

Stichting Pythagoras



Pythagoras Foundation Newsletter. No.27. March 2022.

Pythagoras Foundation



Newsletter No. 27 March 2022.

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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.

"This original collection of essays by some of the best world specialists of ancient Greek philosophy focuses on the philosophical texts written during the Hellenistic and Imperial times under the names of Pythagoras and the Pythagoreans. Their unknown authors claimed to convey the positions of the pristine Pythagorean School on metaphysics, theology, number philosophy, physics, logic, political philosophy, ethics, and the proper way to live. The most audacious among them presented themselves as the sources from which Plato and Aristotle drew inspiration for the 'Timaeus' and the 'Categories', and they were considered authoritative by most ancient thinkers, thus leading to a renaissance of the Platonic and Pythagorean tradition."

Pythagoras redivivus.

Constantinos Macris, Tiziano Dorandi, Luc Brisson [eds.] (cover text).

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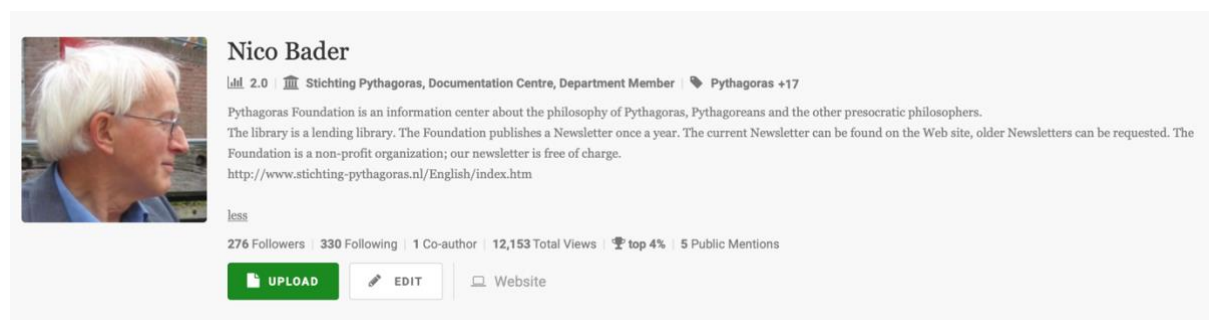
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Introduction

Libraries were still closed last year. This made it more difficult to collect the information for this Newsletter. It will make it less complete than former editions.

Our website <https://www.stichting-pythagoras.nl> attracted 5.124 visitors last year, from 139 different countries. See for an overview page 49.

Via our Academia page <https://stichting-pythagoras.academia.edu/NicoBader> recent Newsletters are available; we have 276 'followers' now and 330 'followings'. Our pages were viewed **12,148** times (March 30 2022).



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.

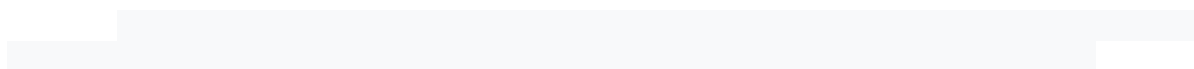
International Bank Account Number (IBAN): NL82 RBRB 0205 0254 20 BIC: RBRBNL21. Or Paypal via mailaddress.

Correction Newsletter 26, p 46

PERROT, A. Le silence mystique des Pythagoriciens, d'Isocrate a Jamblique. Mythes modernes et récritures antiques

Rivista di storia e letteratura religiosa, 2020, LVI, 1, p. 3-19.

The added Description is not correct; excuse.



Pythagorean Self-Awareness Intervention (PSAI)

The Pythagorean Self-Awareness Intervention (PSAI) is a cognitive and behavioral stress management technique that has been developed and implemented over the last eight years in clinical and not clinical populations, by the postgraduate program “The Science of Stress and Health Promotion” of the Medical School of the National and Kapodistrian University of Athens. The PSAI has been previously evaluated as having beneficial results, in patients with multiple sclerosis (Anagnostouli *et al.* 2018), mild cognitive impairment (Darviri *et al.* 2016b), chronic insomnia (Tsoli *et al.* 2018), ache vulgaris (Tsoli *et al.* 2018).

The content of the technique is based on the Pythagorean philosophy (founded at the Kroton of South Italy, 2500 years ago) and the “Golden Verses” of Pythagoras (URL: https://en.wikipedia.org/wiki/The_golden_verses_of_Pythagoras). According to our knowledge, introspection and memory practicing were two of the most crucial tools, for the Pythagorean students in order to assess self-mastery and self-awareness. Each participant was trained to recall the events of the day crossed and to evaluate his or her behavior in relation to four main parameters, i.e. daily activity (exercise and achievement of 10000 steps/day), nutrition (in terms of quality, quantity and time of food intake), sleep time and duration (circadian synchronization) and interpersonal relationships, especially in terms of anger and non-harm (moral framework). Through this multidimensional (holistic) process, which involved simultaneous body training (exercise, nutrition, sleep) during the day and mind training (recall of events of the day) at night before sleep, participants entered a process of introspection and self-observation. The behavioral self-examination was performed after the recall procedure at night, with three questions: “What have I done wrong?”, “What have I done right?”, “What have I omitted that I ought to have done?”. The participants were reminded to avoid emotional burden throughout the process, and use passive voice for critical assessment. The implementation of the technique in the morning included an early brief recall of the previous day’s events and organization of the upcoming day, before the start of daily activities. All participants were also trained to perform diaphragmatic breathing and were advised to practice it twice a day, especially before practicing the PSAI.

From:

Zigkiri, E. S., Nicolaidis, N. C., Bacopoulou, F., Simos, D., Vlachakis, D., Chrousos, G. P., & Darviri, C.

The Effect of the Pythagorean Self-Awareness Intervention on Psychological, Lifestyle and Cognitive Measures of a Community Sample. *Journal of molecular biochemistry*. 2020, 9, 1, p 3.

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7842312/>

Recent PSAI publications:

Athanasopoulou S, et al. Significant Improvement of Stress and Aging Biomarkers Using a Novel Stress Management Program with the Cognitive Restructuring Method ‘Pythagorean Self-Awareness Intervention. In: Patients with Type 2 Diabetes Mellitus and Healthy Adults.” Mechanisms of Ageing and Development. 2021, 198, pp. 111538–111538.

Miskedaki, A. et al. The Role of Pythagorean Self-Awareness Intervention in Obstructive Sleep Apnea. A Randomized Controlled Trial *Advances in Experimental Medicine and Biology*. 2021, 1337, p 83-87.

Panagopoulou Z, et al. “Pythagorean Self-Awareness Intervention for Multiple Sclerosis Patients: A Quasi-Experimental Pragmatic Trial.” *Archives of Clinical Neuropsychology*. 2021, 37, 1, p 125–132,

Psarraki, E.E. The effects of Pythagorean Self-Awareness Intervention on patients with major depressive disorder: a pilot randomized controlled trial *Journal of psychiatric research*. 2021, 138, p 326-334.

SIMBOLO DELLA CITTA'

Crotone, al via la realizzazione della statua di Pitagora: partita la raccolta fondi

[SYMBOL OF THE CITY' Crotone, the construction of the statue of Pythagoras is underway: fundraising has started]

di Francesca Caiazza ; 27 dicembre 2021

L'albero di Natale in piazza Pitagora copre l'installazione donata dai commercianti ispirata alla sezione aurea. Un arredo urbano che [non ha mai convinto del tutto i crotonesi](#), da anni in attesa di una statua dedicata a Pitagora. Ora, finalmente, quel monumento dedicato al matematico e filosofo greco, tanto desiderato, potrebbe vedere la luce e, magari, essere collocato proprio nella piazza che ne porta il nome.

Crotone, la raccolta fondi

Il progetto è già in fase di realizzazione, è stato lanciato dalla Nuova Scuola Pitagorica e dall'artista Gaspare Brescia, e chiunque, attraverso una donazione potrà partecipare alla creazione dell'opera, il cui costo stimato è intorno ai 200 mila euro. Tutte le donazioni saranno certificate e per chi dona determinati importi sono previste ricompense, che vanno da una T-shirt raffigurante il volto della statua a un bozzetto in bronzo in tiratura limitata. È un progetto che la città attende da tempo, di cui si parla da circa 15 anni e, tra l'altro, circa un anno fa il [Consiglio comunale bocciò una mozione che proponeva una iniziativa simile legata al crowdfunding](#).

Come sarà la statua di Pitagora

La statua di Pitagora sarà realizzata in bronzo con la tecnica della fusione a cera persa, la bozza in argilla è in lavorazione in un giardino pubblico, nei pressi del centro cittadino. Il monumento sarà alto 4,20 metri, compreso il basamento. L'opera «raffigura una mia immaginazione del profilo somatico del filosofo, che abbraccia la sapienza, la difende e la promuove per la prima volta nella scuola pitagorica. Infine, il suo manto narra il paesaggio di Crotone» ha spiegato l'artista in un recente incontro pubblico. Sarà un modo «per riconciliarci come Crotone con questa figura che il mondo ammira, attraverso una raccolta fondi che permetterà a chiunque di partecipare» ha spiegato il presidente della Nuova Scuola Pitagorica, Marco Tricoli. Dove sarà collocata la statua di Pitagora L'opera dovrebbe essere pronta per la prossima primavera, entro marzo 2022. Non resta che deciderne la collocazione: «Non sono io a decidere queste cose – ha sottolineato il sindaco di Crotone, Vincenzo Voce – sarà il Consiglio comunale a stabilirlo e se ci sarà la volontà, la collocheremo in piazza Pitagora».

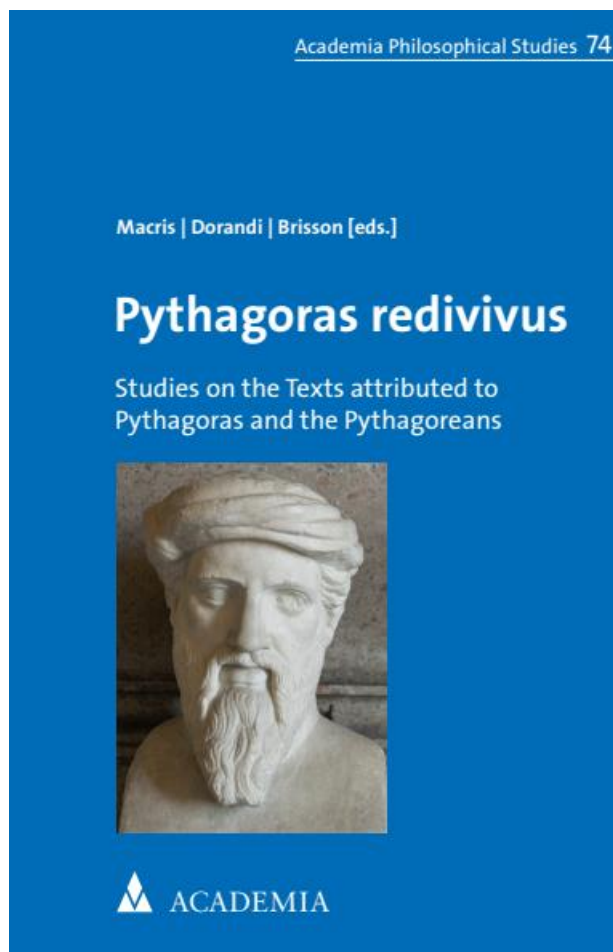
https://www.lacnews24.it/cultura/crotone-al-via-la-realizzazione-della-statua-di-pitagora-partita-la-raccolta-fondi_147954/

VIDEO | Il progetto è stato lanciato dalla Nuova scuola pitagorica. A creare l'opera, la cui bozza in argilla è già in fase di realizzazione, è l'artista Gaspare Brescia

VIDEO | The project was launched by the New Pythagorean School. To create the work, whose clay draft is already under construction, is the artist Gaspare Brescia.



BOOKS 2021



Constantinos Macris, Tiziano Dorandi, Luc Brisson [eds.]

Pythagoras redivivus.

Studies on the Texts attributed to Pythagoras and the Pythagoreans.

Academia Philosophical Studies 74. 2021.

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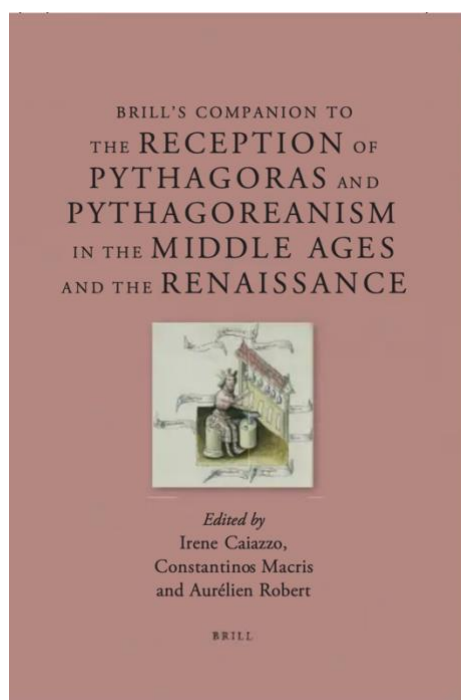
Luc Brisson Les lettres « pythagoriciennes » attribuées à Platon p 381 – 397

IV. Reception(s)

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Anna Izdebska The Riddles of Pythagoras. Arabic and Syriac Symbola Attributed to Pythagoras and Socrates p 475 - 509



Brill's Companion to the Reception of Pythagoras and Pythagoreanism in the Middle Ages and the Renaissance,
ed. Irene Caiazzo, Constantinos Macris, Aurélien Robert,

Leiden-Boston: Brill, xv-495 p. (series "Brill's Companions to the Classical Reception", 24). 2021. ISBN: 978-90-04-49946-1

Part 1 Pythagorean Number Theory and the Quadrivium

Irene Caiazzo, Constantinos Macris, and Aurélien Robert

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Afonasina A.S. The Strasbourg papyrus of Empedocles. - Novosibirsk: Center for the Study of Ancient Philosophy and the Classical Tradition of NSU; Offset-TM, 2021. - 128 p. (Ancient philosophy and classical tradition. Supplement to the journal ΣΧΟΛΗ [Vol. III]; published since 2020)
ISBN 978-5-85957-170-3

This work is the first commented translation waters into Russian of new fragments of the poem of the ancient Greek philosopher Empedocles, which became available due to the discovery of the Strasbourg Papyrus. This unique and complex document contributes a huge contribution to the study of the heritage of Empedocles. The commented translation of the papyrus is supplemented by three studies of the philosophy of the ancient non-Greek philosopher.

The study of the Strasbourg papyrus of Empedocles was carried out by A. S. Afonasina with the support of the Russian Foundation for Basic Research (RFBR), within the framework of the project No. 18-011-00104a

Aristoxenus et al. Elemente der Rhythmik : Theorie der musikalischen Zeit : Griechisch - Deutsch. Hamburg: Felix Meiner Verlag, 2021. [Wolfgang Detel](#) (Herausgeber)
Der Philosoph Aristoxenos von Tarent gilt als einer der einflussreichsten Musiktheoretiker der europäischen Geschichte. Seine Theorie des musikalischen Rhythmus, die nur fragmentarisch überliefert ist, steht in einem hochinteressanten Verhältnis zur Zeit-Theorie seines Lehrers Aristoteles.

Barbour, C.E. The Transmission and Reception of the Tabula Cebetis, c. 1500-1650 Thesis 2020. The Warburg Institute, University of London.

The Tabula Cebetis is a classical ekphrastic dialogue that achieved a wide reception in Europe during the 16th and 17th centuries. Building on the research of Reinhard Schleier (1973), and other scholars, this project will construct a genealogy of the Tabula's corpus from c. 1500-1650, demonstrating the interdependency of text and image in books, prints, and paintings. The primary research question is whether or not figural representations and compositional designs of the Tabula were adapted to reflect social and cultural change. Secondly, the project will examine how the Tabula Cebetis was reimagined in emblem books.

Bartoli, F. Accordarsi all'armonia delle sfere. L'insegnamento pitagorico e platonico e la sua attualità etica e scientifica.

Nuova ediz.[S.I.] : Nisroch, 2021, Series 1: Filosofica.

ISBN/ISSN: 9788831381314

Descrizione: Ci troviamo di fronte a squilibri ecologici e sociali presenti sul nostro pianeta, che stanno diventando insostenibili e che ci spingono a formulare un nuovo rapporto con la natura e con l'ambiente. La concezione cosmo centrica, pur basandosi su una visione universale e anche metafisica, rispetta tutte le peculiarità e le potenzialità umane, anzi eleva l'uomo verso una visione più ampia, una dimensione cosmica ed universale. È assolutamente necessario recuperare questa visione universale con la conseguente "etica della compassione cosmica", rendendosi conto degli errori della concezione "antropocentrica" che hanno contribuito a mal educare l'uomo della nostra civiltà moderna. È necessario invece allargare la nostra visione ed includere il rispetto e la compassione per ogni elemento del cosmo e recuperare il concetto di armonia universale, l'armonia delle sfere. Nel testo vi sono gli

Detienne, M. et Jean-Pierre Vernant, La notion de daïmôn dans le pythagorisme ancien: de la pensée religieuse à la pensée philosophique.

Anagôgé, 14. Paris: Les Belles Lettres, 2021. ISBN 9782251451305.

Summary: Within the Pythagorean tradition the supreme source of authority is, needless to say, Pythagoras himself. The Pythagoreans are the only Pre-socratics named after the founder of their brotherhood. However, if one takes into account the amount of extant Pythagorean literature, which is for the most part apocryphal – as is well known, the amount of apocryphal Pythagorean literature by far exceeds the few fragments which can be considered authentic and safely attributed to ancient Pythagoreans – the predominant name is that of Archytas, who was undoubtedly a prominent figure, although not one as authoritative as Pythagoras. Moreover, a great number of pseudo-Pythagorean writings go under the name of largely unimportant, or otherwise unknown, authors. Nonetheless, this apocryphal literature considerably contributed to lending the necessary authority to a very influential tradition that extended over the centuries. In this contribution I will endeavour, among other things, to explain (a) how Archytas came to be regarded as a major source of authority; (b) why the authors of

Pythagorean forgeries made recourse to names which apparently were anything but authoritative; (c) more broadly, what kind of criteria may have guided the authors in building the pseudo-Pythagorean corpus; (d) what relationship exists between these writings and the Platonist tradition.

Diogenes Laertius. *Lives of Eminent Philosophers : An Edited Translation*. Edited by Stephen A White, Cambridge University Press, 2021.

Summary: A pioneering work in the history of philosophy, the ancient text of the *Lives* presents engaging portraits of nearly a hundred Greek philosophers. It blends biography with bibliography and surveys of leading theories, peppered with punchy anecdotes, pithy maxims, and even snatches of poetry, much of it by the philosophers themselves. The work presents a systematic genealogy of Greek philosophy from its origins in the sixth century BCE to its flowering in Plato's Academy and the Hellenistic schools. In this fully up-to-date and accessible translation, based on the most accurate texts and the latest advances in scholarship, Stephen White provides a valuable resource for students and scholars of ancient philosophy. Highlights include extended treatment of the "seven Sages" (Book 1), Socrates and his Socratic followers (Book 2), Plato (Book 3), Aristotle and his school (Book 5), Diogenes the Cynic (Book 6), Stoicism (Book 7), Pythagoreans (Book 8), Pyrrhonian skepticism (Book 9), and Epicureanism (Book 10)--- Provided by publisher.

Fechner, P. Apollonius, die Griechen und der Götterglaube. Erinnerungen an die Wahrheit. Verlag: Berlin : epubli. 2021.

URL:

<http://www.epubli.de/shop/isbn/9783754917053>

ISBN/Einband/Preis: 978-3-7549-1705-3

Beschreibung; Apollonius von Tyana war ein Zeitgenosse des Apostels Paulus. Als „Reformator“ des fast überall im römischen Reich entarteten Götterglaubens geriet er durch das sich später schnell ausbreitende Christentum zu Unrecht in Vergessenheit. Was weiß man über das Leben des Apollonius von Tyana und die Lehre des Pythagoras, zu der er sich bekannte? Was hat man vom Götterglauben der Griechen und Römer zu halten und von den Mysterienkulten der Antike? Zu diesen und anderen ungeklärten Fragen werden erhellende Antworten gegeben,

die an die wahren Begebenheiten erinnern sollen.

