgeable reader of Numenius, might be the author of The Anonymous Commentary; it invites at least to tackle in a renewed manner the question of the anteriority of the Chaldean Oracles or of Numenius. This context leads eventually to the discovery of some parallels between the "Arabic Plotinus" and Numenius concerning the definition of the first principle and of the Intellect, their relation to Being and to the Forms. These traces of a new appropriation of Numenius' intuitions contain in their turn a double consequence: they seem to support not only the attribution to Porphyry, made by the manuscript source itself, of the Arabic text entitled Aristotle's Theology, but also the attribution to the same Porphyry of The Anonymous Commentary, with which this text offers some parallels.

Jurasz, I.

EMPÉDOCLE GNOSTIQUE » ET LE
DUALISME SELON HIPPOLYTE DE ROME
(REFUTATIO VII, 29-31)

Laval théologique et philosophique, 2018, 74, 3, p 375-405

ABSTRACT : The expression "Gnostic Empedocles" refers to the summary of the teachings of this philosopher presented by Hippolytus of Rome in the Refutation of All Heresies. Above all, it concerns the notice devoted to Marcion and his disciples, who were accused of following the poems of

Empedocles rather than the Gospel. However, Hippolytus is inspired by the readings of Empedocles provided by different groups of Gnostics. This interpretatio gnostica was also known in Christian circles. The analysis of this interpretation, based on the notice about Marcion, allows us to propose a new interpretation of Bardaisan's thought-mentioned by Hippolytus-as an unknown testimony of the reception of Empedocles.

KELLY, P.

The Wax and the River Metaphors in Ovid's Speech of Pythagoras and Plato's Theaetetus.

Philologus. 2019, 163, 2, p. 274–297

Abstract; In the Speech of Pythagoras from Metamorphoses 15, Ovid uses a metaphor of how wax can be stamped with new images to illustrate how the anima can remain substantially the same while altering in shape when undergoing transmigration. Shortly after he describes how all things are in a state of flux, and compares the flow of time to the movement of a river. In Plato's Theaetetus, Socrates, in an extended analogy, tells us to imagine that the ψυχὴ contains a block of wax, upon which are imprinted our memories, while the dialogue also contains a lengthy criticism of the Heraclitean doctrine of flux. This article will argue that Ovid adapts the wax-metaphor from the Theaetetus and that the dialogue also provides the context for Ovid's allusion to the Heraclitean principle that πάντα ῥεῖ. It will analyse how the wax and river metaphors were transformed in the epistemological theories of the Stoics and the Epicureans in order to demonstrate how Ovid reformulates this series of philosophical discussions for poetic purposes. The final part of this article will discuss how the wax and river metaphors can be read in term of the wider intertextual agenda of the Speech of Pythagoras.

Kleczkowska, K. Reincarnation in Empedocles of Akragas.

Maska, 2017, 36, p 183-198.

ABSTRACT: The aim of this article is to analyse the problem of reincarnation in Empedocles' poetry, especially in the fragment B115. The fragment explains the reason why the daimones undergo reincarnation and how it proceeds. I focus on the problem if reincarnation concerns every being or only some individuals of divine nature. I also try to answer the question what might be the character of the murder described in B115, presenting three possible interpretations.

According to the first one, the bloodshed took place in the golden age, due to the second one – the crime was an allegory of the dismemberment of the Sphairos, and according to the third one – it was the murder committed by a divine being on a being from the mortal world. I analyse also how the adoption of these interpretations may influence the reading of other Empedocles' fragments, especially those concerning vegetarianism.

Kleczkowska, K. Animals and vegetarian diet in Empedocles of Akragas.

Maska, 2017, 36, p 199-211.

ABSTRACT: The aim of this article is to present the reason why Empedocles did not eat meat. I would like to prove that – contrary to the most intuitive assumption – Empedocles' vegetarianism did not result from the belief in reincarnation. In my analysis, I focus especially on B138 in which the poet from Akragas compares animal sacrifices to killing own family members. I try to prove that this fragment does not speak about transmigration, as in Empedocles' view reincarnation does not concern all beings. Moreover, I analyse two other possible reasons, why Empedocles would promote a vegetarian diet. The first one is connected with the belief in the golden age, while the second – the idea that all beings are kin. The last one results from the assumption that there is one spirit penetrating the whole cosmos and connecting humans with animals and plants, as well as from the conviction that all beings were united with each other in the period of the Sphairos. Basing on the extant fragment concerning Empedocles, the last option seems to me as the most plausible.

Koytak, T.

The Pythagorean Shift In The Ottoman Musical Writings

Turkish Academic Research Review, 2019, p 572-596.

