

Stichting Pythagoras



Pythagoras Foundation Newsletter. No.28. March 2023.

Pythagoras Foundation



Newsletter No. 28 March 2023.

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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.

The Pythagorean women are a group of female philosophers who were followers of Pythagoras and are credited with authoring a series of letters and treatises. In both stages of the history of Pythagoreanism - namely, the fifth-century Pythagorean societies and the Hellenistic Pythagorean writings - the Pythagorean woman is viewed as an intellectual, a thinker, a teacher, and a philosopher. The purpose of this Element is to answer the question: what kind of philosopher is the Pythagorean woman? The traditional picture of the Pythagorean female sage is that of an expert of the household. The author argues that the available evidence is more complex and conveys the idea of the Pythagorean woman as both an expert on the female sphere and a well-rounded thinker philosophising about the principles of the cosmos, human society, the immortality of the soul, numbers, and harmonics.

Pellò, C. Pythagorean women (1st ed.). Cambridge : Cambridge University Press, 2022. Abstract.

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Introduction

Crotone in Southern Italy, former Magna Graecia. Pythagoras spend there many years and founded his school. We are honoured to have as special guest from Crotone; Francesco De Marco, Archaeologist and Cultural Heritage Expert. He also gives information about actual cultural activities in Crotone and “Magna Graecia”.

Our website <https://www.stichting-pythagoras.nl> attracted 3604 visitors last year, from 140 different countries. We could not believe it. Numbers prove it was right. For an overview, see Appendix page 64 – 67.

Via our Academia page <https://stichting-pythagoras.academia.edu/NicoBader> recent Newsletters are available; we have 359 ‘followers’ now and 338 ‘followings’. Our pages were viewed 13.618 times (March 16, 2023). Alas it is not possible yet to get more followers information.

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.



FRANCESCO DE MARCO

CURRICULUM PROFESSIONALE

[English language see p 8]



PROFILO:

Archeologo - Cultural Heritage Expert -

Consulente nel campo della tutela, conservazione, valorizzazione e gestione del patrimonio culturale e paesaggistico. Esperienza di lavoro a servizio del Patrimonio Culturale per Università, Amministrazioni Pubbliche, Società private e Terzo Settore.

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FORMAZIONE:

Master di II Livello in "Public Administration Management", conseguito presso la "SCUOLA SUPERIORE DI SCIENZE DELLE AMMINISTRAZIONI PUBBLICHE (SSSAP)" dell'UNIVERSITÀ DELLA CALABRIA – RENDE (CS).

Laurea Magistrale in "Conservazione dei Beni Culturali – Indirizzo Archeologico", conseguita presso la "FACOLTÀ DI CONSERVAZIONE DEI BENI CULTURALI" dell'UNIVERSITÀ DEGLI STUDI DELLA TUSCIA – VITERBO (VT).

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ESPERIENZE LAVORATIVE:

Contrattista di ricerca per l'attività di "Ingegnerizzazione dei paesaggi culturali", presso il "DIPARTIMENTO DI INGEGNERIA CIVILE" dell'UNIVERSITÀ DEGLI STUDI DI SALERNO – FISCIANO (SA).

Attività di studio, ricerca, catalogazione di beni archeologici, progettazione ed elaborazione dei contenuti storico-archeologici per una nuova modalità di gestione del Patrimonio e della "visita culturale", utilizzando le tecnologie della comunicazione culturale da quelle tradizionali agli applicativi tecnologici immersivi e sensoriali (VR, AR, MR) e le ICT in genere, confluiti nel progetto <https://www.krotonlab.it/>, fruibili on site presso il "Museo archeologico nazionale di Crotone" ed il "Museo e Parco archeologico nazionale di Capo Colonna" e, off site, attraverso applicativi liberamente accessibili sui potali di distribuzione digitale Play Store:

<https://play.google.com/store/apps/details?id=com.naoslab.KrotonLab&gl=IT> e App Store: <https://apps.apple.com/it/app/kroton-lab/id1624517856>.

In data 11 ottobre 2022 il "Museo archeologico nazionale di Crotone" e il "Museo e Parco archeologico nazionale di Capo Colonna" sono stati insigniti del **Premio Innovazione SMAU 2022 ICT & digital**, quale eccellenza italiana modello di innovazione per imprese e Pubbliche Amministrazioni per le tecnologie 3D e applicativi di realtà virtuale nella valorizzazione dei beni culturali per il progetto "Kroton Lab".

In data 8 novembre 2022, attestato di "LODEVOLTE SERVIZIO" per l'attività prestata dal sottoscritto presso la detta Università per il progetto eseguito.

Consulente esterno per la completa esecuzione della programmazione culturale, storico-archeologica del Comune di Crotone, presso il "COMUNE DI CROTONE" - CROTONE (KR).

Affidamento incarico, in virtù di Delibera della Giunta Comunale n. 255 del 31 agosto 2017, al fine di programmare e coordinare la promozione culturale cittadina nelle più svariate forme, utilizzando modalità di accesso adeguate a ciascun destinatario. Detta programmazione è stata costruita sulle risultanze della "Relazione di inizio mandato" e sue integrazioni, e in ottemperanza del "Piano Esecutivo di Gestione" dell'Ente Comunale. Ogni singola attività è stata implementata con l'obiettivo di una sempre più completa ed articolata offerta culturale a beneficio di cittadini residenti e visitatori, favorendo la collaborazione, l'interazione e la sussidiarietà, in sinergia con i soggetti culturali del territorio, volta a costruire, nel tempo, una "Comunità di Eredità" definita anche come "Comunità di Patrimonio", ai sensi dell'art. 2, lettera b), della "Convenzione quadro del Consiglio d'Europa sul valore del patrimonio culturale per la società - Faro (Portogallo), 27 ottobre 2005 (CETS No. 199)" - ratificata dallo Stato Italiano con Legge 1 ottobre 2020, n. 133.

Consulente storico-archeologico e redattore testi, presso la VIDEOPIÙ PRODUZIONI S.A.S. DI MANFREDI FRANCESCO & C. – CROTONE (KR).

Realizzazione del "Docufilm" dal titolo "KROTON sotto CROTONE – Racconti di Archeologia Preventiva", regia di Francesco Manfredi (<https://www.youtube.com/watch?v=HMLqn-McpM&t=743s>), progetto affidato da "Crotone Sviluppo S.p.A. - in house providing del Comune di Crotone", per l'Attività di comunicazione su intervento di Archeologia Preventiva – Fase 1 e Fase 2" – CUP: F19E18000140002 - a valere sul

Progetto "Valorizzazione dell'Antica Kroton e del sistema ambientale turistico e culturale da Crotone a Capo Colonna".

Consulente per l'elaborazione dei contenuti (storici ed archeologici) degli strumenti di comunicazione per la fase di avvio del Progetto "Valorizzazione dell'Antica Kroton e del sistema ambientale turistico e culturale da Crotone a Capo Colonna", presso "CROTONE SVILUPPO S.P.A. - IN HOUSE PROVIDING DEL COMUNE DI CROTONE" - CROTONE (KR).

Attività di studio, ricerca, progettazione ed elaborazione dei contenuti storico-archeologici ai fini comunicativi per lo sviluppo di applicativi tecnologici immersivi e sensoriali (VR, AR, MR) tra i quali l'ologramma interattivo in computer grafica 3D a grandezza naturale di "Pitagora di Samo" (Pyth@vatar - <https://www.youtube.com/watch?v=levYuKrs-qY&t=1s>), ricostruzione in custom 3D interattiva-immersiva del "Tempio di Hera Lacinia (et alia)" (<https://www.youtube.com/watch?v=ZdMnTBTnsag>) e le "Cards" collezionabili in AR con ricostruzioni 3D di reperti archeologici (ArcheocardsTM - <https://www.facebook.com/progettoanticakroton/videos/409124476705496>), il tutto confluito nella presentazione del progetto "**Kroton: come era, come sarà**" nell'ambito della XXII edizione della "Borsa Mediterranea del Turismo Archeologico" - Capaccio-Paestum 14-17 novembre 2019 (<https://www.youtube.com/watch?v=OUSufKwIcdQ&t=60s>), a valere sul programma denominato "Valorizzazione dell'Antica Kroton e del sistema ambientale turistico e culturale da Crotone a Capo Colonna".

Consulente storico-archeologico e supervisore scientifico-metodologico-didattico, presso "APS - VIRTUAL AGORA" - CROTONE (KR).

Realizzazione del progetto virtuale multisensoriale immersivo denominato **"Pitagora VR – il corpo e l'anima"** (<https://www.facebook.com/virtualagora/team/videos/404785300109370>)

vincitore della business competition "Giovani&FuturoComune", progetto cofinanziato da "Fondazione Vodafone Italia" e "Fondazione Con il Sud" e promosso da "Goodwill". Attività di studio, ricerca, progettazione ed elaborazione dei contenuti storico-archeologici, creazione della sceneggiatura originale, storytelling e tutoraggio per lo sviluppo della storia multisensoriale immersiva sulla "polis di Kroton", "Pitagora di Samo" e i "Pitagorici".

Direttore scientifico e progettista per la realizzazione del "Fondo Librario Pitagora" della Biblioteca Comunale "Armando Lucifero" di Crotone, presso il "COMUNE DI CROTONE" - CROTONE (KR).

Acquisizione di tutte quelle fonti di informazione in qualsiasi lingua e di qualsiasi nazionalità, a stampa o elettronica, quali documenti storici, monografie, raccolte e miscellanee (periodici, estratti e opuscoli), al fine di poter ricostruire in maniera organica e scientifica tutto quanto prodotto sul magistero e il pensiero di Pitagora e dei pitagorici, anche ovviamente attraverso l'evoluzione diacronica a cui è stato sottoposto, costruendo un'Arca o, meglio, un Sistema Aperto, da implementare continuamente e rendere fruibile

(<https://www.facebook.com/watch/?v=364287607369394>).

Incarico lavori di catalogazione ed inventariazione dei rinvenimenti subacquei (materiali anforacei e nautici) del "Fondo Mariottini – Bronzi di Riace", provenienti da Monasterace Marina (RC).

SOPRINTENDENZA ARCHEOLOGICA DELLA CALABRIA — Direzione scientifica del funzionario competente dott.ssa Maria Teresa Iannelli – prof.

Piero Alfredo Gianfrotta per la Cattedra di Archeologia Subacquea della Facoltà di Conservazione dei Beni Culturali dell'Università degli Studi della Toscana.

Campagna di scavo e ripulitura del complesso ecclesiale di San Francesco presso Roccabernarda (Kr).

SOPRINTENDENZA ARCHEOLOGICA DELLA CALABRIA – Direzione scientifica del funzionario competente dott. Domenico Marino.

Campagna di scavo, ripulitura e rilievo topografico del recinto sacro (area della terrazza inferiore) del tempio di Diana Nemorense presso il Lago di Nemi (Loc. Giardini - Nemi, Roma).

SOPRINTENDENZA ARCHEOLOGICA DEL LAZIO – Direzione scientifica del funzionario competente dott.ssa Giuseppina Ghini.

Campagna di scavo e rilievo topografico del sito pre-protostorico di Soverito presso Isola di Capo Rizzuto (Kr).

SOPRINTENDENZA ARCHEOLOGICA DELLA CALABRIA – Cattedra di preistoria della Facoltà di Lettere e Filosofia dell'Università di Bari.

Campagna di scavo, ripulitura e rilievo topografico della villa romana della Fontanaccia presso Allumiere (Rm).

SOPRINTENDENZA ARCHEOLOGICA DEL LAZIO – Direzione scientifica del funzionario competente dott. Gianfranco Gazzetti.

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CONVEGNI E SEMINARI:

Relatore "Kroton: una storia da raccontare", presso la XXII edizione della "Borsa Mediterranea del Turismo Archeologico" - Capaccio-Paestum 14-17 novembre 2019.

Presentazione del progetto "Kroton: come era, come sarà" a cura del Comune di Crotone.

Direzione scientifica e coordinamento del Convegno di Studi denominato "Sulle orme di Pitagora", presso il "COMUNE DI CROTONE" - CROTONE (KR).

L'evento è stato inserito nell'Agenda italiana dell'Anno europeo del patrimonio culturale 2018 - #EuropeForCulture – MiBAC.

Direzione scientifica e coordinamento del Progetto Seminariale denominato "Conversazioni su Pitagora", presso il "COMUNE DI CROTONE" - CROTONE (KR).

L'evento è stato inserito nell'Agenda italiana dell'Anno europeo del patrimonio culturale 2018 - #EuropeForCulture - MiBAC.

Direzione scientifica e docente del Percorso Seminariale Formativo denominato "Arkeotour", accreditato sulla piattaforma S.O.F.I.A. (Sistema Operativo per la Formazione e le Iniziative di Aggiornamento dei docenti) del Miur per i docenti delle scuole primarie e secondarie di primo e secondo grado della Provincia di Crotone

L'evento è stato inserito nell'Agenda italiana dell'Anno europeo del patrimonio culturale 2018 - #EuropeForCulture - MiBAC.

Relatore: "Il Granchio e l'Airone, sémata nella monetazione Krotoniate. Divertissement tra archeologia e fauna".

Convegno Internazionale "Valori naturalistici e culturali nel Crotonese. Strongoli: tra storia e ambiente", organizzato dal Gruppo di Ricerca Naturalistico e Ente Fauna Siciliana in collaborazione con le Università della Calabria e Università di Catania.

Relatore: "Il Pitagorismo tra Grecia e Roma", organizzato dalla Biblioteca

Nazionale Universitaria e l'Istituto per gli Studi Storici di Cosenza.

Manifestazione di interesse bibliografico – MiBAC Direzione Generale per le Biblioteche, gli Istituti Culturali e il Diritto d'Autore.

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ITELABORATI SCIENTIFICI

Prefazione al romanzo Hybris di Gianluca Facente. Romanzo storico edito dalla "Casa Editrice publiGrafic Edizioni".

Creazione della sceneggiatura originale e storytelling della collana «Il tripode, l'airone e il triangolo magico». Trilogia di fumetti sul Patrimonio Culturale di Crotone, con approfondimento dei contenuti storico-archeologici e curiosity for engagement in AR visionabili attraverso applicativo mobile per Android:

<https://play.google.com/store/apps/details?id=it.krotonlabar.naoslab&hl=it&gl=US> e per iOS:

<https://apps.apple.com/it/app/krotonlabar/id1624514729>.

L'incompiuta valorizzazione dell'antica Kroton tra tardigradi e velocisti incompetenti. Monografia sul Patrimonio Culturale e l'Amministrazione Pubblica per la "Scuola Superiore di Scienze delle Amministrazioni Pubbliche (SSSAP)" dell'Università della Calabria.

Il Granchio e l'Airone, sémata nella monetazione Krotoniate. Divertissement tra archeologia e fauna. Articolo di ricerca per il Gruppo di Ricerca Naturalistico e Ente Fauna Siciliana in collaborazione con le Università della Calabria e Università di Catania.

Il prestigio del Pitagorismo a Roma. Monografia storico archeologica per la Cattedra di Storia Romana - Facoltà di Conservazione dei Beni Culturali, Università degli Studi della Tuscia.

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FRANCESCO DE MARCO

CURRICULUM VITAE

[Lingua italiana vedi pag 4]



PROFILE:

Archaeologist - Cultural Heritage Expert -

Consultant in the field of protection, conservation, valorisation and management of cultural heritage and landscape. Work experience in the service of Cultural Heritage for Universities, Public Administrations, Private Companies and Third Sector.

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EDUCATION:

Master's Degree in "Public Administration Management", obtained at the "SCUOLA SUPERIORE DI SCIENZE DELLE AMMINISTRAZIONI PUBBLICHE (SSSAP)" of the UNIVERSITY OF CALABRIA - RENDE (CS).

University Degree in "Conservation of Cultural Heritage - Archaeological Address", awarded at the "FACULTY OF CULTURAL HERITAGE CONSERVATION" of the UNIVERSITY OF THE TUSCIA STUDIES - VITERBO (VT).

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WORK EXPERIENCES:

Research contract for the activity "Engineering of cultural landscapes", at the "DIPARTIMENTO DI INGEGNERIA CIVILE" of the UNIVERSITY OF SALERNO - FISCIANO (SA).

Activities of study, research, classification of archaeological heritage, design and processing of historical-archaeological contents for a new way of managing heritage and 'cultural visits', using cultural communication technologies from traditional ones to immersive and sensorial technological applications (VR, AR, MR) and ICT in general, which have come together in the project <https://www.krotonlab.it/>, usable on site at the "National Archaeological Museum of Crotona" and the "National Archaeological Museum and Park of Capo Colonna" and, off site, through applications freely accessible on the digital distribution channels Play Store: <https://play.google.com/store/apps/details?id=com.naoslab.KrotonLab&gl=IT> and App Store: <https://apps.apple.com/it/app/kroton-lab/id1624517856>.

On 11 October 2022, the "National Archaeological Museum of Crotona" and the "National Archaeological Museum and Park of Capo Colonna" were awarded the SMAU 2022 ICT & digital Innovation Award, as Italian excellence innovation model for companies and Public Administrations for 3D technologies and virtual reality applications in the enhancement of cultural heritage for the "Kroton Lab" project.

On 8 November 2022, certificate of "HONORABLE SERVICE" for the activity performed by the undersigned at the aforementioned University for the project carried out.

External consultant for the complete execution of the cultural, historical and archaeological programming of the Municipality of Crotone, at the "COMUNE DI CROTONE" - CROTONE (KR).

Assignment of the task, by virtue of D.G.C. No. 255 of 31 August 2017, in order to plan and coordinate the city's cultural promotion in the most diverse forms, using methods of access appropriate to each recipient. This programming was built on the findings of the 'Report of the beginning of the mandate' and its additions, and in compliance with the 'Executive Management Plan' of the Municipal Authority. Every single activity has been implemented with the aim of an increasingly complete and articulated cultural offer for the benefit of resident citizens and visitors, favouring collaboration, interaction and subsidiarity, in synergy with the cultural subjects of the territory, aimed at building, over time, a "Community of Heritage" also defined as a "Community of Heritage", pursuant to art. 2, letter b), of the "Framework Convention of the Council of Europe on the Value of Cultural Heritage for Society - Faro (Portugal), 27 October 2005 (CETS No. 199)". - ratified by the Italian State with Law No. 133 of 1 October 2020.

Historical-archaeological consultant and text editor, at VIDEOPIÙ PRODUZIONI S.A.S. DI MANFREDI FRANCESCO & C. - CROTONE (KR).

Production of the "Docufilm" entitled "**KROTON under CROTONE - Tales of Preventive Archaeology**", directed by Francesco Manfredi (<https://www.youtube.com/watch?v=HMLqn--McpM&t=743s>), a project entrusted by "Crotone Sviluppo S.p.A. - in house providing of the Municipality of Crotone", for the "Communication activities on Preventive Archaeology intervention - Phase 1 and Phase 2" - CUP: F19E18000140002 - for the Project "Enhancement of Ancient

Kroton and of the tourist and cultural environmental system from Crotone to Capo Colonna".

Consultant for the elaboration of the contents (historical and archaeological) of the communication tools for the start-up phase of the Project "Enhancement of Ancient Kroton and of the tourist and cultural environmental system from Crotone to Capo Colonna", at "CROTONE SVILUPPO S.P.A. - IN HOUSE PROVIDING THE MUNICIPALITY OF CROTONE" - CROTONE (KR).

Activities of study, research, planning and processing of historical-archaeological contents for communication purposes for the development of immersive and sensorial technological applications (VR, AR, MR), including the life-size interactive 3D computer graphics hologram of "Pythagoras of Samos" (Pyth@vatar - <https://www.youtube.com/watch?v=levYuKrs-gY&t=1s>), custom 3D interactive-immersive reconstruction of the "Temple of Hera Lacinia (et alia)" (<https://www.youtube.com/watch?v=ZdMnTBTnsag>) and the collectible AR "Cards" with 3D reconstructions of archaeological artefacts (ArcheocardsTM - <https://www.facebook.com/progettoanticakroton/videos/409124476705496>), all of which were included in the presentation of the project "Kroton: as it was, as it will be" within the XXII edition of the "Borsa Mediterranea del Turismo Archeologico" - Capaccio-Paestum 14-17 November 2019 (<https://www.youtube.com/watch?v=OUUufKwIcdQ&t=60s>), under the programme entitled "Enhancement of Ancient Kroton and the tourist and cultural environmental system from Crotone to Capo Colonna".

Historical-archaeological consultant and scientific-methodological-didactic supervisor, at "APS - VIRTUAL AGORA" - CROTONE (KR).

Realisation of the immersive multisensory virtual project called "Pitagora VR - il corpo e l'anima" (<https://www.facebook.com/virtualagorateam/videos/404785300109370>) winner of the business competition "Giovani&FuturoComune", a project co-financed by "Fondazione Vodafone Italia" and "Fondazione Con il Sud" and promoted by "Goodwill". Study, research, design and processing of the historical-archaeological content, creation of the original script, storytelling and tutoring for the development of the immersive multisensory story on the "polis of Kroton", "Pythagoras of Samos" and the "Pythagoreans".

Scientific Director and Planner for the creation of the "Pythagoras Library Fund" of the "Armando Lucifero" Municipal Library of Crotone, at the "COMUNE DI CROTONE" - CROTONE (KR).

Acquisition of all those sources of information in any language and of any nationality, printed or electronic, such as historical documents, monographs, collections and miscellany (periodicals, extracts and pamphlets), in order to be able to reconstruct in an organic and scientific manner all that has been produced on the magisterium and thought of Pythagoras and the Pythagoreans, also obviously through the diachronic evolution to which it has been subjected, building an Ark or, better, an Open System, to be continuously implemented and made usable (<https://www.facebook.com/watch/?v=364287607369394>).

Assignment of work of cataloguing and inventorying the underwater findings (amphora and nautical materials) of the "Fondo Mariottini - Bronzi di Riace", from Monasterace Marina (RC).

SOPRINTENDENZA
ARCHEOLOGICA DELLA CALABRIA -
- Scientific direction by the competent officer Dr. Maria Teresa Iannelli - Prof. Piero Alfredo Gianfrotta for the Chair of

Underwater Archaeology of the Faculty of Conservation of Cultural Heritage of the University of Tuscia.

Excavation and cleaning campaign of the church complex of San Francesco near Roccabernarda (Kr).

SOPRINTENDENZA
ARCHEOLOGICA DELLA CALABRIA -
Scientific direction by the competent officer Dr. Domenico Marino.

Excavation campaign, cleaning and topographic survey of the sacred enclosure (lower terrace area) of the temple of Diana Nemorensis at Lake Nemi (Loc. Giardini - Nemi, Rome).

SOPRINTENDENZA
ARCHEOLOGICA DEL LAZIO -
Scientific direction by the competent officer Dr. Giuseppina Ghini.

Excavation campaign and topographic survey of the pre-protohistoric site of Soverito near Isola di Capo Rizzuto (Kr).

SOPRINTENDENZA
ARCHEOLOGICA DELLA CALABRIA -
Chair of Prehistory at the Faculty of Literature and Philosophy of the University of Bari.

Excavation campaign, cleaning and topographical survey of the Roman villa of Fontanaccia near Allumiere (Rome).

SOPRINTENDENZA
ARCHEOLOGICA DEL LAZIO -
Scientific direction by the competent officer Dr. Gianfranco Gazzetti.

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CONFERENCES AND SEMINARS:

Speaker "Kroton: a story to tell", at the XXII edition of the "Borsa Mediterranea del Turismo Archeologico" - Capaccio-Paestum 14-17 November 2019.

Presentation of the project "Kroton: as it was, as it will be" by the Municipality of Crotone.

Scientific direction and coordination of the Study Conference entitled "In the footsteps of Pythagoras", at the "COMUNE DI CROTONE" - CROTONE (KR).

The event was included in the Italian Agenda of the European Year of Cultural Heritage 2018 - #EuropeForCulture - MiBAC.

Scientific direction and coordination of the Seminar Project called "Conversations on Pythagoras", at the "COMUNE DI CROTONE" - CROTONE (KR).

The event was included in the Italian Agenda of the European Year of Cultural Heritage 2018 - #EuropeForCulture - MiBAC.

Scientific and teaching direction of the Training Seminar Course called "Arkeotour", accredited on the S.O.F.I.A. platform (Operational System for Training and Updating Initiatives for Teachers) of MIUR for primary and secondary school teachers in the Province of Crotona

The event was included in the Italian Agenda of the European Year of Cultural Heritage 2018 - #EuropeForCulture - MiBAC.

Speaker: "The Crab and the Heron, sémata in the Krotoniate coinage. Divertissement between archaeology and fauna".

International Conference 'Naturalistic and cultural values in the Croton area. Strongoli: between history and environment', organised by the Naturalistic Research Group and Ente Fauna Siciliana in collaboration with the University of Calabria and University of Catania.

Speaker: "Il Pitagorismo tra Grecia e Roma" (Pythagoreanism between Greece and Rome), organised by the National University Library and the Institute for Historical Studies of Cosenza.

Manifestation of bibliographic interest - MiBAC Directorate General for Libraries, Cultural Institutes and Copyright.

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SCIENTIFIC PAPERS

Preface to the novel "Hybris" by Gianluca Facente. Historical novel published by 'PubliGrafic Edizioni'.

Creation of the original script and storytelling for the series 'The tripod, the heron and the magic triangle'.

Trilogy of comics on the Cultural Heritage of Crotona, with in-depth historical-archaeological content and curiosity for engagement in AR viewable through mobile application for Android:

<https://play.google.com/store/apps/details?id=it.krotonlabar.naoslab&hl=it&q=US> and for iOS: <https://apps.apple.com/it/app/krotonlabar/id1624514729>.

"The unfinished development of ancient Kroton between tardigrades and incompetent sprinters"

Monograph on Cultural Heritage and Public Administration for the 'Scuola Superiore di Scienze delle Amministrazioni Pubbliche (SSSAP)' of the University of Calabria.

"The Crab and the Heron, sémata in Krotoniate Coinage. Divertissement between archaeology and fauna"

Research article for the Naturalistic Research Group and Ente Fauna Siciliana in collaboration with the University of Calabria and University of Catania.

"The prestige of Pythagoreanism in Rome"

Historical archaeological monograph for the Chair of Roman History - Faculty of Conservation of Cultural Heritage, University of Tuscia.

INTERVIEW / INTERVISTA FRANCESCO DE MARCO

(English language see p 18)

1 Che cosa rende Pitagora speciale per lei?

Per chi come me è nato e vive nella città di Crotone, quell'antica «Κρότων» fondata in «Ἰταλία» (attuale Calabria) lungo le sponde del mar Ionio, intorno al terzo quarto dell'VIII sec. a.C., la πόλις della «μεγάλη Ἑλλάς» che «Πυθαγόρας» scelse per iniziare il suo apostolato e diffondere le sue idee, il «Σάμου κομήτην» è un personaggio tanto familiare quanto inafferrabile e, pertanto, potentemente e irriscattabilmente seduttivo.

Infatti, per quanto attraverso gli studi e le ricerche si tenti di ridurre la distanza tra lui e noi, per carpirne l'essenza più profonda e i particolari del percorso della sua vita terrena, non ci è permesso di possederne una completa conoscenza. Ad oggi, ci è ancora preclusa la possibilità di abolire quella differenza che crea lo scarto, mantenendo intorno a Pitagora e le sue declinazioni, costruite nell'arco del tempo fino a noi, una particolare aurea enigmatica.

Non è un caso che ogni epoca, come in una «oscura rotación pitagórica» di una «Noche Ciclica» (Borges, J. L. (1940), *La Noche Ciclica*), abbia reinventato e restituito ai suoi contemporanei e ai loro successori un Pitagora, costantemente uguale a se stesso eppure sempre diverso, a volte contraddittorio, altre volte incerto, comunque fascinoso. È proprio per questo motivo che il «Chiomato di Samo», dopo oltre duemilacinquecento anni, continua a rappresentare, per chiunque e per qualsiasi motivo vi si approcci, l'«archetipo» di ciò che Gabriel de Tarde definiva come «le magnétiseur»: «Il a donc fallu a fortiori au début de toute société ancienne un grand déploiement d'autorité exercée par quelques hommes souverainement impérieux et affirmatifs. Est-ce par la terreur et l'imposture, comme on l'affirme, qu'ils ont surtout régné? Non, cette explication est manifestement insuffisante. Ils ont régné par leur prestige. L'exemple du magnétiseur nous fait seul entendre le sens profond de ce mot. Le magnétiseur n'a pas besoin de mentir pour être cru aveuglément par le magnétisé; il n'a pas besoin de terroriser pour être passivement obéi. Il est prestigieux, cela dit

tout.[...] Le magnétiseur n'a pas non plus besoin de parler pour être cru et pour être obéi; il lui suffit d'agir, de faire un geste si imperceptible qu'il soit.» (de Tarde, G. (1890), *Les lois de l'imitation*, 3e éd. revue et augmentée, 1900, p. 83).