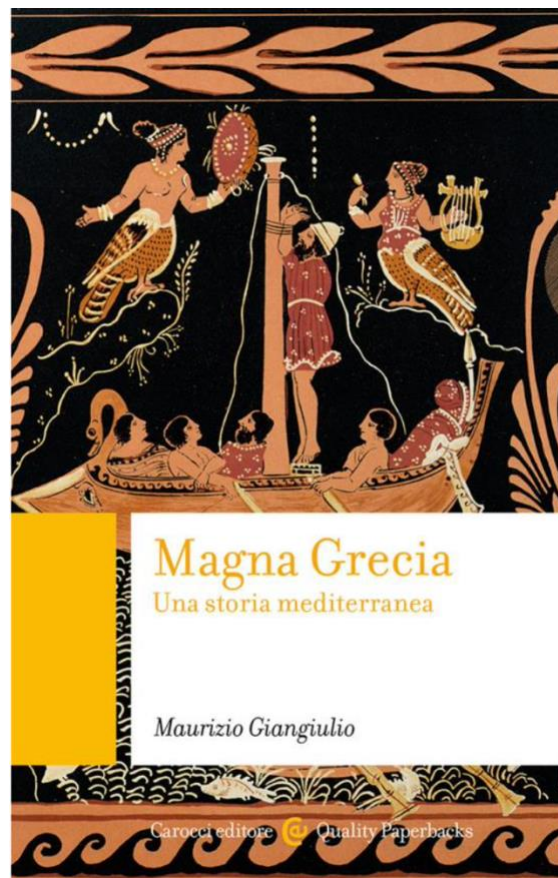
Giangiulio, M. Magna Grecia. Una storia mediterranea.

COLLANA: Quality paperbacks. 2021.

ISBN: 9788829004331

In breve

La Magna Grecia è parte della storia italiana e la sua vicenda in epoca preromana non si identifica strettamente con la colonizzazione greca, né si riduce al confronto con le genti italiche. Il volume inquadra la Magna Grecia in un vasto orizzonte mediterraneo di movimenti e connessioni. Senza trascurare gli sviluppi storico-politici, la trattazione mette in luce i problemi ancora dibattuti. Rivolge attenzione particolare alla ricerca archeologica e ai processi di trasformazione delle società e delle culture, analizzati anche sulla base delle scienze sociali. Discute inoltre di quadri ambientali, dei Greci e degli "altri" nell'immaginario, di società ed economia, di culture politiche. Ne risulta una visione innovativa, non condizionata dalle fonti classiche né da interpretazioni in chiave etnica.



Grethlein, Jonas. The Ancient Aesthetics of Deception : The Ethics of Enchantment from Gorgias to Heliodorus. Cambridge University Press, 2021.

How to read ekphrasis: Tabula Cebetis

Holtz G. Paganisme Et Humanisme : La Renaissance Française Au Miroir De La Vie D'apollonius De Tyane.

Droz, 2021.

Sommaire: Roman grec composé par Philostrate au III^e siècle, la Vie d'Apollonius de Tyane suscite chez les humanistes une réaction ambivalente de fascination (pour un sage pythagoricien) et de répulsion (pour un supposé rival du Christ). L'étude de la réception de ce texte, à travers les médiateurs éditoriaux (traducteurs, commentateurs, libraires...) qui le rendent accessible, est l'occasion de scruter un autre visage de la Renaissance : celui de la confrontation de l'humanisme et du paganisme. Pour certain lettrés du XVI^e siècle, la Vie d'Apollonius de Tyane n'entre pas dans le cadre commun, qui voit des lettres sacrées (comme pour le platonisme et l'aristotélisme). Condamnée pour son affabulation romanesque comme pour sa nature païenne, la Vie d'Apollonius de Tyane est bien une oeuvre sous tension qui amène à s'interroger sur les présupposés et les attentes de l'humanisme.

Janzsó, M. The Tabula Cebetis in the 1st-2nd century philosophical milieu
Theses of the doctoral (PhD) dissertation
Szeged 2020

Larue, R. Le Végétarisme Des Lumières : L'abstinence De Viande Dans La France Du XVIII^e Siècle.

Classiques Garnier, 2021.

La diète des vertueux brahmanes -- Voltaire indianiste -- Enquête sur l'origine du végétarisme indien -- Le cas du Vishnapor -- Douceur brahmanique et férocité chrétienne -- Voltaire pythagoricien -- Porphyre, héros voltairien -- Régime de Pythagore et carême des chrétiens -- Le végétarisme théorique et sentimental de Jean-Jacques Rousseau -- Le végétarisme en système -- Dans la classe des frugivores -- Le principe de pitié et la loi naturelle -- Le pythagorisme de Julie -- Une diététique pour les femmes et les enfants -- D'innocentes gourmandises -- Des festins républicains -- Le temps des cerises -- Autoportrait de Jean-Jacques en végétarien -- Le végétarisme à l'âge révolutionnaire.

LAURENT, R. METAPHYSIQUE DU TEMPS CHEZ ARISTOTE - II - Métabiologie du mouvement entéléchique

Villegagnons Plaisance Editions. 2021.

https://www.academia.edu/61926621/Régis_LAURENT_METAPHYSIQUE_DU_TEMPS_CHEZ_ARISTOTE_II_Métabiologie_du_mouvement_entéléchique?email_work_card=title

Lethierry, H., Empédocle : amour-haine : l'homme aux semelles d'airain.

Paris: L'Harmattan, 2021.

N'attendez pas les calendes grecques si ça vous bloque Empédocle ! C'est vrai qu'il a 25 siècles ! Mais son côté "philosophe" haut en couleur attirera les originaux. Sous ses cendres, la braise couve ! Feu, air, terre, eau se mêlent en Sicile lorsqu'il se jettera dans l'Etna et que le volcan renverra sa "sandale" d'après la légende ! Tant sur le plan scientifique que littéraire, il nous interpelle aujourd'hui.

Hölderlin, Lecomte de Lisle, Romain Rolland méditeront sur lui. A nous de prendre le relais.

Levy, D. Pitagora e l'Eufonia. La sfida del saper ascoltare.

Accademia Internaz. di Eufonia, 2021.

ISBN/ISSN: 9788894598612

Descrizione: Il rapporto intimo tra Pitagora e l'Eufonia diventa in questo scritto una realtà applicabile alle relazioni umane, alla conoscenza della natura ed agli effetti del nostro comportamento sul mondo circostante. Questo libro tratta sul nucleo centrale della saggezza pitagorica: il mondo del Suono, la costituzione umana ed il rapporto esistente con le forze cosmiche in stretta corrispondenza. Una sintesi affascinante della trascendenza dell'Ascolto, vera sfida per l'uomo contemporaneo che ha dimenticato sia l'origine che la pratica di questa Scienza/Arte, quale chiave per comprendere ed agire armonicamente.

Long, A. (editor). Immortality in Ancient Philosophy.

Cambridge University Press, 2021.

Summary: Immortality was central to ancient philosophical reflections on the soul, happiness, value and divinity. Conceptions of immortality flowed into philosophical ethics and theology, and modern reconstructions of ancient thought in these areas sometimes turn on the interpretation of immortality. This volume brings together original research on immortality from early Greek philosophy, such

as the **Pythagoreans** and Empedocles, to Augustine. The contributors consider not only arguments concerning the soul's immortality, but also the diverse and often subtle accounts of what immortality is, both in Plato and in less familiar philosophers, such as the early Stoics and Philo of Alexandria. The book will be of interest to all those interested in immortality and divinity in ancient philosophy, particularly scholars and advanced students.

Mackenzie, T.. *Poetry and Poetics in the Presocratic Philosophers : Reading Xenophanes, Parmenides and Empedocles As Literature.*

Cambridge University Press, 2021.

Summary: Of the Presocratic thinkers traditionally credited with the foundation of Greek philosophy, Xenophanes, Parmenides and Empedocles are exceptional for writing in verse. This is the first book-length, literary critical study of their work. It locates the surviving fragments in their performative and wider cultural contexts, applying intertextual and intratextual analyses in order to reconstruct the significance and impact they conveyed for ancient audiences and readers. Building on insights from literary theory and the philosophy of literature, the book sheds new light on these authors' philosophical projects and enriches our appreciation of their works as literary artefacts. It also expands our knowledge of the genres in which they wrote, of the literary culture of the Western Greek world, and of the development of Greek poetics from the Archaic to the Classical Periods, exposing the influence of these thinkers on more famous Sophistic and Platonic ideas about literature"-- Provided by publisher.

Mackenzie, T. *Poetry and Poetics in the Presocratic Philosophers : Reading Xenophanes, Parmenides and Empedocles as Literature.*

Cambridge, United Kingdom: Cambridge University Press, 2021.

Of the Presocratic thinkers traditionally credited with the foundation of Greek philosophy, Xenophanes, Parmenides and Empedocles are exceptional for writing in verse. This is the first book-length, literary-critical study of their work. It locates the surviving fragments in their performative and wider cultural contexts, applying intertextual and intratextual analyses in order to reconstruct the significance and impact they conveyed for ancient audiences and readers.

Building on insights from literary theory and the philosophy of literature, the book sheds new light on these authors' philosophical projects and enriches our appreciation of their works as literary artefacts. It also expands our knowledge of the genres in which they wrote, of the literary culture of the Western Greek world, and of the development of Greek poetics from the Archaic to the Classical periods, exposing the influence of these thinkers on more famous Sophistic and Platonic ideas about literature.

Martinelli, C. *Il Pitagorismo di S. Maria della Croce.*

Esperidi, 2021. ISBN/ISSN: 9788855340694

Il libro: Il libro offre una panoramica inedita dell'antico insediamento romano di Casarano (Puglia) e della chiesa di Santa Maria della Croce. Motivata dai perduranti dubbi sulle origini dell'edificio sacro, la ricerca si concentra sul simbolismo dei raffinati mosaici parietali che ricoprono la cupola e l'abside, dove sono rappresentati motivi zoomorfi e floreali, dal significato non facilmente comprensibile, soprattutto per un carciofo, delle pere, una lepre accovacciata che morde l'uva, le tre fave... "Astieniti dalle fave"! Il tabù del bios pitagorico! Il volume si propone, dunque, di portare un nuovo contributo raccogliendo le prime interpretazioni della filosofia pitagorica e dell'influenza che il Neopitagorismo ha avuto sull'arte alle origini dell'edificio sacro. Una ricerca, scandita come una struttura di geometria pitagorica, quattro capitoli per i quattro step dell'attraversamento della Chiesa, più un quinto segmento che racchiude l'epilogo, una lezione su come tutto abbia un senso e stia dentro la circolarità della vita, dove si iscrive anche il divino. (Copertina di Beatrice Malorgio).

Nadrigny, P. *Le voile de Pythagore : du son à l'objet*

Pauline Nadrigny Paris : Classiques Garnier, 2021. Series 1: Philosophies contemporaines; 17.

ISBN/ISSN: 9782406113676

Pierre Schaeffer, fondateur du courant de la « musique concrète », fut l'un des premiers à apprécier pleinement les conséquences esthétiques liées à l'essor de l'enregistrement. Cet ouvrage propose d'étudier sa recherche musicale, à la croisée de l'expérimentation et de la philosophie de la perception.

Nikomachos, Brodersen, & Brodersen, Kai. (2021). Einführung in die Arithmetik : Griechisch – deutsch. Berlin, Boston: De Gruyter (A), 2021. EINLEITUNG -- Das Sieb des Eratosthenes -- Nikomachos von Gerasa -- Die Einführung in die Arithmetik -- Griechische Zahlen -- Zum Nachleben des Werks -- Zu dieser Ausgabe -- TEXT UND ÜBERSETZUNG -- Buch I -- Buch II -- ANHANG -- Editionen der Werke des Nikomachos -- Editionen der in der Einleitung genannten und der von Nikomachos zitierten Werke -- Studien zu Nikomachos -- Register der Eigennamen -- Gliederung des Werks Abstract: Nikomachos von Gerasa verfasste im frühen 2. Jh. n. Chr. ein Werk über Arithmetik, in dem er die auf Pythagoras und seine Schule zurückgehende Zahlentheorie didaktisch geschickt präsentiert und veranschaulicht. Behandelt werden die Primzahlen mitsamt dem Sieb des Eratosthenes sowie Zahlen aller anderen Art, die Relation von Zahlen, aber auch Quadrat- und Kubikzahlen und Mittelwerte. Nikomachos stellt die antike Zahlentheorie übersichtlich dar und wurde so zu einer Schlüsselfigur für die spätere Mathematik. Das Werk war nämlich höchst einflussreich: Die Gelehrten Apuleius (2. Jh.) und Boethius (5./6. Jh.) übertrugen es ins Lateinische, mehrere Kommentare aus der Spätantike sind erhalten, und der griechische Philosoph Proklos (5. Jh.) sah sich gar als Wiedergeburt des Nikomachos. Ja, noch im 14. Jh. erscheint Nikomachos neben Sokrates und Cicero als einer der acht bedeutendsten Denker der Antike auf dem Schönen Brunnen in Nürnberg. Die neue zweisprachige Ausgabe bietet die erste Übersetzung des Werks ins Deutsche und ermöglicht damit einen neuen Zugang zu einer der wirkungsmächtigsten Darstellungen der antiken Mathematik.

OZGA, J. A música na obra de Pitágoras de Samos e os pitagóricos: Tradução grega (Portuguese Edition) Capa comum – 28 janeiro 2021

OZGA, J. A Música na obra de Pitágoras de Samos e os Pitagóricos (Portuguese Edition) Capa comum – 17 junho 2021 [The theme of this book, according to the title, is music (from the Greek μουσική τέχνη – musiké téchne, ie, “the art of the muses”) in the work of Pythagoras, the first thinker in the history of philosophy to make this art the center of his vision of world, through its inclusion even in the so-called “exact sciences”.]

OZGA, J. La música en la obra de Pitágoras de Samos y los Pitagóricos: Breves fragmentos (Spanish Edition) . Formato: eBook Kindle

[The theme of this book, according to the title, is music (from the Greek μουσική τέχνη – musiké téchne, that is, “The art of the muses”) in the work of Pythagoras, the first thinker in the history of philosophy, making of that art the center of his vision of the world, through its inclusion in the so-called “exact sciences”. In order for there to be greater clarity and understanding regarding the thought of Pythagoras, whose writings have reached the 21st century extremely fragmented and in a very small number, it is necessary to investigate contemporary historical sources to the philosopher, as well as those that will succeed him.]

OZGA, J. A HARMONIA DOS LIMITANTES E ILIMITADOS ATRAVÉS DOS NÚMEROS NOS FRAGMENTOS DE FILOLAU DE CROTONA: Uma demonstração fractal (Portuguese Edition)

Capa comum – 14 junho 2021

[In this work, I intend to demonstrate the idea that justifies the master's project THE HARMONY OF THE LIMITED AND UNLIMITED THROUGH THE NUMBERS IN THE FRAGMENTS OF PHILOLAUS OF CROTONA: the connection of the concept of Harmony in the fragments of Philolaus of Croton with its basic concepts or ontological basic principles, namely, the Limiting and Unlimited opposites, through the epistemological concepts of even and odd numbers, which allow the knowledge of the reality of the cosmos and the rational and mathematics of this Harmony, made possible by the musical intervals used by Philolaus, that is, fourth interval = 4:3, fifth interval = 3:2, octave interval = 2:1 and the pitch measure = 9:8.]



Paradiso, D. Il teorema vegetariano di Pitagora.

Herkules Books, 2021. Series 1: Bianco H. ISBN/ISSN: 9791280203014

Liberamente ispirato al libro "La vita di Pitagora" di Giamblico, il saggio di Dino Paradiso dal titolo curioso quanto ammaliante Il teorema vegetariano di Pitagora, assume un rilievo del tutto originale nel campo della divulgazione filosofica. Le ultime ore di vita del Maestro diventano, per il filosofo greco, una sorta di testamento della sua meravigliosa esistenza: racconta, in prima persona, la sua vita da adolescente, i viaggi, i maestri, la scuola fondata a Crotone, gli insegnamenti profusi e le peripezie che lo condussero a ritirarsi nella piana di Metaponto (Basilicata) dove morì. È Dino Paradiso a scoprirlo da una fessura del colonnato del tempio di Hera, dopo esserci arrivato in preda ad un attacco da "anonimato lucano". Sembra quasi di trovarsi faccia a faccia con il filosofo di Samo: i lettori diventano spettatori giulivi quando il protagonista accenna alle sue teorie, divertiti quando esalta le serate trascorse a fare "musica" con gli amici o gli aneddoti goliardici, carezzevoli quando racconta dell'Amore (confida di aver amato una donna) e mesti quando narra le atrocità perpetrate dai tiranni arroganti e senza scrupoli.

Ronchey, S. Hypatia. The True Story Walter de Gruyter. 2021.

Summary: This study reconstructs Hypatia's existential and intellectual life and her modern Nachleben through a reception-oriented and interdisciplinary approach. Unlike previous publications on the subject, Hypatia explores all available ancient and medieval sources as well as the history of the reception of the figure of Hypatia in later history, literature, and arts in order to illuminate the ideological transformations/deformations of her story throughout the centuries and recover "the true story". The intentionally provocative title relates to the contemporary historiographical notion of "false" or "fake history", as does the overall conceptual and methodological treatment. Through this reception-oriented approach, this study suggests a new reading of the ancient sources that demonstrates the intrinsically political nature of the murder of Hypatia, caused by the phthonos (violent envy) of the Christian bishop Cyril of Alexandria.

Rougier, L. La religione astrale dei pitagorici. Victrix, 2021. Series 1: Sapientia. ISBN/ISSN: 9788831966283

Il pitagorismo, il suo insegnamento esoterico, la dottrina di Pitagora, maestro spirituale, rimangono misteriosi. Louis Rougier, in questo sintetico studio dedicato alla relazione fra il mondo astrale e l'anima umana secondo il pitagorismo, fa il punto su questa grandiosa visione che non oppone scienza e religione. Politeismo astrale, origine celeste delle anime, astronomia geometrica sono i punti chiave di questo messaggio sempre attuale. Di passaggio, l'autore chiarisce il problema della caduta originale, la simbolica del "purgatorio" e quella della "salvezza eterna". Con grande chiarezza, evoca anche una delle forme religiose più interessanti dell'antichità.

Schmidt, Y. Ovids Epos Und Die Tradition Des Lehrgedichts : Mythos Und Elementenlehre in Den Metamorphosen. Vandenhoeck & Ruprecht, 2021.

Summary: The study offers a comprehensive insight into Ovid's relationship to his predecessors from the tradition of the didactic poem in the Metamorphoses. While the references to Lucretius have been studied many times, the influence of Empedocles has so far hardly been researched. His doctrine of a changing cosmos through the two cosmic actors love (concordia) and dispute (discordia) is already evident in the cosmogony in which Ovid describes the change from chaos (discordia) to cosmos (concordia). The reminiscences testify to the admiration of the teaching poets, but Ovid questions their authority with innovative modifications. (translation of publisher statement)

Schubert, C. Isonomia : Entwicklung Und Geschichte. De Gruyter, 2021.

Vorwort -- Isonomia : Semantische Befunde und Ordnungsvorstellungen -- Isonomia : Entstehung und Geschichte -- Politisches Denken im 6. Jahrhundert v. Chr -- Das Politische und politische Tätigkeit im 6. Jahrhundert v. Chr -- Solon : Eunomie für die Polis -- Solon und Anaximander : Gerechtigkeit und Ausgleich : regulatorisch-distributive vs. ausgleichende Gerechtigkeit -- Xenophanes von Kolophon : Politisches Denken im archaischen Griechenland -- Isonomia in Ionien -- Thaies' und Bias' Ratschläge an das ionische Koinon -- Koina der Ionier : Teos, Phokaia -- Chios -- Die Entwicklung der ionischen Isonomien -- Isonomien von Samos bis Lade bei Herodot -- Heraklits Xynon und die Isonomie -- Ionisches Scheitern und athenischer Erfolg bei Herodot -- Isonomia in

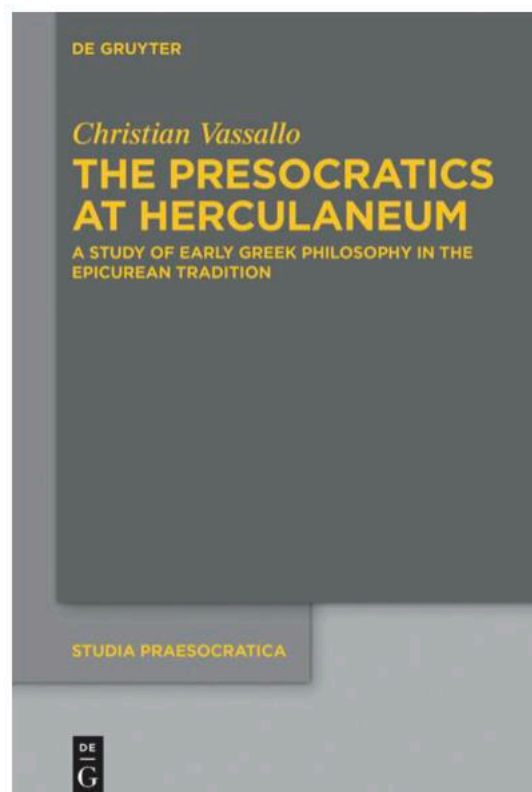
Athen -- Voraussetzungen : Hipparchs Reformen -- Hipparchs Kulturprogramm -- Hipparchs Wegeprogramm -- Der Tyrannensturz und die Isonomie : Harmodios und Aristogeiton als Initiatoren der attischen Isonomie? -- Die Phylonreform des Kleisthenes : Verwirklichung der Isonomie -- Isonomia in der Magna Graecia -- Pythagoras in Samos und Kroton -- Die pythagoreische Lebensführung : Gesundheit und Gleichgewicht -- Alkmaion : Isonomie im Kreis der Pythagoreer -- Alkmaion im Kreis der Pythagoreer -- Alkmaions Isonomia und Massverfehlung -- Alkmaions Isonomia : Gleichgewicht und Symmetrie -- Das Koinon in Kroton und Sybaris -- Isonomia und Demokratia -- Isonomia : ein leeres Schlagwort? -- Isonomia in arithmetischer und geometrischer Gleichheit -- Isonomia im Menexenos und Siebenten Brief Platons -- Isonomia vs. geometrische Gleichheit -- Politeia ohne Isonomia -- Isonomia in der griechischen Myth-Historie -- Isokrates : Vergangene Isonomie : eine Utopie? -- Eine messenische Isonomia? -- Isonomia als Charakteristikum einer demokratischen Verfassung -- Isonomia und Demokratia im politischen Diskurs -- Isonomia und Demokratia in Smyrna und Magnesia am Sipylos -- Isonomia in Rom : ein diskreditiertes Argument -- Isonomia und Verfassungsentwicklung -- Isonomia und Mischverfassung : Mass und Mitte -- Isonomia in Kosmos und Polis -- Isonomia in der Philosophie -- Isonomia in den Selbstbetrachtungen des Mark Aurel -- Ausblick : Isonomia und christlicher Glaube -- Schlussbetrachtung -- Anhang -- Die Überlieferung des Alkmaion-Lemmas ... -- Die Methode des Alkmaion -- Literaturverzeichnis - Textausgaben und Kommentare -- Sekundärliteratur -- Abkürzungen -- Abbildungsverzeichnis -- Indices.