It has been discussed throughout history whether we can examine and explain music autonomously or heteronomously. This article aims to discuss the autonomous-heteronomous approaches in Ottoman music through thirteen different musical writings, from Yusuf Kırşehirî's Risale-i Musiki (1411) to Haşim Bey's Mecmua (1853). Early Ottomans and the Muslim philosophers before them, were greatly aware of the Pythagorean doctrines such as ethos and the Harmony of the Spheres, in which the music is studied heteronomously. However, an opposite line to Pythagoreanism, Aristoxenianism had also

immense influence on the musical writings of Muslim philosophers and the early Ottomans. With the rise of Turkish musical writings in the 15th century, there was a shift from the autonomous approach of Aristoxenianism. The argument of this article is that this shift allowed the Pythagoreanism to dominate the musical thought in the following centuries and even today. This was not a success of the heteronomous approach of Pythagoreanism but the result of the loss of connection with the Aristoxenian tradition.

Lebedev, A.

Idealism (Mentalism) in Early Greek Metaphysics and Philosophical Theology: Pythagoras, Parmenides, Heraclitus, Xenophanes and others. With some remarks on the "Gigantomachia over being" in Plato's Sophistes

Indo-European Linguistics and Classical Philology, 2019, 23, p 651-704.

Abstract and table of contents

(1) Preliminary criticism of the presuppositions of the denial of existence of idealism in early Greek thought: pseudohistorical evolutionism, Platonocentrism that ignores the archaic features of Plato's metaphysics and psychology, and the modern stereotype of «Presocratics» as physicalists, a product of the late 19th century (excessive) positivist reaction against Hegelianism and German idealism in the English-speaking historiography of Greek philosophy. p 653

(2) Demiourgos and creationism in Pre-Platonic philosophy. Creation by divine mind is a form of objective idealism (mentalism). p 658

(3) The thesis of Myles Burnyeat and Bernard Williams (no idealism in Greek philosophy) is criticised. We point to scholastic and ancient (Platonic) roots of Descartes' substance dualism of body and mind, as well as to the even more ancient Pythagorean roots of Plato's doctrine of immortal soul. p.661

(4) A provisional taxonomy of different types of idealism (mentalism) in ancient Greek philosophy is proposed. 11 types are distinguished. p 663

(5) The evidence of the Orphic-Pythagorean graffiti from Olbia on the early Pythagorean substance dualism of body and soul proves its Preplatonic origin. p 673

(6) Criticism of modern naturalistic interpretations of Pythagorean first principles peras and apeiron (Burkert, Huffman and others). Peras and apeiron (a geometrical analogue of later terms form and matter) are self-subsistent incorporeal mathematical

essences, out of which physical bodies are «constructed» (ἀρμύζειν, another geometrical term for «construction») by the divine mind-demiourgos. p 674

(7) The identity of Being and Mind in Parmenides. A refutation of the grammatically impossible anti-idealist interpretation of fr. B 3 by Zeller, Burnet and their followers. Parmenides' Kouros is a poetic image of Pythagoras as the originator of the Western Greek monotheistic theology of the noetic One, conceived as a Sphere of immutable thinking divine light (the conceptual metaphor of the Invisible Sun of Justice that «never sets»). p 675

(8) The psychological and ethical dimensions of the Eleatic doctrine of Being, almost totally neglected in the mainstream of the post-Burnetean literature. The Pythagorean doctrine of the indestructible soul serves as a practical tool of military psychological engineering: the education of fearless warriors. Strabo's commonly neglected report on invincible Eleatic warriors, educated by Parmenides' nomoi, is to be taken seriously. p 681

(9) The «battle of gods and giants over being» (Gigantomachia peri tes ousias) in Plato's Sophist 246a as a testimony on the Preplatonic metaphysical idealism (mentalism). It is argued that the two warring camps should not be confined to contemporary atomists and academics only: the whole Ionian (naturalism) and Italian (idealism) traditions, mentioned in Plato's context, are meant, i.e. the whole history of Greek philosophy. p 689

(10) Some clarifications on the use of the terms idealism, naturalism, dualism etc. p.694

Luigi, S.

The Alcmaeon's school of Croton: Philosophy and science.

Macedonian Journal of Medical Sciences, 2019, 7, p 500-503

Among the first physicians and physiologists at the pre-Hippocratic medicine with contradictions and oscillating doctrines was Alcmaeon from Croton in the 6th century BC. For many, he shared as the father of scientific medicine. Unfortunately, we have only eighteen texts written for him and only five fragments of texts written by him. This saved extracts and testimonies they refer mostly to physiology, epistemology and psychology. Was born in the city of Croton (Κρότων) in Magna Graecia (southern Italy) was a reference point for the activity of physicians and philosophers over the years. Furthermore, Herodotus tells us about the excellent practice quality of the physicians, "compared to all the

others known in that period”, among which Alcmaeon. But Croton is also famous as the centre of thought and activity of the philosopher Pythagoras of Samos (Πυθαγόρας ὁ Σάμιος, 580-500 BC) through his Pythagorean school around 530 BC.