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2. Lei scrive su Pitagora e i pitagorici da più di 10 anni. Quali sono le "scoperte" più importanti?

Viviamo un'epoca particolarissima, ridondante di propagandistici “cinguettii” e di mediatiche foto che urlano di sensazionali “scoperte ad orologeria”, troppo spesso sorrette da tanto solerti quanto impudenti politiche di «audience engagement», catalizzatrici di un consolidato «business model» su cui si sono incentrate le politiche economiche relative al «Patrimonio Culturale». Nonostante questa imperante abitudine, «purtroppo», esclamerebbero i «pasionarios dell'economicismo», tanto la ricerca archeologica quanto quella storica, e scientifica in genere, non si nutrono di grandi scoperte ma di piccoli, continui progressi e aggiornamenti. Leggeri colpi di trowel e lenti ma decisi fruscii di spazzola, costantemente, scavano nelle profondità della sovrabbondanza di fonti materiali e immateriali che testimoniano quanto Pitagora e i pitagorici abbiano influenzato la nostra cultura e come continuino a farlo, fedeli all'assunto “junghiano” secondo il quale «[gli archetipi] comunicano una vita psichica sconosciuta, appartenente ad un lontano passato; comunicano lo spirito dei nostri ignoti antenati, il modo di sperimentare la vita e il mondo, gli uomini e gli dei» (Jung, C. G., *Die Archetypen und das kollektiven Unbewusste*, ed.it. Gli archetipi e l'inconscio collettivo, in *Opere*, [1969-1993], Vol. IX, p. 43).

Come archeologo ed esperto del patrimonio culturale, in questi anni, ho incentrato le mie ricerche su due direttive. Tentare di tessere collegamenti scientificamente congruenti ed obiettivi tra i dati e le evidenze archeologiche della πόλις di Króton a cavallo tra VI e V sec. a.C.

con le fonti e gli studi su Pitagora e i pitagorici, dai quali si evince quanto l'«epistemologia pitagorica» abbia fortemente impattato sulle pratiche culturali, materiali e immateriali, preesistenti, ben radicate e diffuse nel contesto della pólis arcaica, costruendo e affermando, in tal modo, una sorta di vera e propria «weltanschauung», fortemente voluta dai «circoli dirigenti» di Króton, capace di esprimere precisi messaggi ideologici e propagandistici utili ad esaltare il ruolo della pólis stessa e sostenerne le ambizioni nell'ambito della competizione territoriale e internazionale. Contestualmente tentare di coinvolgere il pubblico, vero proprietario e destinatario del patrimonio culturale, per costruire ciò che la “Convenzione di Faro (CETS n. 199)” definisce come «heritage community», divulgando in maniera comprensibile senza perdere precisione, raccontando senza degradare nella volgarizzazione e nel vuoto sensazionalismo, adoperando adeguate politiche di «audience engagement», approntando strutturate e fondamentali strategie comunicative di presenza, ascolto e risposta, avviando un uso intenso, competente, professionale e creativo delle risorse messe in campo dalle “ICT” in una combinazione virtuosa tra “materiale” e “immateriale”, individuando un identitario linguaggio divulgativo che caratterizzi gli “Istituti di Cultura” nei quali sono contenuti i bei archeologici e al contempo misurando la «performance» al fine di comprendere le reazioni dei «destinatari», valutando il lavoro svolto, assestandolo, adeguandolo e migliorandolo.

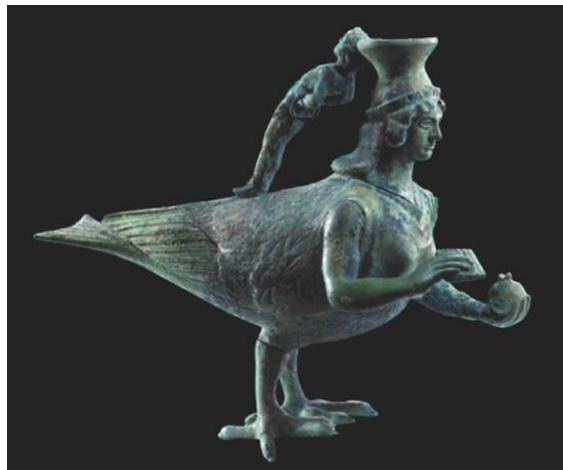
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3. Pitagora fondò una scuola a Kroton. Ha lasciato qualche traccia/residuo (archeologicamente)?

Il territorio urbano della *Crotone contemporanea* si sviluppa su una superficie di circa 180 chilometri quadrati e, per ben oltre la metà della sua estensione, insiste sulle vestigia del proprio passato, con acquisite, ininterrotte, evidenze che vanno dalla preistoria fino ad oggi, configurandosi, nel linguaggio archeologico, come «città a continuità di vita e sito pluristratificato». Proprio questa sua peculiarità ha creato non pochi problemi alla ricerca archeologica, costretta da sempre a continue azioni di emergenza e salvataggio del suo patrimonio storico e archeologico e, tra l'altro, funestato da intensivi e continui scavi

clandestini che lo hanno devastato, depredato e disperso in collezioni private e pubbliche sparse in più continenti. Pertanto, i dati sulla pólis arcaica sono sicuramente molteplici e importantissimi ma, anche, molto frammentari vista la mancanza di indagini di scavo estensive e protratte nel tempo all'interno del suo abitato e, quindi, suscettibili di interpretazioni diverse che necessitano di essere attentamente vagliate e affrontate anche attraverso l'apporto di specializzazioni diversificate. È per esempio rilevante che, diversamente dalle fasi temporali precedenti, il periodo relativo alla permanenza di Pitagora nella pólis di Króton, che segna l'apice della potenza e della ricchezza della stessa, sia caratterizzato, per quanto riguarda i dati provenienti dalle necropoli ad oggi riportate alle luce, da deposizioni contenenti corredi modigerati, austeri, non sfarzosi, assolutamente in linea con le raccomandazioni pitagoriche che condannavano ogni eccesso a favore della moderazione nell'organizzazione della vita, compresi i funerali e i sacrifici, ovviamente estesa ai comportamenti personali, familiari e sociali in genere, così come nelle relazioni politiche e religiose. Altro indizio significativo, pure proveniente da un ambito di tipo funerario, è per esempio un preziosissimo *askós* in bronzo in forma di “*Sirena*”, di stile severo, probabilmente prodotto in un'officina krotoniate entro il primo quarto del V secolo a. C., rinvenuto nel 1987 da scavatori clandestini in un luogo non molto lontano da Crotone su un rilievo collinare chiamato “Le Murge”, in territorio di Strongoli e, oggi, dopo una lunga investigazione e querelle con il Jean Paul Getty Museum di Los Angeles, conservato ed esposto presso il Museo Archeologico Nazionale di Crotone. L'unguentario è composto da un corpo in forma, appunto, di “*Sirena*” che regge in una mano un melagrano e nell'altra una *sýrinx* e, per agevolare il delicato versamento del prezioso liquido profumato al suo interno, è corredato da un'ansa in forma di giovane nudo (*kouros*), che poggia proprio sul dorso alato della sirena, rappresentante l'anima del defunto in viaggio nel regno ultraterreno. Non solo, sembrerebbe che lo scavatore clandestino nel liberare l'*askós* dal terreno abbia frantumato l'oggetto, pure in bronzo, che lo conteneva, probabilmente un catino o, più esattamente, un *lebetes*, che, per la sua forma emisferica e la mancanza di piede veniva comunemente posto su un alto sostegno a tre piedi, il *tripode*. Se le auspiccate indagini ricostruttive della base delle

zampe dell'*askós Sirena* confermassero le informazioni sopra rilevate, sarebbe inevitabile al sua relazione con il passo di Giamblico in *De Vita Pythagorica*, LXXXII, «che cos'è l'oracolo di Delfi? la *Tetraktys*, che è l'armonia, nella quale si trovano le Sirene».



Per quanto riguarda le evidenze monumentali, relative a Pitagora e ai pitagorici, che secondo le fonti erano sicuramente presenti nella pólis di Króton, per le tipicità sopra esposte, ad oggi, non abbiamo sicure ed oggettive evidenze. Nonostante ciò, in questa sede, vanno comunque esposti alcuni risultati scaturiti dalle recenti indagini non invasive attive e passive condotte nell'estate del 2019 nel centro dell'abitato urbano con l'utilizzo combinato delle prospezioni geoelettriche, magnetometriche e GPR, dalle quali è emerso, per esempio, che al di sotto della piazza dell'attuale Palazzo Municipale cittadino è presente un grande edificio di sicura destinazione pubblica e vista la profondità a cui si trova, probabilmente, afferente il periodo magno greco. Dalla documentazione archeologica in nostro possesso l'intera area è interessata, oltre che da edifici privati, anche da edifici a carattere monumentale sia a destinazione pubblica che sacra. Fin tanto che non verranno eseguite le prospettate attività di scavo, non saremo in grado di dire altro ma, come per il caso dell'*askós Sirena*, anche in questo frangente si impone la relazione con il cosiddetto «*Homokoeion*», il grande uditorio comune nel quale, secondo la fonte, circa 2000 discepoli, affascinati dal magistero di Pitagora, decisero di costruire per poi stabilirvisi dando origine alla prima comunità pitagorica, retta dalle leggi e ordini dettati da Pitagora stesso, al fine di organizzare la loro vita terrena in

funzione della salvezza dell'anima ed il ritorno al mondo celeste dal quale essa aveva avuto origine.

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4. Iamblichus: Sulla vita pitagorica" cita da Kroton 29 pitagorici; Alkmaion, Ekphantus e Milone sono i più famosi. E gli altri?

Se dal frammento di Dicearco (*F 40 Mirhady*), veniamo a sapere che il successo dei discorsi di Pitagora gli conquistarono una moltitudine di allievi, uomini e donne, e perfino molti "Re" e "Aristocratici" appartenenti alle popolazioni indigene intorno alla pólis di Króton, oltre questo, nulla veniamo a sapere di loro. Diversamente, Giamblico, nel suo *De Vita Pythagorica*, CCLXVII, declina il corposo «*Catalogo dei Pitagorici*», suddividendolo per uomini e donne e a loro volta per provenienza territoriale, assegnando ad alcuni di loro (è il caso di Brontinos, Hippasos, Philolaos, Eurytos, Thymaridas, Hippon) l'appartenenza ad una "città" in contraddizione con quanto riportato nei suoi stessi scritti e in altre fonti. Preliminarmente, Giamblico, avverte il lettore «*molti, naturalmente, sono rimasti sconosciuti e anonimi, di altri, invece, che ci sono noti, ecco i nomi*», senza dare loro un ordine di importanza o, malauguratamente, un accenno alle loro biografie. È già stato più volte rimarcato che il Catalogo, fonte preziosissima, contenente al suo interno materiale onomastico raro di matrice anellenica, tra i quali, come ben argomentato da Alfonso Mele, quelli dei "lucani" Oresandros, Kerambos, Okkelos ed Okkilos, sia la testimonianza di un elenco ben informato e ben precedente opera del tarantino Aristosseno. Infatti, per esempio, al suo interno mancano in nomi degli autori, veri o presunti, dei cosiddetti scritti pseudepigrafi pitagorici. Pertanto, gli studiosi, ove possibile, hanno iniziato un lungo lavoro di ricerca per cercare di cogliere informazioni atte fare luce sulle vite di questi uomini. Della maggioranza di loro è pressoché impossibile conoscere qualcosa di più del loro nome e del loro etnico, quest'ultimo, come già accennato, spesso, anch'esso ambiguo, forse latore di informazioni circa lo spostamento, spesso forzato, da una pólis ad un'altra dello stesso personaggio. L'elenco dei pitagorici di Króton è sicuramente composto da componenti della migliore aristocrazia cittadina, facente parte del noto «*Consiglio dei Mille*», cuore politico e decisivo

della pólis, in un arco temporale che va dal VI al IV sec. a.C.. Tra loro oltre quelli più famosi, come l'accennato Milon (il più famoso atleta dell'antichità, celebre perfino alla corte di Dario, l'imbattuto olimpionico che aveva nel suo palmares 6 vittorie ad Olimpia, 6 a Delfi, 10 a Istmia e 9 a Nemea, sacerdote della dea Hera, comandante dell'esercito krotoniate vincitore alla battaglia del Traente, ritenuto reincarnazione di Herakles, sposo a sua volta della pitagorica Myia (Mosca) figlia dello stesso Pitagora e di Theano quindi genero del maestro stesso), possiamo rintracciare Myllias, marito di un'altra celebre pitagorica la spartana Timycha, più volte ricordato in Giamblico e, insieme alla moglie gravida, protagonisti della cruenta vicenda che si svolge innanzi agli occhi attoniti del tiranno Dionisio. Altro pitagorico sul quale, forse, è possibile fare luce potrebbe essere il primo della lista, quel tale Hipposstratos, forse attempato pitagorico che, ben trent'anni prima dell'arrivo del Chiomato di Samo a Króton, fu vincitore nello stadio della LIV e LV Olimpiade (564 e 560 a.C.). Ma, anche qui, è possibile fare solo supposizioni.

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5. Alcuni chiamano Pitagora l'Apollo samiano? Esiste un collegamento Apollo-Pitagora a Kroton / Magna Grecia?

Pitagora, lasciando Samo, giunge nella pólis di Króton intorno al 530 a.C., probabilmente ben consapevole dell'assetto economico, sociale e politico della città grazie alle dettagliate informazioni o, come direbbe Eraclito di Efeso, ai "saperi" comunicatigli, nella stessa Samo alla corte di Policrate, da un krotoniate illustre, il già celebre Demokédes, «ἡτρὸν τε ἔοντα καὶ τὴν τέχνην ἁσκεόντα ἄριστα τῶν κατ' ἑωυτὸν» («che era medico ed esercitava la sua arte meglio di tutti i suoi contemporanei», Hdt. III, 125, 1), più tardi medico personale del re dei re Dario e di sua moglie, la regina Atossa. L'achea Króton è una pólis timocratica, moderatamente conservatrice, con una economia fiorente, nota per la sua posizione geografica, il suo porto ed il suo celebre clima salubre. Ben conosciuta per la sua gloriosa tradizione di vittorie atletiche riportate negli agoni panellenici: «Κροτωνιατῶν ὁ ἔσχατος πρῶτος ἦν τῶν ἄλλων Ἑλλήνων» («l'ultimo dei Krotoniati è il primo tra i Greci», Strab. VI, 1, 12).

Secondo la tradizione, sicuramente precedente all'arrivo di Pitagora, la pólis sarebbe stata fondata proprio per volere di Apollo attraverso

un responso dato a Delfi dalla sua sacerdotessa all'acheo Myskellos (si rimanda in proposito a Diod. VIII, 17). Inoltre, il simbolo caratterizzante la pólis è il Tripode delfico, utilizzato sin dalla sua prima emissione monetale, intorno al 530 a.C., come segno distintivo principale. Ma la prima attestazione archeologica dell'immagine del Tripode delfico, ad oggi ritrovata a Crotone, si attesta al 675 a.C. circa, sulla parete di un cratere sub-geometrico di produzione locale. Una rarità in questo quadro cronologico per il motivo iconografico di che trattasi. Il Tripode delfico, come è noto, rimanda all'iconografia e all'ideologia apollinea e in particolare all'«*apollinismo oracolare pitico*», infatti, è il simbolo per eccellenza dell'oracolo delfico, attraverso il quale il dio lungisaettante comunica il suo volere: «*Sul santissimo tripode, siede la donna di Delfi, e canta agli Ellèni i responsi che Apollo le grida*» (Eu., Ion, 149) e, più avanti, Delfi stessa viene definita «*τρίποδα κοινὸν Ἑλλάδος*» («*Tripode comune dell'Ellade*», Eu., Ion, 366). A questo si aggiunga che sul promontorio Lacinio, dove sorgeva il più grande e sacro temenos della dea Hera, del cui tempio oggi rimane una sola colonna, è archeologicamente attestata la possibile presenza di un santuario dedicato ad Apollo, ne sono testimoni i diversi frustoli in bronzo recanti iscrizioni a lui dedicati e numerose altre attestazioni. Sicuramente, all'interno della stessa città doveva essere presente un altro tempio dedicato proprio al Pizio, all'interno del quale, Pitagora stesso, avrebbe rivolto agli efebi krotoniati il celebre discorso epidittico (Iambl., *De Vita Pythagorica*, LII). Da ultimo, oltre a quanto fin qui descritto, non può passare sotto silenzio la monumentale offerta votiva del tripode proprio innanzi all'ingresso del tempio di Delfi donata dai krotoniati dichiarando, esplicitamente, da parte di questi ultimi la relazione privilegiata con il dio.

Ebbene, le fonti ci ricordano a più riprese che Pitagora, quando ormai quarantenne giunge nella pólis di Króton, già potentemente partecipe e intrisa del culto di Apollo Pizio, preceduto dal prestigio dei suoi "saperi", alto e imponente, di bell'aspetto, acconciato alla maniera spartana e vestito di candide veste sotto le quali si intravedono gli «*anaxyrídes*», viene accolto dai krotoniati quale ierofania di Apollo: «*καὶ μετὰ τῶν θεῶν τὸν Πυθαγόραν λουπὸν κατηρίθμουν ὡς ἀγαθὸν τινα δαίμονα καὶ φιλανθρωπώτατον, οἱ μὲν τὸν Πύθιον, οἱ δὲ τὸν ἐξ Ὑπερβορέων Ἀπόλλωνα, οἱ δὲ τὸν Παιᾶνα*» (Iambl., *De Vita Pythagorica*, VI).

Conseguentemente, appaiono assolutamente congruenti e rilevanti le intime connessioni tra Apollo e la pólis, Apollo e Pitagora e, dunque, Króton e Pitagora, proprio attraverso il legame con Apollo e, segnatamente, con l'Apollo di Delfi.

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6. Monete. Esiste un legame tra la realizzazione delle monete incuse e Pitagora?

Per quanto sia seducente l'idea che quella particolare tecnica di coniazione denominata a «*rovescio incuso*», propria delle pólis della Magna Grecia e, in particolare, di Króton, per la quale su entrambi i lati della moneta e sullo stesso asse veniva impressa la medesima raffigurazione, in rilievo sul dritto e incavata o, appunto, in incuso, sul rovescio, possa essere stata influenzata dal magistero di Pitagora, declinando in questo modo la sua celebre teoria degli opposti, corroborata dalla tradizione che attribuisce allo stesso «*sapiente*» l'introduzione di pesi e misure nella Magna Grecia (Aristox, fr. 24), in verità è ormai accertato, già da lungo tempo, che essa sia pre-esistente all'arrivo del «*Chiomato di Samo*» sulle coste della Calabria. Di tale evidenza ne è chiara attestazione, proprio per l'ambito krotoniate, un primitivo statere della pólis riconiato su un «*pegaso*» di Corinto del 535 a.C., oggi nelle collezioni del Museo di Berlino, al quale si aggiunga che gli inizi della monetazione a «*rovescio incuso*» per le pólis di Sibari e Metaponto viene posta intorno al 540 a.C..

Ciò non di meno, però, è necessario porre la dovuta attenzione a quanto è stato impresso ed esposto in una fase immediatamente posteriore alle prime coniazioni di Króton, proprio durante l'apostolato di Pitagora nella pólis. Accanto al segno distintivo principale (episema) del «*Tripode Delfico*», di cui ho già dato breve menzione, e alla legenda «*QPO*» (le tre lettere nelle forme dell'alfabeto acheo arcaico che dichiarano l'ineludibile appartenenza della moneta alla città «*QPOTON*»), troviamo in maniera alternata, quali segni aggiuntivi secondari, di corollario all'apparato iconografico fisso fin qui enunciato, le «*silhouettes*» di due «*animali*»: il «*Granchio*» e l'«*Airone*». Della loro compiuta disamina rimando al mio articolo del 2016, «*The Crab and the Heron, sémata in the Króton coinage*.

Divertissement between archeology and fauna», già in suo possesso, che potrà allegare e pubblicare liberamente a questa mia intervista e che brevemente qui di seguito riassumo. Compito imperativo dell'impronta sulla moneta è quello di conferire di per sé valore e potere di circolazione e nel contempo comunicare agli altri cos'è e chi l'ha messa in circolazione. Questa necessità si risolve attraverso l'utilizzo di un apparato figurativo che possa essere facilmente intuibile e immediatamente riconoscibile dal «*fruitore del messaggio*» attraverso un «*codice iconico*» condiviso nel contesto storico-ideologico-culturale di emissione che non dia adito a dubbi, ma che sia chiaro e certo. Pertanto esso non può



pregiudicarne il valore intrinseco, bensì, lo esalti e al contempo comunichi le istanze identitarie e il prestigio dell'«*organismo emittente*», in questo caso la pólis di Króton. Per quanto fin qui detto, ciò è ben chiaro a tutti noi per il «*Tripode Delfico*» e la legenda «*QPO*», appare invece più difficoltoso dirimere le implicazioni relative al «*codice iconico*» dei due «*animali*». Essi, dal punto di vista formale, anche se stilizzati, sono abbastanza riconoscibili e appartengono ad un repertorio faunistico familiare tanto all'«*organismo emittente*» quanto al «*fruitore del messaggio*», tant'è che, come allora così oggi, è possibile imbattersi, negli ambienti fluviali- palustri della chóra krotoniate, in splendidi esemplari di entrambe le specie. Dal punto di vista storico-ideologico-culturale questo eclettismo tipologico della primèva monetazione di Króton non può essere e non è casuale, né tanto meno può essere dovuto, unicamente, ad esigenze di officina, né ancora,

a parer mio, può essere sintetizzato in un simbolico richiamo al potere fecondante e/o rigenerante delle acque (habitat di queste creature), vista e considerata la ben più importante valenza sacrale attribuibile ai due «totem», soprattutto in connessione con l'«*episèma*». Si tratterebbe quindi di una precisa scelta ideologica e propagandistica probabilmente da mettere in relazione proprio con la presenza di Pitagora a Króton e connessa alle sue dottrine. In via semplificata e ipotetica, suscettibile di discussione e approfondimenti, il «*Granchio*» potrebbe riferirsi alle credenze del primo pitagorismo sui cambiamenti di stato e di passaggio che noi definiamo con il termine «*metempsicosi*», mentre l'«*Airone*» potrebbe rimandare alla presenza stessa di Pitagora quale «*nunzio*» di Apollo. Quale migliore rappresentazione sacrale, politico-ideologica e propagandistica, se non utilizzare insieme al «*Tripode Delfico*» (immagine ad un tempo di «*Apollo Pitio*» e della «*Tetraktys*» pitagorica), il «*Granchio*», (allegoria della «*porta degli uomini*» attraverso la quale «*animae de caelo in terras meare*», Macr., *Commentarii in somnium Scipionis*, I, 12, 2), e in tal modo, nella migliore ortodossia iniziatica, esprimere la più alta delle teorie sapienziali pitagoriche, la «*metempsicosi*», e, allo stesso tempo, l'«*Airone*», colui che parla per Apollo (Plut., *De Pythiae oraculis*, 22 D) e che rappresenta la buona novella e il rinnovamento.

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7. Quali sono le domande più affascinanti su Pitagora, supponendo di potergliele rivolgere personalmente?

Assolutamente troppe! Un pozzo senza fondo! Da archeologo inizierei con il chiedergli notizie sulle città che ha visitato e in cui è vissuto, delle loro architetture e delle loro leggi e tradizioni, delle persone che ha incontrato e degli eventi accaduti. Da ricercatore le origini del suo metodo. Da storico gli assunti originali del suo pensiero ad un tempo religiosi, sociali e politici. Ma, alla fine, coerentemente, dovrei porgergli una sola richiesta: «Parlami! In silenzio, ascolto».

* * *

8. Quali sono i suoi progetti attuali e futuri, le sue opere, le sue idee, riguardo a Pitagora / al pitagorismo?

Ho appena terminato la prefazione ad un romanzo storico sulle pólis di Sybaris e Króton dal titolo «*Hybris*», scritto da Gianluca Facente, che verrà presentato il 19 marzo prossimo

venturo. Per il futuro, non troppo lontano, insieme ad altri colleghi sto lavorando alla realizzazione di un convegno internazionale a cadenza biennale su Pitagora e il Pitagorismo da tenersi a Crotone. Nel frattempo insieme ai colleghi del Comitato Tecnico Scientifico del Museo e Giardini di Pitagora di Crotone stiamo lavorando a diversi progetti di valorizzazione del Patrimonio Culturale.

* * *

9. Quali sono i suoi interessi non legati all'antichità classica?

Sono un curioso. Le scienze umane, in genere, sono la mia passione. La necessità di rendere fruibili le conoscenze mi porta ad esplorare le nuove tecnologie per porle a servizio della divulgazione. Spero di rendere alla collettività un buon servizio.

* * *

10. C'è una domanda mancante? Una domanda che sperava di avere? Alcune aggiunte?

Nient'altro. È stato un grande piacere aver avuto la possibilità di rispondere alle sue domande e, per questo, la ringrazio.

* * *



Fonte:
https://it.wikipedia.org/wiki/Magna_Grecia

INTERVIEW / INTERVISTA FRANCESCO DE MARCO

(Lingua italiana vedi pag 12)

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

For those who, like me, were born and live in the city of Crotone, that ancient «Κρότων» founded in «Ἰταλία» (present-day Calabria) along the shores of the Ionian Sea, around the third quarter of the 8th century BC, the polis of the «μεγάλη Ἑλλάς» [great Hellas] that «Πυθαγόρας» chose to begin his apostolate and spread his ideas, the «Σάμου κομήτην» [Samos comet] is a character as familiar as he is elusive and, therefore, powerfully and irresistibly seductive.

Indeed, no matter how much study and research attempts to reduce the distance between him and us, to grasp the deeper essence and details of his earthly life, we are not allowed to possess a complete understanding of him. To this day, we are still precluded from abolishing that difference that creates the gap, maintaining around Pythagoras and his declinations, built up over time up to us, a particular enigmatic aura.

It is no coincidence that each epoch, as in an «oscura rotación pitagórica» of a «Noche Ciclica» (Borges, J. L. (1940), *La Noche Ciclica*), has reinvented and returned to its contemporaries and their successors a Pythagoras, constantly equal to himself and yet always different, sometimes contradictory, sometimes uncertain, nevertheless fascinating. It is precisely for this reason that the «Chiomato di Samo», after more than two thousand five hundred years, continues to represent, for whoever and for whatever reason approaches him, the archetype of what Gabriel de Tarde defined as «le magnétiseur»: «Il a donc fallu a fortiori au début de toute société ancienne un grand déploiement d'autorité exercée par quelques hommes souverainement impérieux et affirmatifs. Est-ce par la terreur et l'imposture, comme on l'affirme, qu'ils ont surtout régné? Non, cette explication est manifestement insuffisante. Ils ont régné par leur prestige. L'exemple du magnétiseur nous fait seul entendre le sens

profond de ce mot. Le magnétiseur n'a pas besoin de mentir pour être cru aveuglément par le magnétisé; il n'a pas besoin de terroriser pour être passivement obéi. Il est prestigieux, cela dit tout. [...] Le magnétiseur n'a pas non plus besoin de parler pour être cru et pour être obéi; il lui suffi d'agir, de faire un geste si imperceptible qu'il soit.» (de Tarde, G. (1890), *Les lois de l'imitation*, 3e éd. revue et augmentée, 1900, p. 83).

2. You have been writing about Pythagoras and the Pythagoreans for more than 10 years. Which are the most important “discoveries”?

We live in a very peculiar era, redolent with propagandistic “twitterings” and media photos screaming about sensational “clockwork discoveries”, all too often supported by as diligent as impudent “audience engagement” policies, catalysers of a consolidated 'business model' on which economic policies relating to “Cultural Heritage” have been centred. Despite this prevailing habit, “unfortunately”, the “pasionarios of economism” would exclaim, both archaeological and historical research, and scientific research in general, are not nourished by great discoveries but by small, continuous advances and updates. Gentle strokes of trowel and slow but firm swishes of brush constantly dig into the depths of the superabundance of material and immaterial sources that testify to how much Pythagoras and the Pythagoreans have influenced our culture and how they continue to do so, true to the “Jungian” assumption that «[archetypes] communicate an unknown psychic life belonging to the distant past; they communicate the spirit of our unknown ancestors, the way we experience life and the world, men and gods» (Jung, C. G., *Die Archetypen und das kollektiven Unbewusste*, ed.it. *Gli archetipi e l'inconscio collettivo*, in *Opere*, [1969-1993], Vol. IX, p. 43).

Slight strokes of the trowel and slow but decisive rustles of the brush constantly delve into the depths of the superabundance of material and immaterial sources that testify to how much Pythagoras and the Pythagoreans

have influenced our culture and how they continue to do so.