Speakman, C. Empedocles θεός: the Poetics of Divinity in Empedocles and His Reception. ProQuest Dissertations Publishing. 2021. This thesis provides a commentary on select fragments of Empedocles and looks forward to his reception in Latin poetry, especially epic—what Philip Hardie calls Empedoclean epos. The commentary showcases the intersection of philosophy and poetry in Empedocles' work. I focus on Empedocles' multifaceted concept of divinity, which illuminates the imbrication of his philosophical and poetic ideas. Through this focal point of divinity, the commentary explores topics such as analogy, poetic authority, and metapoetics. The commentary serves as a

springboard for exploration of reception by highlighting some of Empedocles' most influential poetic ideas. The final chapter examines Empedocles' place in a tradition of Latin epic and his reception in Ovid's speech of Pythagoras (Met. 15.60–478).

Steiner-von Sivers, M. Die großen Eingeweihten / Édouard Schuré ; Übersetzer: Marie Steiner-von Sivers. Werk(e): Les grands initiés Verlag: München : Verlag Heliakon. 2021. ISBN/Einband/Preis: 978-3-943208-83-2

Thieme, M. H. (editor). Kebētos Thēbaiou Pinax / Cebes Des Thebaners Gemälde : Mit Einigen Anmerkungen Und einem Erklärenden Wortregister Zum Gebrauch Für Schulen. 3. Aufl., Reprint 2021., 3. Aufl., Reprint 2021 ed., De Gruyter, 2021.



Vassallo, C. The Presocratics at Herculaneum. A Study of Early Greek Philosophy in the Epicurean Tradition. With an Appendix on Diogenes of Oinoanda's Criticism of Presocratic Philosophy Volume 11 in the series Studia Praesocratica. De Gruyter 2021.

This volume analyses in depth the reception of early Greek philosophy in the Epicurean tradition and provides for the first time in scholarship a comprehensive edition, with translation and commentary, of all the Herculanean testimonia to the Presocratics. Among the most significant scientific outcomes, it provides elements for the attribution of an earlier date to the attested tradition of Xenophanes' scepticism; a complete reconstruction of the Epicurean reception of Democritus; a new reconstruction of the testimonia to Nausiphanes' concept of physiologia, Anaxagoras' physics and theology, and Empedocles' epistemology; new texts for better comparing the doxographical sections of Philodemus' *On Piety* with those of Cicero's *On the Nature of the Gods*, which update H. Diels' treatment of this subject in his *Doxographi Graeci*.

1 Presocratics and the papyrological tradition: an overview". The Presocratics at Herculaneum: A Study of Early Greek Philosophy in the Epicurean Tradition. With an Appendix on Diogenes of Oinoanda's Criticism of Presocratic Philosophy, Berlin, Boston: De Gruyter, 2021, pp. 3-12.

2 Presocratics and Epicureanism: a historico-philosophical inquiry based on the contribution of the Herculanean papyri". The Presocratics at Herculaneum: A Study of Early Greek Philosophy in the Epicurean Tradition. With an Appendix on Diogenes of Oinoanda's Criticism of Presocratic Philosophy, Berlin, Boston: De Gruyter, 2021, pp. 13-79.

3 The criteria and the rationale of the present collection". The Presocratics at Herculaneum: A Study of Early Greek Philosophy in the Epicurean Tradition. With an Appendix on Diogenes of Oinoanda's Criticism of Presocratic Philosophy, Berlin, Boston: De Gruyter, 2021, pp. 80-84

CORPUS PRAESOCRATICORUM HERCULANENSE

"II Alcmaeo Crotoniates". pp. 101-101.

"XV Empedocles Acragantinus". pp. 188-209.

"XXXIII Philolaus Crotoniates". , pp. 287-289.

"XXXVI Pythagoras Samius". pp. 297-304.

COMMENTARY

"II Alcmaeo Crotoniates". pp. 334-334.

"XV Empedocles Acragantinus". . 458-488.

"XXXIII Philolaus Crotoniates". pp. 564-564.

"XXXVI Pythagoras Samius". pp. 572-577.

Vinassa, De R.P. Dante e il simbolismo pitagorico.

StreetLib, 2021. ISBN/ISSN: 9791220244961

Descrizione: Una delle più alte manifestazioni filosofico-scientifiche si affermava, seicento anni prima di Cristo, a Crotone per merito di Pitagora. Si impose difatti allora la filosofia del numero-idea, vanto della solare, armonica civiltà mediterranea, italica. Non si trattava pei pitagorici di reconditi e cervelotici significati cabalistici. Fu gloria di Pitagora di fare assurgere quasi a religione il numero. Pitagora, il filosofo scienziato un po' mitico, che i suoi seguaci considerarono un semidio, è celebre per sè e più che altro per la sua scuola, che continuò a lungo dopo la sua morte; e che fu mistica, iniziatica, retta dal giuramento della sacra tetractis, la quaternità. I pitagorici adoravano difatti questa divina tetrad e, costituita da 1, 2, 3, 4, la cui somma dava 10. La preghiera dei pitagorici alla Tetractis: "Benedici a noi, o numero divino, tu da cui derivano gli dei e gli uomini. O santa, santa Tetrade, tu che contieni la radice, la sorgente dell'eterno flusso della creazione. Il numero divino si inizia coll'unità pura e profonda, e raggiunge il quattro sacro; poi produce la matrice di tutto, quella che tutto comprende, che tutto collega; il primo nato, quello che giammai devia, che non affatica, il sacro dieci, che ha in sè la chiave di tutte le cose".

Wiser, J.F. Les archives de Pythagore : Entre science et mystique.

Norderstedt : BoD – Books on Demand – Frankreich. 2021. ISBN/Einband/Preis: 978-2-322-18781-2

RÉSUMÉ

La quête de la vérité est une aventure passionnelle ; et la philosophie, un engagement total. Telles sont les valeurs qui marquèrent le destin exceptionnel de Pythagore, dont le génie n'eut d'égal que le mystère qui l'entoure encore. Voici un livre atypique, qui renouvelle intégralement l'approche d'une énigme vieille de vingt-cinq siècles. Il ouvre la voie idéale d'une sagesse perdue que l'on aspire à retrouver en ces temps de bouleversement planétaire. Parfaitement documenté, mais résolument affranchi des conventions et des stéréotypes d'une certaine tradition critique venue d'Aristote, cet ouvrage sans équivalent dévoile sur la "question pythagorique" des perspectives inédites qui devraient -enfin- permettre à chacun de pénétrer dans l'intimité de la pensée du Maître de Samos.

BOOK CHAPTERS 2021

Álvarez Salas, O.D.

Chapter 7 Aristotle's Outlook on Pythagoras and the (So-Called) Pythagoreans

p 221–260

In: Brill's Companion to the Reception of Presocratic Natural Philosophy in Later Classical Thought

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Editors: Chelsea C. Harry and Justin Habash. 2021. ISBN: 978-90-04-44335-8

Aretin, D. von Musica und Pythagoras, Aldersbacher Handschrift, Bayerische

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p 359

In: Konferenzschrift, 2020, Aldersbach.

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interdisziplinären Tagung "Mittelalterliche

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Verlag: Sankt Ottilien : EOS. 2021.

ISBN 978-3-8306-8079-6

Betegh, G.

1: Thinking with Empedocles: Aristotle on the Soul as harmonia, p 1-38.

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Burrows, M.S.

7 The philosopher Empedocles as prophet and his reception by Freud.

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Word, V. Edited by Mark S Burrows et al.,

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Campbell, G.

Chapter 10 Botticelli's Venus and Mars, Lucretius and Empedocles p 226–249

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its Renaissance Reception. Series: NIKI

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Centrone, B. Sopravvivenza dell'anima e

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p. 335-347.

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Edizioni ETS (Argonautica. Collana di studi del

Parco Archeologico di Paestum e Velia, 3),

Pisa 2021, (ISBN 9788846759122).

Centrone, B. Authority and Doctrine in the Pseudo-Pythagorean Writings. p 115-129

In: M. Erler, J. Heßler, & F. Petrucci

(Eds.), Authority and Authoritative Texts in the

Platonist Tradition (). Cambridge: Cambridge

University Press. 2021.

Cicovacki, P. Co-Creation : the relevance of Heraclitus and Empedocles for the renewal of Western Philosophy. p 205 - 222

In: Vezjak, Boris, editor. Philosophical Imagination : Thought Experiments and Arguments in Antiquity.

Cambridge Scholars Publishing, 2021.

Cornelli, G. Bearing with Dignity Your Load of Inalienable Responsibility: The Movements of the Pythagoreans' Soul between Metempsychosis, Palingenesis, Anamnesis and Koinonia. p 107-138

In: Seelenreise und Katabasis: Einblicke ins Jenseits in antiker philosophischer Literatur, edited by Irmgard Männlein-Robert.

Berlin, Boston: De Gruyter, 2021,

Couzin, R.

Chapter 8 The Pythagorean Y. p 179–191

In: Right and Left in Early Christian and

Medieval Art. Series: Art and Material Culture in Medieval and Renaissance Europe, Volume:

16. 2021.

About this book: Robert Couzin's *Right and Left in Early Christian and Medieval Art* is the first in-depth study of handedness, position, and direction in the visual culture of Europe and Byzantium from the fourth to the fourteenth century. Heretofore largely unnoticed or ignored, the pre-eminence of the right and lapses or intentional departures from that norm in medieval imagery are relevant to

such major themes as iconography, visuality, reception, narrative, form, gender, production, and patronage. The author's investigation of right and left in visual culture is informed by modern experimental research on laterality and contextualized within prevailing theological doctrines and socio-cultural practices.

Crowley, T.J.

Chapter 11 Aristotle, Empedocles, and the Reception of the Four Elements Hypothesis
p 352–376

In: Brill's Companion to the Reception of Presocratic Natural Philosophy in Later Classical Thought. Series: Brill's Companions to Philosophy: Ancient Philosophy, Volume: 6. Editors: Chelsea C. Harry and Justin Habash. 2021.

ISBN: 978-90-04-44335-8

Abstract: In this paper I discuss the meaning and significance of Aristotle's claim that Empedocles "was the first to speak of the four so-called elements of the material kind" (Metaph. I.4, 985a32). I argue that this claim tells us a great deal about the reception of the four elements hypothesis, i.e., the hypothesis that that fire, air, water, and earth are the elements of bodies. Firstly, it indicates that the hypothesis is a familiar one among Aristotle's contemporaries. Secondly, the fact that Aristotle highlights the priority of Empedocles is evidence that Empedocles' priority was not well known to his contemporaries. I suggest, moreover, that we should not presume that it was well known to Aristotle's contemporaries that Empedocles held the four elements hypothesis. Empedocles' theory is best understood as a version of a view that had become popular already by Plato's time.

Daiber, H.

Chapter 19 Neuplatonische Pythagorica in arabischem Gewande: Der Kommentar des Iamblichus zu den Carmina aurea. Ein verlorener griechischer Text in arabischer Überlieferung
p 536-635.

Chapter 20 Pythagoras and Pythagoreanism . Pythagoras in Arabic-Jewish Transmission
p 636-639

In: From the Greeks to the Arabs and Beyond (Set) 2021. ISBN: 978-90-04-44243-6. 2021.

About this book; *From the Greeks to the Arabs and Beyond* written by Hans Daiber, is a six volume collection of Daiber's scattered writings, journal articles, essays and encyclopaedia entries on Greek-Syriac-Arabic translations, Islamic theology and Sufism, the history of science, Islam in Europe,

manuscripts and the history of oriental studies. It also includes reviews and obituaries. Vol. V and VI are catalogues of newly discovered Arabic manuscript originals and films/offprints from manuscripts related to the topics of the preceding volumes.

Freyburger, G. Le végétarisme pythagoricien dans la Rome antique. p 91-93.

In: Gounelle, Rémi, Zwilling, Anne-Laure, Lehmann, Yves & Foulon, Thibault (Eds.), Religions et alimentation: normes alimentaires, organisation sociale et représentations du monde.

Turnhout: Brepols 202.

Gagné, R.

Ch 4: Hyperborea and the Classical Economies of Knowledge. p 266-319

In: Cosmography and the Idea of Hyperborea in Ancient Greece: A Philology of Worlds. (Cambridge Classical Studies,). Cambridge: Cambridge University Press. (2021).

Summary: The fourth chapter is focused on reconfigurations of cosmography within the expanding, contested archive of the Classical period. It looks at successive rewritings of Hyperborea in the changing epistemological landscape of different Classical genres. The stakes at play in identifying Hyperborea as an object of knowledge are considered from the perspective of the great upheavals in the cultures of wisdom of the Classical city. This chapter is interested in situating Classical rewritings of Hyperborea within the ongoing effort of scholarship to move away from the old evolutionary 'From Myth to Reason' narrative. A first section looks at cosmographical usages of the distant North in Attic tragedy. The second section reconsiders the question of Xenophanes' reception of Aristeas of Proconnesus. The monumentalisation of Aristeas in the agora of early-fifth century BCE Metapontum is the focus of the third section, with a review of the evidence for Pythagorean appropriations of Hyperborea in southern Italy, and the early circulation of the Abaris legend. The fourth section deals with some usages of Hyperborea in early prose. This opens the way for the final section, which looks anew at the cosmography at stake in Herodotus' extensive deconstruction of Hyperborea in Book 4 of the Histories.

Gemelli, L. Viaggi nell'aldilà e vita dopo la morte. Testi e contesti per la tomba del 'tuffatore'

In: 2021, A. Meriani – G. Zuchtriegel (eds.), La tomba del Tuffatore. Rito, arte e poesia a Paestum e nel Mediterraneo d'epoca tardo-arcaica, Atti del Convegno Internazionale, Paestum, 4-6 ottobre 2018, Pisa

This paper examines selected Sicilian and Magna-Greek late archaic and classical texts concerning journeys to the netherworld and life after death. By comparing them with the archaeological evidence from the same areas an attempt is made to reconstruct a 'cultural atmosphere' in which the scenes painted inside the 'Tomb of the Diver' can be better understood. The discussion focuses on some closely interrelated issues that emerged also in nearby areas, namely the concept of the tomb as a home where 'chosen ones' and 'initiates' move after death, thus finding a new eternal life of festivals and symposia in the company of the 'blessed'; the Pythagorean practice of travelling to the netherworld before death by which compelling evidence for the existence of such an afterlife was obtained; and the practice of heroization of the deceased.

Gerwig, M. Pythagoras und «sein» Satz.
p 1- 22.

In: Der Satz des Pythagoras in 365 Beweisen..
Berlin, Heidelberg: Springer Berlin Heidelberg.
2021

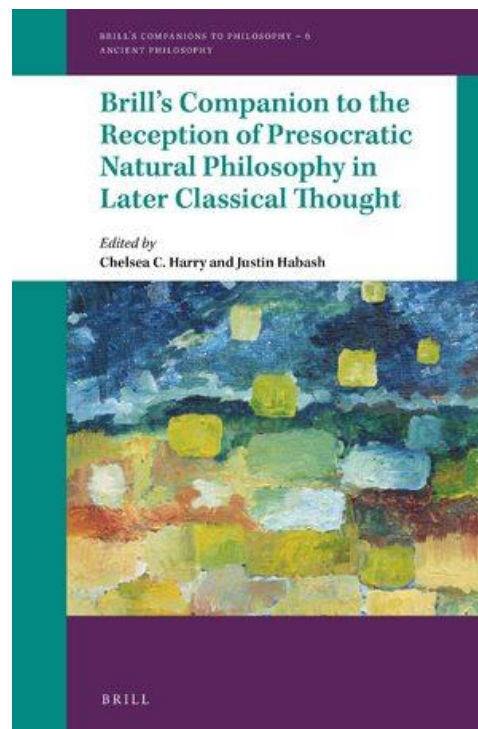
Die Anfänge der Mathematik liegen im Dunkeln. Auch über Pythagoras (ca. 570–500 v. Chr.) und den von ihm gegründeten Bund der Pythagoreer ist nur Weniges mit Sicherheit bekannt. Klar ist aber, dass ihre mathematischen Leistungen weit über den nach ihrem Meister benannten Satz hinausgehen. Dieses Kapitel wirft ein Schlaglicht auf die Person Pythagoras und den nach ihm benannten Bund (Kap. 1.1) sowie auf neun ihrer mathematischen Erkenntnisse (Kap. 1.2), wobei der Satz des Pythagoras selbst besonders ausführlich betrachtet wird (Kap. 1.3).

Gerwig, M. Beweise verwendeter Hilfssätze.
p 339–345

In: Der Satz des Pythagoras in 365 Beweisen.
Berlin, Heidelberg: Springer Berlin Heidelberg.
2021.

In diesem Kapitel werden sechs Hilfssätze bewiesen, welche in diversen Pythagoras-Beweisen der Kap. 2 und 3 gebraucht werden: Kathetensatz, Höhensatz, Sekanten-

Tangenten-Satz, Flächenformel von Pappus, Satz des Heron und Satz des Apollonius.



Goldin, O.
Chapter 6 : Pythagoreanism and the History of Demonstration p 193–220

In: Brill's Companion to the Reception of Presocratic Natural Philosophy in Later Classical Thought

Series: Brill's Companions to Philosophy: Ancient Philosophy, Volume: 6.

Editors: Chelsea C. Harry and Justin Habash.
2021.

ISBN: 978-90-04-44335-8

Abstract: Three key elements of Aristotle's theory of demonstration have Pythagorean antecedents. Demonstration is a revelatory discourse that is 1) inferential, 2) explicitly based on premises that are not themselves demonstrated on the basis of more basic premises, and 3) explanatory, insofar as the premises express those basic facts that are explanatory of the conclusion. The Pythagorean Table of Opposites constitutes a kind of protologic making possible a kind of deduction, which Aristotle would have regarded as a "demonstration," that reveals the reasons behind Pythagorean commands and prohibitions. Philolaus recognizes ultimate explanatory principles. Both he and Archytas recognize the asymmetry of principles and what is explained on their basis.

Gombocz, W.L.

II. Der Platonismus

5. Pythagorismus und Neupythagoreer.

a) Zur Quellenlage und Chronologie

b) Moderatus von Gades

c) Nicomachus von Gerasa p 135-143

11. Alexandrien zur Zeit Hypatias.

a) Hypatia: Leben, Werke und Wirkung

b) Athen, Alexandrien und die Frage nach

Hypatias Philosophie p 222-230

In: Die Philosophie der ausgehenden Antike und des frühen Mittelalters / von Wolfgang L. Gombocz

Verlag: München : Verlag C.H. Beck. 2021.