Macris, C.

Appropriations monothéistes de figures « païennes » - Avant-propos
Revue de l'histoire des religions, 2019, 236, 4, p 651-655

L'intention de l'ensemble des contributions réunies dans ce volume est d'explorer les modalités selon lesquelles, à des époques différentes, des penseurs appartenant à des milieux et à des traditions que l'on qualifierait, typiquement, de « monothéistes » – judaïsme, christianisme, islam – ont pu reconnaître, ou attribuer des doctrines proprement monothéistes à des figures de sagesse de la culture et de la philosophie gréco-romaines, voire égyptiennes, donc à des figures « païennes », historiques ou mythiques / légendaires, telles Hermès Trismégiste, Pythagore ou encore Virgile -- on pourrait y ajouter Orphée, la Sibylle, des présocratiques comme Thalès, Xénophane et Héraclite, ou encore les dieux des oracles dits théologiques ; la liste des 'case studies' ici proposées n'est certes pas exhaustive, mais hautement représentative.

Macris, C.

Philosophes de la Grèce antique dans un centon monothéiste de Clément d'Alexandrie
Revue de l'histoire des religions, 2019, 4, p 767-789.

During the first centuries of our era, a quite remarkable phenomenon took place : many Christian authors used pagan testimonies to exhibit the fundamental dogmas of Christianity – including the uniqueness of God. To better understand this phenomenon, we look at a text which, though variously used as a doxographic source, has, in itself, received little attention from modern research : Chapter 14 of the Fifth Stromateus of Clement of Alexandria, which contains an extremely rich and varied collection of pagantestimonia with monotheistic content, meant to prove the “theft of the Greeks”. In this paper we review the figures of Greek philosophers mobilized by Clement, focusing on the precise content and tenor of the doctrines set out in the texts cited, whether authentic or (sometimes) pseudepigraphic. We also examine how the Christian author

integrates these texts and ideas into the apologetic and didactic approach of his work.

Mann, J.

All things never change: Circular time in empedocles.

Philosophical Inquiry, 2019, 43, 1, p 72-97.

Mansfeld J

“Pythagoras” and ps.-Archytas On Principles.
Elenchos. 2019, 40, 1, p 123-135.

Abstract; Aëtius Placita 1.3.8, in the chapter On Principles, provides a systematic overview of Pythagorean thought, which can be instructively compared with ps.-Archytas On Principles, provided both fragments of the latter are kept together.

Mondin, L.

Quattro note al « De virginitate » di Avito di Vienne.

Bollettino di Studi Latini, 2017, 47, 2, p 674-695.

Abstract: Il prologo mostra che il poemetto fu pubblicato insieme al « De spiritalis historiae gestis » ; i vv. 1-18 furono probabilmente concepiti dall'autore come una prefazione autonoma ; ai vv. 412-416 e 646-666 vi sono reminiscenze di Ausonio (8, 33-34, 40-50 e 94-100) ; il numero complessivo dei versi, escluso il prologo, corrisponde alla misura massima di un libro prescritta dai Pitagorici

Montevecchi, F.

Empedocle di Giorgio Colli (a cura di Federica Montevecchi),

Adelphi, 2019. (ISBN 9788845934377)

Come testimoniano i due studi qui riuniti, per Giorgio Colli la ricerca filologica sui testi del pensiero greco è fin dall'inizio – in sintonia con la lezione di Nietzsche – inseparabile dalla riflessione teoretica. E centrale, nel suo percorso speculativo, si rivela subito Empedocle, sul quale Colli si concentra già nella tesi di laurea, e di frequente negli scritti successivi. All'interno di una cornice costituita dal complesso rapporto fra sostanza e divenire, fra unità e molteplicità – nodo metafisico essenziale per comprendere la grecità e il pensiero stesso –, Colli mostra come per Empedocle non vi siano due realtà, una trascendente rispetto all'altra, ma noumeno e fenomeno avvinti, e come la radice metafisica, l'interiorità di ogni realtà individuale, sia costituita dal suo impulso vitale a congiungersi con il tutto e a ritrovarsi in esso.

Empedocle è dunque un mistico che vive e considera come inseparabili la dimensione mortale e quella immortale, aspetti polari di una medesima natura la cui trascendenza è irriducibile a una spiegazione razionale.

Morosi, F.

Inside out, upside down: creating the φροντιστήριο in Aristophanes' « Clouds ». *Antiquorum Philosophia*, 2018, 12, p 119-138.
Abstract: L'analisi dell'utilizzo simbolico dello spazio teatrale mostra come Aristofane avesse in mente un preciso parallelo per la creazione del Pensatoio e del personaggio di Socrate, cioè le scuole dei Pitagorici

Mozo, C.

Empédocles y el sistema visual
Archivos De La Sociedad Espanola De Oftalmologia, 2019. 95, 1, p e5-e6.

Nataliya, S.