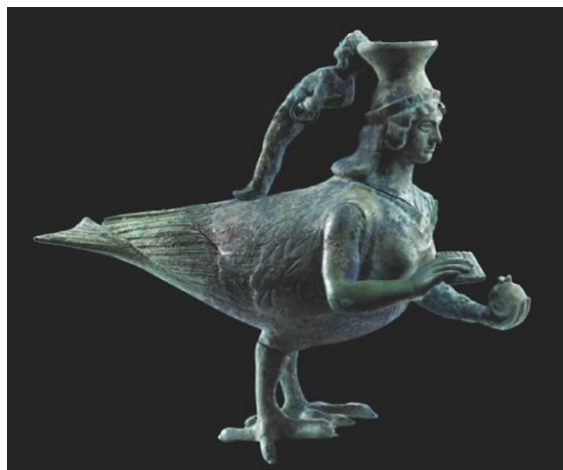
As an archaeologist and heritage expert, I have focused my research in recent years on two directives. Attempting to weave scientifically congruent and objective connections between the archaeological data and evidence from the pólis of Króton at the turn of the 6th to 5th centuries BC. with the sources and studies on Pythagoras and the Pythagoreans, from which it emerges how much the “Pythagorean epistemology” strongly impacted on the pre-existing, well-established and widespread cultural practices, both material and immaterial, in the context of the archaic pólis, thus constructing and affirming a sort of veritable “weltanschauung”, strongly desired by Króton's “ruling circles”, capable of expressing precise ideological and propagandistic messages useful for exalting the role of the pólis itself and sustaining its ambitions in territorial and international competition. At the same time attempting to involve the public, the true owner and recipient of cultural heritage, in order to build what the «Faro Convention (CETS no. 199)» defines as «heritage community», by disseminating in a comprehensible way without losing accuracy, by telling without degrading into vulgarisation and empty sensationalism, by adopting appropriate “audience engagement” policies, by preparing structured and fundamental communication strategies of presence, listening and response, by initiating an intensive, competent professional and creative use of the resources provided by the “ICT” in a virtuous combination of “material” and “immaterial”, identifying an identity-driven dissemination language that characterises the “Cultural Institutes” in which the beautiful archaeological sites are contained, and at the same time measuring the “performance” in order to understand the reactions of the “recipients”, evaluating the work done, adjusting it and improving it.

3. Pythagoras founded a school in Kroton. Did it leave some traces / remnants (archaeologically)?

The urban territory of contemporary Crotone covers an area of approximately 180 square

kilometres and, for well over half of its extension, insists on the vestiges of its past, with acquired, uninterrupted evidence ranging from prehistory to the present day, configuring itself, in archaeological language, as a «*city with continuity of life and multi-layered site*». It is precisely this peculiarity that has created quite a few problems for archaeological research, which has always been forced to continually emergency and rescue its historical and archaeological heritage and, among other things, plagued by intensive and continuous clandestine excavations that have devastated, plundered and dispersed it in private and public collections scattered across several continents. Therefore, the data on the Archaic pólis are certainly manifold and very important but, also, very fragmentary given the lack of extensive and protracted excavation investigations within its inhabited area and, therefore, susceptible to different interpretations that need to be carefully sifted and addressed also through the contribution of diversified specialisations. It is, for instance, relevant that, unlike the previous temporal phases, the period relating to Pythagoras' stay in the pólis of Króton, which marks the height of its power and wealth, is characterised, as far as the data from the necropolises unearthed to date are concerned, by depositions containing modest grave goods, austere, not ostentatious, absolutely in line with the Pythagorean recommendations that condemned any excess in favour of moderation in the organisation of life, including funerals and sacrifices, obviously extended to personal, family and social behaviour in general, as well as in political and religious relations. Another significant piece of evidence, also coming from a funerary context, is a very precious bronze «*askós*» in the form of a “*Siren*”, of severe style, probably produced in a Krotonian workshop within the first quarter of the 5th century BC, found in 1987 by clandestine excavators in a place not very far from Crotone on a hill relief called “Le Murge”, in the territory of Strongoli and, today, after a long investigation and dispute with the Jean Paul Getty Museum in Los Angeles, preserved and exhibited at the National Archaeological Museum in Crotone. The ointment jar is composed of a body in the form of a “*siren*” holding a «*pomegranate*» in one hand and a

«*sýrinx*» in the other. To facilitate the delicate pouring of the precious perfumed liquid inside, it is accompanied by a loop in the form of a naked youth (*kouros*), which rests on the winged back of the siren, representing the soul of the deceased travelling to the afterlife. Not only that, it would appear that the clandestine excavator, in freeing the *askós*



from the ground, shattered the object, also made of bronze, that contained it, probably a basin or, more precisely, a *lebetes*, which, due to its hemispherical shape and lack of a foot, was commonly placed on a tall three-footed support, the tripod. If the hoped-for reconstructive investigations of the base of the legs of the *askós Sirena* were to confirm the information noted above, it would be inevitable that it would relate to the passage by Iamblichus in *De Vita Pythagorica*, LXXXII, «*what is the oracle of Delphi? the Tetraktys, which is harmony, in which the Sirens are found*».

As for the monumental evidence, relating to Pythagoras and the Pythagoreans, which according to the sources were certainly present in the pólis of Króton, due to the peculiarities outlined above, to date, we do not have certain and objective evidence. In spite of this, some results from the recent non-invasive active and passive surveys conducted in the summer of 2019 in the centre of the urban settlement with the combined use of geoelectrical, magnetometric and GPR prospecting, from which it emerged, for example, that below the square of the current Town Hall there is a large building of certain public use and given the depth at which it is located, probably pertaining to the Magna Graecia period. From the

archaeological documentation in our possession, the entire area is affected not only by private buildings, but also by monumental buildings of both public and sacred use. Until the planned excavation work is carried out, we will not be able to say more, but, as in the case of the *askós Sirena*, the relationship with the so-called «*Homokoeion*», the great communal auditorium in which, according to the source, around 2000 disciples fascinated by the teachings of Pythagoras, decided to build and then settle there, giving rise to the first Pythagorean community, governed by the laws and orders dictated by Pythagoras himself, in order to organise their earthly life with a view to the salvation of the soul and the return to the heavenly world from which it had originated.

4. 'Iamblichus: On the Pythagorean Life' mentions from Kroton 29 Pythagoreans; Alkmaion, Ekphantus and Milon are the most famous. What about the others?)

If from the fragment of Dicearchus (F 40 Mirhady), we learn that the success of Pythagoras' speeches won him a multitude of pupils, both men and women, and even many "Kings" and "Aristocrats" belonging to the indigenous peoples around the pólis of Króton, beyond that, nothing we learn about them. In contrast, Iamblichus, in his *De Vita Pythagorica*, CCLXVII, declines the corpulent «*Catalogue of Pythagoreans*», subdividing it by men and women and in turn by territorial origin, assigning to some of them (this is the case of Brontinos, Hippasos, Philolaos, Eurytos, Thymaridas, Hippon) membership of a "city" in contradiction to what is reported in his own writings and other sources. Preliminarily, Iamblichus warns the reader «*many, of course, have remained unknown and anonymous, of others, however, who are known to us, here are the names*», without giving them an order of importance or, unfortunately, a mention of their biographies. It has already been remarked several times that the «*Catalogue*», an invaluable source, containing within it rare onomastic material of Anellene origin, including, as Alfonso Mele has well argued, those of the "Lucanians" Oresandros, Kerambos, Okkelos and Okkilos, is evidence of a well-informed and well-previous list by the Tarentine Aristoxenus. Indeed, it lacks the names of the authors, real or

presumed, of the so-called Pythagorean pseudepigraphic writings. Therefore, scholars, where possible, have begun a lengthy research effort to try to gather information to shed light on the lives of these men. Of most of them it is almost impossible to know anything more than their name and ethnicity, the latter, as already mentioned, often also ambiguous, perhaps the bearer of information about the often forced movement from one pólis to another of the same personage. The list of Pythagoreans from Króton is certainly made up of members of the city's best aristocracy, part of the well-known «*Council of the Thousand*», the political and decision-making heart of the pólis, in a time span ranging from the 6th to the 4th century BC. Among them were the most famous ones, such as the aforementioned Milon (the most famous athlete of antiquity, famous even at the court of Darius, the undefeated Olympian who had in his palmares 6 victories at Olympia, 6 at Delphi, 10 at Isthmian and 9 at Nemea, priest of the goddess Hera, commander of the victorious Krotonian army at the Battle of Traent, believed to be the reincarnation of Herakles, husband in turn of the Pythagorean Myia (Mosca), daughter of Pythagoras himself and of Theanus, thus son-in-law of the master himself), we can trace Myllias, husband of another famous Pythagorean, the Spartan Timycha, mentioned several times in Iamblichus and, together with his pregnant wife, the protagonists of the bloody event that takes place before the astonished eyes of the tyrant Dionysius. Another Pythagorean on whom, perhaps, it is possible to shed light could be the first on the list, that certain Hippostratos, perhaps an elderly Pythagorean who, a good thirty years before the arrival of the Chiomato of Samos at Krypton, was a winner in the stadium of the LIV and LV Olympiads (564 and 560 BC). But, even here, one can only speculate.

5. Some call Pythagoras the Samian Apollo? Is there an Apollo – Pythagoras connection in Kroton/Magna Graecia?

Pythagoras, leaving Samos, arrived in the pólis of Króton around 530 BC, probably well aware of the economic, social and political structure of the city thanks to the detailed information or, as Heraclitus of Ephesus would say, the “*knowledge*” communicated to him, in Samos

itself at the court of Polycrates, by an illustrious Krotonian, the already famous Demokédes, «*ἡτρών τε ἔδοντα καὶ τὴν τέχνην ἀσκέοντα ἄριστα τῶν κατ’ ἐωυτὸν*» («*who was a physician and practised his art better than all his contemporaries*», Hdt. III, 125, 1), later personal physician to the king of kings Darius and his wife, Queen Atossa. Achaean Króton is a thymocratic, moderately conservative pólis, with a flourishing economy, known for its geographical position, its harbour and its famous salubrious climate. It is well known for its glorious tradition of athletic victories in the Panhellenic agonies: «*Κροτωνιατῶν ὁ ἕσχατος πρῶτος ἦν τῶν ἄλλων Ἑλλήνων*» («*the last of the Krotonians is the first among the Greeks*», Strab. VI, 1, 12).

According to tradition, which certainly predates the arrival of Pythagoras, the pólis is said to have been founded at the behest of Apollo through a response given at Delphi by his priestess to the Achaean Myskellos (see Diod. VIII, 17). Moreover, the symbol characterising the pólis is the Delphic Tripod, used since its first coinage, around 530 BC, as its main distinguishing mark. But the earliest archaeological attestation of the image of the Delphic Tripod, to date found in Crotone, dates back to around 675 BC, on the wall of a locally produced sub-geometric crater. A rarity in this chronological framework for the iconographic motif in question. The Delphic tripod, as is well known, refers to Apollonian iconography and ideology, and in particular to «*Pythian oracular Apollonianism*»; in fact, it is the symbol par excellence of the Delphic oracle, through which the long-suffering god communicates his will: «*On the most holy tripod, sits the woman of Delphi, and sings to the Hellenes the answers that Apollo cries out to her*» (Eu, Ion, 149) and, further on, Delphi itself is referred to as «*τρίποδα κοινὸν Ἑλλάδος*» («*Common tripod of the Hellas*», Eu., Ion, 366). In addition, the possible presence of a sanctuary dedicated to Apollo is archaeologically attested on the Lacinian promontory, where the largest and most sacred temenos of the goddess Hera once stood, of whose temple only a single column remains today, as evidenced by several bronze frustules bearing inscriptions dedicated to him and numerous other attestations. Certainly, within

the same city there must have been another temple dedicated precisely to Pythius, within which Pythagoras himself is said to have addressed the famous epidemic discourse to the Krotonians (Iambl., *De Vita Pythagorica*, LII). Lastly, in addition to what has been described so far, the monumental votive offering of the tripod right in front of the entrance to the temple of Delphi donated by the Krotonians, explicitly declaring their privileged relationship with the god, cannot go unmentioned.

Well, the sources remind us on several occasions that Pythagoras, when he arrives in his forties at the pólis of Krypton, already powerfully involved in and steeped in the cult of Apollo Pythius, preceded by the prestige of his «knowledge», tall and imposing, good-looking, coiffed in the Spartan manner and dressed in white robes under which the “*anaxyrídes*” can be glimpsed, is welcomed by the Krotonians as Apollo's hierophany: «καὶ μετὰ τῶν θεῶν τὸν Πυθαγόραν λουπὸν κατηρίθμου ὡς ἀγαθὸν τινα δαίμον καὶ φιλανθρωπότατον, οἱ μὲν τὸν Πύθιον, οἱ δὲ τὸν ἐξ Ὑπερβορέων Ἀπόλλωνα, οἱ δὲ τὸν Παῖανα» [“And next to the gods, Pythagoras is described as a good demon and the most philanthropic, like Pythia, like Apollo from the Hyperboreans, like Paiana”] (Iambl., *De Vita Pythagorica*, VI).

Consequently, the intimate connections between Apollo and the pólis, Apollo and Pythagoras and, therefore, Króton and Pythagoras, appear absolutely congruent and relevant, precisely through the link with Apollo and, in particular, with the Apollo of Delphi.

6. Coins. Is there a connection between the making of the incuse coins and Pythagoras?

However seductive the idea may be that the particular minting technique known as the «*incuse reverse*», typical of the pólis of Magna Graecia and, in particular, of Króton, whereby the same representation, in relief on the obverse and recessed or, incuse, on the reverse, may have been influenced by the teachings of Pythagoras, declining in this way his famous theory of opposites, corroborated by the tradition that attributes to the same “*sage*” the introduction of weights and measures in Magna

Graecia (Aristox, fr. 24). In truth, it has long been established that it pre-existed the arrival of the «*Chiomato di Samo*» on the coasts of Calabria. Clear evidence of this is provided, precisely for the Krotonian area, by a primitive stater of the pólis recoinated on a «*pegasus*» from Corinth dating from 535 BC, now in the collections of the Berlin Museum, to which we may add that the beginnings of «*incuse reverse*» coinage for the pólis of Sybaris and Metapontum is placed around 540 BC.

Nevertheless, due attention must be paid to what was impressed and displayed at a stage immediately after the first Króton coinage, precisely during Pythagoras' apostolate in the pólis. Alongside the main distinguishing mark (*episema*) of the «*Delphic Tripod*», which I have already mentioned briefly, and the legend «*QPO*» (the three letters in the form of the



archaic Achaean alphabet that declare the inescapable affiliation of the coin to the city «*QPOTΩN*»), we find in an alternating manner, as additional secondary signs, as a corollary to the fixed iconographic apparatus so far set out, the “*silhouettes*” of two “*animals*”: the «*Crab*» and the «*Heron*». I refer to my 2016 article, «*The Crab and the Heron, sémata in the Króton coinage. Divertissement between archaeology and fauna*», already in your possession, which you may freely attach and publish to this interview of mine and which I briefly summarise below. The imperative task of the imprint on the coin is to confer value and power of circulation in itself and at the same time to communicate to others what it is and who put it into circulation. This

necessity is resolved through the use of a figurative apparatus that can be easily intuited and immediately recognisable by the «*user of the message*» through an «*iconic code*» shared in the historical-ideological-cultural context of issue that does not give rise to doubts, but is clear and certain. Therefore, it cannot undermine its intrinsic value, but rather enhances it and at the same time communicates the identity instances and prestige of the «*issuing body*», in this case the pólis of Króton. As far as what has been said so far is clear to all of us for the «*Delphic Tripod*» and the legend «*QPO*», it appears more difficult to resolve the implications relating to the «*iconic code*» of the two “*animals*”. From a formal point of view, even if stylised, they are quite recognisable and belong to a faunal repertoire familiar to both the «*issuer*» and the «*user of the message*», so much so that, as then, so today, it is possible to come across splendid specimens of both species in the marshy-fluvial environments of the «*chóra krótoniate*». From a historical-ideological-cultural point of view, this typological eclecticism of the earliest Krótonian coinage cannot be and is not accidental, nor can it be due solely to workshop requirements, nor, in my opinion, can it be synthesised in a symbolic reference to the fertilising and/or regenerating power of the waters (the habitat of these creatures), given the much more important sacred value attributed to the two totems, especially in connection with the *episèma*. This would therefore be a precise ideological and propagandistic choice probably to be related precisely to Pythagoras' presence in Króton and connected to his doctrines. In a simplified and hypothetical way, susceptible to discussion and further investigation, the «*Crab*» could refer to early Pythagorean beliefs about changes of state and passage that we define with the term «*metempsychosis*», while the «*Heron*» could refer to Pythagoras' own presence as Apollo's «*nuncio*». What better sacred, political-ideological and propagandistic representation, if not to use together with the «*Delphic Tripod*» (image at once of «*Apollo Pitio*» and of the Pythagorean «*Tetraktýs*»), the «*Crab*», (allegory of the «*door of men*» through which «*animae de caelo in terras meare*», Macr, *Commentarii in somnium Scipionis*, I, 12, 2), and thus, in the best initiatory orthodoxy, express the highest of the Pythagorean sapiential

theories, the «*metempsychosis*», and, at the same time, the «*Heron*», the one who speaks for Apollo (Plut., *De Pythiae oraculis*, 22 D) and who represents good news and renewal.

7. Which questions are the most fascinating about Pythagoras, suppose you could ask him personally?

Absolutely too many! A bottomless pit! As an archaeologist, I would start by asking him about the cities he visited and lived in, their architecture and their laws and traditions, the people he met and the events that took place. As a researcher the origins of his method. As a historian, the original assumptions of his thinking at once religious, social and political. But, in the end, consistently, I should make only one request of him: 'Talk to me! In silence, I listen'.

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

I have just finished the preface to a historical novel on the pólis of Sybaris and Króton entitled «*Hybris*», written by Gianluca Facente, which will be presented on 19 March next. For the not too distant future, together with other colleagues I am working on the organisation of a biennial international conference on Pythagoras and Pythagoreanism to be held in Crotone. In the meantime, together with colleagues from the Technical Scientific Committee of the Pythagorean Museum and Gardens of Crotone, we are working on various projects to enhance our cultural heritage.

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

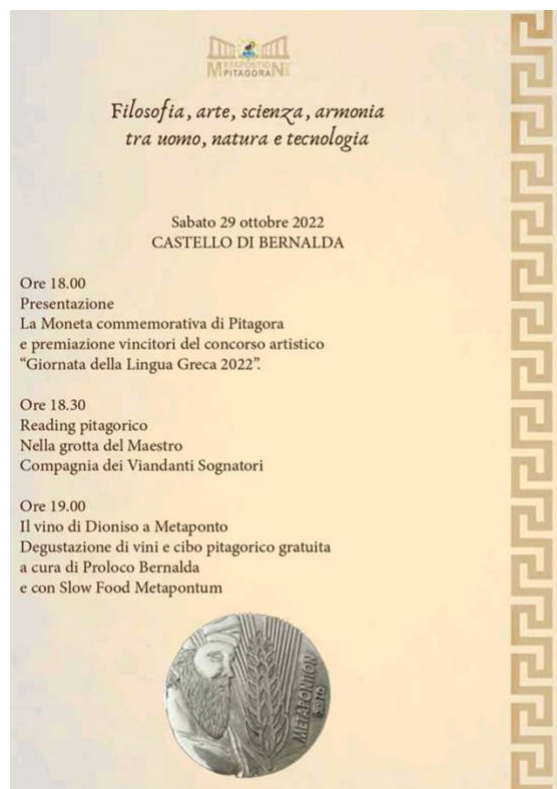
I am a curious person. The humanities, in general, are my passion. The need to make knowledge usable leads me to explore new technologies to put them at the service of dissemination. I hope to render the community a good service.

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

Nothing else. It was a great pleasure to have had the opportunity to answer your questions and, for that, I thank you.

Metaponto, land of Pitagora

facebook 7.2K likes • 7.5K followers



Francesco Lopez; **facebook** 1.1K friends • 1 mutual

<https://www.facebook.com/franciscuslupitus>

22 February 2022

APPOINTMENT - ARCHEOLOGY AND HISTORY COURSE 2022 BY THE KROTONIATE ARCHEOLOGICAL GROUP

Francesco Lopez, "Knowledge and eschatology in Pythagoras: the mermaids and the bay-bird of Egyptian tradition".

Crotone, Pythagoras-Jobel Gardens, Tuesday, March 01, 2022, at 6 pm.

Live Streaming on the Pythagoras Museum and Gardens Facebook page.



1 March 2022 ·

From minute 1:50 the full recording of Francesco Lopez's report "Knowledge and eschatology in Pythagoras: the mermaids and the Egyptian traditional ba-bird". Archaeology and History Class 2022 by the Krotoniate Archaeological Group.

<https://www.facebook.com/museoegiardinidipitagora/videos/1073764293179571>

Francesco Lopez, Pythagoras and Egypt, Pisa 2019, Pisa University Press.



Borges, Jorge Luis: Cyclical night (La noche cíclica in English)

[https://www.babelmatrix.org/works/es/Borges%2C%20Jorge%20Luis-1899/La noche cíclica/en/37612-Cyclical night](https://www.babelmatrix.org/works/es/Borges%2C%20Jorge%20Luis-1899/La%20noche%20c%C3%ADclica/en/37612-Cyclical%20night)

La noche cíclica (Spanish)

A Sylvia Bullrich

Lo supieron los arduos alumnos de Pitágoras:
los astros y los hombres vuelven cíclicamente;
los átomos fatales repetirán la urgente
Afrodita de oro, los tebanos, las ágoras.

En edades futuras oprimirá el centauro
con el casco solípedo el pecho del lapita;
cuando Roma sea polvo, gemirá en la infinita
noche de su palacio fétido el minotauro.

Volverá toda noche de insomnio: minuciosa.
La mano que esto escribe renacerá del mismo
vientre. Férreos ejércitos construirán el abismo.
(David Hume de Edimburgo dijo la misma cosa.)

No sé si volveremos en un ciclo segundo
como vuelven las cifras de una fracción periódica;
pero sé que una oscura rotación pitagórica
noche a noche me deja en un lugar del mundo

que es de los arrabales. Una esquina remota
que puede ser del Norte, del Sur o del Oeste,
pero que tiene siempre una tapia celeste,
una higuera sombría y una vereda rota.

Aquí está Buenos Aires. El tiempo que a los hombres
trae el amor o el oro, a mí apenas me deja
esta rosa apagada, esta vana madeja
de calles que repiten los pretéritos nombres

de mi sangre: Laprida, Cabrera, Soler, Suárez...
Nombres en que retumban (ya secretas) las
dianas,
las repúblicas, los caballos y las mañanas,
las felices victorias, las muertes militares.

Las plazas agravadas por la noche sin dueño
son los patios profundos de un árido palacio
y las calles unánimes que engendran el espacio
son corredores de vago miedo y de sueño.

Vuelve la noche cóncava que descifró Anaxágoras;
vuelve a mi carne humana la eternidad constante
y el recuerdo ¿el proyecto? de un poema
incesante:

«Lo supieron los arduos alumnos de Pitágoras...»

Cyclical night (English)

To Sylvia Bullrich

They knew it, the ardent alumni of Pythagoras:
Stars and men cyclically return;
Fatal atoms urgent will repeat
Golden Aphrodite, Thebans, agoras.

A future age will see the centaur press
With solipedous hoof the Lapith's breast;
When Rome is dust, the Minotaur will roar
In its fetid palace's infinite night.

Each insomniac night returns: minutial.
The hand this writes will be reborn from the same
Belly, iron armies construct the abyss.
(Edinburgh's David Hume said the same thing.)

Will we return in yet another cycle,
Like ciphers in a periodic fraction?
Obscure Pythagorean rotation still
Night by night leaves me somewhere in the world

On the outskirts. A remote corner
On the North or South or Westside,
But I always have a sky-blue wall,
A gloomy fig tree and a broken sidewalk.

There is Buenos Aires. Time, which unto men
Brings love or gold, scarcely leaves me
This quiet rose, this vein skein
Of streets repeating the preterit names

Of my blood: Laprida, Cabrera, Soler, Suárez...
Names reverberating (secretly) with reveilles,
Republics, horses and mornings,
Joyous victories, the military dead.

Squares aggravated by masterless nights
Are vasty courtyards of an arid palace
And the unanimous streets that engender space
Are corridors of vague fear and sleep.

The concave night returns Anaxagoras deciphered;
Eternity returns to my human flesh
And the memory or project of a ceaseless poem:
"They knew it, the ardent alumni of Pythagoras..."

Mulrooney, Christopher

ARCHEOLOGY

The Crab and the Heron, *sémata* in the Króton coinage. Divertissement between archeology and fauna.

Francesco De Marco



Abstract

Through a game of perceptive paradoxes, based on the methodological principles of history and archeology and, more completely, of human sciences, we are investigating about a probable interpretation of the figurations of the Crab and of the Heron, present in the primeval Króton coinage, as additional marks, secondary to the Delphic Tripod.

It issues from the research that the above marks would be part of a larger system, at the same time, sacral and political, ideological and propagandistic, bound to the cultural patrimony of Pythian Apollinism and Pythagorean Apostolate, meant to promote the image and the prestige of the pólis of Króton in the assembly of the Ellenic culture peoples.

«Atti del Convegno: Valori naturalistici e culturali nel Crotonese. Strongoli: tra storia e ambiente – Strongoli, April 16, 2016».
25p

N28 congresses

28 janvier _ 2022 Webinaire No 7 du **Projet « Pseudopythagorica »**

Webinaire No 7 du Projet 'Pseudopythagorica' -> Ps.-Aesara: The Tripartition of the Soul Revisited
Vendredi **28 janvier 2022**,

Intervenants: Caterina Pellò (University College London) et Giulia De Cesaris (FWO/KU Leuven).

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

Cette séance en visioconférence est ouverte au public.

CONFERENCE ON NIGIDIUS FIGULUS, AN INTERESTING LATE-REPUBLICAN ESOTERICIST **February 1, 2022**

A two-day international and interdisciplinary conference on the career and work of Publius Nigidius Figulus (c. 98-45 BCE), a Roman statesman and polymath of remarkable interests and achievements. As a political conservative, Nigidius opposed Julius Caesar in the Civil War of 49/8 BCE and died in exile. Being an important agent of what has been called the “cultural revolution” of the first century BCE, he published extensively on Latin grammar, Aristotelian biology, astronomy and astrology, and various forms of divination. Nigidius is credited with reviving Pythagoreanism at Rome and is described by his contemporary Cicero as “a keen and careful investigator of those matters that seem to have been concealed by nature” and by St. Jerome as a “Pythagorean and magician.” This conference brings together scholars who work on different aspects of Nigidius in an attempt to arrive at a holistic image of this unusual figure.

Dr. Christian Heitz : Von Menschen, Mobilität und Monumenten. Neue Forschungen im vorrömischen Süditalien

COLLOQUE INTERNATIONAL ET INTERDISCIPLINAIRE: Les Sciences dans tous les sens: sœurs jumelles ou sœurs ennemies ?

Université de Strasbourg, **25 - 26 mars 2022**

Voisin, C. Les premiers temps de l'arithmologie pythagoricienne : les nombres comme discours philosophico-religieux.

Contrary to popular belief, Pythagoras' investment in mathematics was very small or non-existent. Similarly, the Pythagoreans were far from uniform in their discourse in this field, and the vast majority paid no attention to it. While there are Pythagorean mathematical works in the literal sense, other speculations on numbers have led to the construction of philosophical-religious discourses on numbers. This arithmological tendency has long been considered late, but there is a large number of fragments that testify to what these speculations may have been between the 5th and 4th centuries BC. A reworking of the record shows the Pythagorean attempt to relate abstract concepts to numbers and deities in order to formulate ethical, moral or political propositions. Numbers or mathematical reasoning thus became a support for philosophical demonstration, without being a principle. Contrairement à une idée reçue, l'investissement de Pythagore en mathématiques est resté très réduit ou inexistant. De la même manière, les pythagoriciens sont loin d'avoir eu un discours uniforme dans ce domaine, voire n'y ont prêté aucune attention pour la grande majorité. S'il existe bien toutefois des travaux mathématiques pythagoriciens au sens propre, d'autres spéculations sur les nombres ont amené à construire des discours de nature philosophico-religieuse sur les nombres. Cette tendance arithmologique a longtemps été considérée comme tardive, mais il existe un grand nombre de fragments qui témoignent de ce qu'ont pu être ces spéculations entre les Ve et IVe siècles avant notre ère. Une reprise du dossier montre la tentative pythagoricienne de relier des concepts abstraits aux nombres et aux divinités, afin de formuler des propositions éthiques, morales ou politiques. Le nombre ou le raisonnement mathématique devient donc un support de démonstration philosophique, sans être pour autant un principe.