ISBN: 978-3-406-77581-9

Hedreen, G. Chapter 11 Fantasia and Speciation: Traces of Empedocles in Ancient Poetry and Renaissance Art p 250–272

In: Material World. The Intersection of Art, Science, and Nature in Ancient Literature and its Renaissance Reception. Series: NIKI Studies in Netherlandish-Italian Art History, Volume: 15. 2021. Editor: Guy Hedreen Horky, P.S. Italic Pythagoreanism in the Hellenistic Age 30p

In: M. Garani, D. Konstan, and G. Reydam-Schils, eds, The Oxford Handbook of Roman Philosophy Oxford: Oxford University Press, 2021.
Summary: This article pursues an understanding of what Cicero thought 'Italic' philosophy to be, and proceeds to develop a broader account of how Cicero's version compares with the surviving textual evidence and testimonia from the Hellenistic period of the philosophy of the 'Italic' philosophers, including the Lucanians 'Ocellus', 'Eccelus', and 'Aresas/Aesara', and the Rudian Ennius. Collocation of 'Italic' with 'Pythagorean' philosophy of this era aids in building a more comprehensive view of what Hellenistic Pythagoreanism may have looked like.

Horky, P.

Ch 2: Pythagorean Immortality of the Soul? p 41-65

In: A. Long (Ed.), Immortality in Ancient Philosophy. Cambridge: Cambridge University Press. 2021.

It is a commonplace among scholars that the early Pythagoreans posited an immortal soul. The earliest source to associate immortality of the soul to the Pythagoreans unequivocally, Dicaearchus of Messana, stipulates that they held that (a) the soul is immortal; (b) it changes into other kinds of animals; (c) there is eternal recurrence; and (d) embodied animate

creatures are of the same genus. A problem with Dicaearchus' account is that each of these doctrines can also be found in the dialogues of Plato. Given Dicaearchus' penchant for conflating Platonic with Pythagorean philosophy, we cannot employ this account for a historical understanding of Pythagorean psychology in a straightforward way. This chapter instead investigates Pythagorean psychology through analysis of two passages of Aristotle's *De anima* that are often not brought to bear on the question. One passage draws important comparisons between the psychology of the Pythagoreans and Democritean and Ecphantic atomism, suggesting that the early Pythagoreans held a material theory of soul; by reference to arguments similar to Cebes' in Plato's *Phaedo* (87b-e), the other explains how a transmigratory soul could nevertheless be mortal. The early Pythagoreans are thus likely to have held that the soul is material, mortal, and transmigratory.

Jazdzewska, K.

Chapter 30 : Love in Many Dimensions: Hesiod and Empedocles in Plutarch's *Amatorius*. p 459-474

In: The Dynamics of Intertextuality in Plutarch. Leiden. 2020.

Abstract: It has been noted by scholars that Plutarch's *Amatorius* draws from two different genres, the dialogue and the drama, in acknowledgement of their significance for the Greek discourse on love. This chapter argues that there is a third important literary tradition that Plutarch recognizes as central to the development of conceptions of love and which plays a substantial role in the *Amatorius*: it is didactic hexameter poetry, and in particular Hesiod and Empedocles, with whom the dialogue establishes complex, intertextual relations.

Kolb, F.

Chapter 6 Lady Music, Pythagoras, Apollo & Co.: Frontispieces and Title Woodcuts in Music Theory Prints and Musical Textbooks around 1500 p 234–293

In: Gateways to the Book. Frontispieces and Title Pages in Early Modern Europe. 2021. Series: Intersections, Volume: 76. Editors: Gitta Bertram, Nils Büttner, and Claus Zittel

About this book : *Gateways to the Book* investigates the complex image–text relationships between frontispieces and illustrated title pages on the one hand and

texts on the other, in European books published between 1500 and 1800. Although interest in this broad field of research has increased in the past decades, many varieties of title pages and a great deal of printers and books remain as yet unstudied. The fifteen essays collected in this volume tackle this field with a great variety of academic approaches, asking how the images can be interpreted, how the texts and contexts shape their interpretation, and how they in turn shape the understanding of the text.

Leiverkus, L. 4 Über den Frevel des entarteten Bauches - die Rede des Pythagoras (met. 15,75-478) p 300 – 360
In: Essensdarstellungen in Ovids Metamorphosen / Peggy Leiverkus. Wuppertal : Polyphem Verlag. 2021. Hochschulschrift: Dissertation, Bergische Universität Wuppertal, 2019. ISBN/Einband/Preis: 978-3-96954-003-9

Litwa, M.D. Empedocles as daimon p 31 - 44
In: Litwa, M. David. *Posthuman Transformation in Ancient Mediterranean Thought : Becoming Angels and Demons*. Cambridge University Press, 2021. Summary: Empedocles (about 492–430 BCE) promoted himself as a daimon in flesh. He told a cosmic story about how daimones fell from their blessed state and the mode of their return. The pure daimon is a spherical being made up of the energy of Love. Owing to a moral fault, the individual daimon falls into flesh and enters a drawn-out cycle of moral and physical purification. The fallen daimon purifies itself by living the lives of different animals and plants and by not eating substances that contain the daimonic essence. Empedocles is historically significant for his focus on individual and present daimonification, and for his cosmic story of daimonic fall and redemption, a story moralized by Plato and his intellectual heirs.

Mansfeld, J.
3. KAPITEL Die zweite Generation: Anaximenes, Pythagoras, Xenophanes
Anaximenes - Texte und Übersetzungen p 80-97
Pythagoras und die älteren Pythagoreer - Texte und Übersetzungen p 122-205
Xenophanes - Texte und Übersetzungen p 206-233
Pythagoras und Xenophanes p 234 - 235

7. KAPITEL Empedokles - Texte und Übersetzungen p 392 - 563
In: Die Vorsokratiker : Griechisch/Deutsch / ausgewählt, übersetzt und erläutert von Jaap Mansfeld und Oliver Primavesi
Ditzingen : Reclam. 2021. ISBN 978-3-15-014173-1.

Marek, H. Le langage des mythes---allégorie stoïcienne et "symboles Pythagoriques" dans le Prologue de Gargantua
In: Giaccone, Franco, and Paola Cifarelli, editors. *La Langue Et Les Langues Dans L'œuvre De François Rabelais*. Droz, 2021.

Melazzo, L. "Pythagoras and the Magi". p 473-480
In: Synchrony and Diachrony of Ancient Greek: Language, Linguistics and Philology, edited by Georgios K. Giannakis, Luz Conti, Jesús de la Villa and Raquel Fornieles, Berlin, Boston: De Gruyter, 2021.

Milan, M. Ć.
Part 2: Philosophical arguments, imagination and thought. Precursors of the anthropic reasoning in late Pythagoreanism and ancient atomism.
In: Vezjak, Boris, editor. *Philosophical Imagination : Thought Experiments and Arguments in Antiquity*. Cambridge Scholars Publishing, 2021.

Nesselrath, H-G. Von falscher und von wahrer Autorität: Die charismatischen religiösen Figuren Alexander von Abonuteichos, Peregrinos Proteus und Apollonios von Tyana im Diskurs der Zweiten Sophistik p 115 -134
In: *Autorität im Spannungsfeld von Bildung und Religion / herausgegeben von Peter Gemeinhardt und Tanja S. Scheer*. Tübingen : Mohr Siebeck. 2021. ISBN 978-3-16-159455-7

Nühlen, M.
5 Der Beitrag von Frauen zur pythagoreischen Lehre p 143-244
5.1 Pythagoras und der Pythagoreismus
5.2 Themistokleia, Lehrerin des Pythagoras (frühes 6. Jh. v. Chr.)
5.3 Die ersten Pythagoreerinnen in der Familie des Pythagoras
5.4 Theano von Kroton und die Philosophie aus der Lebenswelt der Frau (Mitte des 6. Jh. v. Chr. geboren)

- 5.5 Myia von Kroton, Arignote von Samos, Damo und Bitale: Die Dokumente bleiben im Kreis der Familie (spätes 6. Jh. v. Chr. geboren, Bitale um 500 v. Chr. geboren)
- 5.6 Nachfolgende Generationen und ihre philosophischen Betrachtungen
- 5.7 Die Legende von Timycha (6./5. Jh. v. Chr.)
- 5.8 Iamblichos Katalog berühmter Pythagoreerinnen
- 5.9 Phintys von Sparta und die Sophrosyne (zweite Hälfte des 5. und erste Hälfte des 4. Jh. v. Chr.)
- 5.10 Periktione I und ihre Schrift Über die Harmonie der Frau (beginnendes 4. Jh. oder hellenistisch / spätantike Zeit)
- 5.11 Die Lehrbrief-Schreiberinnen
- 5.12 Theano II über die Kindererziehung, die Eifersucht und die Personalführung im Haushalt (4. Jh. v. Chr. oder später)
- 5.13 Myia II und ihr anthropologisches Grundverständnis (4. Jh. v. Chr. oder später)
- 5.14 Melissa und die Schönheit der Seele (4. Jh. v. Chr. oder später)
- 5.15 Die späten Pythagoreerinnen, Quellenlage und Schrifttum
- 5.16 Aisara von Lukanien und was sie über die menschliche Natur zu sagen weiß (4./3. Jh. v. Chr.)
- 5.17 Ptolemais von Kyrene erläutert den Kanon in der Musiktheorie (2./1. Jh. v. Chr.)
- 5.18 Resümee zu den Pythagoreerinnen
- 9.3 Hypatia von Alexandria - Opfer der Intrigen (um 370 - 415 n. Chr.) p 356 -367
In: Philosophinnen der griechischen Antike : Eine Spurensuche / Maria Nühlen
Wiesbaden : Springer Fachmedien Wiesbaden GmbH - Springer VS. 2021.
ISBN 978-3-658-34133-6.

O'Brien, C. Middle Platonists and Pythagoreans
In: Edwards, M. J, editor. The Routledge Handbook of Early Christian Philosophy. Routledge, 2021. ISBN 9781315543512

Primavesi, O. Chapter 5 Pythagorean Ratios in Empedocles' Physics p 113–192
In: Brill's Companion to the Reception of Presocratic Natural Philosophy in Later Classical Thought
Series: Brill's Companions to Philosophy: Ancient Philosophy, Volume: 6.
Editors: Chelsea C. Harry and Justin Habash. 2021. ISBN: 978-90-04-44335-8
Abstract: The cosmic cycle expounded in Empedocles' esoteric poem 'On Nature' is marked by an alternation of increasing

unification and increasing separation which is produced by the interaction of two forces (Love and Strife) and four elements (Fire and Earth, Air and Water). The Pythagorean character of that theory is attested by the ps.-

Pythagorean Oath: Empedocles' cosmic cycle is structured according to the numerical ratios of the tetraktys (1: 2: 3: 4). This feature remains to be reconciled with the qualitative structure of the cosmic cycle as attested by other sources. The cycle is divided up into three main periods A, B, and C, with A and C being again subdivided into three phases each: A) Love's centrifugal expansion ([i] initial abiotic stage: four pure divine masses; [ii] first zoogonic stage: single limbs; [iii] second zoogonic stage: chance combinations).— B) Cosmic rest: [iv] the divine Sphairos.— C) Strife's centripetal invasion ([v] third zoogonic stage: whole-natured beings; [vi] fourth zoogonic stage: sexual reproduction; [vii] final abiotic stage: cosmic dissolution). Now the Florentine scholia on Empedocles' cosmic time-table have shown that Love's expansion (A) takes 60 time-units, the cosmic rest (B) 40 time-units and Strife's invasion (C) again 60 time-units. With regard to the Oath and to the threefold qualitative subdivision of periods A and C the scholia should be decoded as an abridged version of a time-table consisting of two overlapping tetraktyses: one for Love and one for Strife, one increasing and one decreasing. On this reading, the first tetraktys (Love's expansion + Sphairos) consists of 10 + 20 + 30 + 40 time units, and the second (Sphairos + Strife's invasion) of 40 + 30 + 20 + 10 time units. The remarkable feature that the 40 time units of cosmic rest (Sphairos) belong to both tetraktyses mirrors the fact that Love and Strife have sworn each other to respect the forty time units of rest implied in their respective tetraktyses: the ceasefire granted by Love to Strife and the one granted by Strife to Love are temporally coextensive.

Renger, A.B.
Ch 14: Re-Imagining an Ancient Greek Philosopher: The Pythagorean Musings of Bhagwan Shree Rajneesh (Osho). p 287-318
In: Pokorny, L., Winter, F. (eds) The Occult Nineteenth Century. Palgrave Studies in New Religions and Alternative Spiritualities. Palgrave Macmillan, Cham.
Abstract : In the last third of the twentieth century, the controversial Indian guru Bhagwan Shree Rajneesh, a.k.a. Osho (1931–1990), postulated the necessity of a “new”—“Pythagorean”—man, and began to fashion

himself as a new Pythagoras. This chapter focuses on constitutive antecedents of this postulate in order to show how it was possible for Pythagoras of Samos, stylised in modern times as a representative of the perennial philosophy, to serve as a suitable referential model for Osho. These connections are reconstructed by examining Osho's 1972/73 lecture series on the Vijñāna Bhairava Tantra, of which he used Paul Reps' edition, and his commentary on the Golden Verses entitled *Philosophia Perennis* (1978/79), which constitutes a reception of Antoine Fabre d'Olivet's *Les vers dorés de Pythagore* (1813).

Riedweg, C. "Pythagoreische Jenseitsvorstellungen – eine Spurensuche". pp. 35-80.

In: *Seelenreise und Katabasis: Einblicke ins Jenseits in antiker philosophischer Literatur*, edited by Irmgard Männlein-Robert, Berlin, Boston: De Gruyter, 2021,

Rimpau, L.

2 Platonische Sphärenmodelle im Vergleich: (spät)antike Brückentexte.

2.1 Im Strom der Unterströmung: Facetten einer anderen Antike.

2.2 Die Sprache der Zahlen: Sphärenharmonien nach Pythagoras und Philolaos.

2.2.1 Umriss einer Methode.

2.2.2 Mathematische Herangehensweise.

2.2.3 Wende vom Anschaulichen zum Begrifflichen.

2.2.4 Denken in Analogien.

2.2.5 In der Mitte ein Feuer: ein „heliozentrisches“ Planetenmodell.

2.3 Aufsteigenden Stufen hinauf und hinunter: Platons Sphärenlehre im Timaios.

2.3.1 Tabelle: Sphärenlehre in Platons Timaios [K 1]

2.3.2 Kommentar zur Tabelle Sphärenlehre in Platons Timaios

2.4 Sphärenlehre mit Sirenen: das erste Modell in Platons „Er“

2.4.1 Tabelle: Sphärenlehre in Platons „Er“ [K 2]

2.4.2 Kommentar zur Tabelle Sphärenlehre in Platons „Er“

2.5 Sphärenlehre ohne Musen und Apoll: „Scipios Traum“ von Cicero

2.5.1 Tabelle: Sphärenlehre in Ciceros „Scipios Traum“ [K 3]

2.5.2 Kommentar zur Tabelle Sphärenlehre in Ciceros „Scipios Traum“

2.5.3 Exkurs: der Kosmos als Tempel - das Pantheon als Planetentempel?

2.6 Sphärenlehre mit zwei Musen und Apoll: Macrobius' Kommentar zu Ciceros „Scipios Traum“

2.6.1 Tabelle: Sphärenlehre im Cicero-Kommentar von Macrobius

2.6.2 Kommentar zur Tabelle „Sphärenlehre im Cicero-Kommentar von Macrobius“

2.7 Sphärenlehre mit allen Musen und Apoll: Die Hochzeit der Philologia mit Merkur von Martianus Capella

2.7.1 Tabelle: Sphärenlehre mit allen Musen und Apoll: Die Hochzeit der Philologia mit Merkur von Martianus Capella [K 5]

2.7.2 Das „Herakleidische System“ und die Rede der Astronomia

In: *Visionen neuer Wissenschaft : zur dialogischen Dichtung von Dante Alighieri und Johannes Kepler / Laetitia Rimpau*

Heidelberg : Universitätsverlag Winter.

Hochschulschrift: Habilitationsschrift, Goethe-Universität Frankfurt am Main, 2021.

ISBN 978-3-8253-4685-0

SANTANIELLO, C. Are Empedoclean

Daimons Really Made of Anything ? The Nature of the Daimon and Fragment 115.

In: Rossella Saetta Cottone, *Penser les dieux avec les présocratiques*.

Rue D'ulm Etudes De Litterature Ancienne. 2021.

<https://www.pressens.fr/591-etudes-de-litterature-ancienne-penser-les-dieux-avec-les-presocratiques.html>

Schmidt, Y.

1.3 Kosmogonische Darstellungen in der Tradition des Lehrgedichts –

1.3.1 Das Weltmodell in den Physika des Empedokles –

1.3.2 Apollonios von Rhodos: Das Lied des Orpheus (Arg. 1, 496-502) –

1.3.3 Lukrez' kosmogonische Abhandlung (DRN 5, 416-508) –

1.3.4 Ovids Ianus-Episode in der Tradition des Lehrgedichts (Fast. 1, 101-114).

2.5 Die Urzeugung (Met. 1, 416-437) -- 2.5.1

Die Zoogonien des Empedokles und Lukrez -- 2.5.2 Interpretation.

3.1 Der Liebesgott in der Tradition des Lehrgedichts –

3.1.1 Hesiod und Empedokles –

3.1.2 Apollonios von Rhodos –

3.2 Primus amor: Apollo und Daphne (Met. 1, 452-567) –

3.3 Alter amor: Iuppiter und Io (Met. 1, 568-688 -- 713-750) –

3.4 Iuppiter und Callisto (Met. 2, 401-532) --
 3.5 Abschließende Bemerkungen.
 6.4 Venus und Iuno: Allegorien der empedokleischen Mächte Liebe und Streit?
 7. Die Pythagorasrede --
 7.1 Forschungsüberblick und neue Fragen an die Pythagorasrede --
 7.2 Einführende Bemerkungen zu Pythagoras (Met. 15, 60-74) --
 7.3 Aufruf zum Vegetarismus (Met. 15, 75-142)
 7.3.1 Vegetarismus und Aufforderung zu einer friedlichen Lebensweise bei Empedokles und Lukrez --
 7.3.2 Interpretation --
 7.4 Pythagoras als vates (Met. 15, 143-152) --
 7.4.1 Empedokles und Lukrez in der vates-Tradition --
 7.4.2 Interpretation --
 7.4.3 Unterweltsmythen und die sinnlose Furcht vor dem Tod (Met. 15, 153-164) --
 7.5 Omnia mutantur, nihil interit (Met. 15, 165-251) --
 7.6 Natura novatrix (Met. 15, 252-258) --
 7.6.1 Der Zyklus vom Werden und Vergehen bei Empedokles und Lukrez --
 7.6.2 Interpretation.
 7.7 Fortsetzung der Elementenlehre (Met. 15, 259-306) und das Wunderbare --
 7.8 Die Darstellung des Vulkanismus bei Pythagoras (Met. 15, 340-355)
 In: Ovids Epos und die Tradition des Lehrgedichts : Mythos und Elementenlehre in den »Metamorphosen«. 1st ed. Göttingen: Vandenhoeck & Ruprecht, 2020.

Schultz, A.M. Feminism in Ancient Philosophy
 In: The Oxford Handbook of Feminist Philosophy. Edited by Kim Q. Hall and Ásta. 2021.

This chapter offers an account of central issues and themes in feminist philosophical engagements with ancient Greek philosophy. It starts with an overview of the history of feminist engagements with Greek philosophers. The chapter then explores the role of women in the Pythagorean tradition, Plato's complex treatment of women in the dialogues, Aristotle's view of the feminine, and the role of women in later Greek philosophical traditions and ends with suggestions about the grounds for further research. Throughout the chapter, there are reflections on examples of important contributions to this scholarship. The chapter also contains discussion of the extent to which feminist work has changed or entered the mainstream of the field. It posits that ancient philosophy offers a resource for understanding the place of women in

philosophy and gender discrimination in philosophy and in society.

Stavru, A. "Pythagoreische Seelenreisen bei Aristophanes: Katabasis als transformativer Wissenserwerb". p. 139-176
 In: Seelenreise und Katabasis: Einblicke ins Jenseits in antiker philosophischer Literatur, edited by Irmgard Männlein-Robert. Berlin, Boston: De Gruyter, 2021,

Trépanier, S. The Soul and the Celestial Afterlife in Greek Philosophy before Plato. p. 12-40

In: A. Long (Ed.), Immortality in Ancient Philosophy. Cambridge: Cambridge University Press. 2021.

Summary : This study examines the evidence for the celestial afterlife in Greek philosophy before Plato. Starting from Plato's Phaedo myth, where we find evidence for three levels of life for souls (our level, the 'aithêr-dwellers' above us, and, above that, a more mysterious third level), it argues that such a stratified cosmos was not original to Plato, but can be found in certain of his predecessors. The two best-documented instances of it occur in Heraclitus and the new, Strasbourg papyrus of Empedocles. Both thinkers, in attempting to frame the place of soul in the order of nature, also adopt a stratified, hierarchical cosmic scheme, with rewards and demotions along the vertical axis. But they also thereby take up positions on the nature of soul: What stuff is it made of? Is it (essentially) immortal or not? And if not, can its immortality be secured? Against Plato's later doctrine of an essentially immortal soul, both conceive of soul as somehow physical and, for different reasons, appear to deny its full or essential immortality.