Pythagorean legacy in medicine
Schole. 2019, 13, 1, p 307-314

O'Meara, D.

Ancient biographies of pythagoras and epicurus as models of the philosophical life. *Philosophie Antique*, 2019, 19, p 151-165.
Abstract: In this paper I explore possible connections between Epicurean biography, in its function as providing models of human felicity, and late antique Platonist biography, in particular Iamblichus' *De vita Pythagorica*. I first note that Iamblichus' portrait of Pythagoras' life-style, as he lived it and taught it to his disciples, includes a number of traits to be found specifically in Epicurean ethics. I then bring out the function biography played in Epicurean schools in exemplifying a life of the sage to be imitated and inculcated by members of the school. Finally, I point to the integration of Epicurean ethical ideas more generally in Neoplatonic philosophy, in Porphyry as well as in Iamblichus, ideas seen as pertinent to practical ethics, to the discipline of the body and of bodily desires

Panchenko, D.

The emergence of the idea of a spherical sun in Greek science and philosophy
Schole, 2019, 13, 1, p 236-250

Perceau, S. Phono-ryhmie dans l'hymne des racines (Empédocle, f. 6)

Revue de Métaphysique et de Morale, 2019, 3, p. 247-266

ABSTRACT: In order to end with the allegorizing readings of Empedocles' F. 6 which conflictually identify the four elements with isolable theological entities, this contribution proposes a phono-rhythmic analysis postulating the existence of an hypo-phonic language that operates infra-signifying associations. It is in this particular language that Empedocles requires his addressee to discern aurally the "roots" of things, in a phono-rhythmic listening. Empedocles is an humnopolos, an "hymn turner" (F. 146, 1), as Apollo musician is homopolos "assimilating turner" : while describing physiological or cosmogonic processes, he uses a ritualised language where different scenarii are superimposed ("Persephone's abduction", "the oath of the gods", "Persephone's sorrow", etc.). Empedocles seems to denounce the Olympian hierogamies characterized by deception and violence and to oppose them the new soteriological figure of Nêstis-Aphrodite.

Petrucchi FM.

Making Sense of the Soul's Numbers. Middle Platonist Readings of Plato's *Divisio Animae*. *Apeiron*. 2019, 52, p 65-91.

Abstract; The aim of this paper is to show that a new approach to Middle Platonist technical exegesis is both necessary and profitable, for it can shed light on the deep philosophical and methodological background of Middle Platonist exegesis as a whole. Through the exegesis of Plato's *divisio animae*, the Middle Platonists wanted to establish specific ways of both demonstrating and conceiving Plato's authority also in the field of harmonics. In particular, I shall take into account Platonists such as Plutarch, Theon, Nicomachus, and Severus, in order to show that: a) the Middle Platonist exegesis of Plato's *divisio animae* is chiefly based on a literalist approach to Plato's text, which is exploited in such a way as to make good technical sense of Plato's *divisio animae*; b) in this way, Middle Platonists sought to establish Plato's authority in the field of harmonics; c) this conception of authority is however controversial, for some Platonists (e.g., Theon) regarded him as the founder of very specific technical notions, while others (such as Plutarch, Nicomachus, and Severus) considered him the first to have established the general framework of Greek harmonics.

Ponce, E.

EMPEDOCLES IN THE PALINODY OF THE PHAEDRA

ETUDES PHILOSOPHIQUES. 2019, 4, p 623-661

L'importance de la figure d'Empédocle dans le *Phèdre* a été négligée par les commentateurs. Cet article entend montrer qu'elle permet pourtant de donner un nouvel éclairage au mythe de l'attelage ailé. Son point de départ consiste à mettre en relation une nouvelle interprétation du fragment 29 d'Empédocle, qui identifie le Sphairos à un Éros n'ayant plus d'ailes sur le dos, avec le dépassement du dos du ciel par les âmes ailées qui a lieu dans ce mythe du *Phèdre*. Le dos du ciel serait en effet la transposition platonicienne de la surface externe du Sphairos évoquée dans le fragment, de sorte que son dépassement équivaldrait à un dépassement du matérialisme empédocléen vers l'intelligible. Quant à Éros, Platon prend sur ce point le contre-pied de la critique empédocléenne de la religion traditionnelle, en en faisant moins le Sphairos que l'élan qui mène au-delà de celui-ci.

Postorino, A.

Armonia delle sfere e orecchio assoluto: Inveramento anagogico della mistica pitagorica.

Divus Thomas, 2018, 121,2, p 68-115.