CONFERENCE ON PHERECYDES OF SYROS, UNIVERSIDAD PANAMERICANA **12th / 13th May 2022**

Doug Hutchison, Dead ends on the road of life: reception of Pherecydes in the Pinax of Kebes

19 et 20 mai 2022– Atelier N°XI – **Projet « Pseudopythagorica : stratégies du faire croire dans la philosophie antique »**



*Pierre Vesperini, Universidade do Porto,
Questions historiographiques autour de Nigidius Figulus et du néopythagorisme*
Katarzyna Prochenko, Universität Zürich
Le sentenze attribuite a Pitagora nell'Anthologion di Stobeo
Sophie van der Meeren-Ferreri, Université Rennes 2
Nature et fonctions de la persuasion, d'après le traité d'Ecphante Sur la royauté (Stobée, IV, vii, 65, p.
Constantinos Macris, CNRS, Paris
Les "divisions pythagoriciennes" exposées dans le Protreptique de Jamblique
Caterina Pellò, Cambridge University
Early Pythagorean Women and Pseudo-Pythagorean Writings
Francesca Scrofani, EHESS, Paris
Pour une nouvelle interprétation du fragment 3 d'Archytas

New Trends in the Study of Eleatism. 9th to 10th of June 2022

Jenny Bryan 'The epistemological reception of Parmenides in Empedocles'

Conference Global Asia and the Global Mediterranean sponsored by UChicago's Center in Beijing, which will take place via Zoom on **June 11. 2022**

Mali Skotheim - Apollonius the Pantomime: Silence and Dance in Philostratus' Life of Apollonius of Tyana

Thursday, **June 16, 2022** we will hold a Workshop on "Aristotle and his predecessors: Metaphysics Alpha". The event will be held both in presence (in Verona) and online

A. Jori (Ferrara), Lo statuto ambiguo dei 'cosiddetti Pitagorici' in Metafisica A8: 'fisiologi' falliti o metafisici mancati?

DURHAM UNIVERSITY Department of Classics & Ancient History
Conference: Portrayals of 'Intellectuals' in the Ancient World (**16-18 June 2022**)
Caterina Pellò "Pythagorean women and the making of a female intellectual"

A two-day conference 'Speaking Knowledge in the Ancient World: Discursive Epistemology and the Performance of Understanding', which will take place at the Faculty of Classics of the University of Cambridge on **23-24 June 2022**.

Jenny Bryan - The rhetoric of understanding in Empedocles

The Seventh Biennial Conference of the International Association for Presocratic Studies (IAPS, founded in 2008) will be held at the [European Cultural Centre of Delphi](https://www.presocraticstudies.org/abstracts), Greece
27 June - 1 July 2022.

<https://www.presocraticstudies.org/abstracts>

Pythagoras not written in Hermias of Alexandria.

In Hermias' commentary on Plato's Phaedrus (In Platonis Phaedrum Scholia) it is possible to verify a few direct mentions of philosophers and pre-Socratic doctrines, among which mentions relating to Pythagoras stand out. Along this path, we highlight four mentions of Pythagoras in Hermias:

- (1) Pythagoras is characterized as a philosopher who did not use writing,
- (2) has a special connection with the deities and Muses,
- (3) has a special connection with the Phaedrus dialogue, revealed by the affinity between Pythagoras and Socrates, and in addition to
- (4) hearing a celestial sound.

We will see how the explicit mentions of Pythagoras in Hermias build a certain way of interpreting Platonism as a philosophy that manifests itself through writing, but which, at the same time, values the unwritten tradition, represented especially by Pythagoras and Socrates.

We will see how the mentions translated and examined here reveal the image of this Neoplatonic Pythagoras by Hermias, an image that is not necessarily in tune with the older doxography and allows us to reassess Plato's position as a philosopher who sought to combine unwritten doctrines and his activity as a writer.

Casella, Federico - Italy :

Empedocles' dimidiata panentheism : transcendence and immanence of philia between cosmic laws and human agency.

Chaturvedi, Aditi - India :

The demiurgic function of Love in the fragments of Empedocles.

Chondrokoukis, Michalis - Greece :

Empedoclean Acosmia: the dubious idea of the "four concentric spheres" and some related eschatological misinterpretations.

Cursaru, Gabriela - Canada :

Empedocles' differentiated usage of στροφάλιγξ and δῖνη.

Ferella, Chiara - Germany :

Change of Form: Personal Survival and Continuity of Self in Empedocles' Concept.

Hladký, Vojtěch - Czechia :

Empedocles' zoogony: Attempt of a new reconstruction.

Knezhevich, Vishnya - Serbia :

Philolaus's or Hippocratic Embryological Model of Cosmogenesis (and Do We Need to Choose)?

The recent ancient Greek scholarship is particularly interested in determining the links between Hippocratic medicine and the Presocratic and the latter ancient Greek philosophy. Among the various Presocratics, a unique role belongs to the Crotonian Alcmaeon, whose influence on the Hippocratic corpus and the Pythagoreans has been very well established. However, when it comes to the interwovenness of ancient Greek medicine and philosophy, the Pythagorean Philolaus, too, is an attractive philosophical figure. The similarities between his fragments on cosmogenesis and the Hippocratic treatises On Generation and On Nature of the Child are so striking that one is obliged to analyse them philosophically. On the other hand, however, the very similarities constitute an interpretative issue because, if accepted, they would give rise to a counterintuitive, if not a contradictory conclusion: Philolaus's cosmology does not fit the interpretative framework of his own embryology as well as it fits the framework of the Hippocratic one.

This paper aims to address this particular problem. First, I shall briefly reconstruct Philolaus's cosmology and point to the links with his embryology [as usually done from the frgs. DK44A27 (Menon Anonymi Londin. 18. 8. 31), DK44B7 (Stob. Ecl. 1.21.8), DK44B17 (Stob. Ecl. 1.15.7), Aristotelis fragmenta F201]. Second, I shall reconstruct the relevant aspects of the Hippocratic embryological model [from the frgs. Hp. Nat. Pue. 7.486.1–16 (Littre, 12 L Potter), Hp. Nat. Pue. 7.488.1–2, 9–11 (Littre, 12 L Potter)] and implement them for Philolaus's cosmology. Third, I shall closely examine, compare and contrast Hippocratic and Philolaus's embryological models as applied

to his cosmology. Finally, by introducing the conceptual pairs hot–cold vs one seed–two-seed theory and applying them to the analysis, I attempt to resolve the interpretative issue of the two different embryological models and show that both can simultaneously be applied to Philolaus's cosmology. A relevant outcome of such endeavour is pinning down the problem of coincidence –or the absence thereof –of the beginning of cosmos with the beginning of life in Philolaus's philosophy.

Kočandrlé, Radim, Czech Republic

Beginnings of the Concept of a Spherical Earth in Ancient Greek Cosmology and Its Preconditions.

Diogenes Laertius ascribes the conception of a spherical Earth to Pythagoras and Parmenides, claiming that they were the first to hold it. Various surviving sources likewise indicate that the cosmology of Parmenides and the Pythagoreans may have indeed been based on a spherical conception. Moreover, changes which Greek cosmologies had undergone between the sixth and fifth century BCE suggest that these developments were the consequence of a new conception that was indeed based on the notion of a spherical Earth. One could thus argue that Diogenes' report could be accurate. Given insufficient preservation of early Pythagorean tradition and due to Parmenides' important influence on subsequent thinkers, one could argue that Parmenides was in fact the first to have the insight that the Earth is spherical. Although various scholars claim that Parmenides' alleged discovery of illumination of the Moon by the light of the Sun may have played an important role in the process, there are reasons to believe that this discovery was the consequence of a new spherical conception of the heaven. It could also be argued that the very notion of spherical heaven may have been based on the Parmenides' conception of what-is as an all-embracing whole that represented the heavens. This is what put in place the preconditions for conceptualising a space around the entire Earth through which heavenly bodies could move and what thus also enabled reasoning about the light of the Moon. The spherical shape of the Earth may have been subsequently derived from the arguments about the heavenly sphere by analogy.

Macris, Constantinos - France :

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

Almost a quarter of a century ago, Walter Burkert, in an insightful paper, stated that new results for the study of ancient Pythagoreanism could come, inter alia, from prosopographical studies on the individuals counting as Pythagorean. This kind of work has been done, to a certain extent, in recent studies by Leonid Zhmud (1997, 2012) and Carl Huffman (2008), who, justifiably, both take as a starting point the list transmitted by the Neoplatonist Iamblichus (3rd century CE), which in turn, arguably (although with some exceptions), goes back to Aristoxenus (4th century BCE).

However, (a) recent work done on a variety of figures considered as Pythagorean (e.g. in the entries of the *Dictionnaire des philosophes antiques*, ed. Richard Goulet, Paris, CNRS Editions, 1989-2018), and especially (b) the focus on small details concerning some Pythagorici minores (the most obscure ones), shows that much more is still to be extracted, or even discovered, in the documentation that is already at our disposal.

In my presentation I would like to share some of the most interesting results obtained by means of the 'prosopographical method', and discuss some methodological issues related to this type of approach. I will try to focus both on relatively well known thinkers such as Philolaus or Simmias, and on more shadowy, or even completely unknown ones, like, e.g., Paron, Xenophilos or Xouthos.

Among other things, this 'bottom-up' approach (as opposed to the top-down ones, which generally derive from a large-scale and overall, and hence often pre-conceived and onesided, view of what is 'really' Pythagorean) can hopefully help us dismantle one more '-ism'-category (as has been done successfully with 'Orphism' or 'Gnosticism'), deessentialize our conception of ancient Pythagoreanism, and retribute to it its vivid (but far from chaotic) variety and multifariousness.

Pitt, Rafael - Brazil :

Empedocles, Papyrus Derveni, Orpheotelestas.

Santaniello, Carlo - Italia :

Empedoclean Epistemology.

Slabon, Thomas - USA :

God-Given Functions and the Choiceworthiness of Wisdom: Archytas' On Wisdom and Aristotle's Protrepticus.

Monte Johnson¹ has recently argued that, pace the scholarly consensus most recently defended by Huffman², we have no compelling reason to doubt the authenticity of the five fragments of *On Wisdom* attributed to Archytas and preserved in Iamblichus' *Protrepticus*. To my knowledge, there has never been a study of the five fragments considered as parts of a single text, nor any attempt to understand their potential influence on Aristotle's *Protrepticus*.

This paper considers what we might learn about Archytas and Aristotle's *Protrepticus* if we take the possibility of these fragments' authenticity seriously, identifying three elements of note. First, we find a distinct function argument, one arguing from the teleology of our physical organs to the function of the human being as a whole, that relies on the claim that humans were created by the god to acquire wisdom—a claim Aristotle echoes and attributes directly to Pythagoras in our *Protrepticus* fragments. Second, Archytas' understands wisdom as synoptic and architectonic: wisdom grasps the whole of nature and the rational structure that underlies it. Third, Archytas argues that wisdom both to be chosen both for its own sake as the ultimate end of human life and for the sake of further practical ends. I will suggest that all three elements are mirrored in Aristotle's *Protrepticus*. Minimally, then, careful attention to the *On Wisdom* fragments and Iamblichus' discussion of them offers new insight into a post-Aristotelean reading of the *Protrepticus* (assuming the similarities between the two texts and their collocation in Iamblichus cannot be accidental) as well as Iamblichus' own reading of the *Protrepticus* (seeing as he thought it fit to use them as an introduction to his excerpts from Aristotle's work). And if they are genuine, they offer a remarkable glimpse into the philosophical arguments of early Pythagoreanism.

1 Johnson, Monte Ransome (2008). "Sources for the Philosophy of Archytas." *Ancient Philosophy* 28 (1):173-199.

2 Huffman, Carl (2005). *Archytas of Tarentum: Pythagorean, Philosopher and Mathematician King*. Cambridge: Cambridge University Press.

Tor, Shaul - UK :

Philolaus on knowledge and boundaries.

This talk will examine how Philolaus of Croton conceives of limiters and unlimiteds as objects of knowledge and understanding. I will argue that Fragment B2 DK = D3 LM bears on this issue in a way that is not always recognised in discussions of Philolaus' epistemology. In particular, I will maintain that, when he directs us to verify his claims by reflecting on our experience of the world, Philolaus does not suggest thereby that we directly encounter limiters and unlimiteds in our perception and our cognition. Instead, we only ever directly perceive and cognise harmonised composites of limiters and unlimiteds, and it is only through a retrospective, abductive analysis that we can infer the presence of limiters and unlimiteds in those composite. I will suggest further that, on the basis of this interpretation, it becomes easier to explain the different aspects of Philolaus' nuanced view concerning the epistemic capacities and limitations of human beings. On the one hand, we are able to integrate limiters and unlimiteds into our world-view as something that we can infer indirectly (i.e. retrospectively and abductively), and talk about and explain intelligibly. On the other hand, limiters and unlimiteds remain beyond the reach of our direct perception or cognition, and we are not in a position to work out their nature in anything but broad outlines. Finally, I consider how the connection between knowledge and number in Philolaus' thought, and his analysis of the diatonic scale, might fit with this account of his epistemology. In the end, Philolaus emerges as an important and ingenious pioneer of the philosophical idea that we can deduce the existence of, and even gain some insight into, objects of inquiry that, nonetheless, remain in large measure beyond the reach of our capacities to know and understand.

Trépanier, Simon - UK :

Re-editing and Re-interpreting lines d 1-10, of the Strasbourg papyrus of Empedocles.

Viltanioti, Irini-Fotini - Greece :

Why does Sphairos not have two branches? Empedocles' fr. 29 and 134 DK.

Wash, Leon - USA :

Empedocles' Definition of Wine (fr. 81).

Wellmann, Tom - Germany :

Empedocles on the First Human Beings.

Zavota, Gina - USA :

Elemental: The Status of the Four Roots in Empedocles' Ontology.

Zehner, Joseph - USA :

Craft, Chance, and Birth: Aphrodite in Empedocles.

THE SENSES ON EDGE. OVERSTRAINED AND FADING SENSES IN ANCIENT LITERATURE
International Conference · Schloss Rauischholzhausen · **July 1–2, 2022.**

Institut für Altertumswissenschaften, JLU Giessen

Aleksandar Milenkovic : Why cannot mortals see gods? Empedocles on limits of sight

The conference: Translation and the Limits of Greek-Latin Bilingualism in Late Antiquity which will be held at All Souls College, Oxford on **Friday 8th July and Wolfson College, Oxford on Saturday 9th July.**

Filomena Gianotti, "Challenging Decadence Through Translation. A Literary Example from Sidonius Apollinaris (Ep. 8.3) and his work on Philostratus' Vita Apollonii"

Conference Program "Beyond Being : Approaches of Transcendence in Ancient Philosophy"
Hybrid International Conference in Ancient Philosophy, XX Seminário Internacional Archaï
September 19-20-21-22, 2022

Angela Ulacco : Immanence and Transcendence in Pseudo-Pythagorean Texts and their Reception in Late Ancient Philosophy

XXVII SIMPOSIO NACIONAL DE ESTUDIOS CLASICOS
III CONGRESO INTERNACIONAL SOBRE EL MUNDO CLASICO
20 al 23 de septiembre de 2022 - santa Rosa, La Pampa

Manco Ramos, Félix ,

"Persecución contra pitagóricos: censura política y religiosa a un movimiento filosófico"

En esta ponencia estudiaremos las distintas persecuciones y censuras a la comunidad pitagórica. De acuerdo con la temática del Congreso, reflexionaremos acerca de la libertad y opresión que tuvieron los pitagóricos en sus relaciones con otros grupos de la sociedad griega en los inicios de la época clásica.

En primer lugar, delinearemos las características de la comunidad y la forma de vida que llevaban los integrantes de la escuela pitagórica. Enfatizaremos en su organización, ética e ideas religiosas y políticas.

Luego, desarrollaremos los motivos y circunstancias de las persecuciones y censuras que experimentaron los pitagóricos entre finales del siglo VI a.C y la primera mitad del siglo V a.C. La censura contra pitagóricos inicia trágicamente con el asesinato de algunos miembros de la escuela, posiblemente entre los años 518 – 512 a.C. El motivo es discutible, pero podría haberse causado por una censura drástica a la conducta misionera y religiosa de algunos seguidores de Pitágoras que se encontraban en la ciudad de Síbaris. Unos años después, aproximadamente en el 508 a.C., se realizará una primera persecución contra pitagóricos en suelo griego. En este caso, no serán los sibaritas los que persiguen a los pitagóricos, sino que se da por parte de algunos ciudadanos de Crotona liderados por el político demagogo Quilón. Estos sucesos se dan en el contexto de la primera comunidad pitagórica liderada por Pitágoras. Posteriormente a su muerte, en el 475 a.C., los pitagóricos tendrán influencia y participación política en la zona itálica. Es así como en la década del 460 a.C., se dará una segunda persecución contra algunos pitagóricos vinculados a sectores aristocráticos.

Finalmente, cavilaremos respecto a la censura de ideas filosóficas, políticas y religiosas en la antigüedad clásica, particularmente del pitagorismo, y sus similitudes en el presente.

Palabras claves: pitagorismo, persecución, filosofía, política, religion

Festival Internazionale della Magna Grecia, Bernalda (MT), **28-29 ottobre 2022.**

Francesco Lopez - Sapienza ed escatologia in Pitagora secondo le fonti pre-platoniche: i probabili rapporti con la tradizione egiziana,

Workshop internazionale - Napoli, **3-4 novembre 2022:** "Pythagoras and Pythagoreanism, Stoicism and Hermetism in the Middle Ages and the Renaissance", a cura di Irene Caiazza (LEM, CNRS, PSL) e Antonella Sannino (Università di Napoli L'Orientale).

Nell'ambito della convenzione tra l'Università di Napoli L'Orientale e il Laboratoire d'études sur les monothéismes (LEM), Paris, si terrà a Napoli presso la sede del Dipartimento di Scienze Umane e Sociali, un workshop internazionale su "Pythagoras and Pythagoreanism, Stoicism and Hermetism in the Middle Ages and the Renaissance", a cura di Irene Caiazza (LEM) e Antonella Sannino (Università di Napoli L'Orientale). I lavori sono dedicati alla memoria di Paolo Lucentini (1937-2011), professore ordinario di Storia della filosofia medievale all'Orientale dal 1986, i cui studi innovativi hanno determinato un arricchimento nell'ambito dell'ermetismo, del platonismo e delle filosofie dissidenti. L'occasione, data dalla pubblicazione del Brill's Companion to the Reception of Pythagoras and

Pythagoreanism in the Middle Ages and the Renaissance, ed. by Irene Caiazzo, Constantinos Macris, Aurélien Robert, consentirà di fare il punto sulle direzioni di ricerca, sopra menzionate, grazie alla partecipazione di insigni specialisti: Nadia Bray, Costantino Macris, Anna van den Kerchove, Lorenzo Bianchi, Alessandro Palazzo, Luano Rizzo, Fosca Mariani Zini. Il workshop sarà in modalità mista.

N28 reviews

Irene Caiazzo, Constantinos Macris, Aurélien Robert, *Brill's companion to the reception of Pythagoras and Pythagoreanism in the Middle Ages and the Renaissance. Brill's companions to classical reception, volume 24*. Leiden; Boston: Brill, 2021. Reviewed by Tsiampokalos T. Bryn Mawr Classical Review. September 2022

Reviewed by GRABOWSKI, E. A. Choice, 2022. 60, 4, p. 388–389

Reviewed by Sebti M. Speculum. 2022. 97, 4, p. 1169-1170

Marcel Detienne, Jean-Pierre Vernant, *La notion de daïmôn dans le pythagorisme ancien: de la pensée religieuse à la pensée philosophique*. Anagôgè, 14. Paris: Les Belles Lettres, 2021.

Reviewed by Mennuti, M.C. Bryn Mawr Classical Review. May 2022:

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 Nyvlt, M. J. The Classical Review, 2022, 72, 1, p. 81–84.

Reviewed by Christian Vassallo Gnomon, 2022, 94, 2, p. 107-116

Tom Mackenzie, *Poetry and poetics in the Presocratic philosophers: reading Xenophanes, Parmenides and Empedocles as literature*. Cambridge; New York: Cambridge University Press, 2021.

Reviewed by Sider D. Bryn Mawr Classical Review. April 2022

Constantinos Macris, Tiziano Dorandi, Luc Brisson, *Pythagoras redivivus: studies on the texts attributed to Pythagoras and the Pythagoreans. Academia philosophical studies, 74*. Baden-Baden: Academia Verlag, 2021.

Reviewed by Tolsa, C. Bryn Mawr Classical Review. September 2022

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Stephan Scharinger, *Die Wunder des Pythagoras – Überlieferungen im Vergleich*, Harrassowitz Verlag, Wiesbaden 2017,

Reviewed by Alessandro Stavru Gnomon. 2022, 94, 2, p. 164-167.

N28 books



La natura corporea delle immagini

Da Empedocle a Lucrezio

a cura di Francesco Aronadio, Erminia Di Iulio e Francesca Masi

DYNAMIS | ISTITUTO ITALIANO PER GLI STUDI FILOSOFICI PRESS

La natura corporea delle immagini : da Empedocle a Lucrezio,

A cura di Francesco Aronadio, Erminia Di Iulio,
Francesca Masi

Napoli : Istituto italiano per gli studi filosofici
Press, 2022. Series 1: Dynamis; 6.

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conference held between January 18, 2021
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Agrò, M.

Musica e astronomia. Da Pitagora a Steven
Spielberg.

Discovery Edition, 2022.

ISBN/ISSN: 9788890475047

Anonymus.

Le tavole della saggezza e della virtù.

Roma : Treccani, 2022.

Facsimile reproduction of the Arundel 317, the
illuminated manuscript containing the
Tabula Cebetis by Filippo Alberici (1470-1531),
written in Paris and partly in Cambridge
between 1506 and 1507 and now held at the
British Library of London.

Arena, M.

La logica di Empedocle.

Algra, 2022. ISBN/ISSN: 9788893415934

Aronadio, F.

La natura corporea delle immagini :
da Empedocle a Lucrezio

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Die Großen Probleme der Antike I -

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Barbone, A.
Musica e filosofia nel pitagorismo.
La Scuola di Pitagora. 2022.
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Binder, W.
Die Elegien des Theognis : nebst Phokylides
Mahngedicht und Pythagoras' Goldenen
Sprüchen
Leipzig ; Frankfurt am Main : Deutsche
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Online-Ressource (85 S.)

Boter, G.
Flavius Philostratus. Vita Apollonii Tyanei
Walter de Gruyter. 2022-3
Text edition of The Life of Apollonius
of Tyana by Flavius Philostratus. The absence
of a trustworthy critical edition of the Greek text
of Philostratus' Life of Apollonius of Tyana has
long been felt, the most recent critical edition
being the editio minor prepared by C. L.
Kayser, published in 1870. The present critical
edition aims at remedying this defect. It is
based on a full evaluation of all available
sources, which comprise the extant medieval
manuscripts and the complete indirect
tradition. The critical apparatus reports all the
variant readings of the primary manuscripts
and of the indirect tradition. It also contains
numerous conjectures made before and after
Kayser's edition, both published and
unpublished, a number of which have been
adopted in the Greek text. With regard to the
constitution of the text full account is taken of
the idiosyncratic Greek of Philostratus. In
addition to the critical apparatus there is
an apparatus fontium and an apparatus
testimoniorum. The edition is concluded by
an index fontium and an index nominum.
This edition caters for the needs of students of
Ancient Greek literature and culture in general,
and especially of those interested in the
Second Sophistic and the works of Flavius
Philostratus.

Cengiz Çevik, C.
Tyanalı Apollonios, Mektuplar, çev. C.
(Apollonios of Tyana, Letters, trans. C.)
Türkiye İş Bankası Kültür Yayınları, 2021
Apollonios of Tyana (1st century AD): He is a
Neo-Pythagorean philosopher. Tyana was a
Greek city where Kemerhisar town of Niğde is
located today. Sources state that Apollonios'
family dates back to the founders of the city.
The most important source that conveys
information about the life of the philosopher is

Philostratus' work, which consists of eight
books, mentions the various miracles he
exhibited, raises Apollonios to the rank of a
legendary person, and ends with the
information that the Roman Emperor Caracalla
had a monument-tomb built for him in Tyana.
Some of the letters attributed to Apollonios are
found in this work, some in the anthology
created by John Stobaeus, who lived in the 5th
century, and a larger part in medieval
manuscripts. The letters reveal the life of
Apollonios of Tyana, his journeys, his
relationship with his contemporaries and
emperors, and the impact he had on people
during and after his life. (Google translation)

Cervantes, V. N.
Protean Pythagoras: Social Critique in El
Dialogo de las Transformaciones and El Siglo
Pitagorico.
eScholarship, University of California. 2022.
Series: UC Davis Electronic Theses and
Dissertations
Abstract: In early modern Spain, the ancient
philosopher and
mathematician Pythagoras became a potent
symbol of desire for harmony in a state coming
to grips with its identity, values, and limitations.
This Spanish Pythagoras was more than a
geometrician associated with the hypotenuse
of a triangle, and not simply the cult leader he
had been in antiquity: Spanish Pythagoras was
a figure both political and moral. In Spanish
literature, Pythagoreanism constituted a
language with which to challenge systems of
oppression. This dissertation examines the
Pythagoreanism—from politics to the
picaresque—of two books written about a
century apart: El diálogo de las
transformaciones de Pitágoras (1530) and El
siglo pitagórico (1644), books that serve as
conceptual bookends of a period of
concentrated humanist and philosophical
interest in Pythagoras.
While Spanish Pythagoras evidences the
profound influence of Lucian of Samosata's
The Rooster or the Dream and Apuleius' The
Golden Ass, in the Diálogo and the Siglo he
takes on many guises and speaks to a range
of controversial subjects. Spanish Pythagoras:
denounces the violent expansion of the
Hapsburg Monarchy in the Americas and
suggests that evangelization is only a pretext
for the seizure of precious metals; he calls
human beings to live in greater harmony with
animals; and insists on the reform of
governmental institutions such as the
Inquisition. Bad governance, oppression,
corruption, and exploitation were cyclical in

nature; they moved from person to person and place to place just as Pythagoreanism imagined that the soul transmigrated from body to body. This pervasive movement of evil was a “transmigración de los vicios,” a transmigration of vices, that could be combatted through the harmoniousness and compassion that the anonymous author of the Diálogos and Enríquez Gómez attributed to Pythagoreanism (Enríquez Gómez 61). The anonymous author of the Diálogo and Enríquez Gómez, in Siglo pitagórico, found in their representations of Pythagoreanism ways to wrestle with the failures of Spanish society and empire, as well as to imagine a different future. This dissertation demonstrates that the Pythagoreanism of the Diálogo and the Siglo pitagórico proposed tools, framed in the language of the transmigration of the soul, to break this cycle. The Pythagoreanism of the Diálogo and the is flexible and mutable, rather than strict and doctrinaire. Theirs is a protean Pythagoreanism.

Filóstrato: novas abordagens / Organizado por Maria Aparecida de Oliveira Silva, Pedro Ipiranga Júnior. – Teresina-PI: EDUFPI, 2022. ISBN: 978-65-5904-167-1

https://ufpi.br/arquivos_download/arquivos/edufpi/FILOSTRATO_NOVAS_ABORDAGENS_1.pdf

Prefácio

Introdução

Parte 1 ; Filóstrato: aspectos históricos e biográficos

Parte 2 ; Escrita, retórica e êfrase

Parte 3 ; Apolônio: da personagem a figura histórica

Sobre os autores

Fischer, H.J. Frühgriechische Philosophie : den Anfang nachdenken

Stuttgart : Verlag W. Kohlhammer. 2022.

ISBN: 978-3-17-042212-4

Inhaltsverzeichnis

Frühgriechische Denkwelten - Aufbruch und Ausblick

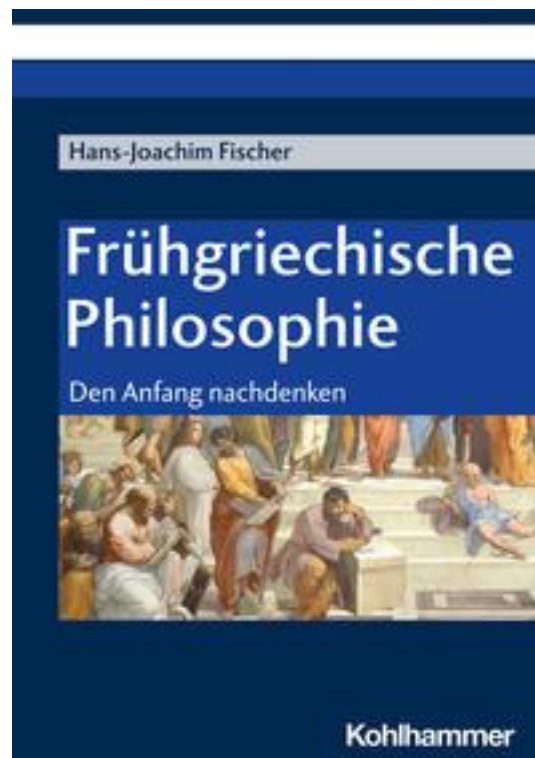
1 Frühgriechische Philosophie: Zugänge und Überlieferung

2 Die milesischen Philosophen: den Ursprung denken

3 Von der ionischen Küste nach Unteritalien

4 Von Unteritalien aufs griechische Festland. Gott und Mensch: frühgriechische Denkwelten

- Rückkehr und Einkehr



Focà, A.