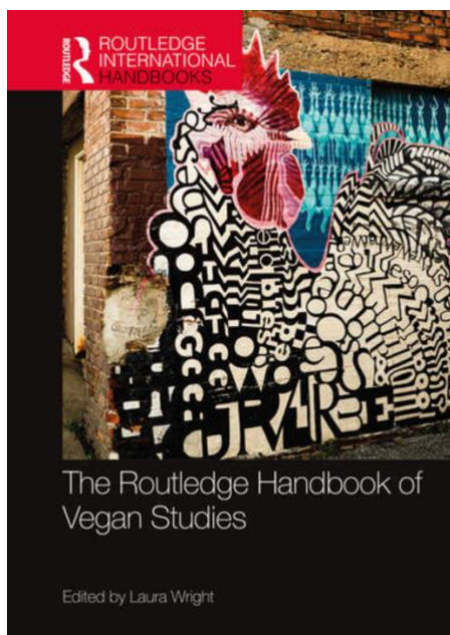
Tussay, A. Tarentumi Arkhütasz a nomosz-phüszisz antitézisérol [Archytas of Tarentum on the nomos-physis antithesis]

In: Pongrácz Alex (szerk.) : Ünnepi tanulmányok a 65 éves Cs. Kiss Lajos tiszteletére : Ut vocatio scientia. Ludovika Egyetemi Kiadó, Budapest. 2021.

Summary: Though almost all extant sources of the antithetical use of the two terms, nomos and physis, are vividly linked to the crisis of the Athenian democracy, the underlying phenomenon was definitely not some Athenian peculiarity. In this paper, I consider a somewhat different formulation through Archytas's solution for the ethico-political dilemmas raised by the nomos-physis problem.

Central to this discussion is a debate between Archytas and the Syracusan hedonist, Polyarchus, which came to us through Athenaeus's (*Sophists at Dinner*, XII. 64–65) and Cicero's (*De senectute*, XII. 39–41) paraphrases of Aristoxenus's fourth-century *Life of Archytas*. These testimonia are to demonstrate that Archytas was deeply concerned with the *nomos-physis* antithesis in general and the rational for *nomoi* and the goodness of law-abidingness in particular and they attest both his firm preference for rational deliberation and his utter contempt for the unbridled satisfaction of pleonectic desires.

Wardhaugh, B. Theon of Alexandria: Editing the Elements p 31-38.
In: Wardhaugh, Benjamin. *Encounters with Euclid: How an Ancient Greek Geometry Text Shaped the World*, Princeton: Princeton University Press, 2021.



Wright, L. Pythagoras, Plutarch, Porphyry, and the ancient defense of the vegetarian choice
In: Wright, Laura, editor. *The Routledge Handbook of Vegan Studies*. Routledge, 2021. The vegetarian choice is an interesting subject of study for Classicists: while certainly untypical given the cultural and societal demands related to omnipresent animal sacrifice, vegetarianism was espoused by a number of highly influential intellectual figures including Pythagoras, Ovid, Seneca, Plutarch of Cheronea, and several Neoplatonist philosophers. Hardly surprisingly, several arguments of various complexity were developed in order to defend and justify the untypical and potentially disruptive choice.

These range from assumptions of reciprocal relationship between man and domesticated animals, condemnation of hunt related cruelty, through elaborate arguments concerning the lost harmony of golden age, to the claims concerning the damaging effects of meat-focused diet (*sarkophagia*) on the individual development of a man. The chapter is intended to provide an introductory overview of said arguments.

Wright, R. Chapter 15 Presocratic Cosmology and Platonic Myth p 453–482
In: Brill's Companion to the Reception of Presocratic Natural Philosophy in Later Classical Thought. Series: Brill's Companions to Philosophy: Ancient Philosophy, Volume: 6. Editors: Chelsea C. Harry and Justin Habash. 2021.

ISBN: 978-90-04-44335-8

Abstract: The Presocratic legacy relating to cosmology, in particular from the Milesians, Heraclitus, Parmenides, Empedocles and Anaxagoras, pervade the eschatological myths in Plato's *Gorgias*, *Phaedo*, *Phaedrus* and *Republic*, and the idealised cosmic construction of *Timaeus*. Plato rarely mentions individual Presocratics directly, and, when he does, the comments are often gently ironic, but with an underlying seriousness. In particular, he takes their cosmologies, involving theories of time, space, elements, matter, universal forces and their outcomes as subjects for myth, accessed by opinion rather than directly known, but necessary as the landscape for his purpose. Socrates' criticism of the absence of teleology here is also relevant. Yet the Presocratics saw themselves as replacing myth with a new account of how things are, tackling details as scientific pioneers, reaching conclusions by reason, or even inspired guesswork, but independent of theology. There might well be no 'mind' active in the cosmos, or, if there were, it could be a non-ethical force, working not for the highest good but for the most efficient outcome. Nonetheless Plato found the Presocratic tradition of cosmological theory, supported by hard argument and in a competitive spirit, could provide the best basis for his new stories about our post mortem future.

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REVIEWS 2021

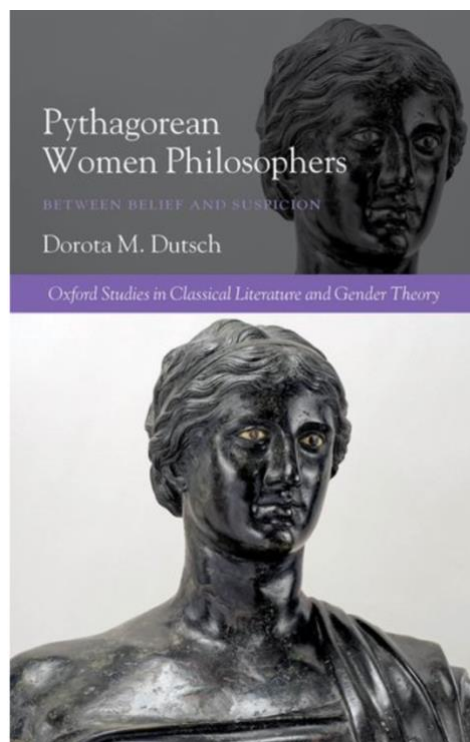
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Fragments: traité scientifique en prose ou poème médical?. Bibliothèque des textes philosophiques.
Paris: Librairie Philosophique J. Vrin, 2019.
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Pythagoras' Legacy. Edited by Marcel Danesi
OXFORD UNIVERSITY PRESS, 2020.
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p 117-119

Chelsea C. Harry, Justin Habash, Brill's companion to the reception of Presocratic natural philosophy in later classical thought. Brill companions to philosophy: ancient philosophy, 6.
Leiden; Boston: Brill, 2021.
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BMCR 2021.09.34

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CARL A. 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; New York: Cambridge University Press, 2019.
Reviewed by: CALVIE, LAURENT.
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Reviewed by: Dillon, John.
The Journal of Hellenic Studies. 2021, 141, p. 291–292.
Reviewed by: Nyvlt, Mark J.
The Classical Review. 2021, 1-3, pp. 1–3
Reviewed by: Waterfield, Robin
The Heythrop Journal,. 2021, 62, 2, p 352–353.



Provenza, Antonietta. "Women and Pythagorean Philosophy - (D.m.) Dutsch Pythagorean Women Philosophers. between Belief and Suspicion. Pp. Xiv 306, Ill. Oxford: Oxford University Press, 2020. Cased, £80, Us\$105. Isbn: 978-0-19-885903-1."
The Classical Review, vol. 71, no. 2, 2021, p 570–572.,

Marwan Rashed, La Jeune Fille et la Sphère. Études sur Empédocle,
Paris, Presses de l'Université Paris-Sorbonne, 2018, "Philosophies".
Reviewed by: Catherine Rowett
Philosophie antique, 2021, 21.

Tom Wellmann, Die Entstehung der Welt: Studien zum Straßburger Empedokles Papyrus. Untersuchungen zur antiken Literatur und Geschichte, Band 142.
Berlin; Boston: De Gruyter, 2020.
Reviewed by: Christian Vassallo
BMCR 2021.03.35

Dawn LaValle Norman / Alex Petkas (eds.): Hypatia of Alexandria. Her Context and Legacy, Tübingen: Mohr Siebeck 2020/
Rezension von Dominic J. O'Meara
sehepunkte 21 (2021), Nr. 5.

INTERNET 2021

<https://www.laviedesclassiques.fr/article/pythagore-veritable-pythagore-shaman>

Agrégé d'histoire et jeune doctorant en archéologie grecque, **Corentin Voisin** nous introduit dans la secte étrange de Pythagore qui n'a pas que fasciné ou fait trembler les collégiens.

PYTHAGORE LE VÉRITABLE - PYTHAGORE LE SHAMAN ? 08 Janvier 2021

PYTHAGORE LE VÉRITABLE - LA MORT DE PYTHAGORE 08 Février 2021

PYTHAGORE LE VÉRITABLE - PYTHAGORE ET LA MÉTEMPSYCOSE 15 Février 2021

PYTHAGORE LE VÉRITABLE - LE PYTHAGORE MÉDIÉVAL 10 Mai 2021

<https://www.laviedesclassiques.fr/video/best-of-arithmantique-pythagore-lhomme-qui-remunerait-ses-etudiants>

BEST OF ARITHM'ANTIQUE - PYTHAGORE : L'HOMME QUI RÉMUNÉRerait SES ÉTUDIANTS 06 Mai 2021

Tous les jeudis, **Antoine Houlou-Garcia** vous fait aimer les mathématiques à travers la philosophie, l'art, la mythologie et l'histoire antique ! Avant de devenir une légende vivante, Pythagore a commencé par donner des cours particuliers à un étudiant. Pour motiver son élève, il le rémunérerait même ! ARITHM'ANTIQUE N°45 - PYTHAGORE, ENNEMI DE LA DÉMOCRATIE 18 Mars 2021

Pythagore était un visionnaire pour beaucoup de choses mais pas en politique : il s'est opposé, les armes à la main, à la démocratie naissante en Italie du Sud. Les guerres entre Crotone et Sybaris ont même mené à sa perte. BEST OF ARITHM'ANTIQUE - LA VÉRITABLE HISTOIRE D'HYPATIE 11 Mars 2021

La mathématicienne Hypatie a été lynchée à l'aube du Ve siècle. Quelles sont les raisons et les sources historiques sur cet événement ? Qui était Hypatie et que sait-on d'elle ? Antoine Houlou-Garcia vous raconte son histoire

<https://classicalwisdom.com/people/leaders/alexander-of-abonoteichus-charlatan-and-false-prophet/>

[Alexander of Abonoteichus: Charlatan and False Prophet](#)

by [Whelan](#) on February 16, 2021

Written by Ed Whalen, Contributing Writer, Classical Wisdom

ACADEMIA.EDU

Cordoneanu, I. Cicero's *Somnium Scipionis*/the Dream of Scipio, or the Metaphysical Foundation of Harmony as a Governing Principle

Academia.edu. 2021, 6p.

Harmony is one of the concepts that permeate the history of human creation in varied fields: philosophy, arts, music, science, economics, politics, etc. It is a preoccupation of the Pythagorean, of Plato and Aristotle, and a governing principle theorised during the times of the Byzantine Empire. However, in Cicero's political thinking, harmony is the foundation stone of the organisation and functioning of the republic as body politic, a political principle which reflects the principle of the entire universe. *Somnium Scipionis* (The Dream of Scipio), an allegory on the harmony of the universe, is the closing part of the treatise *De re publica*, by which Cicero, inspired by Plato and synthesizing stoic, epicurean and neoplatonic ideas, bestows his political testament upon world culture and advocates the cultivation of virtue.

https://www.academia.edu/72658733/Cicero_s_Somnium_Scipionis_the_Dream_of_Scipio_or_the_Metaphysical_Foundation_of_Harmony_as_a_Governing_Principle

CORREIA, J. L'Hypatie de Maria Dzielska (1995)

6 Pages

L'essai de Maria Dzielska, sobrement intitulé Hypatie d'Alexandrie est un travail érudit sur la philosophe de l'Antiquité. C'est en tout cas sur ce sujet le seul travail d'une historienne aujourd'hui disponible en langue française. L'historienne y bat en brèche aussi bien les images d'Épinal véhiculées par les poètes que les détournements opportunistes issus de positions partisans (féminisme, anti-

cléricalisme, etc.). Si l'oeuvre entière, et en particulier le chapitre sur la mort d'Hypatie, fait preuve d'une finesse d'analyse remarquable, on peut cependant regretter que l'historienne se cantonne au seul caractère politique du meurtre. Le fait de se focaliser sur ce seul aspect met en lumière certains éléments mais pose tout de même question sur les intentions de l'auteur.

https://www.academia.edu/59148107/LHypatie_de_Maria_Dzielska_1995

Michel Huglo "Musica ex numeris" with Appendix by Barbara Shailor and Notes by Manuel Pedro Ferreira edited by Barbara Haggh-Huglo and Graeme Boone 2020, Graeme Boone, ed. Music in the Carolingian World: Witnesses to a Metadiscipline. Series Epitome Musicale, general editor Philippe Vendrix. Turnhout: Brepols
Summary: Michel Huglo describes the history of the earliest tone systems of music from Pythagoras to Porphyry leading to a discussion of diagrams interpolated between the 'Geometria' and 'Musica' of Isidore's 'Etymologiae' in Madrid, BN, ms. Vitr. 14-3, particularly a full-page diagram he attributes to Porphyry that is the earliest surviving Western tone system (scale). Following the article are: a postscript by Barbara Haggh-Huglo, a transcription by Barbara A. Shailor of the interpolations in Madrid, BN, ms. Vitr. 14-3 and ms. 10008 with translations by Leofranc Holford-Strevens, and research notes by Manuel Pedro Ferreira on the large diagram entitled "A Mozarabic musical scale?" The ensemble of texts are edited by Barbara Haggh-Huglo and also Graeme Boone as editor of the book. This is a pre-publication copy of an article accepted for a book with publication delayed due to COVID-19.

https://www.academia.edu/42285603/Michel_Huglo_Musica_ex_numeris_with_Appendix_by_Barbara_Shailor_and_Notes_by_Manuel_Pedro_Ferreira_edited_by_Barbara_Haggh_Huglo_and_Graeme_Boone

Latura, G. From Plato's Harmonic Cosmos to Kepler's Harmonic Third Law. AAS 2021.

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Latura, G. Harmonic Universe: Plato, Theon, Kepler. SEAC 2021.

https://www.academia.edu/49837396/Harmonic_Universe_Plato_Theon_Kepler_SEAC_2021

Maringoni, M. Pythagorean ethos: a reflection on Gestell as a concept and as a phenomenon 2021, Academia Letters. 6 Pages
https://www.academia.edu/63668833/Pythagorean_ethos_a_reflection_on_Gestell_as_a_concept_and_as_a_phenomenon

Jean-Claude PICOT. Empedocles. Bibliography. Updated August 14 2021 empedocles.acragas (Google Sites) 2021. Bibliographie consacrée à Empédocle. Sauvegarde du site empedocles.acragas, mise à jour le 14 août 2021. A bibliography of Empedocles worked out with Tomáš Vítek.
https://www.academia.edu/50881234/Empedocles_Bibliography_Updated_August_14_2021

Scott, G.L. Plato Imitates Aristotle: Alcmaeon of Croton, PHAEDRUS 245c-e and LAWS 10. Academis. Edu 2021. 28p.
Until now, Plato's proof for the human and divine soul in PHAEDRUS 245c-e has been thought by specialists to have come directly from Alcmaeon, a renowned physician who moonlighted as a philosopher, despite the proof generating tensions with the PHAEDO and despite some remarkable similarities with Aristotelian doctrine. In this final "digital extension" to ARISTOTLE'S "NOT TO FEAR" PROOF FOR THE NECESSARY ETERNITY OF THE UNIVERSE (2019), Gregory Scott offers a more plausible hypothesis: Because the Stagirite wrote a (lost) book on the Crotoniate according to Diogenes, it is reasonable to assume, and LAWS 10 helps confirm, that the Athenian follows his student-colleague regarding Alcmaeon. That is, Scott argues that the Stagirite abandoned by 360-355 the immaterial, unchanging Unmoved Mover of METAPHYSICS Lambda 6 (usually, but not always, identified with the "God," ho theos, of Lambda 7) in favor of the eternally moving "fifth element" that nevertheless is always the same. Notwithstanding that Plato always maintains a belief in a supernatural entity, he mimics Aristotle in the realm of ontology by irrevocably dropping the immaterial and unmoving Forms in favor of the primary reality of the (world) soul that moves eternally in virtue of its own nature.

Hence, eternal movement for both thinkers becomes the primary ontological "predicate," not unmoving immateriality. Scott further augments his published reasons for the metic Stagirite not broadcasting his apostasy beyond a trusted inner circle: In LAWS 10, the Athenian also mandates jailing atheists for at least 5 years or killing them (908a-909a). Aristotle might as well have openly acknowledged being Catholic in the court of Queen Elizabeth I or being Huguenot in the courts of Louis XIV and XV.

https://www.academia.edu/49200362/Plato_Imitates_Aristotle_Alcmæon_of_Croton_PHAEDRUS_245c_e_and_LAWS_10

Venturi, P. I Pitagorici Antichi, Traduzione e Commento – Cercope, Petrone, Brontino, Ippaso, Callifonte e Democede, Parmenisco UNIVERSITÀ DEGLI STUDI DI FERRARA. CORSO DI LETTERE, ARTI E ARCHEOLOGIA. 2021.

Il testo offre la traduzione e il commento di alcuni frammenti pitagorici antichi, introdotti da una contestualizzazione filologica e antropologica sulle fasi del Pitagorismo e degli approcci al suo studio.

https://www.academia.edu/51116527/I_Pitagorici_Antichi_Traduzione_e_Commento

Voisin, C. La légende du Pythagore étrusque : appropriation et réinterprétation d'un maître de sagesse en Étrurie à l'époque classique et au début de l'époque hellénistique 2021.

Summary: It is assumed that Pythagoras was a Samian, but from the second half of the fourth century BC, some sources list other possible origins and make the master an Etruscan. This legend, which is well represented in Antiquity, is accompanied by other fabulous stories linking Pythagoras and Etruria. Pythagoras thus seems to have been used as an intermediary between Greeks and Etruscans, while the stories about him were reappropriated and re-semantised by the latter. Pythagoreanism thus passed into Etruria in the form of cultural transfers that were facilitated by the political context of the late fifth and fourth centuries, when the aristocracy assumed new modes of distinction within the civitas. This evidence of a politically charged Etruscan Pythagoreanism in ancient literature allows for a more confident reading of certain archaeological evidence relating to this philosophy in Etruria. Il est admis que Pythagore était un Samien, mais dès la deuxième moitié du ive siècle av. J.-C.,

certaines sources énumèrent d'autres origines possibles et font du maître un Étrusque. Cette légende, bien représentée dans l'Antiquité, s'accompagne d'autres récits fabuleux liant pythagorisme et Étrurie. Pythagore semble donc avoir été utilisé comme un intermédiaire entre Grecs et Étrusques, tandis que les récits à son sujet ont été réappropriés et resémantisés par les seconds. Le pythagorisme est donc passé en Étrurie sous la forme de transferts culturels qui ont été facilités par la contexte politique de la fin du ve et du IVe siècle, alors que l'aristocratie assume de nouveaux modes de distinction au sein de la civitas. Cette mise en évidence d'un pythagorisme étrusque à forte consonance politique dans la littérature antique permet d'envisager une lecture plus assurée de certains témoignages archéologiques relatifs à cette philosophie en Étrurie

https://www.academia.edu/62461682/La_légen_de_du_Pythagore_étrusque_appropriation_et_réinterprétation_dun_maître_de_sagesse_en_Étrurie_à_l'époque_classique_et_au_début_de_l'époque_hellénistique

Voisin, C. Retour à l'Âge d'or, renversements politiques et refus de la violence du sacrifice : le projet de réforme de la cité des pythagoriciens (VIe-Ve siècle av. notre ère) 2021.

ITI Histoire, sociologie, archéologie et anthropologie des religions HiSAAR Re-structurations religieuses. Transformations internes et interactions externes Programme activités 2021-2022 AXE 4 « Pratiques rituelles : gestes, objets et représentations » Premier semestre (septembre-décembre) Séminaire d'axe Le sacrifice, approche interdisciplinaire d'un rite plurimillénaire : images, textes et vestiges archéologiques

https://www.academia.edu/62211548/Retour_à_l'Âge_dor_renversements_politiques_et_refus_de_la_violence_du_sacrifice_le_projet_de_réforme_de_la_cité_des_pythagoriciens_VIe_Ve_siècle_av_notre_ère

Voisin, C. Réélaborer un modèle d'étude du pythagorisme : l'air de famille pythagorien Contribution au séminaire SIDAHA avril 2021. https://www.academia.edu/47773757/Réélaborer_un_modèle_d'étude_du_pythagorisme_l'air_de_famille_pythagorien

JOURNAL ARTICLES 2021

KTÈMA n° 45/2020. Date de parution : nov. 2020

Presses universitaires de Strasbourg.