Abstract; Prendendo in esame la dottrina pitagorica dell' « armonia delle sfere » nel quadro di una filosofia che teorizza la percepibilità estetica delle relazioni numeriche, e di una musicologia che rende a ragione questa percepibilità, l'indagine esamina lo scomporsi temporale dell'armonia nell'ambito della finitezza, e gli esiti storici di questo astratto scomporsi nel corso musicale che va dalla monodia gregoriana alla polifonia, all'armonia tonale, all'atonalità. Se ne deduce un compito per l'anagogia, che è quello di ripristinare l'unità concreta che appare allo sguardo di Dio, così inverando l'intuizione della mistica pitagorica e ponendo a tema, in questo più avanzato quadro, il significato musicale dell' « orecchio assoluto » e il suo equivalente sul piano di una filosofia che evolve verso la teologia anagogica.

Praciano, R.C.F.

Estados Alterados Da Consciência Na Espiritualidade Grega: O Sonho, O Transe Xamânico E Suas Repercussões Nas Ideias Acerca Da Alma E Do Conhecimento.

Prometeus: Filosofia em Revista. 2019, 11, 30, p 173-190.

Abstract; The aim of this article is to investigate the so called Altered States of Consciousness (AECs) in the spiritual context of the Greek antiquity. It shall consider the influence of the dream and of the shamanism over the conceptions about the soul (psyche) and its separation of the body, accompanied by the notions of the unusual psychic powers and of a kind of sui generis knowledge achieved under determined circumstances. It is assumed that these experiences had been taken as important phenomena as to religion as to philosophy in ancient Greece, in so far their elements seem to be present in important doctrines, in the orfism-pitagorism and even in Plato's thought.

Prins J.

The Pursuit of Harmony: Kepler on Cosmos, Confession, and Community, written by Aviva Rothman, 2017.

Early Science & Medicine. 2019, 24, 3, p 299-303.

Abstract; With I The Pursuit of Harmony i , Aviva Rothman has had the courage to add a new book about Johannes Kepler's seventeenth-century reception of the Pythagorean concepts of world harmony to a considerable number of existing publications on the topic. By analysing Kepler's creative restatement of these two Platonic myths, Rothman shows that harmony was both the intellectual foundation and the primary utopian goal of Kepler's various projects in different contexts.

Puchta, H.

DAS UNSTERBLICHKEITSKONZEPT DES »PYTHAGOREAN INSTITUTE OF PHILOSOPHICAL STUDIES FOR THE IMMORTALITY OF MAN«

INTERJEKTE 12 / 2018 p 57-64

Raggetti L.

Apollonius of Tyana's Great Book of Talismans.

Nuncius: Journal of the History of Science. 2019, 34, p 155-182.

Ranocchia, G.

Luigia Achillea Stella interprete di Alcmeone di Crotona, Giornale Critico della Filosofia Italiana, 2019, 98, p 361-377.

This study focuses on the interpretation of the figure and the teaching of the Presocratic philosopher and physician Alcmaeon of Croton offered by Luigia Achillea Stella in the Thirties of the past century. Through her insightful analysis of the relevant evidence, Alcmaeon emerges from the shadows of early Greek thought as one of the most influential and most modern personalities of his time, whose theories had a huge impact in the two subsequent centuries up to Plato and Aristotle.

Raos N.

Elementi i elementarne tvari.

Kemija u Industriji. 2019, 68, 7/8, p 317-322.

Abstract; The concept of element in the broader sense has two meanings. The first is quite practical: the product of chemical analysis which cannot be further decomposed (elementary or simple substance). The second is speculative: the part of a compound which remains unchanged by chemical reaction. However, the concept of element has been operative even before the advent of modern chemistry, finding its representation in classical Greek elements (water, earth, air, and fire) and tria prima of iatrochemists (mercury, salt, and sulphur). A short history of the concept of element is presented, with special emphasis on the natural philosophy of Empedocles, Aristotle, Paracelsus, Petrus Bonus, as well as on the more modern views on the nature of elements contemplated by Boyle, Lavoisier, and Mendeleev. The concept of element in the light of atomic theory is briefly discussed, especially regarding the large number of carbon allotropes.

Rider Z.

The Failure of Sacrifice in the *De Rerum Natura*.

Transactions of the American Philological Association. 2019, 149, 1, p 1-26.

Abstract; This paper examines Lucretius's use of the imagery of animal sacrifice in the *De Rerum Natura*, showing how the poet repeatedly portrays the practice in negative terms as a socially destructive force that disrupts familial bonds. This negative characterization differs notably from that given by other Epicurean sources that describe sacrifice in generally positive terms. This discrepancy encourages us to reconsider Lucretius's relationship to his philosophical sources; rather than rigidly adhering to Epicurean doctrine, Lucretius makes his own contributions to Epicurean philosophy, in part by incorporating elements of

the Empedoclean attitude towards animal sacrifice.

Rossetti, L

Empedocles, a philosophical poet
QUADERNI URBINATI DI CULTURA
CLASSICA, 2019, 121, 1, p 145-150

Sánchez Guevara I.

El legado y la lucha de doce mujeres matemáticas occidentales.

Política y Cultura. 2019, 51, p 171-193.