Le donne filosofe nella scuola di Pitagora a Crotone

Reggio Calabria : Laruffa editore, 2022

Series 1: Bruttium et scientia; 7.

ISBN/ISSN: 9788872217009

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Pitagora scelse Crotone per creare la Prima

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Fonti e bibliografia. p 73

Gerzaguet, C.

Exposé sur le songe de Scipion / Favonius Eulogius

Paris : Les Belles Lettres, 2022

He, Xinnuo

Proportions and Light

Dissertation, Virginia Tech. 2022

This thesis is an inquiry between music and architecture. The rational and emotional aspects of music are applied into architectural language. Rationally, the base for both music and architecture is mathematic, or proportions, which derives from the cosmic order, and gives the harmonic sense for the ears and the eyes. They are both carefully constructed on paper: scores and constructive drawings. Neither of them will make sense unless through experience, which will take to an emotional

journey. The numbers for Pythagoras scale are the agreement of sounds that affects our ears with delight, the same that can please our eyes and our minds. Since harmonic ratios inherent in nature are revealed in music, the architect who relies on those harmonies makes use of a universal harmony apparent in music. Light moves within a space throughout time in a year, it can be considered as a time signature for the season and the day in architecture. The form and material change the quality of light. Light and shadow gives rhythm in a space. Music is close to heaven with eternity. In Japan, Mount Fuji is the highest mountain and people worship it as a symbol of immortality. Both of them have their trace connect to nature. The journey for this thesis is about exhibiting a series of woodblock prints called Thirty-Six Views of Mount Fuji, using knowledge of proportions and light. By ordering the prints into a certain order, the exhibition eventually celebrates the Mount Fuji itself.

Hempel, J.
Untersuchungen zur Überlieferung von Apollonius von Tyana
eBook 2022 Vollst. als: (Beiträge zur Religionswissenschaft, 4). Reprint 2022. Berlin ; Boston : De Gruyter, [2022]
Frontmatter -- Vorwort. -- Inhaltsverzeichnis. -- Verzeichnis der Abkürzungen -- Addenda et Corrigenda -- Einleitung -- Die Quellen -- Das Leben des Apollonius -- Die Lehre des Apollonius. -- Die Lehre von Apollonius -- Apollonius und das Christentum -- Anhang: Schematische Darstellung der Entwicklung der Apollonius – Tradition

Horn, M.E.
PYTHAGORAS UND DIE VIERTE DIMENSION : ein ueberblick uber die geometrische... verallgemeinerung der satzgruppen von pythagoras u.
BOOKS ON DEMAND, 2022.

Kendall, D.J.
The Music of the Spheres in the Western Imagination
Lanham : Lexington Books/Fortress Academic, 2022.
This book describes various Western musical ecologies of the cosmos developed from the ancient world to the present, ecologies that seek to define the creation and preservation of the universe through musical principles. The author explores centuries of musical treatises, hymns, and Western fiction.

Lauermann, C.
Raffaels "Schule von Athen" : die Philosophen, ihre Schüler und der Astronomie-Flügel
Zug, Schweiz : Die Graue Edition. 2022. Die graue Reihe ; 87. ISBN/ 978-3-906336-88-6
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Die Schüler des Aristoteles S 32 - 52
Die Personen um Sokrates S 54 - 67
Die Pythagoras-Gruppe S 68 - 88
Schlusswort S 91 Endnoten S 92

Lilhav, P.
Kosmos : fra Pythagoras til Pontoppidan [Cosmos: from Pythagoras to Pontoppidan]. Risskov : Internetakademiet, 2022.
[Engelse vertaling] For or against Nature? Nature has traditionally been perceived as something bad that you could treat as you wanted; as something low that you have been able to exploit; even as something "sinful", to be suppressed! In this book, Nature will be capitalized, and in it you will meet a tradition which, as an undercurrent, or perhaps rather an overcurrent, has been present as an alternative to the prevailing anti-nature way of thinking They have tried to suppress this tradition in every way! They have made Plato a disciple of Socrates instead of Pythagoras, they have concealed the fact that Cicero, Kepler, Leibniz, Goethe and Ørsted were all Platonists incarnate -- just as Henrik Pontoppidan was also it: 'To praise the beautiful, the good, the just; to brand the villains, the fools, the hypocrites -- that is and has been and will continue to be a worthy task also for the fine arts' -- that's what Pontoppidan himself wrote, and his. 'Lykke-Per' writes (just like Plato!) a book about a 'State of the Future'. It is based on "green energy", and instead of churches it has temples of Platonic ideas such as Truth and Justice" - Provided by publisher.

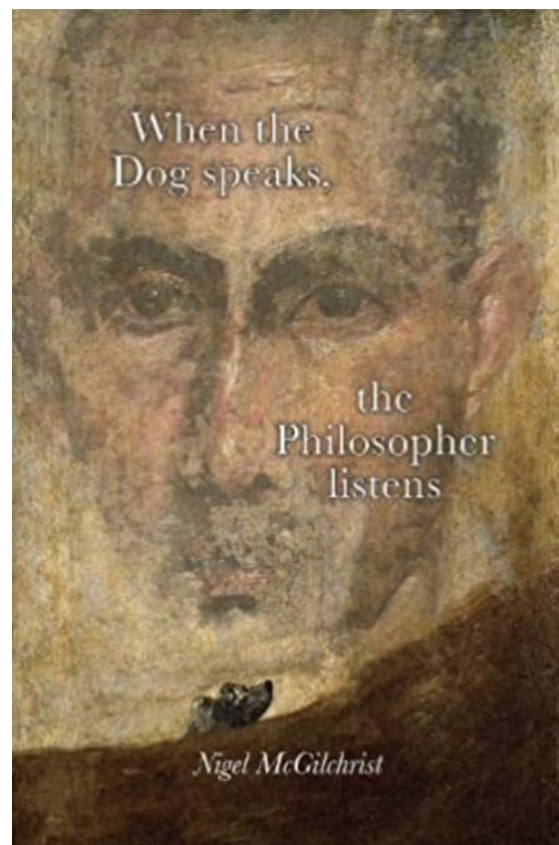
Malgonne, C.
Étude de la tradition manuscrite du Commentaire de Hiérocès d'Alexandrie sur les Vers d'or des Pythagoriciens en vue d'une future édition critique.
Projet de thèse en Sciences de l'antiquité : histoire, archéologie, langues et littératures
Thèses en préparation à l'[Université Paris sciences et lettres](#), dans le cadre de [École doctorale de l'École pratique des hautes études \(Paris\)](#), en partenariat avec [Savoirs et Pratiques du Moyen Âge au XIXe siècle \(Paris\)](#) (laboratoire) et de [École pratique des](#)

[hautes études \(Paris\)](#)(établissement opérateur d'inscription) depuis le 10-01-2022 .

Résumé : Le commentaire sur les Vers d'or du Pseudo-Pythagore composé au Ve siècle par le philosophe néoplatonicien Hiéroclès nous a été transmis dans pas moins d'une cinquantaine de manuscrits grecs du Xe au XVIe siècle. C'est Friedrich W. Koehler qui, dans les années 1960, réalisa l'unique étude dont nous disposions à ce jour sur la vaste tradition manuscrite de ce texte (1). Quoique lacunaire, ce travail constitua plus tard la base inchangée de son édition critique de 1974 (2). Il omit en effet une dizaine de manuscrits du Xe au XVIe siècle et accorda souvent peu d'importance à la datation ou à l'examen matériel et historique des codices. De nos jours, grâce aux développements scientifiques de ces dernières décennies dans des domaines connexes à la critique textuelle tels que la codicologie, la paléographie et l'histoire, il nous est possible de reconstituer la transmission des textes avec davantage de précision qu'à l'époque de Koehler. C'est pourquoi, dans le cadre de cette nouvelle étude philologique du commentaire de Hiéroclès, il s'agit d'une part de proposer une représentation plus exacte de la généalogie des témoins de l'œuvre, en particulier à l'aide d'un examen approfondi des parties de la tradition manuscrite jusqu'à présent oubliées de la Recherche. Puis d'autre part, cette thèse se propose simultanément de reconstituer autant que possible l'environnement matériel et culturel sous-jacent à cette même tradition au moyen d'une approche pluridisciplinaire combinant philologie avec codicologie, paléographie et histoire.

(1) Thèse doctorale de Koehler, Friedrich Wilhelm. Textgeschichte von Hierokles' Kommentar zum Carmen aureum der Pythagoreer. Münster : 1965.

(2) Koehler, Friedrich Wilhelm. In aureum Pythagoreorum carmen commentarius (Bibliotheca Scriptorum Graecorum et Romanorum Teubneriana). Stuttgart: BGB Teubner, 1974.



McGilchrist, N.

WHEN THE DOG SPEAKS, THE PHILOSOPHER LISTENS :

a guide to the greatness of Pythagoras and his curious age.

GENIUS LOCI PUBLICATIONS, 2022.

An uncommonly beautiful and wise illumination of both beauty and wisdom. Few scholars write with the open-heartedness and humanity of Nigel McGilchrist; and few travellers can draw upon his extraordinary range and erudition.

This is the rare book that opens up a figure who for most of us is just a name, teaches us volumes about the ancient world and, finally, gives us a sense of how to live, with music, in humility, exalted." Pico Iyer, author of *The Art of Stillness* (2014); *The Man Within My Head* (2012); and *The Open Road – the Global Journey of the Fourteenth Dalai Lama* (2008). We distinguish easily between random noise and the beauty of harmonic music. 2,500 years ago, one thinker explained very clearly why this was. He had a simple experiment to prove it. He went on to suggest that the same phenomenon lay behind the difference between chaos and the multiform universe we inhabit. He also proposed that this principle should govern the conduct of our lives, our relations with one another, and with the natural world. He suggested that it ordered the movement of the heavenly bodies. For him, it was simply what filled the whole cosmos,

rather than the will of capricious, squabbling, deities. In conceiving these things, he opened the gates of philosophy and scientific speculation, and ushered us through. He travelled, wrote little or nothing, and thought a lot. He listened carefully to a number of fascinating ideas and observations which intrigued him, and which came out of the East, from Asia. He took them and transformed them in a way that was to change the nature of human consciousness and the thinking of the West for ever. He came from a place that naturally 'transformed' everything, because it was the bridge between Asia and Europe – East and West. That place was Greece. His name was Pythagoras. In this un-stuffy, but beautifully and passionately written, book, one of history's least understood geniuses is brought to life for us, and takes us by the hand.

Moscarelli, E.

Senofane ed Empedocle : testimonianze e frammenti : un confronto tra l'antica e l'attuale cosmologia

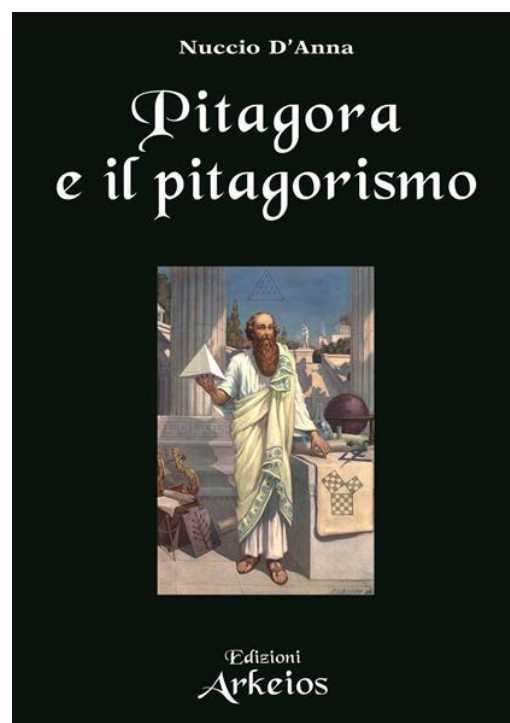
Pistoia : Petite plaisance, 2022. Series 1: Il giogo; 144. ISBN/ISSN: 978-88-7588-317-8
Notes: Original fragments in Ancient Greek by Xenophanes and Empedocles and extracts from works by various authors with parallel Italian translation; introductions in Italian. Includes bibliographical references and indexes.

Nicolaides, N. C.

Impact of Stress on Health in Childhood and Adolescence. Hormone Research in Paediatrics. 2022.

<https://doi.org/10.1159/000528065>

«We must avoid with our utmost endeavour and amputate with fire and sword and by all other means: from the body, sickness; from the soul, ignorance; from the belly, luxury; from the city, sedition; from the family, discord; and from all things, excess» (Pythagoras of Samos, circa 569 -475 BC).



Nuccio D'Anna,

Pitagora e il pitagorismo

Roma : Edizioni Arkeios, 2022

Series 1: La via dei simboli.

ISBN/ISSN: 9788864830698

1. Pitagora fra Samo, Crotone e Metaponto
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3. Un "Uomo divino" p 69

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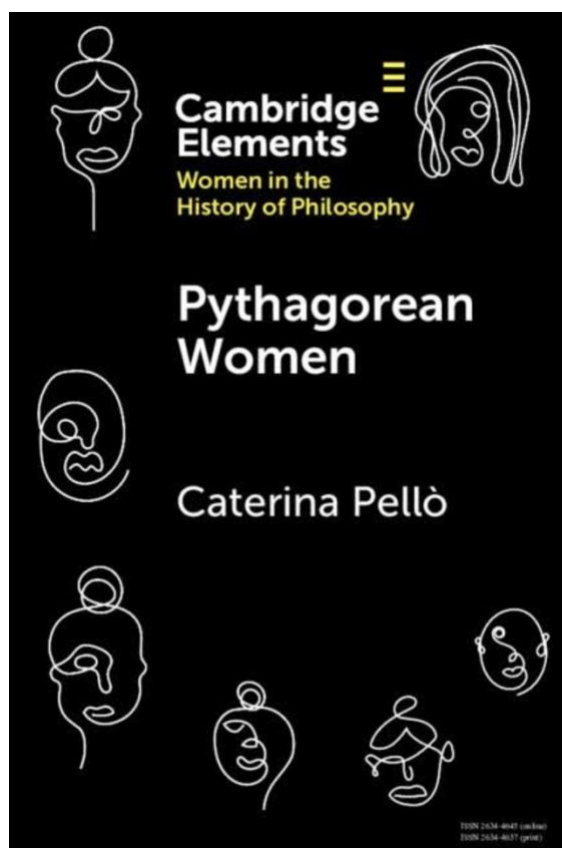
6. Numeri, armonia ed eufonia p 141

7. Il movimento pitagorico a Roma p 157

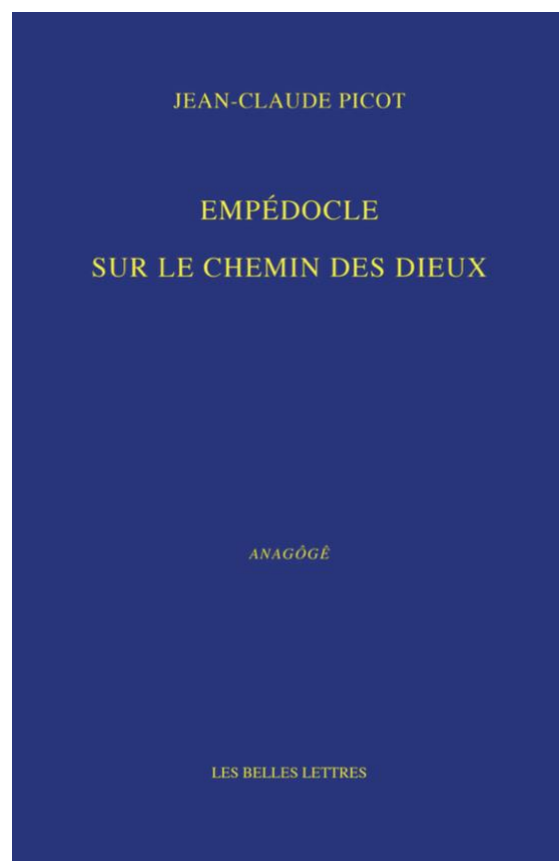
8. La "basilica" di Porta Maggiore a Roma
p 175

9. Raffaello, La Scuola di Atene e i simboli
pitagorici p 195

Bibliografia p 211



Pellò, C.
 Pythagorean women (1st ed.).
 Cambridge : Cambridge University Press, 2022.
 Abstract: The Pythagorean women are a group of female philosophers who were followers of Pythagoras and are credited with authoring a series of letters and treatises. In both stages of the history of Pythagoreanism - namely, the fifth-century Pythagorean societies and the Hellenistic Pythagorean writings - the Pythagorean woman is viewed as an intellectual, a thinker, a teacher, and a philosopher. The purpose of this Element is to answer the question: what kind of philosopher is the Pythagorean woman? The traditional picture of the Pythagorean female sage is that of an expert of the household. The author argues that the available evidence is more complex and conveys the idea of the Pythagorean woman as both an expert on the female sphere and a well-rounded thinker philosophising about the principles of the cosmos, human society, the immortality of the soul, numbers, and harmonics.



Picot, J.C. Empédocle. Sur le chemin des dieux.
 Belles Lettres. 2022
 PRÉSENTATION : Bien des ouvrages sont consacrés à Empédocle d'Agrigente, poète et philosophe qui vécut dans la Sicile grecque du Ve siècle avant J.-C. Mais aucun jusqu'ici ne s'est concentré sur la question du rapport critique d'Empédocle aux dieux traditionnels de la Grèce antique, ni sur sa façon de rebâtir un panthéon qui lui est propre.
 Sur le chemin des dieux réunit quinze articles, dont cinq inédits. Il y est notamment question des quatre dieux (Zeus, Héra, Aïdôneus ou Hadès, Nestis) auxquels, selon Empédocle, renvoient les quatre éléments du monde physique, et de l'intérêt que l'Agrigentain pouvait avoir à mettre en avant des dieux à la fois reçus en son temps et en décalage par rapport au Panthéon traditionnel : outre Zeus, Héra et Hadès, Empédocle repensait de grands dieux comme Apollon ou Perséphone pour les faire entrer dans le monde physique ; face à la déesse Amour (Aphrodite), il campait, sur un pied d'égalité, une divinité de la Haine ; en opposition à une divinité qui porte la Parole de Zeus, il instaurait, avec toute la force du paradoxe, Sagesse.
 Le dernier article, inédit, de cet ouvrage tente de comprendre la réincarnation à laquelle pouvait croire l'Agrigentain. Selon Empédocle,

des divinités (les daimones) font le lien entre diverses vies de mortels terrestres. On réduit souvent la croyance d'Empédocle à celle de Pythagore, qui croyait à la métempsychose. Les daimones d'Empédocle seraient des âmes individuelles qui transmigrent. Mais les vers d'Empédocle dont nous disposons ne se prêtent pas à cette réduction. Jean-Claude Picot, avec érudition et sagacité, nous aide à refaire le chemin qui a conduit Empédocle aux daimones.

PITAGORA.

I versi aurei.

La Vita Felice, 2022.

Series 1: Piccola biblioteca della felicità; 34.

ISBN/ISSN: 9788893466592

Richter, U.

Los filósofos en la era tecnológica : los pitagóricos de hoy (Philosophers in the technological age: today's Pythagoreans) Primera edición: [México] : Océano, 2022 [Engelse vertaling] Ulrich Richter Morales delves into the legacy -sometimes transparent, sometimes mystical and esoteric- of the Pythagoreans in their different historical incarnations, with special emphasis on their dominant role in the digital age, and raises a debate on the kind of machines that we must develop. Elon Musk, Steve Jobs, Bill Gates, Jeff Bezos, Larry Page and Sergey Brin, among others, are declared heirs of the mathematician from Samos, and always involved in controversy, they are inseparable from our ideas about how the world works. Getting to know them as individuals and thinkers is a way to better understand modern life and our role as citizens in the unstable and volatile terrain on which we find ourselves.

Rolland, R.

Empedokles von Agrigent und das zeitalter des Hasses

Übers. u. mit e. Nachw. vers. von Hans Leo Götzfried

Leipzig ; Frankfurt am Main : Deutsche Nationalbibliothek. 2022; Original: 1947.

Scheel-Rübsam, R.

Alles ist eine Zahl! Pythagoras' Rede in 48 Sätzen und das unendliche Spiel Hohenwarsleben : Westarp BookOnDemand. 2022. ISBN: 978-3-96004-121-4

Schultz, J. Women and the Female in Neoplatonism

Studies in Platonism, Neoplatonism, and the Platonic Tradition, Volume: 30

Sosipatra, Hypatia, Macrina: some of the most famous female philosophers of antiquity were connected to Neoplatonism. But what does it mean to be a woman philosopher in late antiquity? How is the inclusive nature of the Neoplatonic schools connected to their ethical, political, and metaphysical ideas? What role does the religious dimension of late Neoplatonism and the role of women as priestesses play in understanding Neoplatonic women philosophers?

This book offers thirteen essays that examine women and the female in Neoplatonism from a variety of perspectives, paying particular attention to the interactions between the metaphysics, psychology, and ethics.

Suor, M.

Empédocle. Poema narrativo.

Lyriks, 2022. ISBN/ISSN: 9791280504036

Ukwamedua, N. U.

Immortality of the soul in classical western thought and in Igbo-African ontology: A discourse in existential metaphysics.

Ethnicities. 2022. August

In Orphism, through Pythagoras to Plato, the soul survives the death of the body. But for Aristotle it is the form of the body, and this makes its immortality unlikely, since form cannot exist without an individuating matter. Exploring synthesis, the soul is for Aquinas an incarnate spirit whose union with the body creates a unique union. This paper then employing the critical-analytic model argued that these traditions were quite myopic; and this informed the interrogation of another cultural position which is, the immortality of the soul in Igbo-African ontology. The intention is to brace the classical positions towards a holistic idea of the immortality of the soul. This is because, in Igbo ontology, there is no distinction between body and soul, as the attention is on man as a complete being, who at death experiences what this paper called *ontological mutation*.

[ABSTRACT FROM AUTHOR]



Wöhrlé, G. (Ed.)
 Alcmaeon of Croton, Hippo of Metapontum,
 and Menestor of Sybaris
 With contributions by: Andreas Lammer
 In collaboration with: Theofanis Tsiampokalos
 Volume 4 in the series *Traditio Praesocratica*
About this book
 The fourth volume in the *Traditio Praesocratica* series presents surviving Greek, Latin, and Arabic records of the life and teachings of the three West Greek philosophers Alcmaeon, Hippo, and Menestor chronologically and in German translation. All of the documents are accompanied by brief contextual information about the author in question.

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N28 book chapters

Akos, T.

Tarentumi Arkhütasz a nomosz-phüszisz antitézistről [Archytas of Tarentum on the nomos-physis antithesis] p 525 - 532

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

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.

Ashton, S.

Chance, relativity, and Empedocles' cycle(s) of time p 49 - 78.

In: Conceptions of Time in Greek and Roman Antiquity, edited by Richard Faure, Simon-Pierre Valli and Arnaud Zucker, Berlin, Boston: De Gruyter, 2022,

Baumann, C.

Topographie der Erkenntnis. Claes Jansz. Visschers (Re-)Inventio der Tabula Cebetis nach Hendrick Goltzius p 107-136

In: (Re-)Inventio : Die Neuauflage als kreative Praxis in der nordalpinen Druckgraphik der Frühen Neuzeit. Herausgegeben von Mariam Hammami, Anna Pawlak und Sophie Rüth. Springer 2022.

The engraving entitled Tabula Cebetis, which Claes Jansz. Visscher published in Amsterdam in 1640, is characterized by a programmatic (re-)use of pictorial and textual references: Not only did it draw upon an ancient ekphrasis, but

it also adapted a 1592 print created by Hendrick Goltzius as designer, Jacob Matham as engraver, and Franco Estius as poet of the epigrams. The study argues that Visscher's engraving reconfigures the intermedial relation between image and text, on the one hand structuring the process of perception and on the other hand integrating a possibility to engage in a Calvinist interpretation of the depicted epistemological topography. In this context, Visscher understood and presented his (re-)inventio of the Tabula Cebetis as a form of editing both the engraving by Goltzius and the ancient pre-text, which sheds light on the complex notions of diachronic and collective authorship in early modern printmaking.

Bénatouïl, T.

Le stoïcisme : pour un naturalisme sans naturalisation p 103 - 121

In: Anciens et Modernes par-delà nature et société . 2022

En 69 après Jésus-Christ, le stoïcien Euphratès de Tyr aurait incité la population d'Alexandrie à faire bon accueil à Vespasien, qui était sur le point de devenir empereur. Philostrate nous raconte la querelle qu'il aurait eue à cette occasion avec le pythagoricien Apollonios de Tyane (Vie d'Apollonios de Tyane V, 27-37). Vespasien avait demandé aux deux philosophes s'il devait ou non renverser l'empereur et prendre sa place. Euphratès lui recommanda de renverser Vittelius, mais d'offrir ensu...

Benevich, F.

"Chapter 14 A Case Study in Arabic Doxography: Šahrastānī's Account of Pythagoras and Its Ismā'īlī Background".

In: Received Opinions: Doxography in Antiquity and the Islamic World. Leiden, The Netherlands: Brill. 2022

Abstract; The Arabic scholarly tradition produced several doxographies and gnomologies of ancient Greek thought in the Arabic language. In this paper, I will focus on al-Šahrastānī's (d. 548/1153) Religions and Sects (al-Milal wa-l-niḥal). Despite the popularity of the work and the scholarly attention it attracted, the final evaluation of Šahrastānī's doxography in terms of its method and sources still remains a desideratum. I will

avoid the generalizations inherent in the previous characterizations of the work. Instead, I will focus on the chapter on Pythagoras, carefully reading it sentence by sentence, attentively considering the philosophical import of each passage alongside its potential sources as well as the traces of (and reasons for) Šahrastānī's reworking them. I will argue that Šahrastānī provides a systematic reconstruction of Pythagorean philosophy based on quotations and paraphrases from previous doxographies and of what he considers as contemporary Pythagoreanism (i.e. *Ismā'īlism*). Religions and Sects will reveal itself both as a source for the Greek philosophical tradition and as a source of information on the Arabic philosophical tradition as such.

Brisson, L.
Chapter 3 Marcella and Porphyry.
In: *Women and the Female in Neoplatonism*.
Leiden, The Netherlands: Brill. 2022
Abstract: It may be assumed that, like Plato's Seventh Letter, the Letter to Marcella by Porphyry was an open letter. Even if it begins as a letter of consolation for his wife, it is above all an exhortation to the philosophical life, addressed to a woman. Women's access to higher education and to philosophy was already justified by Plato in the *Republic* and the *Laws*, where human beings are no longer defined by their body but by their soul. This doctrinal point was taken up and extended to late Pythagoreanism by Platonists, including Numenius, who, reacting against the New Academy, made Socrates, and therefore Plato, disciples of Pythagoras. Porphyry was immersed in this ideological context of Pythagoreanized Platonism.

Burnyeat, M.
Chapter 10 Archytas and optics p 286 - 304
Cambridge University Press. 2022.
Explorations in ancient and modern philosophy. 4.

CAPPELLETTO, C.
6 BRAINS ON STAGE p 133 -
In: *Embodying Art : How We See, Think, Feel, and Create*
New York : Columbia University Press, 2022
In the first century BCE, philosopher Apollonius of Tyana asked his beloved pupil Damis of Nineveh to describe the nature of painting. Painting, said Damis, was a mixture of colors made for the sake of imitating visible bodies,

for people are given to re-create what they see. He conceded, however, that to our eyes, clouds, too, resemble meaningful forms, because we discern in them the appearance of natural bodies. Apollonius ruled that imitation was twofold: "the one kind as an employment of the hands and mind in producing imitations, [this] is painting, whereas the other kind consists in making likenesses

Coloru, O.
There and back again. Apollonios of Tyana's journey to India S 247 - 258
In: *Sine fine : studies in honour of Klaus Geus on the occasion of his sixtieth birthday / edited by Søren Lund Sørensen*
Stuttgart : Franz Steiner Verlag. ISBN: 978-3-515-13350-0

Crossley, J. N.
A Sense of Proportion: Jacobus Extending Boethius around 1300. P 213–226
In: *The Intellectual Dynamism of the High Middle Ages*. (2022).
Abstract: Music theory in the thirteenth century was very different from today. While it was acknowledged that music provided sensory pleasure, it was believed that the senses were inadequate to provide a theoretical foundation for music. For this only the Platonic heaven of numbers was appropriate. This meant that music theory was part of mathematics. Jacobus, who wrote a massive encyclopedia of music theory, held this view and not only revisited but also dramatically extended the earlier work of Nicomachus (living c 100 CE; from Jerash, in modern Jordan) and Boethius (c 480-524). In this chapter I concentrate on two of his concerns: the problem of dividing a tone into two equal parts and his enormous extension of the Boethian characterization of musical intervals by numerical ratios. In the fledgling thirteenth-century University of Paris, music theory was taught as one of the seven liberal arts in a framework that owes its origins to Boethius. Boethius had transferred the legendary Pythagorean theory of music, which had been put on a rigorous footing by Nicomachus of Gerasa, expanding, and clarifying it. Jacobus de Ispania (c 1260-c 1330), otherwise known as Jacques de Liège, worked in Paris in the 1290s, and he undertook to revise Boethian music theory, adding explanations where he felt them necessary. His time in Paris seems to have been crucial to the development of his version of music theory. In discussing Jacobus it is vital to consider his context – in many senses of the word – if we

are to understand his motivations and limitations when he wrote his great work, the *Speculum musicae*. The only complete copy of this huge work is a fifteenth-century manuscript of 293 folios (Paris, Bibliothèque nationale de France, latin 7207).