Le présent volume comprend un dossier de **10 contributions consacrées aux traités néopythagociens** Sur la royauté.

Ces traités sont une étape majeure et méconnue dans l'évolution de la pensée politique sur la monarchie. Attribués à Diotogène, Ecphante et Sthénidas, ils sont connus par des fragments recueillis par Stobée vers la fin du ve siècle. Des spécialistes de philologie, d'histoire et de philosophie antiques font ici le point des débats scientifiques à leur sujet, qu'ils concernent leur datation, leurs auteurs, leur public, leur interprétation historique ou leurs rapports d'intertextualité tant avec les fondateurs de la philosophie politique comme Platon qu'avec des penseurs plus éclectiques comme Plutarque.

Les traités néopythagoriciens Sur la royauté
Anne Gangloff — Introduction

Anne Gangloff — Les traités néopythagoriciens Sur la royauté. État des recherches, méthodes et pistes

Christian Bouchet, Anne Gangloff, Marie Widmer — Diotogène, Sur la royauté.

Commentaire historique et politique pour un essai de datation

Luc Brisson, Irini-Fotini Viltanioti —

La Lettre II attribuée à Platon et les traités « pythagoriciens » Sur la royauté

Sophie Van Der Meeren — Nature et fonctions du logos dans le traité

d'Ecphante Sur la royauté (82, l. 7-83, l. 17, éd. Thesleff)

Francesca Scrofani — Royauté et loi : de Platon aux Traités sur la royauté

Laurence Vianès — La Lettre d'Aristée et les écrits néopythagoriciens Des conceptions différentes de la royauté

Frédéric Le Blay — La pensée politique de Sénèque subit-elle l'influence du néopythagorisme ? Éléments pour un état des lieux

Geert Roskam — How to Date the Timeless? The Difficult Problem of the Pseudo-Pythagorean Treatises On Kingship

Michael Trapp — Meeting Different Needs The Implied Readers of the 'Pythagorean' Kingship Treatises

Acerbi, F. The Textual Tradition of Nicomachus' *Introductio Arithmetica* and of the Commentaries Thereon: A Thematic Cross-Section

Estudios Bizantinos. 2020, 8, p 83-148

Resumen: El presente artículo ofrece un estudio completo de la tradición textual de la *Introductioarithmetica* de Nicómaco, incluidos los comentarios y escolios a la obra, a partir del estudio de caso de una sola frase, inusualmente críptica, del texto de Nicómaco. Asimismo, se delimitan con claridad las relaciones entre las diferentes "recensiones" de las notas de lectura de Amonio. Para finalizar, se analiza la forma en que la tradición exegética ha lidiado con esta críptica sentencia.

Nicomachus of Gerasa



Afonasin, E. V. Mathematical Education in Alexandria in Late Antiquity: Pappus, Theon, Hypatia.

Journal of Integrative Cultural Studies. 2021, 3, 2, pp. 112–119.

Arthur-Montagne, J. Through the Eyes of a Child: The Boy Viewer in Imperial Ekphrasis. *Classical Philology*. 2021, 116, 2, pp. 183–207

Abstract : This article analyzes boy viewers as internal audiences in Imperial ekphrastic treatises. The first section traces the origins of the boy viewer to Plato's Republic and examines early examples in the *Tabula Cebetis* and *Rhetorum praeceptor*. The second half of the article then investigates how the Philostrati and Callistratus rework this device in their own texts, focusing on themes of childlike wonder and susceptibility to illusion. I conclude that these treatises use the boy

viewer to subvert the distinction between expert and inexpert viewing, and thereby contest the ideal of the cultured gaze inherited from the Second Sophistic.

Aubin, N. Natural Teleology Versus Material Determinism and Chance: Al-ʿĀmirī against Empedocles and Galen on Nature and Soul. *Journal of the History of Philosophy*. 2021, 59, 3, p 429–456.

Bess, E. Reconnecting to the Goodness of the Universe: 'Pythagoreans Celebrate Sunrise' *The Epoch Times*. 2021, p B8–B8.

Betegh, G. Thinking with Empedocles: Aristotle on the Soul as *Harmonia* *Oxford Studies in Ancient Philosophy*. 2021, 59, p 1-44.
The paper offers a close analysis of Aristotle's discussion in *De Anima* 1. 4 (407b27–408a34) of the views according to which soul is *harmonia*. To understand properly why the *harmonia* views are important for Aristotle, we need a better grasp of Empedocles' role in his discussion. It is not that Empedocles had a *harmonia* theory of the soul, or that Aristotle thought so, but that Aristotle could consider elements of Empedocles' views as containing central aspects of Aristotle's own theory. The 'Empedoclean' conception of *harmonia* as a 'logos of the mixture' could be conceived as an anticipation of his own notion of essence and form, whereas Love as *Harmonia* has the function of bringing and keeping together the elements composing the body. The connections between the *harmonia* theories of the soul discussed in *De Anima* 1.4 and the problem of the unity of the soul in 1.5 are also explored.

Bilić, T. Calendric aspects of myths and cults involving Apollo's visit to Hyperborea *Classical Journal*. 2021, 116, 3, p 257-280
Abstract: A study of the myths and cultic realities involving Apollo's visit to Hyperborea demonstrates that many of them incorporate certain calendric information of different degrees of precision. Apollo's movements set within a Hyperborean framework appear to have mainly been of a seasonal character and in this respect ultimately conditioned by the annual motion of the sun. However, this does not necessitate an outright assimilation of

Apollo to the physical sun; the correspondences between the deity's voyages to the far north and the movements of the celestial body were rather derived from the explicit seasonality of the rites at Delphi, Delos and elsewhere.

Brémond, M. Éléments et zones du monde d'Homère à Empédocle *Philosophie antique*. 2021, 21, p 7-30 .
Résumés: Cet article s'interroge sur la corrélation qui a pu être établie dans la pensée présocratique entre grandes zones de l'univers et éléments. Il remet en question l'idée que l'univers aurait été archaïquement divisé en quatre parties et que l'innovation d'Empédocle aurait consisté à faire correspondre cette division préexistante et sa théorie élémentaire. Nous montrons plutôt que si Empédocle est le premier à établir une correspondance exacte entre niveau cosmologique et élémentaire, c'est aussi chez lui que nous trouvons pour la première fois une division du monde en grandes zones distinctes et égales. Pour déterminer ce qui fait l'originalité d'Empédocle, nous examinons les diverses manières dont les penseurs ont structuré l'univers depuis Homère et quel genre de relation ils ont établi entre zones du monde et théorie élémentaire.

Campos, R. G. de Escolas filosóficas em contraste e uma tópica platônica em Filóstrato, *Vida de Apolônio de Tiana I, VII*. (in Portuguese)
Nuntius Antiquus, Belo Horizonte. 2021, 17, 1, p. 31-54,
Abstract: In the passage I, VII of the Life of Apollonius of Tyana, Philostratus synthetically describes Apollonius' adolescence, his brief stay in Tarsus until his move to Egas, when Apollonius will have a new and eccentric teacher. We will see in the excerpt previously analyzed and translated by us: (i) how the Attic domain of Apollonius, expressed by Philostratus, reveals an exemplary anachronism, (ii) how some stereotyped traits are exposed about the philosophical schools with which Apollonius would have had contact and finally (iii) how the metaphor of growing wings probably comes from a Platonic commonplace, specifically from Phaedrus (Phdr. 249c4-256b6). Keywords: Atticism, philosophical schools in the Roman Empire, Plato, Philostratus, Pythagorean life, Apollonius of Tyana.

Chiotis, E.D. PYTHAGORAS' MATHEMATICS IN ARCHITECTURE AND HIS INFLUENCE ON GREAT CULTURAL WORKS
SCIENTIFIC CULTURE. 2021, 7, 1, pp. 57-77
ABSTRACT: Pythagoras' life, teaching and contribution in science and philosophy has been transfigured by legend, which hardly can be separated. Tracing his fingerprints of mathematical nature is attempted here, based on evidence from great technical works and temples accomplished during his time in Samos and Magna Graecia. The application of the Pythagorean triples in the design of the Athena temple at Paestum built in c. 520 BC has already been established and was considered to attest the Pythagorean consciousness of the architect. Similar conclusions are also drawn in this article from the layout of the Polycratean temple of Heraion in Samos, where the earliest application of Pythagorean mathematics and proportions is disclosed in this article. It is also demonstrated that the achieved accuracy in pre-positioning of the Eupalinos' tunnel mouths and the well-designed maneuver at the crossing indicate the involvement of a mathematical mind supporting the engineering skills of Eupalinos. By comparison with the Hellenistic temple of Apollo at Didyma, where the systematic application of the Pythagorean triples is again revealed in temple modeling and layout, it is concluded that the geometrical method of design of the ancient temples and the concept of harmonic proportions was fully developed in Pythagoras' time and his philosophy of proportions in architecture, amalgamated later with Plato's ideas, prevailed since then until the present.

Coppola, A. Il discorso di Ninone in Giamblico e le rivolte antipitagoriche di V secolo
Hesperia. 2021, 39, p 175-190
Abstract: Ninon's speech in Iamblichus and the conspiracies against the Pythagoreans in V cent. B.C. After the war against Sybaris, Croton underwent a period of turmoil and strife caused by the fight against the Pythagoreans. The narration of these conflicts is deeply influenced by historiographical or philosophical tendencies which still deserve further scrutiny; also comic parody might have played a role in the creation of the Pythagoreans' portrait in Ninon's speech (Iamb. v. P. 260).

Cordero, N. L. Les 'Opinions Des Mortels' De Parménide Et Un Éventuel Pythagorisme Éléatique.

Revista Archai. 2021, 31, p 1-24

The Goddess of Parmenides always announces that the δόξαι are a human product. But there is one point that has not generally been noticed in the studies devoted to the study of the δόξαι: they describe a human activity that consists in explaining reality by the presence of opposite principles, and that is always related to "nomination" (see fr. 8.51, fr. 8.38-41, fr 9, fr. 19.3). Was there a school in Parmenides' time which corresponded to this sketch, or is it a collage of Parmenides'? In any case, it is attested the presence of a branch of Pythagorism which was characterized, precisely, by "placing" names on things.

Cornelli, G. Was Democritus a Pythagorean?

The Case of psychē,

Méthexis. 2021, 33, 1, p 1-31.

Abstract: According to Glaucus of Rhegium Democritus was "a disciple of a Pythagorean" (dk 68 A1, 38). The tetralogical catalog of his works prepared by Thrasyllus begins its section on ethics with the three following works: Pythagoras; On the Disposition of the Wise Man; On the Things in Hades (dk 68 B0a-c). The very order of the first three ethical works of Democritus could point to some sort of dependence on Pythagoreanism. This was suggested earlier by , who believes that this is due to the fact that Democritus saw Pythagoras as basically the founder of an ethic-religious sect. Without being forced to agree with Frank, it is undeniable that there are many similarities between Pythagorean and Democritean ethics. The Democritean sentences that speak about the sense of shame before oneself as a way of preventing evil deeds (dk 68 B84, 244, and 264) recalls the practice of anamnesis, the examination of conscience in the Pythagorean tradition. Even more important are the parallel uses of measure as a basis for ethical reasoning. This paper aims to review this connection between Pythagorean traditions and Democritus, examining what emerges as the most probable core issue to determine how close this relation between atomists and Pythagoreans could have been: the Aristotelian testimony (de An. 1.2 404a16-20 [dk 58 B40]) on the material conception of the Pythagorean soul. In fact, a corpuscular conception of the soul ("dust in the air"), foreshadowing the psychology of Democritus, is attributed to the Pythagoreans. Is the

argument of de An. 1.2 404a16-20 a misunderstanding by Aristotle? Or does this testimony represent an actual dialogue that Pythagoreans were having with atomists in the fifth century bce?

Couprie, D.L. Solar Motion and Lunar Eclipses in Philolaus' Cosmological System Apeiron. Published online July 15, 2021. <https://doi.org/10.1515/apeiron-2021-0042>
Abstract: In this paper, three problems that have hardly been noticed or even gone unnoticed in the available literature in the cosmology of Philolaus are addressed. They have to do with the interrelationships of the orbits of the Earth, the Sun, and the Moon around the Central Fire and all three of them constitute potentially insurmountable obstacles within the context of the Philolaic system. The first difficulty is Werner Ekschmitt's claim that the Philolaic system cannot account for the length of the day (νυχθήμερον). It is shown that this problem can be solved with the help of the distinction between the synodic day and the sidereal day. The other two problems discussed in this paper are concerned with two hitherto unnoticed deficiencies in the explanation of lunar eclipses in the Philolaic system. The Philolaic system cannot account for long-lasting lunar eclipses and according to the internal logic of the system, during lunar eclipses the Moon enters the shadow of the Earth from the wrong side. It is almost unbelievable that nobody, from the Pythagoreans themselves up to recent authors, has noticed these two serious deficiencies, and especially the latter, in the cosmology of Philolaus the Pythagorean.

Croton, F. et al. Woman Philosopher of the Pythagorean School About Human Nature and Upbringing: (Transl. from the Ancient Greek by Vitalii Turenko). *Filosofiya Osvity. Philosophy of Education*. 2021, 27, 1, p 239–260.,

Currie, G. Remembering Pythagoras, performing Orpheus: pre-modern Eurasian perspectives *Imago musicae*. 2021, 31/32, p 7-47.
Abstract: The magical power of music, a topic already crystallized in Greek antiquity in the myth of Orpheus, was transmitted in the Arabo-Persian world through the tenth-century Rasa (Epistles) of the Ikhwan al-Safa (Brethren of Purity) and other writings. The basic tenets of this doctrine of musical ethos are that the

various musical modes affect the human psyche, and thus that a musician's skillful manipulation of carefully chosen modes and corresponding melodic constructs can affect a listener's mood, character, and even state of consciousness. At the center of the present essay stands the archetype of such magical musicianship within the literary space of the Persianate world, as manifest in the literary and visual personas of two different protagonists who belong to two different, albeit related works: Plato, from the early thirteenth-century Iskandarnama of Nizami Ganjavi, and Aristotle, from the early seventeenth-century Resale i-musiqi of Darvish 'Ali Changi. In manuscript miniatures accompanying Plato's magical acts, each of the illustrating artists expands the story's range of meanings and possible interpretations, through specific music-iconographical choices showcasing a diverse and at times incongruous collection of musical objects and symbols. At the same time, in Aristotle's legend, text and visual representation engage in a different relation, one that places the reader, rather than the visual artist at the center. This essay proposes that both artists and readers took advantage both of deftly deployed terminological ambivalence and of evoked mental schemas embedded in the literary text, and thus privileged certain options by contextually re-framing (historically or otherwise) said terminology and its corresponding organological or symbolic meanings.

Decker, J. E. "I Will Tell a Double Tale: Double Speak in the Ancient Greek Poetic Tradition." *Epoché: A Journal for the History of Philosophy*. 2021, 25, 2, pp. 237–248.,
Summary: Double speak refers to two parallel devices that are often deployed together: simple repetition, which is frequently used as both emphasis and as an indicator of double speak, and ambiguous syntax such that the phrase uttered may have multiple meanings at once. This paper explores the use of double speak in early Ancient Greek poetic texts, beginning with Homer and tracing its use through the texts of Heraclitus, Parmenides, and Empedocles. Double speak seems to be employed in order to mediate between mortal and divine, creating a double audience: a god or goddess is capable of speaking in two registers at once, so a mortal listening will infer one meaning, while from the perspective of the god or goddess speaking, the statement will have another meaning supplemental to the first. This paper demonstrates the manner in which these Presocratic thinkers employ

double speak as a means of disrupting human binary habits of thinking and creating a “quantum awareness” where the subject is able to perceive the relationships and paradoxes that exist between the knower and the seeming objects of knowledge, as well as the habits of thinking and perceiving that nourish the repetition and growth of those patterns.

Dobrosavljevic, D. **SEARCHING FOR THE REALITY. Contacts, Dialogues, Cultural and Sociocultural Mobility. CASE STUDY: PYTHAGORAS**

Phlogiston. 2021, 29, p 199-223

Abstract: The field on which religious and the entire spiritual and philosophical considerations meet and diverge from scientific explorations—is the very field of the search for reality. Contacts and dialogues, interpenetrations of various elements of culture, of artistic articulation and creative outputs, of technologies, accomplished knowledge and cognitive domains – these are some of the most significant characteristics of the modern age and, moreover, the phenomena which have had the most essential impact on the development of the Homo sapiens. Creativity—the quality which, besides other aspects, also captures the attention from the standpoint of the nature of the mind—and especially those modes of cognition that can be discerned in the masterpieces of the most gifted artists and in the breakthroughs of the brilliant thoughts that revolutionized science—apart from the “divine spark”, also rely on the acquired knowledge and open-mindedness to dialogue between different factors and to cognitive mobility. With regards to the above, this paper considers certain elements of Pythagoras' insights and the genesis of his thought. It has been noted that his understanding of harmony, his mathematical and theoretical considerations, together with his religious thought justify a discussion of his search for the total, all-encompassing reality. An analysis is provided of the religious aspect of Pythagoras' personality and his intellectual mysticism within his rationalist ideal of an impartial observer, a philosopher in search of the truth, as well as the importance he attached to ethics, self-training of the soul and ascetic way of life. **Keywords:** reality, unus mundus, dialogue, cognitive and cultural mobility, Pythagoras, harmony, Orphism

Drvota, T. **Parménide DK 28 B 16 : un fragment méconnue [sic] d'Empédocle ?** Eirene. 2020, 56, 1-2, p 179-240.

This article focuses on the age-old problems connected with the wording and interpretation of the verses attributed to Parmenides that are listed as DK 28 B 16. In the first part, it is argued that the verses do not fit lexically or meaningfully into the authentic doctrine of Parmenides. In addition, all standard interpretations of the fragment are very unsatisfactory: according to them, reason and thought are based on a mixture of two “material” forms (i.e. “night” and “fire”), but this concept cannot be reconciled with the concept of νόος and νοεῖν in other fragments. In the second part of the article, the hypothesis is offered that the true author of B 16 was Empedocles, whose theory of thought resulting from a ratio of four “roots” is well documented. These four elements are divine and gifted with thought, and therefore their mixing and separating enables to explain the thought dispositions (persistent as well as transient) and the individual differences in thinking that cannot be meaningfully interpreted within Parmenides' doctrine. The study also includes new interpretations of some of the fragments of Empedocles (esp. B 108, B 106, B 103, B 105, B 107, B 109, B 134, B 8, B 110).

Dutmer, E. **Scipio's Rome and Critias' Athens: Utopian Mythmaking in Cicero's De Republica and Plato's Timaeus** New England Classical Journal. 2021, 48, 1, p 1-19.

Abstract: Scholarly debate on the relationship between Cicero's De republica (On the Republic) and De Legibus (On the Laws) and the thought of Plato tends to focus on the supposed congruities or incongruities of the De republica and De legibus with Plato's own Republic and Laws. Still, Plato's discussion of ideal constitutions is not constrained to the Republic and Laws. In this essay I propose that we look to another of Plato's dialogues for fruitful comparison: the Timaeus-Critias duology. In this essay I bring these two texts into substantive dialogue to illuminate mysterious features of both. Sketched in these complementary passages, I think, is an outline for a particular kind of approach to political theory, one proposed as novel by Cicero's Laelius, but, as this essay hopes to show, with an interesting forerunner in Plato. I've called this approach 'retrospective ideal political philosophy' (RIPP). I end my essay with a few prospective theoretical notes on how this approach binds these two texts together.

EGOROCHKIN, M.V. Xenophanes and the Pythagoreans (D.L. IX, 20 = 21 A 1 DK) 643. (in Russian)

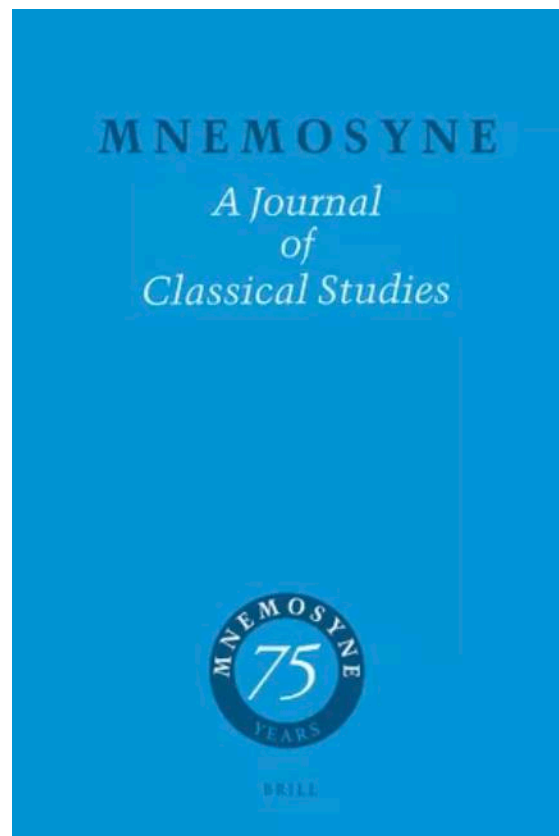
ΣΧΟΛΗ (Scholē). 2021, 15, 2, p 643-668.