Abstract; In this article we offer some reflections on the legacy of a group of mathematician women such as Hypatia, Sophie Germain, Kovalevsky and Mirzakhani, among others; such legacy was developed in socially adverse conditions due to the fact of them being women. Starting from biographical sketches, with special regard to the sociopolitical context, we intend to determine what motivated these women to develop strategies (Chwe) to perform their work in socially adverse situations (Rawls), which reproduce structural violence (Galtung).

Scafetta N, Mazzarella A.

The city of the sun and Parthenope: classical astronomy and the planning of Neapolis, Magna Graecia.

Journal of Historical Geography. 2019, 65, p 29-47.

Abstract; This paper investigates what may have been the cosmological and religious inspirations for the plan of the city of Parthenope-Neapolis (the historic centre of Naples, Italy), which was founded in the early fifth century BC by Greek colonists. Neapolis anticipated the strict orthogonal Hippodamian street grid plan. We argue that its geometry and geographical orientation was chosen so that Neapolis could be recognized as the city of Helios/Apollo (the sun-god of the Greeks) and Parthenope, the deified royal ancestor and/or the siren after whom the city was named. In fact, Neapolis's streets were cosmologically oriented using a sixteen-rayed hexadecagram geometry to emphasize Apollonian/solar cults. The city was also planned using a Pythagorean decagram/pentagram design with golden section proportions and inscribed geometries to symbolize the Harmony of the Spheres. These geometries were apparently inspired by the specific paths of the sun seen from the city on the solstices. Moreover, a sort of celestial light show on the spring and

autumn equinoxes connected the sun, the Somma-Vesuvius volcano complex, Sant' Elmo hill, the constellations of Taurus, Virgo/Parthenos and Aquila with the cult of Sebethos and Parthenope, the parent gods of Neapolis. Finally, Vitruvius's ideal city design appears to indicate that the novel and advanced planning of Neapolis served as a prototype for subsequent Greek and Roman cities. • Investigates the cosmological-religious inspirations for the street plan of the city of Neapolis, Magna Graecia. • Determines that Neapolis's streets were arranged according to hexadecagram, decagram and pentagram geometries. • Argues that the city's orientation was determined by the sun's paths on equinoxes and solstices. • Provides evidence that the city's orientation also served to emphasize the cult of Parthenope. • Suggests the influence of a Pythagorean Apollonian sun-centred cosmology on the city's plan.

Schluderer, L.

The world as a harmony : Philolaus' metaphysics of harmonic structures and the hierarchy of living beings.
Oxford Studies in Ancient Philosophy, 2019, 56, p 1-44

Schmidmeier M.

2:3:4 Harmony within the tritave.
Journal of Mathematics & Music. 2019, 13, 3, p 222-244.

Abstract; In the Pythagorean tuning system, the fifth is used to generate a scale of 12 notes per octave. In this paper, we use the octave to generate a scale of 19 notes per tritave; one can play this scale on a traditional piano. In this system, the octave becomes a proper interval and the 2:3:4 chord a proper chord. We study harmonic properties obtained from the 2:3:4 chord, in particular composition elements using dominants, inversions, major and minor chords, and diminished chords. The Tonnetz (array notation) turns out to be an effective tool to visualize the harmonic development in a composition based on these elements. 2:3:4 harmony may sound pure, yet sparse, as we illustrate in a short piece.

SHOK, N.

PYTHAGOREAN LEGACY IN MEDICINE (in Russian)

Schole. 2019, 13, 1, p 307-314

ABSTRACT. Article focuses on the influence of Pythagorean teaching on medicine. This allows to examine the history of medicine as

part of the philosophy and history of science. Among the philosophical ideas of the Pythagoreans significant to medicine was highlighted the ideas of opposites, mathematical proof and harmony. The magical tendencies typical for the teaching of the Pythagoreans should be seen as a factor limiting the influence of their teaching on medicine. It was some elements of Pythagorean teaching that were important to the development of medicine, rather than Pythagorean teaching as a whole. Certain ideas of Pythagorean teaching were developed within medicine as well, such as in the use of the apodictic method, based on the practice of anatomical dissection, teaching on general pathology and clinical classification. Article highlights the dual nature of Pythagorean teaching, which was based on both rational and magical elements.

Sierra Martín, C.

« Díaita » : estilo de vida y alteridad en el Sócrates de Jenofonte.

Logos, 2018, 51, p 305-326.

Abstract: Se analiza el estilo de vida atribuido a Sócrates por Jenofonte. Se parte de la definición de conceptos propios de la medicina como δίαίτα ο δύνανμις desde los pitagóricos y los presocráticos hasta el « Corpus Hippocraticum ». A continuación, se estudia la influencia de estas ideas en la construcción de un modelo universal de virtud y liderazgo en torno a Sócrates y otras figuras.