Follinger, S.
Aristoteles' Auseinandersetzung mit Empedokles in *De generatione animalium*
S 87 – 102

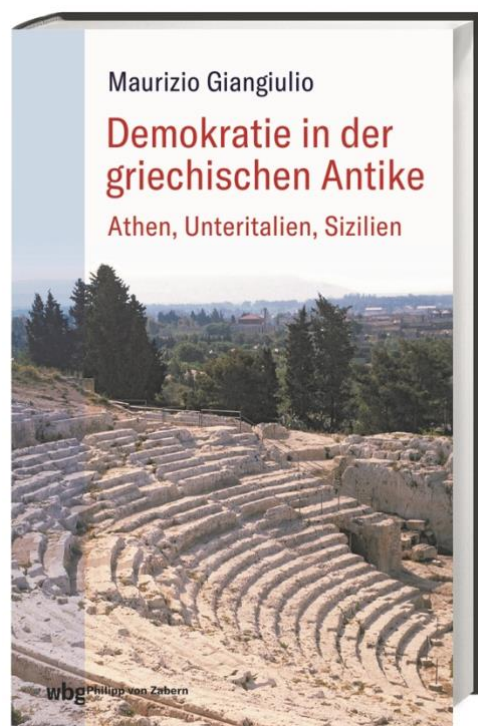
In: *Rezeptionen der Vorsokratiker von der Antike bis in die Gegenwart* : Akten der 22. Tagung der Karl und Gertrud Abel-Stiftung vom 29. bis 30. Juni 2018 in Trier / Oliver Hellmann/Benedikt Strobel (Hrsg.)
Berlin : De Gruyter. 2022. Philosophie der Antike ; Band 42. ISBN: 978-3-11-076142-9

Funke, J.
6 Auf den Spuren des Empedokles S 141-154
Einleitung - Der Eintrag heißer Vulkangase in die Atmosphäre - Licht als Werkzeug für Vulkangasuntersuchungen - "Farbkämme" können Vulkangasmessungen erheblich verbessern - Das gut bewachte Geheimnis heißer Vulkangase
In: *Die vier Elemente*
Heidelberg : Heidelberg University Publishing. 2022. *Heidelberger Jahrbücher Online* ; 7. ISBN: 9783968221878
Zusammenfassung: Nirgendwo sonst auf der Erde sind sich die vier Elemente so nahe wie bei Vulkanen. Wenn heiße Magma aus der Tiefe der Erde aufsteigt gibt sie große Mengen von Gas, hauptsächlich Wasser Dampf, ab. Sobald diese Gase an der Erdoberfläche mit Luft in Berührung kommen laufen komplexe chemische Reaktionen ab. So bildet etwa die Reaktion von magmatischem Wasserdampf mit Sauerstoff aus der Luft reaktive Molekülbruchstücke (Radikale), die im Bruchteil einer Sekunde reduzierte Bestandteile der Gasemission verbrennen. Empedokles, der Begründer der Lehre der vier Elemente, starb der Legende nach am Vulkan Ätna, als er in den Krater stieg, um das Vulkaninnere zu verstehen. Nach wie vor ist die Forschung an Vulkanen mit großen Herausforderungen verbunden: giftige Gase, hohe Vulkangipfel, sprudelnde Lava. Moderne Fernerkundungsverfahren erlauben mittlerweile die Beobachtung von chemischen Abläufen in Vulkangasen aus (halbwegs) sicherer Entfernung. Erkenntnisse daraus helfen Vulkane und unseren Planeten im Allgemeinen besser zu verstehen und bilden damit

auch die Grundlage neuer Möglichkeiten Ausbrüche vorherzusagen.

Garcin, E.
Kapitel 3 DIE SANDALE DES EMPEDOKLES oder die Möglichkeit eines glücklichen Todes
S 41 -52
In: *Philosophix : das Höhlengleichnis und andere große philosophische Ideen: Graphic Novel*.
München : Kneesebeck. 2022. ISBN: 978-3-95728-633-8

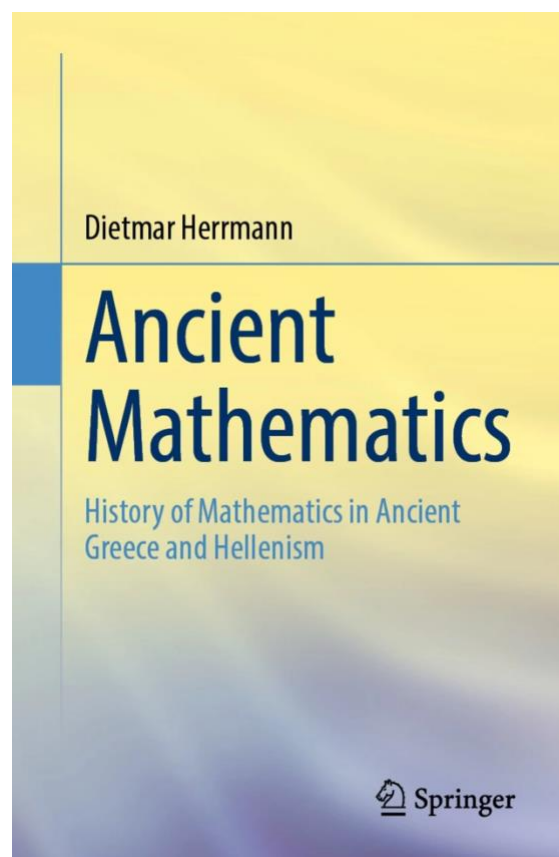
Gheerbrant, X.
"Chapter 13 Addressees, Knowledge, and Action in Hesiod and Empedocles".
In: *Mnemosyne, Supplementum 455. Hesiod and the Beginnings of Greek Philosophy*.
Leiden, The Netherlands: Brill. 2022



Giangiulio, M.
5. Kroton: Vom Charisma des Pythagoras zur Macht des Volkes S 115 - 138
5.1 Transformationen - 5.2 Die »väterliche Verfassung« und die pythagoreische Macht - 5.3 Auf dem Weg zur neuen Regierungsform. Von der Erinnerung zur Geschichte - 5.4 Volksführer, Bürgermacht und soziale Spannungen.
7. Wandel und Stabilität: Das demokratische Tarent S 158 - 182

7.1 Eine koloniale Gesellschaft: Eliten, Territorium, Indigene - 7.2 Krieg und politischer Wandel - 7.3 Eine von einem Philosophen geführte Demokratie: Das Zeitalter des Archytas - 7.4 Die gute Nutzung des Reichtums: Politik und soziale Stabilität.
In: Demokratie in der griechischen Antike : Athen, Unteritalien, Sizilien / Maurizio Giangiulio ; aus dem Italienischen von Mark Marsh-Hunn.
Darmstadt : wbg Philipp von Zabern in Wissenschaftliche Buchgesellschaft (WBG). 2022. ISBN: 978-3-8053-5315-1.

Hardie, P.
Philosophizing and Theologizing
Reincarnations of Ovid: Lucan to Alexander Pope' p 335 - 350
In: Gareth Williams, and Katherina Volk (eds), *Philosophy in Ovid, Ovid as Philosopher*. New York: Oxford University Press. 2022
This chapter presents a selective survey of the premodern reception of Ovid's *Metamorphoses* as a repository of philosophical and theological wisdom, with a particular focus on Ovid as a cosmological and natural-philosophical poet. Ovid's own response to the philosophical engagement of earlier Augustan poets (Virgil above all) is picked up by Lucan in his application of Ovid's cosmic concordia discors to the Stoicizing political cosmology of his narrative of civil war. In late antiquity, Claudian deploys Ovidian models of cosmic process and time as part of his vocabulary of imperial panegyric, while in some of his *carmina minora* he elaborates a scientific paradoxography in an Ovidian key. In late antiquity, Ovidian cosmogony was also used by Christian poets to lend a philosophical coloring to versifications of the creation story of Genesis, to be followed by early modern hexameter poets (Du Bartas, and his English translator Josuah Sylvester). Edmund Spenser, like other early modern poets and translators, takes seriously the Ovidian Pythagoras' pronouncements on mutability. As late as the eighteenth century, Alexander Pope draws on the Speech of Pythagoras in his philosophical Essay on Man.



Herrmann, D.
Pythagoras and the Pythagoreans p 37-62
Alexandria p 17-130
Nicomachus of Gerasa p 325-338
Theon of Smyrna p 339-346
Theon of Alexandria p 395-399
In: *Ancient Mathematics : History of Mathematics in Ancient Greece and Hellenism*. (2023).

Kiliańczyk-Zięba, J.
Chapter 6 Vanished Components. Evidence for the Partial Survival of Tabula Cebe'tis Editions. P 61-82
In: *The Book World of Early Modern Europe*. Leiden, The Netherlands: Brill. 2022

Lebedev. A.V.
The Aegean origin and early history of the Greek doctrines of reincarnation and immortality of the soul (Epimenides, Pherecydes, Pythagoras, and Onomacritus p 240-301.
In: *Orphica) //Myth, Ritual, Literature*. National Research University "Higher School of Economics", Institute of Classical Orient and Antiquity, ("Orientalia et Classica", VI/LXXVII) / ed. J.V.Ivanova, N.B.Bogdanovich. HSE Publishing House. Moscow, 2022)

Macris, C.

8 La lecture néoplatonicienne de la biographie de Pythagore par Jamblique"

In: Ancient Philosophy and Early Christianity. Leiden, The Netherlands: Brill. 2022

Abstract; The chapter of Constantinos Macris looks at four details in Iamblichus's treatise *De Vita Pythagorica*, (1) the father of Pythagoras' concern over correct names, (2) the young Pythagoras' embodiment of the "triad of paideia" (natural gifts, instruction, and practice), (3) the stork as a model for a student's filial love for his master, and (4) the parallelism between Pythagoras and Minos, the king of Crete and confidant of Zeus. By investigating these details, Macris sheds light on the Neoplatonic spin that Iamblichus puts on the biography of Pythagoras.

Mannsperger, D.

Ein Münzporträt des Pythagoras S119 - 128

In: Festschrift. Liber Amicorum : Claus Pelling zum 90. Geburtstag / herausgegeben von Thomas Finkenauer und Alfred Nordheim. Tübingen : Eberhard Karls Universität

Tübingen, Tübingen Library Publishing. 2022. ISBN: 978-3-946552-60-4

Molinari, N.J.

Chapter 10 The Thaletan Tradition from Pythagoras to Empedokles

In: Acheloios, Thales, and the Origin of Philosophy : A Response to the Neo-Marxians¹⁴¹

At this point one might justifiably ask: If Acheloios was so influential in the development of Thales' philosophy, why has no one noticed this until now? The answer is not all that complicated, and two characters are noteworthy in particular: Aristotle and Diogenes Laertius. It is important to note that, by Aristotle's time, Acheloios the god had become thoroughly entangled with the Acheloios River of the ancient Akarnanian/Aetolian region, which, seemingly unbeknownst to Aristotle, was named after the god. The river in Akarnania that was hailed as the 'Achelous' in 4th-century Athens was originally called the Thoas, according to Strabo,

Montevecchi, F.

Modi di essere uomini: Parmenide ed Empedocle. Riflessioni sulla soggettività nel mondo antico p 45-62

In; Le vie dell'essere. Studi sulla ricezione antica di Parmenide., ed. Enrico Volpe. Supplementa Eleatica, Academia Verlag, Baden-Baden, 2022, (ISBN 9783985720408).

Moser, J.

I. Inlustrar 4 Obscura reperta: Dunkle Prosa, lichte Verse (Heraklit, Empedokles) p 39 - 46

II. Deferre 5 Divinitus insinuare: Kritik der pythagoreischen Seelenwanderung p 121 - 128

In: Dädalische Zunge : Lukrez als Übersetzer des Realen

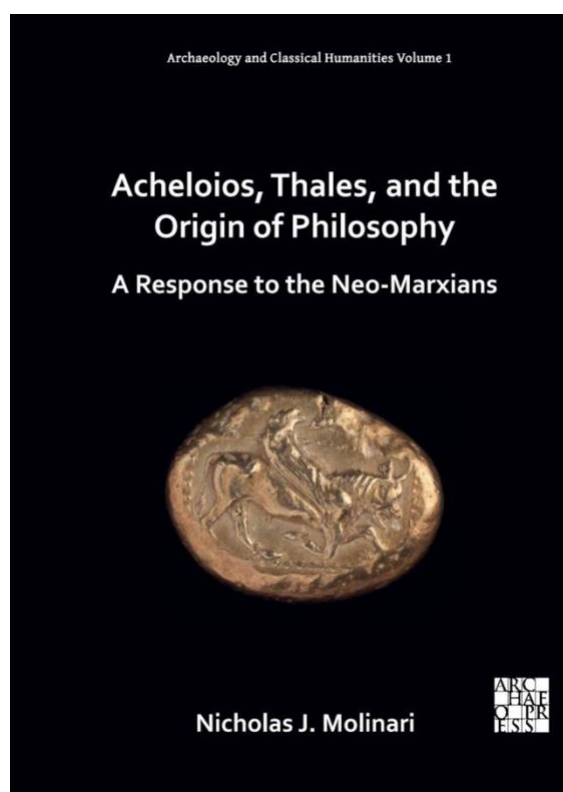
Göttingen : V&R unipress, Vienna University Press. 2022. Dissertation, Universität Wien, 2020. ISBN: 978-3-8471-1437-6

Mourelatos, A. P. D.

4 Quality, Structure, Emergence: in Anaxagoras, Philolaus, Democritus, and in Empedocles p 79 - 126

In: After Parmenides : studies on language and metaphysics in Early Greek philosophy Baden-Baden : Academia. 2022. Eleatica / Supplementa ; vol. 2.

ISBN: 978-3-89665-980-4



Müller, R.

3.2 Die vier Elemente des Empedokles
S 85 - 104

Ruhe und Bewegung im System des
Empedokles - Zur Charakteristik der Kivrupu;;
bei Empedokles - Wahrheit durch
Unbeweglichkeit - Göttlichkeit, ävayKr] und
Ewigkeit

In: Der Faktor Kinesis : zum philosophischen
Bewegungskonzept des Thukydides / Robert
Müller

Göttingen : Vandenhoeck & Ruprecht. 2022.
Dissertation, Freie Universität Berlin, 2019
ISBN: 978-3-525-36394-2

Netz, R.

The Generation of Archytas. p. 53–106

In: A New History of Greek Mathematics.
Cambridge University Press. (2022).

We will survey the early history of Greek
mathematics through two generational events:
this chapter, "The Generation of Archytas,"
followed by the next chapter, "The Generation
of Archimedes." This is a substantive claim:
Greek cultural life was generally organized by
such isolated, generational events. This is the
claim of the first section, "The Hypothesis of
Generational Events." Following this general
historical statement, the section "What Little
We Know" surveys the evidence for Greek
mathematics in the first half of the fourth
century.

Pantano, D.

Schola Italica - die Pythagoreische Schule
Italiens S 52

Die unterirdische pythagoreische Basilika von
Porta Maggiore S53 - 56

Kommentare zu den Goldenen Versen des
Pythagoras..... S 197 - 203

In: Die Magische Pforte : eine Studie über die
Italisch-hermetische Tradition : Mythos, Magie
und Metamorphose in den esoterischen
Traditionen des Westens.

Gaggenau : AAGW, Archiv für Altes
Gedankengut und Wissen. 2022.

ISBN: 978-3-937592-52-7

Primavesi, O. 7.2 Zitatfragment und Textkritik.
Empedokles' Theorie der Augenfunktion und
der Text des Laternengleichnisses S 427-574

In: Lachmanns Erbe : Editionsmethoden in
klassischer Philologie und germanistischer
Mediävistik / herausgegeben von Anna Kathrin
Bleuler und Oliver Primavesi

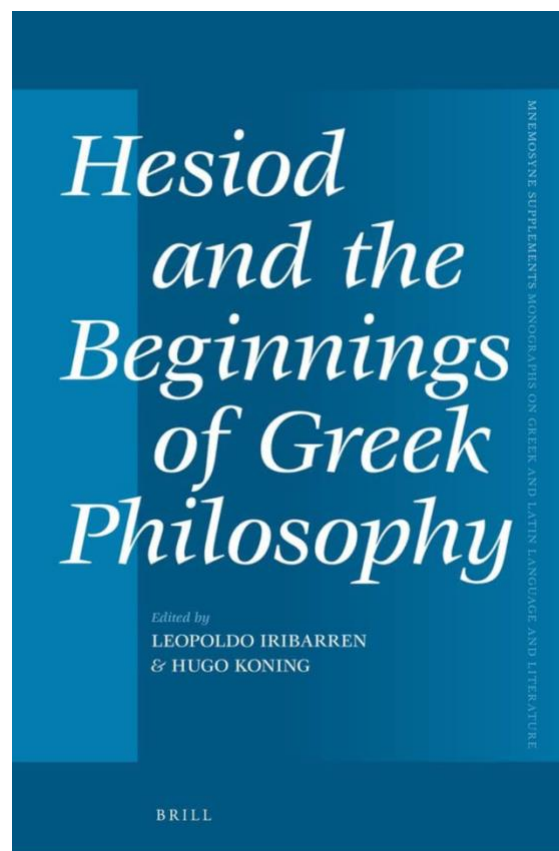
Berlin : Erich Schmidt Verlag. 2022.

ISBN: 978-3-503-19486-5

Redfield, J. M.

Twelve. Pythagoras at the Locrian Frontier.
p 389–410

In: The Locrian Maidens. Princeton: Princeton
University Press. (2022).



Santamaría, M. A.

"Chapter 14 Divine Crime and Punishment:
Breaking the Cosmic Law in Hesiod's
Theogony 783–806 and Empedocles'
Fragment DK B115".

In: Mnemosyne, Supplementum 455. Hesiod
and the Beginnings of Greek Philosophy.
Leiden, The Netherlands: Brill. 2022

Sider, D.

Chapter 4 Ordovico or Viricordo:
Empedocles and The Seim Anew* p 55 - 76

In: Song regained : working with Greek poetic
fragments / edited by Margarita Alexandrou,
Chris Carey, and Giovan Battista D'Alessio.
Berlin : De Gruyter. 2022.

ISBN: 978-3-11-071096-0

Slomsk, W.

Pythagoras and Jewish mystic p 25 – 37

In: Selected social and political problems of the contemporary world

Hannover : Europäische Akademie der Naturwissenschaften - Warsaw : Oficyna Wydawnicza ASPRA 2022.

ISBN: 978-3-00-073118-1

Strauss Clay, J.

Chapter 10 Hesiod Reads Empedocles.

P 198-220

In: Mnemosyne, Supplementum 455. Hesiod and the Beginnings of Greek Philosophy.

Leiden, The Netherlands: Brill. 2022

Stewart, M.

Chapter 5. The Tartans of Pythagoras –

p 65-78

Chapter 21 The Lyre of Apollo p 227-230

In: Sacred geometry of the starcut diagram : the genesis of number, proportion, and cosmology

Rochester, Vermont : Inner Traditions, 2022.

Taschner, R.

1 Pythagoras und das Unendliche im

Pentagramm p 1-13

In: Das Unendliche : Mathematiker ringen um einen Begriff

Berlin, Germany : Springer Gabler. 2022.

ISBN: 978-3-662-64543-7

Thein, K.

Philostratus and Mimēsis at the Heart of Phantasia p 163-181

In: Dossier : Nature/natures : approches anthropologiques . 2022

Philostratus' Life of Apollonius of Tyana includes two well-known discussions of visual arts whose focus is on two forms of mimēsis (2.22) and on the distinction between mimēsis and phantasia (6.19). The article argues in favor of identifying the higher form of mimēsis from the first passage with phantasia from the second one. More importantly still, it shows that arts have a special place in Philostratus' text in virtue of their capacity to offer a grasp on the cosmic order, a grasp that reaches beyond abstract generalizing and takes advantage of the humankind's natural belief in its connection with the divine.
La Vie d'Apollonios de Tyane de Philostrate contient deux passages très commentés sur les arts visuels qui se concentrent sur deux formes de mimēsis (2.22) et sur la distinction entre la

mimēsis et la phantasia (6.19). L'article plaide en faveur de l'identification de la forme supérieure de mimēsis du premier passage avec la phantasia du second. Plus important encore, il montre que les arts ont une place spéciale dans le texte de Philostrate, et cela en vertu de leur capacité à appréhender l'ordre cosmique, au-delà d'une généralisation abstraite, laquelle s'appuie sur la croyance naturelle de l'humanité dans sa connexion avec le divin.

Tieleman, T.

Presocratics and Presocratic Philosophy in Galen

In: Andreas Lammer & Mareike Jas (eds.), Received Opinions: Doxography in Antiquity and the Islamic World. Brill.2022

This study focuses on the role played by Presocratic thinkers in the work of the physician-cum-philosopher Galen of Pergamum (129–c. 216 CE). It starts from Galen's attitude towards the intellectual past. For Galen too Socrates marks a turning point but only in so far as he called for a teleological approach to the study of nature and inspired Plato in taking such an approach in the Timaeus. Before Plato however Hippocrates had laid the foundations of natural philosophy and medicine by propounding the theory of the four elements (further analysable into the principles of matter and elementary quality) and refuting the material monism of the Ionian cosmologists as well as Eleatics, most notably Melissus. Yet the watershed is less strict than it might appear at first blush: Galen traces back unarticulated and partial expressions of the true view of nature to thinkers before Hippocrates such as Melissus, Empedocles and Heraclitus. Anaxagoras plays an analogous but negative role, viz. as a precursor of materialism and scepticism. Galen's approach to these Presocratics bears the stamp of Aristotle, Theophrastus and the later doxographic tradition. This tradition also provided him with diaeretic schemas of options—including those associated with Presocratics—which served him as a dialectical tool for organizing his discussions. In ethics Galen associates Pythagoras with Socrates as a moral beacon. He refers to Heraclitus and Pythagoras as being on the right track and anticipating Plato concerning the nature and the structure of the soul respectively.

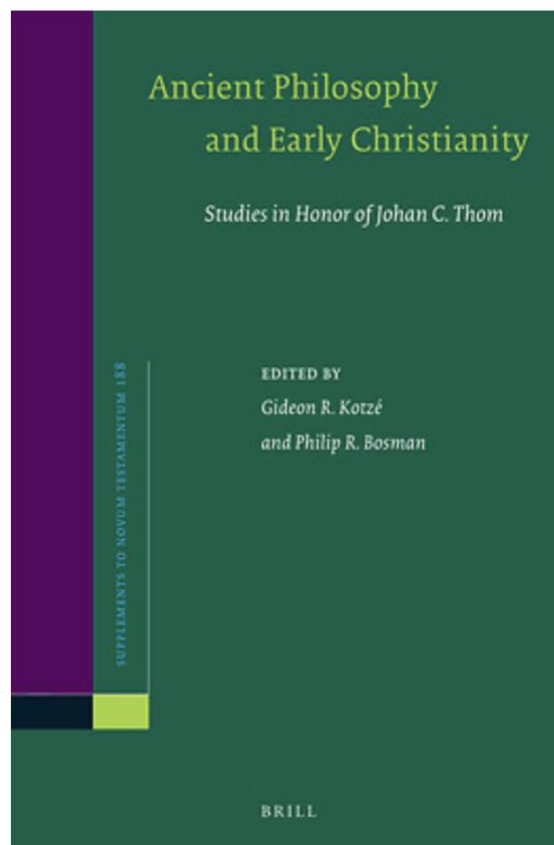
Wilson. L.

3 Satire between the eaters and the meat
p 88 - 114

In: Changing satire : Transformations and
continuities in Europe, 1600-1830

Manchester University Press. 2022

This chapter argues that the preoccupation with food and eating in formal verse satire signals a confusion, at once involuntary and strategic, of the valuable and the worthless, a confusion shaped by the concept of things indifferent (*adiaphora*). The satires of Horace and Juvenal show evidence of this confusion. Subject to imminent decay or consumption, food represents the instability of satire's status as valuable literary property. John Donne's poem *Metempsychosis*, while generically complex and not itself constructed on the formal model followed by Horace, Juvenal and the other Roman satirists, inherits from them a similar confusion about the relation between value and waste in poetic production. The Pythagorean framework of *Metempsychosis* derives largely from Ovid, but by way of Juvenal's engagement with Pythagorean ideas in his fifteenth satire; this framework becomes in the poem a means of upsetting conventional expectations about where value is to be found, and how waste is distinguished from it.



de Wet, C. L.

9 John Chrysostom on Pythagoreanism.

In: Ancient Philosophy and Early Christianity.
Leiden, The Netherlands: Brill. 2022

Abstract: Chris L. de Wet provides an examination of John Chrysostom's invective against Pythagoreanism. De Wet begins by looking at Chrysostom's own upbringing and disposition towards Greek philosophical *paideia*. He then explores how Chrysostom attacks the character of Pythagoras while preaching biographical details about the apostle John, Chrysostom's argument that the Pythagoreans have been silenced by Christian teaching, the accusations of witchcraft and charlatanry against Pythagoras, and Chrysostom's refutation of Pythagorean *metempsychosis*. The chapter shows that Chrysostom uses popular discourse against Pythagoreanism to discredit it as an obsolete and marginal philosophy, and aims to establish Christian teaching as the "true philosophy".

N28 journal articles

Afonasina, A.S.

The image of Empedocles in the Hippocratic treatises and the interpretation of some biographical evidences

Vestnik of Saint Petersburg University.

Philosophy and Conflict Studies. 2022, 38, 3, p 293-306

Akopyan, O.

Quis dixit? The Vicissitudes of Authority in Early Modern Cosmology.

Perspectives on Science. 2022, 30, 5, p 819-825.

In the *De natura deorum*, Cicero recalls that followers of Pythagoras often justified their acceptance of a statement by appealing to the authority of their teacher. For them, inasmuch as Pythagoras "himself said it," his words should be accepted unreservedly and there was no reason to argue further (Cicero, *De natura deorum*, 1.10).² Since antiquity, "*ipse dixit*" has been considered the most straightforward summary of the argument from authority. It also seems to condense all of the negative characteristics of an attitude that we nowadays regard as the contrary to modern scientific rationality. It advocates dogmatism by pointing to complete reliance on the master's views and denies the very possibility of innovation and change. All too...

Andolfi, A.

Doric Features in Empedocles' Poetry?

Rivista di Cultura Classica e Medievale. 2022. 64, 2, p ..

This article asks whether Empedocles actually made use of his vernacular (a variety of Doric spoken at Acragas) in his lines, as it has been suggested by some modern scholars. Yet, a survey of these alleged Doric forms (D 73, 233-234; 247-248 Laks-Most = B 17, 1-2 Diels-Kranz; D 101, 1-3 Laks-Most = B 22, 1-3 Diels-Kranz; D 75, 8-11 Laks-Most = B 35 Diels-Kranz) shows that the presence for Doricisms in Empedocles is neither abundant nor free from doubt.

Baier, T.

Habitamos arcas voadoras ligadas com a Terra-arca? [Do we inhabit flying arks linked with Earth-ark?

Educação Matemática Pesquisa. 2022. 24, 2. P 384-403.

This article presents reflections by philosophers and historians of science on the myths of the Greeks and Brazilian indigenous peoples, the role of astronomy in the beginnings of the creation of modern European science and some pre-Socratic principles. The text also exposes understandings of the world of indigenous peoples and the world view underlying the movement of creation of science derived from the conceptions of the Pythagorean school. To demonstrate the strong influence of Pythagorean thought for centuries, we highlight Kepler's conceptions. This article emphasizes the Husserlian view, denouncing the understanding of the world as constituted by totally separate things and explaining the phenomenological meaning of the universe through the metaphor of flying arks: the home-places together with the Earthark. Through this bibliographic research, we aim to expose the understandings of thinkers to help the reader meditate on the fragmentation and hierarchy of values present in scientific knowledge and in the teaching of curricular contents in the world of school mathematics education. Assuming the phenomenological attitude, the teachers will seek to organize pedagogical activities that allow the student to attribute meanings, always being together with their students and carefully attentive and concerned with their path, with the other, with the world. Thus, they can contribute to the formation of people who walk harmoniously, going beyond the understanding of mathematized harmony established in the Pythagorean school and inhabiting ark-schools linked with the ark-Earth.