ABSTRACT. According to Diogenes Laertius' Lives of Eminent Philosophers, Xenophanes of Colophon, poet and philosopher of the 6th–5th centuries BC, was sold into slavery by the Pythagoreans Parmeniscus and Orestades (D.L. IX, 20 = 21 A 1 DK). This testimony has long been a source of concern to Hellenists, taking into account the high reputation that Pythagoras and his school gained in the history of European culture and philosophy. The paper provides a critical review of all the proposed corrections to the fragment in question. In the first part it considers conjectures and emendations made by the editors and translators Diogenes Laertius' text since the Renaissance. Particular attention is paid to Ambrogio Traversari (1386–1439), the first translator of the *Vitae philosophorum*, whose translation already reveals a reluctance to follow the literal meaning of the testimony. The second part of the paper examines the restoration of the text proposed by Hermann Diels, which is still the most influential. The third part discusses the position of some modern scholars who, while refusing to correct the text of Diogenes Laertius, continue to suspect him to be mistaken. As a result, the paper shows that all corrections of Diogenes' testimony, according to which Xenophanes was sold into slavery by the Pythagoreans, are vulnerable to criticism, and that consequently its literal reading may be correct.

Ferella, C. The Zoogonies of Empedocles Reconsidered

Rhizomata. 2021, 9, 1, p 1-26.

Abstract: The studies of Empedocles have made headway in showing that Empedocles postulated a double zoogony. Whereas this has been traditionally related to the hypothesis of two worlds per cycle, some Empedoclean fragments provide evidence for a double zoogony in a cosmic cycle with one world. How can we reconcile the hypothesis of two zoogonies with the assumption of a unique world? Whereas there have been attempts to address this question by retaining the traditional idea of two opposite zoogonic periods or phases, I contend that Empedocles' fragments invite us to a reconsideration of his notion of a double birth and death of mortal beings.



Ferella C. The Byzantine Scholia to Aristotle and Empedocles' Cosmic Cycle.

Mnemosyne. 2021, 74, 6, p 978-1000.

Some Byzantine scholia to Aristotle offer numerical indications on the time-length of some phases of Empedocles' cosmic cycle. In recent years an interpretation has become established, according to which the scholia provide evidence for a cycle with three periods: the Sphairos and two opposite phases of Love's and Strife's unfolding. This paper emphasizes, in contrast, that the picture of the cycle we can draw from the scholia is not as clear-cut as generally supposed. On the contrary, the scholia can be adapted to different, even contrasting, reconstructions of the Empedoclean cycle. Moreover, they seem to challenge the received idea of Empedocles' cycle as the Sphairos and two symmetrical phases of increasing Love and Strife. Rather, they can conform to a picture of the cycle with two cosmic periods: a period of rest and union under Love (Sphairos) and a period of movement and separation under Strife. Ultimately, this contribution emphasizes the highly problematic nature of the scholia, indicates the difficulties in drawing whole cosmological systems from them and advises against any 'orthodoxy' in their interpretation. [ABSTRACT FROM AUTHOR]

García Rincón, D. Armonia, concordia e politica in Eraclito e nei pitagorici Eirene. *Studia Graeca et Latina*. 2021, 57(I-II), p 93-118

This paper examines the relation between Pythagorean and Heraclitean political views. I argue that for Pythagoras, Heraclitus, and Archytas the cosmological and musical notions of harmony (ἁρμονία) and the related notion of concord (ὁμόνοια) have an intrinsic political significance. These thinkers variously reflect upon political harmony and concord, and agree that a crucial condition for it is law (νόμος), which according to Pythagoras and Heraclitus has a divine origin. I begin with the Heraclitean fragments 22 B51, 54, 72, and 114 DK, in which social and political reflection is connected with the theory of the harmony of opposites. In the case of Pythagoras and early Pythagoreanism, the intense, albeit indirect political influence in Magna Graecia—as transmitted by Iamblichus and Porphyry—offers evidence for social and political ideas determined by a reflection on the cosmological role of harmony and number. Finally, Archytas' political application of rational calculation in fragment 47 B3 DK, which aims at producing concord by establishing the just measures of wealth in the city, together with the testimony on Archytas' intense and fruitful political activity, can be taken as confirmation that the thinker's wider cosmological views were indeed intertwined with his political reflection and action.

Glauthier, P. Homer Redivivus? Rethinking the Transmigration of the Soul in Ennius's Annals.

Arethusa. 2021, 54, 2, pp. 185–220.

Abstract: This paper reconsiders certain assumptions about Ennius's dream in the *Annals*. I argue that Ennius likely characterized transmigration as Pythagorean; that based on comparisons with Pythagorean texts, Ennius, not Homer, probably said "memini me fieri pavom" (frag. 1.9 .11); that Ennius may have remembered being Homer in a previous life rather than presenting himself as Homer reincarnate; and that Ennius may have claimed to possess not "Homer's soul" but "the soul that used to belong to Homer." At multiple points, I make innovative use of an epigram ascribed to Antipater (<i>AP</i> 7.75) that most critics consider relevant to the dream.

Gołosz J. PITAGOREJCZYCY, ALBO POCHWAŁA METAFIZYKI. (Pythagoreans, or the praise of metaphysics_

Filozofia i Nauka Studia filozoficzne i interdyscyplinarne. 2021, 9, 1, p 251-276.

This paper attempts to demonstrate that the conviction about the harmony and order of the world was a fundamental metaphysical principle of the Pythagoreans. This harmony and order were primarily sought in the structures of arithmetics, yet following the discovery of incommensurable magnitudes (irrational numbers, as we now call them), the Pythagoreans began to see geometrical structure as a fundamental part of the world. On the example of the Pythagoreans' metaphysics and science, the paper shows the mutual relations between metaphysics and science. It demonstrates-- on the one hand-- the necessity of the first as a guide for the latter, and--on the other--how our scientific research can change its basic metaphysical principles when these are found to be inappropriate. The paper also tries to show the need for a realistic approach in our scientific research by means of the same example of the Pythagoreans, that is, the need to discern something which is below the surface appearance. [ABSTRACT FROM AUTHOR]

Gongaki, K. Music and Gymnastic harmonization under the viewpoint of the platonic meaning of life
EPISTĒMĒS METRON LOGOS.

2021, 6, p 7-13

Abstract: The essence of life according to Plato is summed up in the tendency of every living being to protect itself and its species from death, by searching immortality. This pursuit is achieved either by reproduction or by intellectual creation. In order for the soul to conquer the existence which will be worthy of man, it must separate from the mortal body. The highest goal of philosophical education is the soul to be led to the view of the idea of the good (agatho), which is the foundation of all knowledge. Thereunto, specific courses are proposed, Music, Gymnastics, Mathematics and Dialectics. Music is preceded temporal and absolute by gymnastics. The school of Pythagoras was the first to put the music-soul relationship, in the service of upbringing and mental physique.

Plato attempts to establish man's tendency for rhythm and movement in nature and in the gods. At the same time, he emphasizes the balance between mental and physical education, in order to form the right ethos. For the best fulfillment of these terms, the two

superior parts of the soul must be properly trained, the logical with music and the thymoides with gymnastics. The symmetrical movement of the body is ensured by exercise, while for the soul, music and philosophy are used. This targeted intervention will lead them to a harmonious connection. Moreover, it should be ensured that the movements are symmetrical with each other. This is the real *goodness* (*kalokagathia*). The unilateral cultivation of gymnastics at the expense of music is considered the main cause of the decline of the excellent republic and the decadence in oligarchy, in the regime in which the morality is imposed by violent, uneducated people who will have neglected the real Muse, the one who is accompanied by the logic and philosophy.

Grillo, F. Socrates (Ap 14.1[-64]) a Pythagorising Middle Platonist? *Mnemosyne*. 2021, p 1-16.
Abstract: This article aims to investigate the identity of Socrates, the compiler of AP 14.1-64 (arithmetic problems and riddles). Leaving aside the traditional, but very uncertain, identification with Socrates the epigrammatist (D.L. 2.47), it is shown that the chronological conjecture by Carcopino 1926 (late 1st century BC-2nd century AD) no longer holds. A wider time frame is established (1st-4th centuries AD), although evidence from the (fairly) securely attributable poem (AP 14.1) seems to point to the mid-2nd century AD as the most plausible period of the poet's activity. It is suggested that Socrates was a Pythagorising Middle Platonist associated with the philosopher Calvenus Taurus, even if his relationship with the Neo-Pythagorean and Middle Platonic traditions remains difficult to define precisely. The article also considers some of the relationships that have been shown to exist between diverging directions in Pythagoreanism (Delatte 1922), offering corrections for future attempts at Quellenforschung.

Guillaumin J-B. Savants et philosophes au mariage de Philologie: une sacralisation de figures du savoir antique chez Martianus Capella?
Revue de l'histoire des religions. 2021, 238, 2, p 265-292.
Abstract: As a trace of the Neoplatonic context of its composition (5th century AD), the allegorical narrative of Martianus Capella's *Marriage of Philology and Mercury* features several authorities in ancient

philosophy and sciences: just like the gods, these characters are present in the heavenly assembly that welcomes Philology after her apotheosis and her heavenly ascent. After summarizing the symbolic reading of the allegory, this paper aims to study the presence of historical characters in the narrative as a form of sacralisation linked with the motif of the astral immortality of great men. In particular, the roles of Pythagoras and Plato within the work seem to provide a key to reading the philosophical or even religious meaning of the *Marriage*.

Jourdan, F. Numénus et Pythagore. Pourquoi Numénus fait-il du pythagorisme le fondement du platonisme ?,
Revue de l'histoire des religions. 2021, 2, p 207-234.

Abstract: Historians of philosophy often hesitate to assign Numenius to any one particular philosophical school. He is sometimes considered a Pythagorist, sometime a Platonist. Michael Frede seems to put an end to the controversy by calling him a "Pythagoreanising Platonist". The paper deals with the question by examining the way in which Numenius sacralises Pythagoras and the polemical dimension of this sacralisation. To reach a Platonism that is really one and authentic, Numenius places Pythagoras at its origin, portrays Plato and even Socrates as his pupils, and excludes from this line of thought all that is foreign to his interpretation of Plato. In this way, he is in conflict with those who, on the contrary, have recourse to inclusion in order to reconstruct the unity of the Academy and thus accept other trends within it. If, from an historiographical point of view, Numenius is indisputably a Platonist, he probably saw himself as a Pythagorist.

Kelting, E. Characterizing' Lucius: Pythagoreanism and the Figura in Apuleius' *Metamorphoses*.
American Journal of Philology. 2021, 142, 1, pp. 103–136.

Abstract: Why does Apuleius reference Pythagoras at the opening of the *Metamorphoses*' final book? Drawing on Pythagoreanism's importance to Plutarch and Apuleius, I suggest that Pythagoras signals Book 11's overarching theme and tone. Thematically, Apuleius uses Pythagorean metempsychosis to connect Lucius' quest for recognition as a human in asinine "form" (*figura*) with his later inability to access Isiac wisdom hidden by

hieroglyphic animal "characters" (<i>figurae</i>). Tonally, Apuleius builds on the ambiguity of parody and sincerity in Pythagoras' speech in Ovid's <i>Metamorphoses</i>. Couched in a set of Egyptian and Pythagorean <i>topoi</i>, Lucius' reinterpretation of his metamorphic adventures hovers between profundity and absurdity.

Kerimov, K. Καθάπερ Ἄνθρωπος Φρόνιμος: Prudence in Aristotle's Ethics and Biology. *Apeiron*. 2021, 54, 4, pp. 519–543.

Abstract: It is a well-known feature of Aristotle's biology that he resorts to the analogy with human art to explain the concept of final causality operative in living things. In this Aristotle's theory of biology is explicitly anti-Empedoclean: whereas for Empedocles a randomly generated animal part is preserved if it happens to suit an expedient function, for Aristotle the formal nature produces an animal part with a useful function in view. In this article, by contrast, I focus on those cases in Aristotle's biology in which nature adapts an apparently purposeless part to some useful function (for example, the omentum). I argue that such cases not only indicate a partial return of Empedocles' logic of generation but are also thought by Aristotle by analogy with human prudence (as opposed to human art). To consider Aristotle's account of nature as prudent is not only to disclose a hitherto underappreciated aspect of his biology but also to gain a more comprehensive understanding of prudence in his ethics.

Kuzmin, A.V. Philosophical Models of Cosmos of Pythagoras and Philolaus: From Antiquity until the Beginning of Modern Age. *Философская Мысль (Philosophical Thought)* 2021, 6, 6, pp. 27–34

LAKY, Lilian de Angelo. Crotona e suas conexões religiosas e políticas com Olímpia nos séculos VI, V e IV a.C.: As evidências das imagens monetárias de águias e raios. *História: Questões & Debates*. 2021, 69, 1, p. 136-162.

ABSTRACT: The aim of this article is to show the potential of coins in the search for network connectivity in the Greek Mediterranean through the study of monetary iconography - its role in sharing cultural traits in this area in the Archaic and Classical periods - from the case of images of eagles and thunderbolts (the attributes of Zeus) used on coins by Crotona, in Magna Grecia, and Olympia, in the Peloponnese. The polis and the most

prestigious Panhellenic sanctuary (the main cult place of Zeus throughout Greek antiquity) were part of a specific cultural network, where, for at least three centuries (sixth, fifth and fourth centuries BC) they shared aspects of iconography of Zeus' attributes on their coinages.

LECHIC, N.D. Eurytus as a disciple of Philolaus 681. (in Russian) *ΣΧΟΛΗ (Scholē)*. 2021, 15, 2, p 681-702. ABSTRACT. In this article we analyse the teaching of one of the last Early Pythagoreans, Eurytus of Tarentum, by comparing it with the philosophy of his teacher, Philolaus of Croton. Eurytus is known to us through his performance of "defining" a thing with the number of pebbles needed to draw its silhouette. We strive to find signs of Philolaus' ide- as in Eurytus' practice. Our quest focuses on Philolaus' teaching on first principles, harmony, generation of cosmos, knowability, number and musical intervals. Our principal goal is a separation of these fifth-century concepts from misrepresentations which arose due to intense practice of retelling and reinterpretation of Early Pythagorean thought during the following centuries; specifically, we emphasise the impossibility of an abstract notion of number in Early Pythagoreanism. We conclude that the structure of Eurytus' demonstrations correctly expresses all fundamental aspects of Philolaus' philosophy and thus gives us a trustworthy representation of genuine Early Pythagorean thought.

Luijn, N. van The Playful Role of the Girl in Empedocles' B100 *Rhizomata*. 2021, 9, 1, p 27-49.

Abstract: Empedocles' B100 contains an analogy between a girl handling a clepsydra and respiration. This article argues that proposals to establish Love (Bollack 1965, Gheerbrant 2017) or Persephone (Rashed 2008) as the girl's respiratory equivalent are rendered unlikely by differences between their respective causal roles. Rather than her gender, this article emphasises the importance of the girl's age: Empedocles required a playful child to handle the clepsydra. This child's play results in the extra phase of submerging the clepsydra while the upper vent is open, which Empedocles needed to form a parallel for the first static phase of respiration.

Marshall, M. Geometry of triangles was in use long before Pythagoras.
New Scientist (1971). 2021, 251(3347), 23–23.

Michell, J. The Art of Imposing Measurement Upon the Mind : Sir Francis Galton and the Genesis of the Psychometric Paradigm. Theory & Psychology. 3021 First Published May 31.

Summary: Sir Francis Galton singlehandedly instigated the navigational settings for the discipline of psychometrics by presupposing that mental attributes are measurable. In turn, this presupposition became the defining pillar of the psychometric paradigm. There were no scientifically sound reasons for adopting this presupposition and those Galton gave beg the question every time. So, what drove him to endorse this presupposition? Two considerations steered him in this direction: first, his Pythagorean philosophy of science according to which measurement is a necessary feature; and second, his desire to present eugenics as a science, which, given his Pythagorean vision, entailed that eugenics must involve measurement of relevant mental attributes. The quantitative presupposition guiding psychometrics throughout its history was, therefore, a spin-off from Galton's marketing strategy for the pseudoscience of eugenics.

Moller , D. Bach and Pythagoras.
First Things: A Monthly Journal of Religion & Public Life.2021, August, p 9-11.
Letter: SCHEIE, A. Bach and God.
First Things: A Monthly Journal of Religion & Public Life, 2021, Nov. p. 7.

Morelli, D. THE FAMILY TRADITIONS OF THE GENS MARCIA BETWEEN THE FOURTH AND THIRD CENTURIES b.c. Classical Quarterly. 2021, 71, 1, p 189-199.
In the mid fourth century b.c. some Roman gentes drew on a Pythagorean tradition. In this tradition, Numa's role of Pythagoras' disciple connected Rome (and the gentes) with Greek elites and culture. The Marcii, between 304 and 300 b.c., used Numa's figure, recently reshaped by the Aemilii and the Pinarii for their propaganda, to promote the need for a plebeian pontificate. After the approval of the Ogulnium plebiscite (300 b.c.), the needs for this kind of propaganda fell away. When Marcius Censorinus became censor, Numa's pontificate was no longer relevant for

promoting the gens. For this reason, the Marcii used another genealogy for similar propagandistic effect: the figure of Marsyas, a symbol of plebeian ideals. [ABSTRACT FROM AUTHOR]

Nissan, E. Ways of Thinking about Hypatia of Alexandria
Storia e Meteriali di Storia delle Religioni. 2021, 87, 2, p 756-771

This is an article that takes as point of departure a particular book, and evolves from review article into a selective survey article, of more or less recent scholarly secondary literature not only into what we can gather about the historical Hypatia, but also about her receptions. In a separate article, I discuss Hypatia's reception in the belles lettres in the 19 th and 21 st centuries, whereas here instead I integrate what is found in the book under review. Before we begin dealing with the volume under review 1 , I would like to point out that all too often, in the Anglo-Saxon world there is scant or no awareness of relevant scholarship from Italy. Hypatia is the subject of books by Gemma Beretta 2 , by Silvia Ronchey 3 , and by Cloe Taddei Ferretti 4. Giovanni Filoramo devoted to her the last chapter in a book of his 5. Luciano Canfora has written about Hypatia in some of his works 6. The valuable volume we are considering here, Hypatia of Alexandria: Her Context and Legacy, edited by Norman and Petkas, is based on a 2015 conference at Princeton University, Hypatia: Behind the Symbol, for the 1600 th anniversary of her death 7. The book's subtitle appears on the frontispiece, but not on the cover of this timely and excellent paperback, and yet,

Noura, K. The Five-Pointed Star or the Pentagram of Pythagoras
American Journal of Higher Education. 2021, 9, 2, p 17-21.

PANCHENKO, D. THE TRUE DATE OF METON'S OBSERVATION OF THE SUMMER SOLSTICE (in Russian)

ΣΧΟΛΗ (Schole). 2021, 15, 2, p 978-1002.

ABSTRACT. The date assigned to Meton's highly reputed observation of the summer solstice in the Almagest implies June 27, 432 BC. Since the solstice took actually place a day later, such an inaccuracy presents a puzzle. It can be demonstrated, however, that Meton's observation was in fact accurate, for he made it on June 28, 433 BC. This follows from adequate interpretation of chronological indications in Thucydides and finds sup- port in

various data of the ancient sources. The mistaken date arose, and was maintained, because of the misleading assumption according to which the Athenian archon year invariably began after the summer solstice. It was wrongly decided that Meton had observed the summer solstice at the end of the year of the archon Apseudes and not at its initial part. The true date of Meton's solstice presents in new light the observation of the summer solstice by Aristarchus of Samos, Eudoxus' preoccupation with the octaeteris and early Greek astronomy in general. The beginning of the Peloponnesian War is now firmly established at early April (almost certainly, April 6), 431 BC.

Payne, A. Definition and Inquiry in Archytas. *Ancient Philosophy Today: DIALOGOI*. 2021, 3, 1, p 98–119.