ŠKVRNDA F

SOKRATES A TÉLAUGES - AISCHINOVA SOKRATIKA MEDZI PLATONIZMOM A KYNIZMOM. (Slovak).

Filozofia. 2019, 74, 1, p 40-51.

Abstract; Following paper offers a new interpretation of the fragments from Aeschines' dialogue Telauges. The introduction briefly evaluates the literary sources of Aeschines' fragments and problems related to their authorship and authenticity. In the first part we scrutinize ancient testimonies about general philosophical and rhetorical features of Aeschines' dialogues. In the next parts we interpret all extant fragments from the dialogue Telauges and identify its putative pythagorean background. We propose that the main theme of the dialogue was the question of the care of the self, articulated on the background of philosopher's material welfare and philanthropy. We conclude that Telauges probably reflected the consequences that chanced upon the first generation of

Socratics immediately after Socrates' trial and that Aeschines' Socratica stands in the middle between Platonism and Cynicism.

Terrier, M.

La figure de Pythagore comme maître d'ésotérisme et de théologie monothéiste dans la philosophie islamique du xie/xviiie siècle, *Revue de l'histoire des religions*, 2019, 4, p 731-766.

Summary: Pythagoras is known in Islam through a corpus of maxims as well as through information mixing the authentic and the apocryphal. The article aims to study the reactivation of this figure in 11th / 17th-century Shī'i Iran, among philosophers such as Mīr Dāmād (d. 1040/1631), Mullā Ṣadrā (d. 1045/1636) and Quṭb al-Dīn Ashkevarī (d. ca 1090/1679). In their works, they frequently refer to Pythagoras as a wise man initiated at the prophetic source, a master of philosophical and religious life, but also a master of monotheistic theological truth. By harmonizing the teaching attributed to him with the Qur'an and the ḥadīths of the Imāms, these philosophers rethink questions concerning divine oneness, the relationship between God and His creation, the human soul and its destiny.

Tolsa C.

Horace's Archytas Ode (1.28) and the Tomb of Archimedes in Cicero (Tusculanae Disputationes 5.64).

Arethusa. 2019, 52, 1, p 53-70.

Abstract; In Odes 1.28, Horace deals with one of his favorite topics: death and the appropriate human disposition towards it, by focusing on the Pythagorean mathematician Archytas and his tomb near the sea. The paper tackles the old interpretive difficulty arising from the fact that several of the mathematician's traits belong rather to Archimedes by arguing that Horace purposefully conflated the two mathematicians to respond to Cicero, who famously portrays himself cleaning Archimedes' tomb in Tusculans 5.64. By identifying Archimedes with Archytas, Horace accentuates the aura of immortality attributed to Archimedes by Cicero and is able to offer his own contrasting view more forcefully.

Trogoá M.

Anicius Manlius Severinus Boethius : Zásady aritmetiky (Institutio arithmetica). *Cultural History / Kultúrne Dejiny / Kulturgeschichte*. 2019, 10, 2, p 269-280.

Abstract; Institutio arithmetica is one of the most famous work of Anicius Manlius Severinus Boethius. The author introduces the arithmetics as a mathematical discipline and its properties. Boethius' work is based on work of Pythagorean mathematician named Nikomachos from Gerasa who defines the arithmetic as the number theory or philosophy of numbers. Selected paragraph is concerned about Boethius' definition of the arithmetic.

Vatter M.

Of asses and nymphs: Machiavelli, Platonic theology and Epicureanism in Florence. *Intellectual History Review*. 2019, 29, 1, p 101-127.

Villegas Marín, R.

El « Sueño de Escipión » (Cic. rep.), el « díptico de la "Consecratio" » (British Museum) y la rehabilitación oficial de Virio Nicómaco Flaviano (431). *Klio*, 2017, 99, 2, p 644-675.

Abstract: Das Elfenbeindiptychon beruht auf Macrobius' Kommentar zu Ciceros « Somnium Scipionis » und wurde vermutlich im Jahr 431 in Rom anlässlich der offiziellen Rehabilitation des Virius Nicomachus Flavianus durch Kaiser Valentinian III. angefertigt.

Whiteley G.

Bertrand Russell and a Couplet on Empedocles.

Notes & Queries. 2019, 66, 2, p 316-317.

Abstract; The author presents a criticism of the "History of Western Philosophy" by the English scholar Bertrand Russell. He mentions Russell's quotation of a couplet regarding the Greek philosopher Empedocles, an attribution of the couplet to Matthew Arnold, and identifies the author as Alfred Denis Godley.

Witkowska-Zaremba E.

Between Intellectus, Visus and Auditus: Jean des Murs's Musica Speculativa, Version A (1323).

Erudition & the Republic of Letters. 2019, 4, 1, p 64-97.