De Campos, R.G.

Unwritten Doctrine of Pythagoras in Hermias of Alexandria

Peitho. Examina Antiqua. 2022, 13, 1, p 185-198

The interpretation of the Tübingen-Milan School, which considers the unwritten doctrines to be the fundamental beginning in the comprehension of the written works of Plato, is founded principally on the Phaedrus (Phdr. 274b-278e), the Seventh Letter (Ep. 340-345) and on Aristoteles' Physics (Ph. IV 2, 209b14-15), among other important documents. Over time, moderate positions also arose, such as that of Trabattori (1994, 2005), which proposes an interpretation of the written work augmented by some hermeneutic tools originating in unwritten doctrines. 2 Our

investigation is not at all concerned with referencing, or even touching upon the subject of unwritten doctrines; on the contrary, it was only a survey regarding the presence of Pythagoras in Hermias of Alexandria. But Hermias presents in his interpretation besides that of an unwritten Pythagoras, which is the principal focus of this study

Čelkytė, A.
The Medico-oikonomic Model of Human Nature in Bryson's Oikonomikos
Phronesis. 10 Feb 2023

Abstract: In this paper, I argue that Bryson's Oikonomikos is a fascinating example of the oikonomia genre in several different respects. Although the problematic transmission of this Neopythagorean text makes studying it a challenge, such effort is well-rewarded with an elaborate argument which paints the human bodily constitution, the central bodily functions and oikonomic activities as intrinsically linked. Focusing on Bryson's argument which roots oikonomic behaviour in human biology, I explore the underlying conceptualisation of human nature and contextualise it within relevant philosophical and scientific traditions.

Ciabattoni, F.
The Harmony of the Spheres and Dante's Paradiso.
Textual Cultures: Texts, Contexts, Interpretation. 2022, 15, 2, p 255-280.
ABSTRACT; This article proposes a reading of Dante's treatment of the harmony of the spheres in the Paradiso, against the backdrop of classical and Christian views of the earlier Pythagorean notion. Rooted in textual evidence, the study highlights Dante's subtlety in dealing with an extraordinarily evocative subject that had nevertheless been refuted by Aristotelian theologians and thus constituted a contentious issue in the acoustic physics and metaphysics of the late Middle Ages.

Ciucu, C.
Existence is Feminine: The Kabbalistic Metamorphoses of a Pythagorean Idea
Frankfurter Judaistische Beiträge. 2021-2022, XLVI, 30 pp.
Abstract: The masculine/feminine notional pair represents far more than a mere biological, anthropological and social reality. Its omnipresence qualifies it as a fundamental, structural, quasi-Kantian category, shaping the vast majority of (external and internal)

phenomena, perceptions and representations. It is also the foundation of religious representations and ideas, and an essential conceptual tool in the history of philosophy. Unsurprisingly, therefore, at the dawn of Western thought, the Pythagoreans included it amongst the ten fundamental binary concepts alongside finite/infinite, impair/pair, unity/multiplicity, good/evil, light/darkness, right/left, rest/movement, straight/curved and square/oblong 1. It is from this very general and conceptual vantage point, as a metaphysical and ontological principle, that we will attempt to analyse the role and status of the feminine in the Kabbalistic tradition. For various reasons that will become self-evident at the end of this reading, a reflection upon the feminine principle offers privileged access to understanding the ontological tenets of this tradition and, at least partly and schematically, its genealogy.

Couprie, D. L.
Solar Motion and Lunar Eclipses in Philolaus' Cosmological System.
Apeiron (Clayton). 2022, 55, 4, p 627–645.
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 Eckschmitt'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.

Dreidemie , G.

Le monde du romantisme allemand à la lumière d'Empédocle et de Chrysippe
Revue des sciences humaines. 2022, 347, p 53-64

EVREN, M.

TYANALI APOLLONIUS'UN PYTHAGORASÇI KÖKENLERİ ÜZERİNE BİR DEĞERLENDİRME. (Turkish). (AN ASSESSMENT ON THE PYTHAGORIC ORIGINS OF APOLLONIUS OF TYANA.) Felsefe ve Sosyal Bilimler Dergisi (FLSF). 2022. 33, p 23-40.

Apollonius of Tyana, a scholar from the province of Cappadocia, has his place in the history of thought. In his extant work *The Letters*, Apollonius introduces himself as a Pythagorean philosopher. This study, based on *The Letters*, deals with the effects of the Pythagorean philosophy on the ideas of Apollonius of Tyana. Apollonius' thoughts on morals, art, science, and politics have overtones of Pythagorean, and New Pythagorean thought as realized in that work. In that work, Apollonius mentions transmigration of the soul, the immortality of the soul, and purification of the soul which have places in the Pythagorean thought. Influenced by the Pythagorean thought, Apollonius puts forward a proposal that commends a moral life so that one may be under self-control. The Pythagorean thoughts on politics and administration had impacts on Apollonius' thoughts on the philosophy of politics. Apollonius, in the *Letters*, seems to have accepted and supported the idea of "the philosopher king who has a love of wisdom" that is mentioned in the Pythagorean thought. Yet, Apollonius is not content with the idea of "the philosopher king who has a love of wisdom", he also supports the Stoical idea that believes in the world citizenship which considers the whole land as homeland. This study puts forth that on his views in many fields, Apollonius of Tyana had clearly Pythagorean impacts, as examined.

Fassina F.

Paganisme et Humanisme. La Renaissance française au miroir de la "Vie d'Apollonius de Tyane",
Studi Francesi. 2022. 197, p 407.

Fogleman , A.

The Apologetics of Mystery: The Traditio apostolica and Appeals to Pythagorean Initiation in Josephus and Iamblichus

Vigiliae Christianae. 2022

Abstract: While the *Traditio apostolica* ascribed to Hippolytus has primarily been the focus of studies about authorship and dating, this unique work also has much to suggest about rhetorical presentations of catechesis in the early Christian era. Comparing the TA to Josephus's account of the Essenes in the Judean War and Iamblichus's account of Pythagorean initiation in *De vita Pythagorica*, this essay argues that the TA's presentation of catechesis can be read as constitutive of a quasi-apologetic defense of the Hippolytan "school" during the transitional period from school Christianity to monepiscopacy during the second century. Deploying similar Pythagorean imagery to describe the process of initiation, the author/editor of the TA makes a case for the Hippolytan school as offering a true philosophical way of life.

Gautam, K. L.

Trigonometry's True Origins.
Hinduism Today. 2022, 44, 4, p 33.

Griffith, R. D.

Theocritus, Idyll 11.13–18: Galatea as Thetis Manquée.

Mouseion. 2022, 19, 1, p 1-23.

The figure of Polyphemus' mother in Theocritus, Idyll 11 calls to mind the wooing of another reluctant sea-nymph, Thetis, by Peleus. While in that story ἔπις is cast down from heaven to earth, in Polyphemus' affair with Galatea he sublimates the ἔρως he cannot consummate from procreation into creating art. Echoes of Pindar and Empedocles help to connect these two stories.

Grillo, F.

Socrates (AP 14.1[64]): A Pythagorising Middle Platonist?

Mnemosyne. 2022. 75, 6, p 930-945.

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.

KEANE, K.

Striving for Harmony.

Creative Nonfiction. 2022. 78, p 36-40.

The Greek philosopher Pythagoras swam in math, leading devotees to believe in the "harmony of the spheres", a relation of the vibrations and distance of celestial bodies from earth to string length-ratios. This idea, that numerical ratios are present in both math and music, was taken by Johannes Kepler and further extended into geometry. A poster in the back of my high school math classroom announced MATH Is EVERYWHERE.
[Extracted from the article]

Kelting, E.

Bodies of Knowledge in Philostratus' Life of Apollonius.

Mnemosyne. 2022, 1–26.

Abstract; Philostratus' Life of Apollonius uses the transmigration of the soul to tie the present to the past through corporal metaphors of cultural preservation. These metaphors are laced throughout Apollonius' visits to Indian Brahmins and Ethiopian naked sages (Gymnoi), two wisdom groups who respectively celebrate and deny the embodied knowledge of the past that reincarnation allows. This somatic line of thinking culminates in a debate over the Gymnoi's eponymous nudity, which Apollonius critiques on two counts: it wrongly suggests that the Gymnoi can divest themselves of their past and creates a false dichotomy between clothes and body, ornament and essence.

Kiliańczyk-Zięba, J.

Tabula Ceбетis Printed in Vienna.

Quaerendo. 2022, 52, 4, p 296–315.

Abstract The article focuses on an edition of Tabula Ceбетis printed in 1517 in Vienna represented by a unique copy (preserved in a Sammelband) that is furnished with a full-page woodcut dated 1515. The inquiry lays emphasis on the design and appearance of the 1517 edition. These are analyzed as reflecting

the book's potential audience, but also as suggesting the former existence of an edition of the Tabula (Vienna, 1515) that is presently not available in a surviving copy. Concurrently, since issuing the dialogue in Vienna was connected to the activities of itinerant poets, scholars, printers and their patrons, who worked towards integrating the humanist curriculum into the local education, this study provides insight into the intellectual networks of those who were involved with the Tabula's publication and who constituted the contemporary audience in Central Europe both for this and other humanistic texts.

López A.

Una pasión: un número y una proporción.
(Spanish).

Torre de los Lujanes. 2022. 78, p 291-299.

Lupton, J.R.

"Good in Every Thing": Erasmus and Communal Virtue in *As You Like It*
Journal of Medieval and Early Modern Studies. 2022, 52, 3. p 567-591

This essay explores the Erasmian humanism and ecosociable sensibility of *As You Like It*. Both Shakespeare and Erasmus cultivated recreation and play, practiced an irenic and ecumenical approach to wisdom, respected women's virtuous capacity, and acknowledged their kinship with other creatures. Like *The Praise of Folly* and Erasmus's writings on friendship and peace, *As You Like It* builds a multidimensional portrait of virtue as lively, gracious, embodied, performative, hospitable, and always open to irony—aware of the costs and conditions of virtue in the world. In his irenic writings, Erasmus lays out an account of human nature that highlights human beings' vulnerability, sociability, and creaturely state. How does a naturally gentle species become bellicose? Echoing the teachings of Pythagoras, Erasmus finds the origins of war in the killing of animals, first in self-defense and then in the hunt. In *As You Like It*, Shakespeare traces the emergence of human and animal aggression from acts of self-preservation and care, and he stages a softened Augustinianism in a created world that is "very good" (Gen. 1:31). His Erasmian sensibility is also Orphic and Pythagorean. This essay supplements Renaissance humanism with Rabbinic and post-Rabbinic readings of Genesis in order to construe the virtue of magnanimity as a hospitable stance toward different wisdom traditions.

McKay, J.

A variation on Empedocles' Sphere—values, interests, knowledge and resource in strategic philanthropy and the impact of oscillating forces of harm and duty.

Trusts & Trustees, 2022, 28, 10, p 907–913.

Abstract; There are a variety of legal and technical considerations when establishing and maintaining philanthropic structures for internationally mobile individuals and their families. Alignment of structures with the philanthropist and their family requires an understanding of their values, interests, knowledge and resources. Borrowing from the Greek Philosopher and Poet, Empedocles, and passing via Sesame Street, set out below is a framework for practitioners and advisers to ensure that philanthropic action, philanthropist and structure are aligned from the outset and throughout irrespective of jurisdiction, philanthropic aims or motivations.

Mestre, F.

Les Cartes d'Apol·loni de Tiana adreçades a comunitats gregues

Itaca: quaderns catalans de cultura clàssica.

2021, 37, p 127-139

Monroy, I. E.

Esperanza y verdad. Prolegómenos a una filosofía de la esperanza. (Spanish).

Cuestiones de Filosofía. 2022. 8, 30, p 155-176.

Although a philosophy of hopeness seems to be an entirely contemporary proposal (Bloch, Fromm, Husserl, Laín, Marcel, Heidegger, Patočka, Stein), its sketches took place in the 6th century BC. The goal of this research is to present the preliminary exercises around a philosophy of hopeness in the context of Heraclitus' controversy with Pythagoras. From a qualitative approach, through the hermeneutical historical method, a data analysis was made. As a sample we take primary sources on the Golden Verses of Pythagoras and the Fragments of Heraclitus and as secondary the most recognized translations and commentaries. The instrument used was the mixed worksheets. As a result, it is observed that hope is a problem for the Greek people, that in vv. 52-53 of the Golden Verses and in fragment 22B 18 DK it is found outlined as a philosophical problem, which is better understood from Heraclitus's critique of Pythagoras and in relation to other key fragments of Ephesian thought.

The research allows us to conclude that hopeness is not an exclusive theme of

theology or properly contemporary, but initially of philosophy, which finds in Heraclitus's debate with Pythagoras its preliminary formulations and a propitious context to problematize it in its habitual understanding, to rethink it to the light of the spirit of time and redefine it as a way-of-life. [ABSTRACT FROM AUTHOR]

Nardelli, J.F.

Nicomache flavien senior et la vie d'Apollonios de Tyane: essai de résolution du témoignage de Sidoine Apollinaire.

Exemplaria Classica. 2022, 26, p 33–83.

La traduction et le commentaire proposés de Sidoine, Lettres 8.3.1 début par Alan Cameron approchent à grands pas du statut d'orthodoxie, en partie grâce à leur adoption chez Van Hoof et Van Nuffelen. Pour autant, un nouvel examen de l'original enrichi de ce qui manque chez tous les trois, à savoir un commerce prolongé avec Sidoine, offre d'ample motifs de désaccord. D'autre part, leur exégèse ne défend guère le verbiage débridé dont on accable l'évêque. Il y a donc motif de soupçonner le texte d'être gâté. Pour la première fois, un effort vigoureux est produit pour en clarifier à la fois les idées et la phraséologie conformément à l'usus sidonien.

Palmieri F.

La critica sestana ai numeri pitagorici. (Italian). Elenchos: Rivista di Studi sul Pensiero Antico. 2022, 43, 2, p 315-337.

This article proposes a reconstruction of the Sextan critique against the Pythagorean conception of number as principle of all existing things. Taking into consideration all the parallel passages concerning the presentation and the polemic about the Pythagorean doctrine, the present article proposes a division of the sceptical critique into two sections, the first one presenting the Pythagorean reasons to consider the numbers as principle existing apart from numbered things, and the second one presenting the arguments that Sextus himself built against them. This paper will show that this structure is consistent with the sceptical method, which consists in pointing out the *ισοσθένεια* among different positions which leads to suspension of judgment. Regarding the Pythagorean doctrine that emerges from these passages, the present article discusses the way in which Sextus testified a juxtaposition between Pythagorean and Platonic doctrines, probably due to a Middle-Platonic or Neopythagorean elaboration, against which Sextus used

Platonic concepts, adopting in original way arguments taken from the Parmenides and the Phaedo. Despite the ἐποχή about the nature of the number, this article will argue that Sextus did not avoid to use the number in practical daily life, in a way that is consistent with the sceptical practical criterion. [ABSTRACT FROM AUTHOR]

Picot, J.C.
Κότος, le dieu de la rancune chez Empédocle (fr. 21 et 121 DK) 21
Revue des études grecques, 2022. 135, p 21 -

Praet, D.
Death and the Maiden in Philostratus, About Apollonius of Tyana 4.45.
Mnemosyne. 2022, 75, 1, p 169–206.
Abstract The Vita Apollonii leaves much open to interpretation. In 4.45 Philostratus tells us about a young woman who was thought dead by her family and the whole of Rome. Apollonius whispers something in her ear and the maiden starts talking again. The narrator comments it was impossible for the bystanders and still is impossible for him to say whether the girl was really dead or not: whether it was a case of Scheintod which proved Apollonius's extraordinary powers of observation or whether it was a resurrection-miracle which would signal a special ontological status for 'the man' from Tyana. In his suspension of judgment, Philostratus uses the words arrhêtos hê katalêpsis combining a technical term from Stoic epistemology (katalêpsis) with a concept related to the Mysteries (arrhêtos). We discuss the Philostratean interpretative strategies, link them to the Pythagorean tradition of selective communication, and read the reference in this chapter to the story of Alcestis to the epistemological debates between Stoics and Skeptics about the limits of human wisdom.

Rašić D.
Music of the Spheres in Akbarian Sufism. Religions. 2022,13, 10, 13P
As per tradition, no human could hear the music of the spheres save for Pythagoras. Ibn 'Arabī, however, claimed he heard this music each time he prayed sincerely. This article examines how the Pythagorean concept of the music of the spheres came to be integrated and reinterpreted in Akbarian Sufism, with a special emphasis on Ibn 'Arabī's notion of samā' and the modes of recreating the music

of the spheres in Sufi gatherings. [ABSTRACT FROM AUTHOR]

Reboredo, Luan.
"Três Fragmentos de Empédocles (B 30, B 110, B 115): texto grego e tradução."
Anais de Filosofia Clássica[Online], 15.29 (2021): 169-173. Web. 8 Feb. 2023

Reboredo, Luan. "Trois fragments d'Empédocle (B 30, B 110, B 115) : texte grec et traduction."
Anais de Filosofia Clássica [Online], 15.29 (2021): 174-178. Web. 8 Feb. 2023

Renders, H. Religião e enredos de videogame: God of War 4, o homo viator e a tabula Cebetis
Estudos de Religião. 2022, 36, 1, p 55-77
Abstract : Much more than merely testing tactile skills, speeds of reaction, observations of virtual environments or interactions with other players, video games can design paths through storylines built around or with the punctual inclusion of religious motifs, languages or the even rituals. In this article we investigate the main elements of the plot of the video game God of War (2018) 4 to verify the hypothesis that the plot is inspired by a text called Tabula Cebetis, created in late antiquity, rediscovered in the Renaissance, and valued even in education until the middle of the 19th century To do so, are compared their structures, motives and dynamics. It is concluded that, due to the number of aspects in common, God of War 4 seems to represent, at least partially, a reinterpretation of the plot of the Cebetis Tablet.



Figura 5: Wierix, Jan; Hercules na encruzilhada, 1590

Fonte: <https://commons.wikimedia.org>

Renders, H.

Ípsilon de Pitágoras, Hércules na encruzilhada e Tabula Cebetis: a “sobrevivência da antiguidade” no motivo do caminho largo e estreito.

Caminhando. 2022. 27, p 1-17

ABSTRACT; Aby M. Warburg studied the “survival of Antiquity” in Renaissance art and from his investigations developed several concepts to describe the role of images in the life of Renaissance human beings as a way to externalize, articulate and dominate their existential anxieties and passions integrating, in an eclectic way, visual languages developed during Antiquity in the art of the time. Our article documents how three educational motifs of antiquity, the Epsilon of Pythagoras, Hercules at the crossroads and the Tabula Cebetis were cited, textually- and visually, between 1600 and 1870, to communicate, authorize and dynamize the motive of The broad road and of the narrow path and to deal with the main challenge that human beings have faced and at the same time challenged by in Modernity: to assume the construction of their life and their world, including their religious future, in a continuous process of conversions and decisions, seeking the right way to dominate the indomitable: one's own death.

Richardson R. D.

Henry Thoreau's Perpetual Grief and Unquenchable Life.

Boundary 2. 2022, 49, 4, p 111-123

Abstract; This review essay offers an enthusiastically positive review of Branka Arsić's Bird Relics: Grief and Vitalism in Thoreau (2016). Arsić gives us a Thoreau who is a pondside Pythagoras, learned and disciplined, with roots deep in Greek and Ionian and Persian and Hindu thought. Her Thoreau is a prophet with a freshly thought-out message about how perpetual mourning drives the perpetual renewal of life, about the importance of disindividualizing, and about the persistence of life at its most basic and elemental level. Arsić shows how, once we learn to see and hear and walk and sit without filters, without metaphors, and without other preconceived containers for pure experience, we can come to see, with Thoreau, that at the most important level, there is no death.

RIVERA FERNÁNDEZ M. L.

LA SINESTESIA EN LA MÚSICA CONTEMPORÁNEA:

Relación entre sonido y color en la composición musical. (Spanish).

Human Review. 2022;11(2):197-204.

In this work we present the complex relationship between sound and color in musical creation throughout history that continues to be fruitful in current musical composition. Synesthesia in music establishes a correspondence between sound and color and has been a constant debate since the 17th century. The complex nature of sound appears from ancient Greece in the school of Pythagoras in which the number becomes the configurator of harmony. Since then, different aesthetic attempts have arisen to relate color and sound that reach today's electronic procedures in contemporary music. [ABSTRACT FROM AUTHOR]

Robiano, P.

Objets et monuments (réels et fictifs) dans la relecture du passé opérée par la Seconde sophistique : l'exemple de la Vie d'Apollonios de Tyane de Philostrate

Pallas. 2021, 116, p. 207/224

It is a well-known fact that the Second Sophistic makes use of Greece's past as a model. But its use of monuments and objects to reappraise the models of the past and to propose new ones seems less familiar. In Philostratus' Life of Apollonios of Tyana, the narrator presents a set of Greek and barbarian monuments and objects that invite the reader to reinterpret exemplary figures of the past whether mythological or historical. It thus appears that Greek culture, challenged by the past of other cultures, has lost some prestige but that it co-exists with the former while protecting its own identity. Besides, monuments and objects are often to be interpreted as symbols of resistance.

Roca, F.M.

Les Cartes d'Apol·lóni de Tíana adreçades a comunitats gregues

Ítaca: Quaderns Catalans de Cultura Clàssica, 2022.

Pseudo-epistolography is an excellent way to create characters. This is the case of Apollonius of Tyana's corpus of letters or, at least, of a group of letters within this corpus that seek, in the same way as Philostratus in the Vita Apollonii, to show a man concerned with the preservation of hellenity.

Rudin, O.V.

The great Greek "charlatan": Empedocles
Vestnik of Saint Petersburg University.
Philosophy and Conflict Studies. 2022, 38, 1,
p 52-63

Russo, L.

Philolaus' mysterious astronomical system
Rendiconti Lincei. Scienze Fisiche e Naturali.
2022, 33, 2, p 355-361

It is argued that the mysterious astronomical
system traditionally attributed to Philolaus is in
fact the result of a misunderstanding.

SALĖAR, E.

Religion and Science in the Pythagorean
Doctrine

Selçuk Üniversitesi Edebiyat Fakültesi

Dergisin. 2022, 47. p 279-296

Sánchez de la Torre, María de las Nieves.

Alejoandria en la Antigüedad Tardía. El inicio
del Cristianismo (Catalina) y la fuerza del
paganismo (Hypatia)

[Alexandria in Late Antiquity. The beginning of
Christianity (Catherine) and the strength of
paganism (Hypatia)]

Torre de los Lujanes vol. 78 (2022) p. 373-390
Synopsis; Alexandria in Late Antiquity, was a
melting pot of cultures and a focus of attraction
for philosophical and religious ideas. The city is
a reflection of the evolution of Christianity, with
the last Christian martyrs, the first dogmas and
the first Creed, with the most important
heresies -or different ways of thinking- and with
the world of philosophical thought through
paganism. , but also the city of intransigence,
fanaticism, violence... as can be seen in the
lives (idealized or historical) of two women,
Sta. Catalina and Hypatia)

Santaniello C.

Putting Fragments in Their Places: The Lost
Works by Empedocles.

Elenchos: Rivista di Studi sul Pensiero Antico.
2022;43(2):197-228

The author deals with the lost works
of Empedocles, an often neglected subject, in
the frame of the discussion concerning the
number of the poems and their main features.
He reviews the traces of the Passage of
Xerxes, of the Medical Discourse, and of the
Proem to Apollo among the fragments and
witnesses, taking his cue from textual aspects
and dealing with the contents, the significance
of each of these writings in Empedocles'

culture and thought and their multifarious
relationships with his times. As to the Passage,
he tries to reconcile the contrasting
interpretations so far proposed (historical or
religious poem). Concerning B111, the only
relic from the Medical Discourse, he explains
why its contents are incompatible with the
Physical Poem and the Purifications. He
analyzes the Proem to Apollo in several
perspectives (text, witnesses, contents also
from the epistemological point of view, literary
genre). He assigns fragments 131–134 and
142 to the Proem, drawing one of his
arguments from the comparison with the third
Homeric Hymn to Apollo, and also suggesting
a relationship with an intellectual cult of the
sun. Formal features help to ascribe each
fragment to the relevant poem. Close
similarities between fragments do not
necessarily mean that they come from the
same writing: Empedocles is wont to allude to
one poem of his while composing another. The
author concludes that the striving for a *reductio*
ad unum of the Acragantine's output, also
evident in the attempt by a number of scholars
to make only one poem out of the *Περὶ φύσεως*
and the *Καθαρμοί*, has often led researchers to
take for granted that none of the fragments
preserved might belong to the lost works.
[ABSTRACT FROM AUTHOR]

Scheier, C-A.

Mython akousas. Zum Grund der Dichtung bei
Parmenides und Empedokles

Online-Ressource (pdf, 284 kB). 2022.

Enthalten in: Internationale Zeitschrift für
Kulturkomparatistik (Bd. 5, 28.03.2022)

Earliest Greek philosophy concurred with
traditional poetry in its attempt to
deliver cosmological thought about the
Universe (τὰ πάντα); to this end, it used a
paratactically descriptive prose style
(Anaximander, Anaximenes). Adopted by a
new kind of poetry criticizing the traditional
myths as mere opinions (δόξαι) and
mediated through its Pythagorean
mathematization, philosophy gathers itself into
its own critical principle: Identity (Xeno-
phanes). Identity and Difference together (Her-
aclitus) differentiate the world-immanent Logos
(λόγος ἑών). In human thought, this Logos
presents itself as Judgement (κρίσις):
Predication is reflected in a tropic prose style.
The disentanglement of the resulting
paradoxical unity of opposites calls forth the
Principle of Contradiction and reinstates poetry
as self-revelation of intellectual intuition (νοεῖν):
while in the opinions of mortals, everything
might be considered as merely asserted and

ambiguous, contradiction is the ever-present presupposition in every act of thinking (Parmenides). The infinite progress of excluding contradiction (Anaxagoras) is itself dialectically shown as contradictory (Zenon): What remains is the perception of the sole, non-conceptualized phenomenon, whose apprehension existentially deepens into faith (πίστις). Linking up with pre-philosophical myth (Hesiod), it manifests itself once again as poetry, now already rhetorically (Empedocles).

Sevilla Moróder J.

La Lira desafinada de Pitágoras. Cómo la música inspiró a la ciencia para entender el mundo.

Revista Espanola de Fisica. 2022, 36, 3, p 44.

Thein, K.

Philostratus and Mimēsis at the Heart of Phantasia. The Life of Apollonius of Tyana on Universal Creation

Mētis. Anthropologie des mondes grecs et romains, 2022. 20, p 163-181

ABSTRACT: Philostratus' Life of Apollonius of Tyana includes two much commented upon discussions of visual arts whose focus is on two forms of mimēsis (2.22) and on the distinction between mimēsis and phantasia (6.19). The article argues in favor of identifying the higher form of mimēsis from the first passage with phantasia from the second one. More importantly still, it shows that arts have a special place in Philostratus' text, and that in virtue of their capacity to offer a grasp on the cosmic order, a grasp that reaches beyond abstract generalizing and takes advantage of the humankind's natural belief in its connection with the divine.

Theunis, A.

The Well Harmonised Mould.

Strad. 2022. 133. 1582, p 48-53.

The article focuses on moulds of violinist Antonio Stradivari finding system of proportion utilising tools and measuring systems. Topics discussed include use of moulds in violin making as templates for construction of instrument, use of Cremonese unit of measurement by Stradivari and experiments by Pythagoras on string vibrations.

Tor, S.

Empedocles the Wandering Daimōn and Trusting in Mad Strife

Phronesis. 2022, 1128, p 1-30

Voisin C.,

Réélaborer un modèle d'étude du pythagorisme : l'air de famille pythagoricien. Archimède. Archéologie et histoire ancienne. 2022. 9, p.232-248

Rebuilding a model for the study of Pythagoreanism: the Pythagorean family resemblance Research on Pythagoreanism in the nineteenth and twentieth centuries has been littered with reconstructions and models that have often resulted in misunderstanding or misinterpretation. This situation confronts the researcher with a large number of previously developed notions that cannot be applied to a coherent system. In the absence of doctrinal unity, it is possible to turn to the tools of Wittgenstein's philosophy as applied to language. The concept of family resemblance, developed by the German philosopher, allows us to understand how the idea of a Pythagorean group with no obvious common characteristics came about. This new model, based on networks of resemblance and overlaps, allows us to study Pythagoreanism without resorting to an a priori reconstructed system.

Voisin, C.