In Archytas of Tarentum, Carl Huffman reconstructs Archytas' theory of definition by linking definitions to the mathematical study of ratios and proportions. This paper considers whether and how Archytas used definitions and whether he possessed a theory of definition. Our evidence does not support the claim that Archytas has a theory of definition, and his approach to the science of harmonics suggests that he relied on analogies and proportions in the practice of inquiry. We understand sounds and other entities by placing them in a network of relations governed by mathematical proportions. Although he does not seem to have formulated definitions of sound, Archytas pursued inquiry into motion and rest by formulating definitions in such a way that they fit into a larger network of causal explanations.

PETROFF, V.V. ART, SCIENCE AND PAIDEIA IN ARISTIDES QUINTILIANUS' DE MUSICA (in Russian)

ΣΧΟΛΗ (Schole). 2021, 15, 2, p 844-855.

ABSTRACT. The study aims to clarify the meaning of the philosophical views of Aristides Quintilianus, presented in his treatise "On Music": concepts from the field of ontology, epistemology, psychology, anthropology, ethics are discussed in the context of theories developed by his contemporaries. Aristides' arguments concerning the benefits of arts and sciences (and, accordingly, music) are examined. It is pointed out that the "accuracy" that Aristides repeatedly speaks about in relation to music means that he prefers to treat music rather as science than art. The definitions of music proposed by Aristides are

under consideration, their sources and philosophical content are analyzed. The Neo-Pythagorean and Neo-Platonic context of the ideas of Aristides is explored. Parallels are given from the works of Plato, Porphyry, Iamblichus, Proclus, ps.-Plutarch, Athenaeus, Nicomachus of Gerasa. The views of Aristides on the nature of the cosmos and the soul are discussed, including his doctrine of the descent of the individual soul through the planetary spheres. With regard to "bodily" music, Aristides' ideas about the correspondence between a soul and its type of melos, as well as about masculine and feminine in music, are analyzed.

Santos Júnior, C. J. dos Não se deve seguir o exemplo de Arquitas de Tarento e Deus é defensor e juiz de sua lei: tradução dos capítulos XVIII e XIX da obra De ira Dei de Lactâncio. (in Portuguese)

Nunt. Antiquus, Belo Horizonte.

2021, 17, 1, p. 197-208

Abstract: At this moment, I present the translations of De ira Dei's XVIII and XIX Chapters, which are the first for the Portuguese language. Initially, I return to some general information regarding the work and the author Lactantius, in order to situate the reader who reads our work for the first time, something that we also do in the translations of the Fulgentius and Ausonius' works. Next, I briefly cover the Chapters and the translation proposal. In Chapter XVIII, Lactantius says that anger can be just as long as it is adequate, questioning the good reputation of the philosopher and mathematician Archytas of Tarentum, known for his great temperance. In Chapter XIX, he argues that anger integrates theological justice, so that God loves the righteous and hates the wicked. Finally, the arrival text is based on the critical edition by Christiane Ingreteau (1982).

Therme, A-L. Héphaïstos Dans Les Forges De Cypris: La Fonte Des Bronzes Vivants D'Empédocle.

Philosophie Antique. 2021, 21, 21, pp. 87-118.

Abstract: When fashioning the organic tissues and members of living bodies, the Empedoclean Love takes the name of Cypris. That's when fire, elsewhere called Zeus, becomes Hephaestus as it is worked by her skilled palms. Behind these shifts a metallurgical model appears to be at work, a model that reappropriates, by deflecting it, the figure of the forger god of Hesiod and Homer. For Empedocles Hephaestus is the fire whose

potentially destructive power is subjugated by Aphrodite-Cypris wrapping his palms into hers. Traditionnally he acts as a hammer-wielding smith, evoking ties with Hate. He now becomes the subject of a new paradigm, that of the smelter, when he accepts manipulation by Cypris ; like the copper in bronze, she blends with the alloys, attachments and solders that she casts and molds.

TISSI, L.M, HOFFMANN P. La sacralisation de figures païennes à la fin de l'Antiquité Avant-propos.

Revue de l'Histoire des Religions. 2021, 238, 2, p 187-205

The article discusses sacralization of pagan figures at the end of antiquity. It mentions thematic issue focuses on a central issue in the construction of cultural identity at the end of Antiquity; and a divide between theological "structures," "pagan" and Christian. It mentions about works of philosophers such as Pythagoras, Plato and Aristotle.

VALENTINOVICH, K. A. Философские модели Космоса Пифагора и Филолая: от Античности до начала Нового времени. (Philosophical models of the cosmos of Pythagoras and Philolaus: from Antiquity to the beginning of the New Age.) *Filosofskaya Mysl'*. 2021, 6, p. 27–41
This article determines the fundamental principles of the models of the Cosmos of Pythagoras of Samos (c. 570 – 500 BC) and Philolaus of Croton (c. 470 – c. 388 BC). The perception of Cosmos as "beauty" and "harmony" – one of the basic characteristics of Pythagorean approach towards cognition of the world; it "interweaves" with the rational perception of reality. The harmony of beauty is transformed into the harmony of numerical relations. The achievements of Pythagoreans, subsequently become one of the foundations of Plato's astronomical texts, who describes cosmology as exact scientific discipline. Nicolaus Copernicus resorts to Philolaus as his major predecessor. This article is first to analyze the symbolic elements of Philolaus' model of Cosmos from the perspective of modern scientific knowledge. Based on the conducted analysis, the author advances a hypothesis on the noematic nature of the elements of Philolaus' model of Cosmos, as well as indicates the significance of transposing the methods of practical geometry onto the theoretical fields of "celestial" space, independent from the direct measurements. The article describes the key principles of the

model of the universe of Pythagoras of Samos and Philolaus of Croton; discusses reconstruction of Philolaus' model of Cosmos by Ivan Nikolaevich Veselovsky and Sergey Viktorovich Zhitomirsky. Analysis is conducted on the continuity of the principles of the models of Cosmos of Philolaus and Nicolaus Copernicus. [ABSTRACT FROM AUTHOR]

Vassallo, C. Alcmaeon's Empirical Side: Unpublished Notes from the Vlastos-Nachlass, *Rivista di Storia della Filosofia*, 2021, 76, p 167-179

Abstract: In Folder n. 7, Container 49 of the Vlastos-Nachlass (Harry Ransom Center, University of Texas at Austin), an as-yet unpublished series of notes by Gregory Vlastos on Alcmaeon and his empirical method are preserved across two fascicles. After briefly contextualizing Vlastos' remarks within the history of scholarship on Alcmaeon, this paper provides the first annotated reconstruction of the manuscript's extant portion.

Velandia, A.F.C. ¿ Es Filolao el oponente del De prisca medicina? // Is Philolaus the opponent of De prisca medicina? *Revista Escritos*. 2021, 29, p 264-286
ABSTRACT: The relationship between philosophy and medicine in antiquity has been extensively discussed by commentators and scholars. The objective of this article was to determine if it is possible to assert that the Hippocratic treatise *De prisca Medicina* (DM) is a criticism directed at Philolaus and, if possible, in what terms it could be stated. With this in mind, the work concentrates on the characterization of the position of the opponent of the author of said treatise in DM § 1. 15-21. Particular emphasis will be placed on the terms "hypothesis" (ὑπόθεσις) and "principle" (ἀρχή). Thus, from four possible proposed interpretations of the first of these terms, namely: a proposition postulated but not affirmed sharply, a proposition whose veracity is supposed, a proposition that must be proved, and an object put to discussion or a purpose, the criticisms that could be at stake in DM in each of these will be outlined and then contrasted with the doctrine of the Pythagorean philosopher that can be reconstructed from the fragments attributed to him as authentic, as well as some testimonies about his medical and epistemological approaches. Finally, it was stated by way of conclusion that the Hippocratic treatise that is thematized in it can be, in various ways,

conceived as a criticism of Philolaus. However, it is necessary to emphasize that this inquisition on this subject is not intended to be conclusive; rather, it seeks to provide relevant elements to this debate.

Voisin, C. The Conception of stasis and pleonexia in Pseudo-Pythagorean Writings: Platonic Influences and Bricolages
PHILOSOPHICAL JOURNAL OF CONFLICT AND VIOLENCE (PJCv) - CONFLICT AND VIOLENCE IN PLATO'S PHILOSOPHY. 2021, 5, 2, p 53-70

Abstract: The polis, as a gathering of various citizens, may be threatened by discord and finally may collapse because of the stasis, the internal conflict between different groups of people with diverging interests. This scheme is tackled by Plato in Gorgias, and more thoroughly in the Republic. Both dialogues were a source of inspiration for the pseudo-Pythagorean writings which flourished between the second half of the 4th century B.C. and the Hellenistic period. Among them, the treatises attributed to Kleinias, Metopos, Theages, Lysis and Hippodamus frequently use the concept of stasis and pleonexia to describe how a city may be governed and what kind of danger may appear if the citizens' behavior is not controlled. In general, these treatises adapt the vision of Plato concerning conflict to some Pythagorean images and teachings. By mingling both influences, they blur the frontier between Platonism and Pythagoreanism and create a genre of intertwined literature which may be qualified as bricolage, according to Lévi-Strauss's concept. These philosophical texts use a range of material mostly traced back to the Hellenistic period, but also some fragments related to the conception of conflicts and violence in early Pythagoreanism.

Voisin, C. « Les pythagoriciens de Poseidonia : reconstitution d'un contexte », Kentron. 2021, 36, p 213-232.

Résumés: Les membres les plus anciens des communautés pythagoriciennes en Italie du Sud sont, en général, mal connus. Il est néanmoins possible de brosser un portrait des membres de l'hétairie dans certaines cités de Grande Grèce. L'exemple de Poseidonia permet de montrer que les pythagoriciens sont probablement bien présents dans la cité à la fin de l'époque archaïque. Les sources littéraires sont mobilisées, mais les découvertes archéologiques et épigraphiques tendent également à montrer de très probables influences pythagoriciennes à Poseidonia.

Zatta, C. Is Matter Alive? Between Roots and Daemons: Empedocles' Philosophy of Life
Civiltà e Religioni. 2020, 6, p 1-24

Summary: The article aims to reconcile Empedocles' physical and eschatological philosophy by rejecting the latter considers metempsychosis and demonstrating how both approaches concur on metempsychosis. In Section 1, I examine the revelational nature of Empedocles' physical doctrine according to which birth and death are considered in terms of aggregation and disaggregation of the roots, thus suggesting it is about the continuity of life. In Section 2, I focus on fragment 115 and argue that the incarnations of demons too progress through metempsychosis. It so appears that Empedocles' philosophy of life reflects a tension between a synchronic-objective view and a diachronic-subjective one. The two points of view are complementary to the Pre-Socratic philosopher, who engages the problem of pain and death by means of an eschatological analysis within a global perspective which includes all living beings and delivers soteriological wisdom.

Zimmer, T. Kritik Über Wellmann (2020): Die Entstehung Der Welt. Studien Zum Straßburger Empedokles-Papyrus.
Bochumer Philosophisches Jahrbuch Für Antike Und Mittelalter. 2021, 23, 1, pp. 277–280.

Zorrilla, N. The Reinvention of Pythagoreanism during the Eighteenth Century: Sade's Libertine Strategy.
Eighteenth-Century Studies. 2021, 54, 2, pp. 337–356.

Abstract: In Sade's *Histoire de Juliette*, the libertine pope Braschi develops a dissertation on Nature and murder in which he displays a materialist and atheist view of the universe. I propose to understand Braschi as the embodiment of the philosopher Pythagoras, the main source of his characterization being Pythagoras's portrayal in Ovid's *Metamorphoses*. I argue that Braschi reclaims Pythagoras's naturalist spirit while refuting some of his "extravagant" immaterialist beliefs: metempsychosis, the immortality of the soul, and the ensuing prohibition against murder. Accordingly, I examine the historico-philosophical implications of Sade's libertine strategy: was he a radical philosopher, or a figure of the Counter-Enlightenment?

CONFERENCES 2020

Résumé du projet Les Pseudopythagorica

Les Pseudopythagorica constituent un corpus de textes philosophiques divers mis en circulation à partir de l'ère hellénistique sous le nom de Pythagore et des Pythagoriciens. Les auteurs de ces textes mirent en œuvre des stratégies du « faire croire » : pseudonymie, référence à la tradition, emploi du dialecte dorien afin de convaincre (qui ? pourquoi ?) qu'ils y exprimaient fidèlement les positions du pythagorisme originel en matière de philosophie des principes et des nombres, de théologie, physique et logique, mais aussi de philosophie politique ou éthique, de mode de vie. Et ils y ont bien réussi, si l'on considère l'autorité que leur ont accordée néoplatoniciens et philosophes de la Renaissance, et même Copernic. Les plus ambitieux parmi ces textes prétendaient être les sources dont se sont inspirés Platon et Aristote pour le *Timée* et les *Catégories*. Ce corpus n'a jamais été examiné de manière systématique philosophique et philologique dans un Workshop. Or les conditions se sont réunies à présent pour ce faire, vu l'essor actuel des études pythagoriciennes. C'est à une palette internationale de spécialistes de ce domaine qu'on a fait appel pour ce projet.

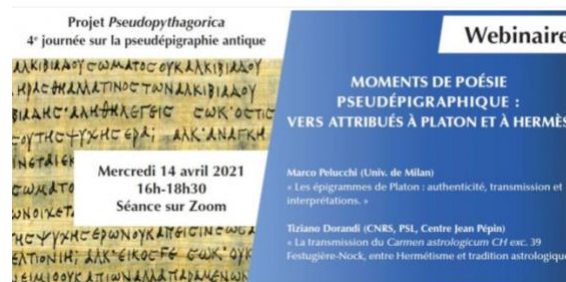
Organisation et modération : Constantinos Macris, Tiziano Dorandi, Luc Brisson.

14 avril : Projet « Pseudopythagorica » – Journée d'étude – la pseudépigraphie antique
Il s'agit de la 4e Journée d'études sur la pseudépigraphie antique, qui aura comme thème : Moments de poésie pseudépigraphique: vers attribués à Platon et à Hermès

Intervenants :

Marco Pelucchi : Les épigrammes de Platon : authenticité, transmission et interprétations.

Tiziano Dorandi : La transmission du *Carmen astrologicum CH exc. 39* Festugière-Nock, entre Hermétisme et tradition astrologique.



30 septembre – Webinaire dans le cadre du projet « Pseudopythagorica »

Le Projet « Pseudopythagorica » aura lieu le jeudi 30 septembre 2021, 17h-20h (heure de Paris) sur la plateforme « Zoom ».

Intervenants :

Elsa Giovanna Simonetti « The 'Pythagorean Enigma' of Apollonius of Tyana. »

Dorota Dutsch « Reading Pythagorean Forgeries and Fictions in Rome: From Pseudo-Numa to Ovid's Pythagoras »



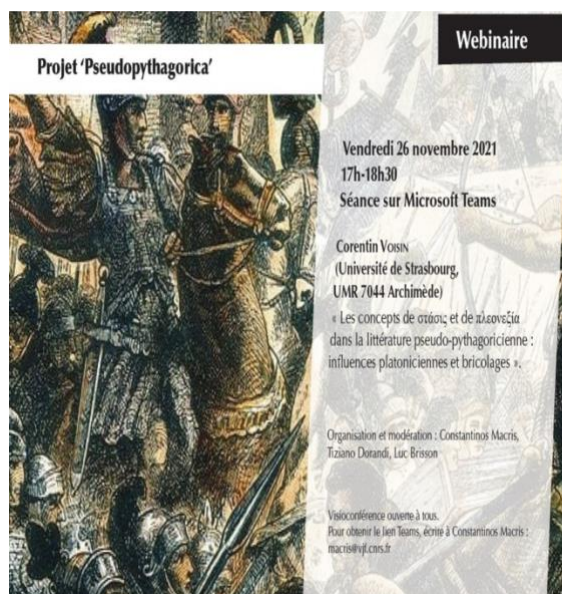
14 octobre – Webinaire sur « La réception du pythagorisme au Moyen Âge et à la Renaissance »



29 octobre – Webinaire Pseudopythagorica
_ « En quête des discours sacrés antiques »



26 novembre – Webinaire Pseudopythagorica
_ « Les concepts de στάσις et de πλεονεξία dans la littérature pseudo-pythagoricienne : influences platoniciennes et bricolages »



OTHERS

ANCIENT PHILOSOPHY 2021 PROGRAM

Ancient Philosophy Society 20th Annual Independent Meeting, **10th – 12th June 2021**

Panel 2. The Pythagorean Tradition

Ginger Guin : "Irigaray's Elemental and the Forgetting of *Physis* in Empedocles"

Leon Wash : "Aristotle's Metaphorical Empedocles"

Justin Humphreys : "Aristotle and the Italians"

18th Annual International Society for Neoplatonic Studies ; CONFERENCE 2021
VIRTUAL CONFERENCE - **10 - 12 June, 2021**

Jay Bregman : Reception of the Pythagorean Plato in North America"

Jonathan Young : Empedocles in the Company of Orpheus, Pythagoras, and Plato: The Births, Lives, and Destinies of Divine, Human, Animal, and Plant Souls."

Andreea-Maria Lemnaru-Carrez : Into the cloven meads of Aphrodite. Empedocles' reception of *φιλία* as the cosmic force of unification in Iamblichus' *De Mysteriis*."

New Trends in Ovid's Reading and Reception. Fondation Hardt, Switzerland:

Aug 30 - Sep1, 2021. The 2nd meeting of the International Ovidian Society in Europe.

Jacqueline Fabre-Serris - L'extension du domaine de l'amour (Mét. 1.452-73 et 5.346-84): deux moments clefs dans l'épos 'empédocléen' d'Ovide ?

La réception du pythagorisme au Moyen Âge et à la Renaissance - Webinaire

14 et 15 octobre 2021

Juan ACEVEDO : The Pythagorization of Geographical Space: Between Ptolemy and the Indian Ocean Arab Pilots.

Flavia BUZZETTA : Pythagore chez les premiers kabbalistes chrétiens, entre mathématiques et philosophie secrète.

Clelia CRIALESI : Neopythagorean Traces in the Early Medieval Commentaries on Boethius'

De arithmetica : Towards a Systematic Analysis".

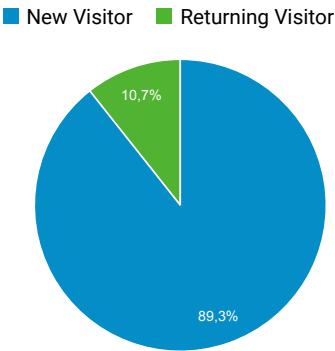
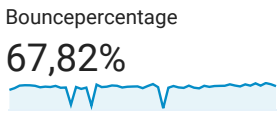
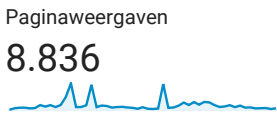
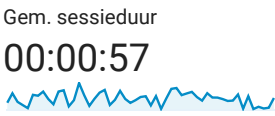
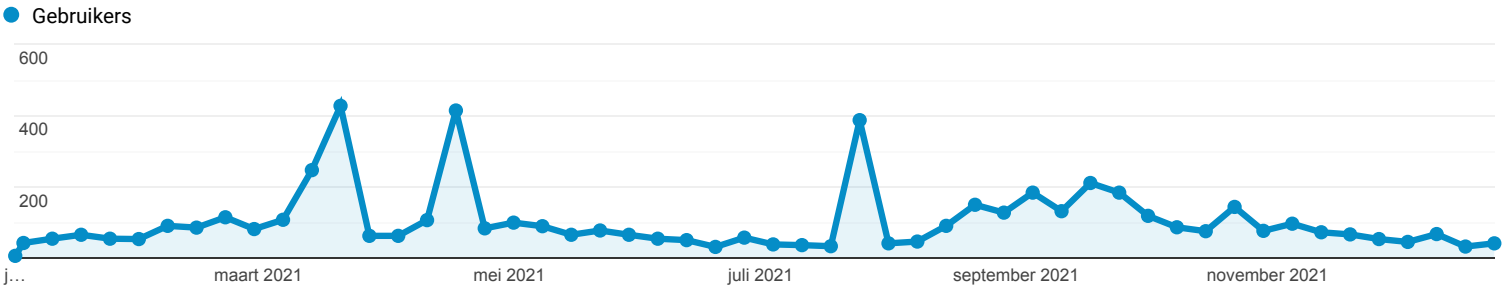
Jeremy THOMPSON : The Entry of Classical Arithmology into Latin Exegesis from c. 1050 to c. 1200".

Doelgroepoverzicht

Alle gebruikers
100,00% Gebruikers

1 jan. 2021 - 1 jan. 2022

Overzicht



Taal	Gebruikers	% Gebruikers
1. en-us	1.224	23,85%
2. es-es	894	17,42%
3. es-419	582	11,34%
4. es-us	425	8,28%
5. en-gb	333	6,49%
6. es-mx	274	5,34%
7. zh-cn	252	4,91%
8. nl-nl	132	2,57%
9. c	111	2,16%
10. es	93	1,81%

(leeg)