Abstract; The title of this paper draws attention to the description of the diagrams given by Jean des Murs in his Musica speculativa (Version A). He defines them as 'sensible figures' very much appreciated by mathematicians, because the truth which is in the intellect is, thanks to them, properly

transmitted to the judgment of sight and hearing. This description refers the reader to three other questions that are crucial for understanding the treatise. These are: the place of music among the mathematical disciplines; the epistemological/cognitive process leading from intellect to sight, and then to hearing; and, finally, the structure of the treatise *Musica speculativa* as a reflection of the epistemological process leading from the numerical paradigm of the Pythagorean system to the actual sounds discernible by hearing. This study discusses the role of diagrams contained in the *Musica speculativa*, which are not so much memory aids (as is the case, for instance, with the *manus Guidonis*), but rather analytical tools and visual representations of mathematical theorems and operations, which constitute an integral part of the texts and give insight into the structure of the transmitted doctrine.

Wrotkowski, W.

... τῇ μὲν ἡλικίᾳ πρότερος ... τοῖς δ' ἔργοις ὕστερος...: relacja między Anaksagorasem i Empedoklesem według Arystotelesa, kilku zapomnianych komentatorów antycznych i niektórych słynnych uczonych współczesnych ... τῇ μὲν ἡλικίᾳ πρότερος ... τοῖς δ' ἔργοις ὕστερος...: the Relation Between Anaxagoras and Empedocles According to Aristotle, Several Forgotten Ancient Commentators and Some Famous Modern Scholars
Archiwum Historii Filozofii i Myśli Społecznej, 2018, 63, p 299-327

ABSTRACT: A famous passage in Aristotle's *Metaphysics* (984 a8-16) clearly implies that although the Clazomenian sage was born earlier than the philosopher from Acragas, it was Empedocles who was faster in publishing his own works. Surprisingly, it is almost unanimously assumed that this fact is decisive in establishing the hierarchy between Anaxagoras and Empedocles: almost all scholars presume that the older thinker depended heavily upon the younger. In my article I try to show that in order to maintain such image of the history of ancient philosophy some famous modern scholars misuse the testimonia and abuse not only Aristotle and Anaxagoras, but also that decent minority of researchers who feel unable to overlook the fact that – according to Alcidas – it was Empedocles who had heard Anaxagoras and was jealous of him, not vice versa.

Zhmud L

What is Pythagorean in the Pseudo-Pythagorean Literature?

Philologus. 2019, 163, 1, p 72-94.

Abstract; This paper discusses continuity between ancient Pythagoreanism and the pseudo-Pythagorean writings, which began to appear after the end of the Pythagorean school ca. 350 BC. Relying on a combination of temporal, formal and substantial criteria, I divide Pseudopythagorica into three categories: 1) early Hellenistic writings (late fourth – late second centuries BC) ascribed to Pythagoras and his family members; 2) philosophical treatises written mostly, yet not exclusively, in pseudo-Doric from the turn of the first century BC under the names of real or fictional Pythagoreans; 3) writings attributed to Pythagoras and his relatives that continued to appear in the late Hellenistic and Imperial periods. I will argue that all three categories of pseudepigrapha contain astonishingly little that is authentically Pythagorean.

Zsolt, A.

Der Gott und der König Bemerkungen zu Pindar, Kallimachos, Cicero und den Neupythagoreern Ekphantos und Diotogenes, *Hermes*, 2018, 146, 4, p. 392–414.

It is my endeavour in this paper to connect literary and philosophical texts with each other which all articulate the relation of the good sovereign to the supreme god. I try to show that despite the difference in age and genre these texts have some traits in common: the motif of the eye looking benignly upon and/or bringing fertility to land and people, and the metempsychosis with the arrival of the king from the god and/or his return to the divine sphere. I suggest that the recurrence of these motifs cannot be accidental and might reveal some continuity of tradition. Although the nature of such conceptual development is bound to be very complex and its starting point hard to trace, I nevertheless argue for a Pythagorean origin for the metempsychosis and the eye of the king, attested by Empedocles and Pindar, which mixed with the old belief of the king assuring fertility, as evidenced in Homer.

PYTHAGORAS FOUNDATION LIBRARY; ARTICLE DATABASE; COINS

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Montesanti, A.	6112	La monetazione 'd'impero' e 'd'alleanza' di Crotone	Revista online di storia e informazione	2007	31 p
Barrita, F.	2650	Ritmi di coniazione e storia: elementi per una	Numismatica e antichità classiche	2006	53-81
Barrita, F.	2674	Athena e il toro: note di iconografia monetale da Sibari a Thurii	Numismatica e antichità classiche	2005	59-71
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IONIA, Samos. Trajan Decius 253-260 AD. 29mm 10.22g Pythagoras with globe(RPC museum collection)

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THRACE, Abdera Stater (14.11 g). 415 - 395 B.C. Griffin on obverse and image of the philosopher and mathematician Pythagoras on the reverse. (image courtesy of Gorny & Mosch)

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