Frankincense Fragrances and Winged Serpents in Etruria: Notes on a Tarquinian Sarcophagus.

Etruscan and Italic Studies. (2022).

<https://doi.org/10.1515/etst-2022-0009>

Abstract: A sarcophagus found in Tarquinia at the end of the 19th century discloses an original iconography featuring infernal scenes with banqueters, Turms, Vanth, and winged snakes. One interpretation proposed in the 1990s was that this monument bears witness to esoteric doctrines of Greek origin in Etruria, in particular Orphism and Pythagoreanism. However, this proposal is not satisfactory and needs to be reconsidered. It seems more likely that this sarcophagus refers to the world of perfumes and, potentially, to the well-known anecdote of the flying snakes guarding the frankincense trees. This new interpretation sheds further light on the role of scents in Etruria, particularly in the world of the dead.

N28 Internet

Mainzer Beobachter Blog van Jona Lendering

De eerste filosofen (2): Pythagoras

ON [APRIL 16, 2022 DOOR KEES ALDERS](#)

<https://mainzerbeobachter.com/2022/04/16/de-eerste-filosofen-2-pythagoras/#more-65282>

De eerste filosofen (9): Empedokles

ON [APRIL 25, 2022 DOOR KEES ALDERS](#)

<https://mainzerbeobachter.com/2022/04/25/de-eerste-filosofen-9-empedokles/>

Arithm'Antique n°57 – Pythagore et la méritocratie

<https://www.laviedesclassiques.fr/chroniques/arithmetic/arithmetic-ndeg57-pythagore-et-la-meritocratie>



Tous les jeudis, Antoine Houlou-Garcia vous fait aimer les mathématiques à travers la philosophie, l'art, la mythologie et l'histoire antique !

La sixième saison d'Arithm'Antique est consacrée aux liens entre mathématiques et politique. Le premier épisode présente la pensée politique de Pythagore, fondée sur une conception mathématique de l'harmonie musicale. Cette conception, très liée à la méritocratie (notamment telle que Michael Young l'a décrite), s'est opposée frontalement à la démocratie, notamment à travers la guerre menée par Crotone contre Sybaris.

Présentation, montage : Antoine Houlou-Garcia

Images libres de droits utilisées dans la vidéo : issues de Wikimedia Commons.

Picot, J.C. Empedocles - Bibliography - October 2022

Publication Name: empedokles.akragas

<https://sites.google.com/site/empedoclesakragas/home>

Academia.edu

Young, B. PYTHAGORAS short

PYTHAGORAS: No 1 CANDIDATE FOR THE TEACHER OF RIGHTEOUSNESS IN THE DEAD SEA SCROLLS? 4 Pages

https://www.academia.edu/71558601/PYTHAGORAS_short

A SUMMARY OF MY VIEW ON PYTHAGORAS BEING THE TEACHER OF RIGHTEOUSNESS In 1994 I went on a study trip to Israel and spent some time in the Library of the Gibat Ram University in Jerusalem. In actual fact I was searching for information on the Holy Grail for a book I was planning to write. What I found there absolutely fascinated me and I left that Library satisfied that my theory on the Grail was correct and convinced that Pythagoras was the Teacher of Righteousness of the Dead Sea Scrolls. How the two items ended up on my search list I have no idea. I had no intention of looking at Pythagoras. That just happened. As it turned out my book on the Grail has not yet been written but over the years I have written several lengthy papers on Pythagoras and associated topics. These have been posted to my Academia web page and during the years they have been on the site they have clocked up a total of 2,500 views. However what I have noticed in that time is that the average reader will read perhaps 2 – 7 pages. Some many more pages but only a dedicated few will read the complete paper. So this paper is my attempt to encapsulate the complete argument in as few words as I can manage; three pages with approximately 2,000 words. A very easy read! I hope you like it. Bob Young. 2022

Young, B. PYTHAGORAS WAS THE TEACHER OF RIGHTEOUSNESS IN THE DEAD SEA

SCROLLS. "Approach ye genuine philosophic few, Bob Young. The Pythagoric Life belongs to you: 24/11/2022 But far, far off ye vulgar herd profane 25p

https://www.academia.edu/91657890/PYTHAGORAS_WAS_THE_TEACHER_OF_RIGHTEOUSNESS_IN_THE_DEAD_SEA_SCROLLS_Approach_ye_genuine_philosophic_few_Bob_Young_The_Pythagoric_Life_belongs_to_you_24_11_2022_But_far_far_off_ye_vulgar_herd_profane?email_work_card=title

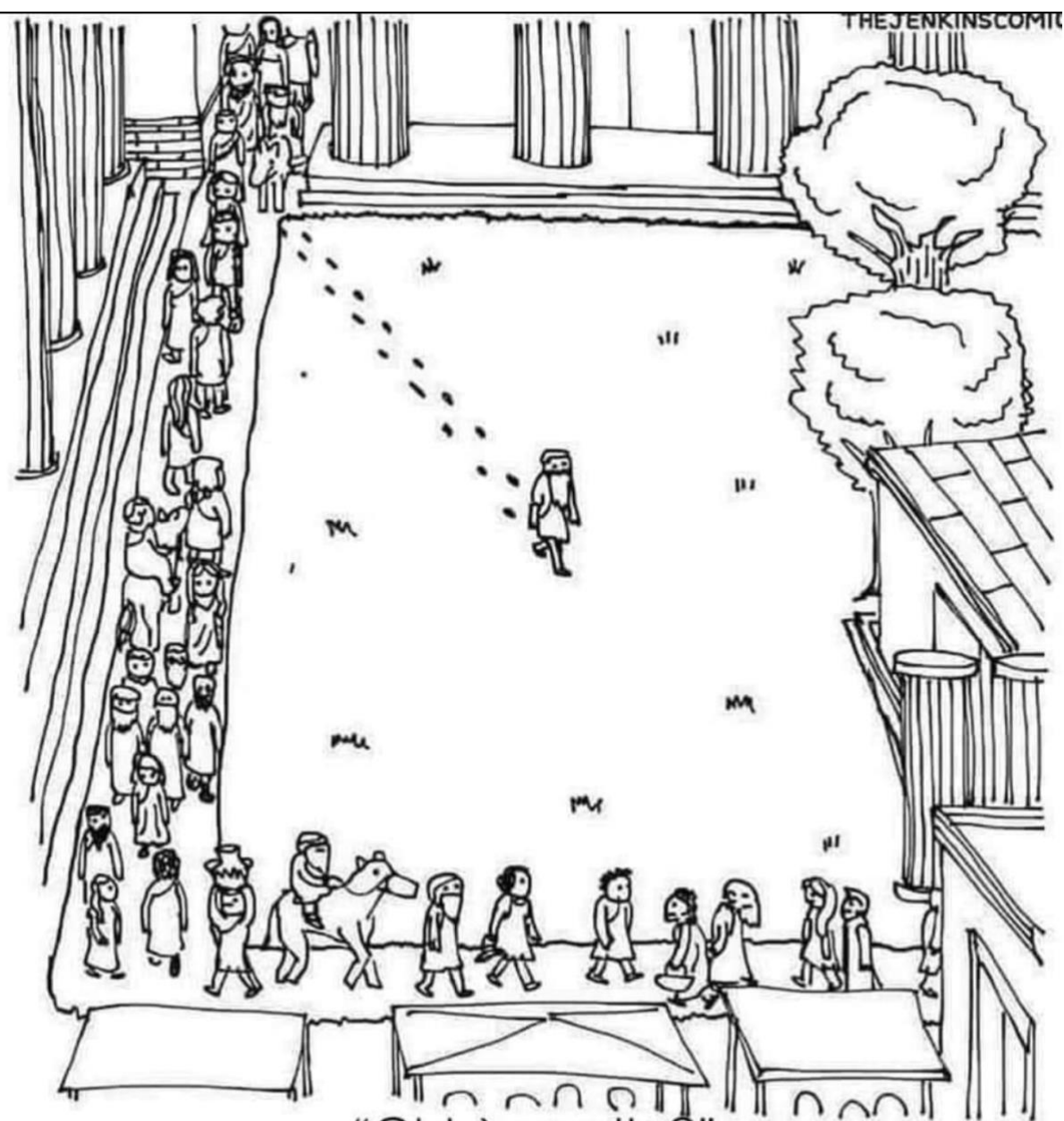
This is my final paper on Pythagoras in which I arrive at the definite conclusion that Pythagoras was the Teacher of Righteousness of the Dead Sea Scrolls.. The following paper delivers what I believe to be irrefutable proof that Pythagoras was the Teacher of Righteousness of the Dead Sea Scrolls. It follows a step-by-step process, firstly dealing with the issue of the extreme secrecy used in all Pythagorean writings, then onto an examination of the traditional scholarly approach to unmasking the Wicked Priest. This is then compared to what we know about Cylon the Crotonian, my favourite for the real-life identity under the sobriquet of The Wicked Priest. From there we move on to a quick look at why I believe so strongly about Pythagoras being the Teacher of Righteousness; then on to an examination of some pertinent items in Pythagoras' biographies. However, It is the examination of the career of Pythagoras the Politician that begins to open the way to the core of the real proof. However, first, we must examine the question; why did the Essenes become Pythagoreans? Plus the question that I have never seen asked elsewhere; "Were the Essenes Pythagoreans or were the Pythagoreans Essenes? Who exactly copied who?" There is a very strong historical connection between these two groups, which makes fascinating reading. Finally, we move to the real proof of the issue which involves interleaving two stories; the story of Pythagoras' political life with what little we know about the Teacher of Righteousness, The Wicked Priest, and the Dripper of Lies. We must also look into the Biblical Absalom to establish what is meant by the House of Absalom. I conclude with a short recap of what we have learned and then onto the conclusion which is of course "Pythagoras was the Teacher of Righteousness of the Dead Sea Scrolls". I have deliberately tried to keep the story short but it is a very complex story and thus I could not get it down to under 26 pages. Sorry about that.

Podcasts

[Ad Navseam: No Meat, Please, We're Pythagoreans!: Pythagoras in Book 15 of Ovid's Metamorphoses \(Ad Navseam, Episode 81\) on Apple Podcasts](#)

<https://roqueclassicism.com/2022/04/21/thelxinoe-classics-news-for-april-21-2022/>

It's back to Ovid this week and you'd best hold on to your hypotenuse. Join us for a deep dive into Book 15 of the Metamorphoses where, after a quick "Hello, Numa", it's on to a lengthy lecture by Pythagoras (of triangle fame) regarding the dos and (mainly) don'ts of what humans should glut their gobs with. In a word—put down that cheeseburger, because it just might be your uncle Jimmy! What was Numa, the 2nd king of Rome, supposed to learn from this? Is there wisdom here or was Pythagoras just some kind of metempsycho? Would a modern vegan or vegetarian agree with his take? In the meantime, tune in, go easy on the beans and if you encounter a bar on your way to this episode, consider walking around it. Also, Guacaroni and Cheese.



“Chi è quello?”

“Uno strano, si chiama Pitagora.”

Locatie



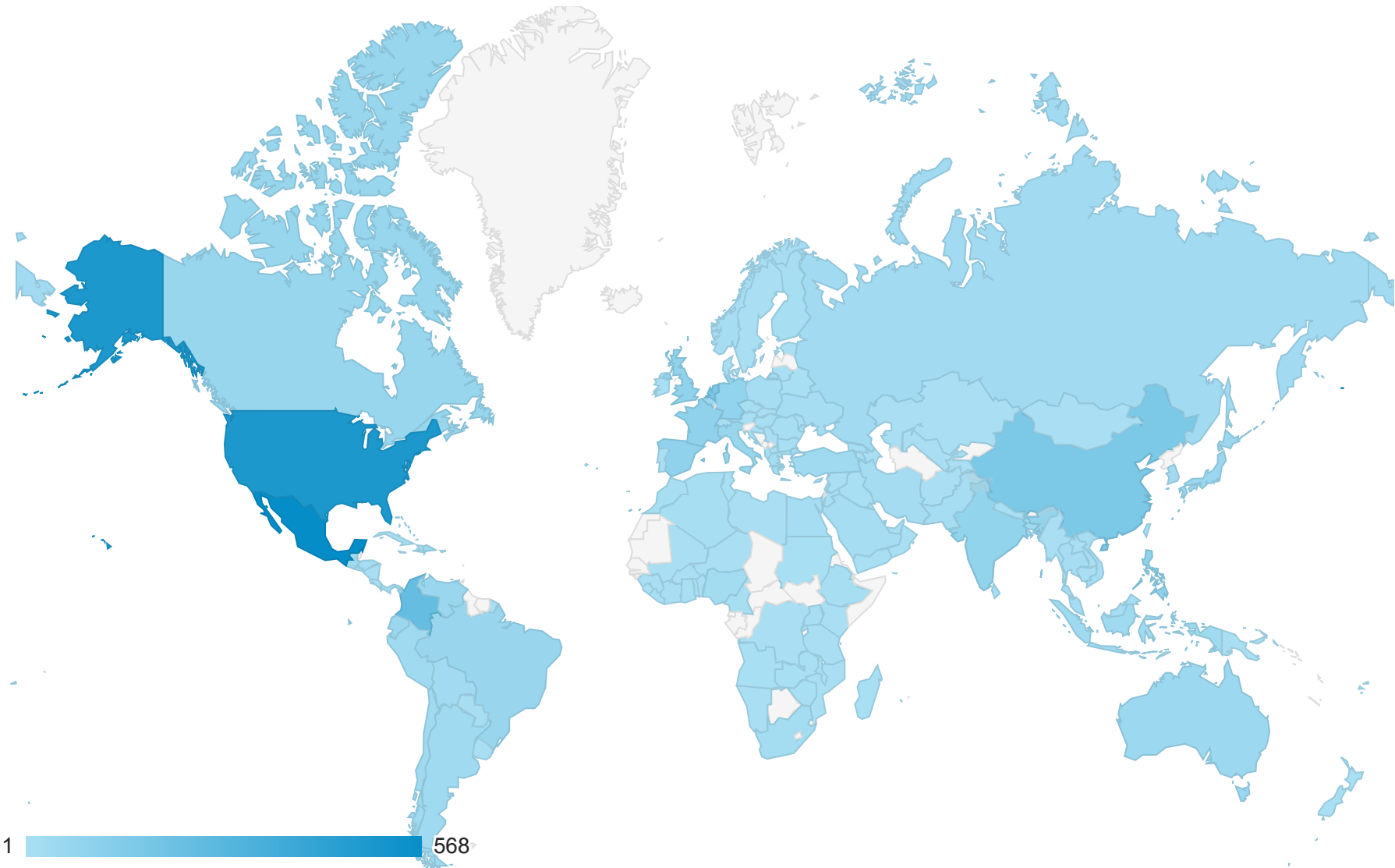
Alle gebruikers

100,00% Gebruikers

1 jan 2022 - 31 dec 2022

Kaartoverlay

Overzicht



Land	Acquisitie			Gedrag			Conversies		
	Gebruikers ↓	Nieuwe gebruikers	Sessies	Bouncepercentage	Pagina's/sessie	Gem. sessieduur	Doelconversieratio	Behaalde doelen	Doelwaarde
	3.604 % van totaal: 100,00% (3.604)	3.603 % van totaal: 100,03% (3.602)	4.431 % van totaal: 100,00% (4.431)	59,87% Gem. voor dataweergave: 59,87% (0,00%)	1,61 Gem. voor dataweergave: 1,61 (0,00%)	00:01:04 Gem. voor dataweergave: 00:01:04 (0,00%)	0,00% Gem. voor dataweergave: 0,00% (0,00%)	0 % van totaal: 0,00% (0)	US\$ 0,00 % van totaal: 0,00% (US\$ 0,00)
1.  Mexico	568 (15,75%)	568 (15,76%)	659 (14,87%)	78,91%	1,29	00:01:22	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
2.  United States	489 (13,56%)	489 (13,57%)	560 (12,64%)	71,25%	1,48	00:00:38	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
3.  Colombia	238 (6,60%)	238 (6,61%)	282 (6,36%)	81,91%	1,28	00:00:45	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
4.  Netherlands	164 (4,55%)	163 (4,52%)	182 (4,11%)	48,90%	3,51	00:01:22	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
5.  China	159 (4,41%)	159 (4,41%)	188 (4,24%)	65,96%	1,35	00:00:31	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
6.  Spain	92 (2,55%)	92 (2,55%)	107 (2,41%)	66,36%	1,42	00:00:40	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
7.  France	91 (2,52%)	91 (2,53%)	117 (2,64%)	58,97%	1,61	00:01:28	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
8.  Philippines	89 (2,47%)	89 (2,47%)	111 (2,51%)	61,26%	1,44	00:01:45	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
9.  United Kingdom	86 (2,38%)	86 (2,39%)	113 (2,55%)	61,06%	1,59	00:00:57	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
10.  Germany	82 (2,27%)	82 (2,28%)	97 (2,19%)	57,73%	1,59	00:00:58	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
11.  India	80 (2,22%)	79 (2,19%)	119 (2,69%)	47,06%	1,56	00:01:02	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
12.  Canada	64 (1,77%)	64 (1,78%)	83 (1,87%)	53,01%	1,81	00:01:39	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
13.  Italy	64 (1,77%)	63 (1,75%)	81 (1,83%)	55,56%	1,73	00:00:29	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
14.  Brazil	61 (1,69%)	61 (1,69%)	83 (1,87%)	26,51%	2,05	00:01:39	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
15.  Ecuador	57 (1,58%)	57 (1,58%)	73 (1,65%)	76,71%	1,32	00:02:11	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
16.  Venezuela	55 (1,52%)	55 (1,53%)	63 (1,42%)	60,32%	1,57	00:01:56	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
17.  Japan	53 (1,47%)	53 (1,47%)	69 (1,56%)	20,29%	1,88	00:00:48	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
18.  Belgium	50 (1,39%)	50 (1,39%)	55 (1,24%)	80,00%	1,53	00:00:22	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
19.  Australia	48 (1,33%)	48 (1,33%)	53 (1,20%)	77,36%	1,23	00:00:10	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)

		(1,33%)	(1,33%)	(1,20%)				(0,00%)	(0,00%)
20.	 Dominican Republic	43 (1,19%)	43 (1,19%)	53 (1,20%)	66,04%	1,34	00:01:29	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
21.	 Indonesia	39 (1,08%)	39 (1,08%)	50 (1,13%)	24,00%	1,84	00:01:21	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
22.	 Guatemala	37 (1,03%)	37 (1,03%)	40 (0,90%)	85,00%	1,20	00:01:51	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
23.	 Peru	37 (1,03%)	37 (1,03%)	43 (0,97%)	76,74%	1,23	00:01:04	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
24.	 Türkiye	36 (1,00%)	36 (1,00%)	42 (0,95%)	33,33%	1,67	00:00:48	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
25.	 Argentina	34 (0,94%)	34 (0,94%)	39 (0,88%)	61,54%	1,54	00:01:57	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
26.	 Bangladesh	34 (0,94%)	34 (0,94%)	40 (0,90%)	22,50%	1,78	00:00:45	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
27.	 Chile	34 (0,94%)	34 (0,94%)	53 (1,20%)	67,92%	1,32	00:00:28	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
28.	 Bolivia	29 (0,80%)	29 (0,80%)	35 (0,79%)	82,86%	1,17	00:02:01	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
29.	 Russia	29 (0,80%)	29 (0,80%)	37 (0,84%)	27,03%	1,73	00:00:30	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
30.	 South Korea	28 (0,78%)	28 (0,78%)	39 (0,88%)	28,21%	1,79	00:01:09	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
31.	(not set)	25 (0,69%)	25 (0,69%)	27 (0,61%)	48,15%	1,52	00:00:16	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
32.	 Nigeria	24 (0,67%)	24 (0,67%)	32 (0,72%)	34,38%	1,69	00:01:01	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
33.	 South Africa	21 (0,58%)	21 (0,58%)	22 (0,50%)	45,45%	1,55	00:00:24	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
34.	 Greece	20 (0,55%)	20 (0,56%)	29 (0,65%)	62,07%	1,83	00:01:24	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
35.	 Iran	19 (0,53%)	19 (0,53%)	24 (0,54%)	20,83%	1,79	00:01:00	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
36.	 Egypt	16 (0,44%)	16 (0,44%)	22 (0,50%)	18,18%	2,05	00:01:08	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
37.	 Honduras	16 (0,44%)	16 (0,44%)	20 (0,45%)	65,00%	1,40	00:00:45	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
38.	 Panama	16 (0,44%)	16 (0,44%)	19 (0,43%)	78,95%	1,26	00:00:38	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
39.	 Poland	16 (0,44%)	16 (0,44%)	21 (0,47%)	38,10%	1,62	00:00:38	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
40.	 Thailand	16 (0,44%)	16 (0,44%)	26 (0,59%)	23,08%	1,81	00:00:40	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
41.	 Vietnam	16 (0,44%)	16 (0,44%)	47 (1,06%)	25,53%	3,79	00:02:48	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
42.	 Malaysia	15 (0,42%)	15 (0,42%)	18 (0,41%)	16,67%	1,89	00:01:31	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
43.	 Saudi Arabia	15 (0,42%)	15 (0,42%)	27 (0,61%)	11,11%	1,93	00:01:11	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
44.	 Ukraine	14 (0,39%)	14 (0,39%)	34 (0,77%)	47,06%	1,97	00:03:05	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
45.	 El Salvador	13 (0,36%)	13 (0,36%)	15 (0,34%)	93,33%	1,07	00:01:59	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
46.	 Norway	12 (0,33%)	12 (0,33%)	16 (0,36%)	43,75%	2,44	00:01:46	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
47.	 Pakistan	12 (0,33%)	12 (0,33%)	14 (0,32%)	42,86%	1,57	00:00:37	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
48.	 Switzerland	10 (0,28%)	10 (0,28%)	15 (0,34%)	66,67%	1,53	00:00:10	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
49.	 Finland	10 (0,28%)	10 (0,28%)	12 (0,27%)	66,67%	1,33	00:00:15	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
50.	 Hungary	10 (0,28%)	10 (0,28%)	14 (0,32%)	21,43%	1,86	00:01:33	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
51.	 Taiwan	10 (0,28%)	10 (0,28%)	15 (0,34%)	26,67%	1,73	00:00:38	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
52.	 Austria	9 (0,25%)	9 (0,25%)	10 (0,23%)	60,00%	1,90	00:00:28	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
53.	 Cameroon	9 (0,25%)	9 (0,25%)	13 (0,29%)	30,77%	1,69	00:00:28	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
54.	 Costa Rica	9 (0,25%)	9 (0,25%)	10 (0,23%)	70,00%	1,30	00:00:39	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
55.	 Czechia	9 (0,25%)	9 (0,25%)	13 (0,29%)	23,08%	1,77	00:01:00	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
56.	 Algeria	9 (0,25%)	9 (0,25%)	12 (0,27%)	41,67%	1,58	00:00:27	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
57.	 Ethiopia	9 (0,25%)	9 (0,25%)	11 (0,25%)	36,36%	1,64	00:00:30	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
58.	 Morocco	9 (0,25%)	9 (0,25%)	10 (0,23%)	40,00%	2,10	00:00:46	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
59.	 Hong Kong	8 (0,22%)	8 (0,22%)	11 (0,25%)	18,18%	1,82	00:00:33	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
60.	 Sri Lanka	8 (0,22%)	8 (0,22%)	11 (0,25%)	63,64%	1,36	00:00:19	0,00%	0 (0,00%) US\$ 0,00 (0,00%)
61.	Paraguay	8 (0,22%)	8 (0,22%)	9 (0,20%)	77,78%	1,22	00:00:20	0,00%	0 (0,00%) US\$ 0,00 (0,00%)

62.	 Romania	8 (0,22%)	8 (0,22%)	11 (0,25%)	54,55%	1,45	00:00:05	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
63.	 Albania	7 (0,19%)	7 (0,19%)	10 (0,23%)	20,00%	1,80	00:00:35	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
64.	 Georgia	7 (0,19%)	7 (0,19%)	7 (0,16%)	71,43%	1,29	00:00:46	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
65.	 Uganda	7 (0,19%)	7 (0,19%)	11 (0,25%)	9,09%	1,91	00:00:48	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
66.	 Kazakhstan	6 (0,17%)	6 (0,17%)	8 (0,18%)	37,50%	1,62	00:00:59	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
67.	 Myanmar (Burma)	6 (0,17%)	6 (0,17%)	7 (0,16%)	28,57%	1,71	00:00:07	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
68.	 Nicaragua	6 (0,17%)	6 (0,17%)	6 (0,14%)	100,00%	1,00	00:00:00	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
69.	 Uruguay	6 (0,17%)	6 (0,17%)	7 (0,16%)	71,43%	1,29	00:00:03	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
70.	 Congo - Kinshasa	5 (0,14%)	5 (0,14%)	7 (0,16%)	42,86%	1,57	00:01:13	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
71.	 Côte d’Ivoire	5 (0,14%)	5 (0,14%)	7 (0,16%)	14,29%	1,86	00:00:28	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
72.	 Israel	5 (0,14%)	5 (0,14%)	7 (0,16%)	28,57%	1,86	00:01:23	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
73.	 Portugal	5 (0,14%)	5 (0,14%)	7 (0,16%)	57,14%	1,43	00:00:23	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
74.	 Serbia	5 (0,14%)	5 (0,14%)	7 (0,16%)	57,14%	1,43	00:00:24	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
75.	 Sweden	5 (0,14%)	5 (0,14%)	5 (0,11%)	40,00%	1,60	00:00:34	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
76.	 Tanzania	5 (0,14%)	5 (0,14%)	8 (0,18%)	25,00%	1,75	00:02:48	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
77.	 Uzbekistan	5 (0,14%)	5 (0,14%)	9 (0,20%)	0,00%	2,00	00:00:26	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
78.	 Bulgaria	4 (0,11%)	4 (0,11%)	4 (0,09%)	0,00%	2,25	00:07:10	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
79.	 Denmark	4 (0,11%)	4 (0,11%)	4 (0,09%)	75,00%	1,25	00:00:16	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
80.	 Ghana	4 (0,11%)	4 (0,11%)	5 (0,11%)	40,00%	1,60	00:00:05	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
81.	 Croatia	4 (0,11%)	4 (0,11%)	5 (0,11%)	60,00%	1,40	00:00:04	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
82.	 Iraq	4 (0,11%)	4 (0,11%)	4 (0,09%)	25,00%	1,75	00:01:22	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
83.	 Madagascar	4 (0,11%)	4 (0,11%)	7 (0,16%)	28,57%	1,71	00:00:46	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
84.	 Oman	4 (0,11%)	4 (0,11%)	4 (0,09%)	25,00%	1,75	00:00:41	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
85.	 Sudan	4 (0,11%)	4 (0,11%)	4 (0,09%)	50,00%	1,50	00:01:13	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
86.	 Armenia	3 (0,08%)	3 (0,08%)	3 (0,07%)	66,67%	2,33	00:02:49	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
87.	 Angola	3 (0,08%)	3 (0,08%)	3 (0,07%)	33,33%	1,67	00:01:35	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
88.	 Azerbaijan	3 (0,08%)	3 (0,08%)	4 (0,09%)	0,00%	2,00	00:00:43	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
89.	 Belarus	3 (0,08%)	3 (0,08%)	4 (0,09%)	25,00%	1,75	00:00:08	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
90.	 Cyprus	3 (0,08%)	3 (0,08%)	5 (0,11%)	40,00%	1,60	00:00:34	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
91.	 Ireland	3 (0,08%)	3 (0,08%)	3 (0,07%)	66,67%	1,33	00:00:59	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
92.	 Jordan	3 (0,08%)	3 (0,08%)	5 (0,11%)	40,00%	1,60	00:00:06	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
93.	 Cambodia	3 (0,08%)	3 (0,08%)	4 (0,09%)	25,00%	1,75	00:01:15	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
94.	 Kuwait	3 (0,08%)	3 (0,08%)	4 (0,09%)	0,00%	2,00	00:01:15	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
95.	 Nepal	3 (0,08%)	3 (0,08%)	3 (0,07%)	66,67%	1,33	00:00:11	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
96.	 New Zealand	3 (0,08%)	3 (0,08%)	3 (0,07%)	66,67%	1,33	00:02:06	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
97.	 Tunisia	3 (0,08%)	3 (0,08%)	5 (0,11%)	20,00%	1,80	00:05:44	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
98.	 Yemen	3 (0,08%)	3 (0,08%)	5 (0,11%)	20,00%	1,80	00:01:03	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
99.	 Zambia	3 (0,08%)	3 (0,08%)	4 (0,09%)	75,00%	1,25	00:00:03	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
100.	 Zimbabwe	3 (0,08%)	3 (0,08%)	4 (0,09%)	50,00%	1,50	00:00:38	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
101.	 Burkina Faso	2 (0,06%)	2 (0,06%)	4 (0,09%)	50,00%	1,50	00:01:11	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
102.	 French Guiana	2 (0,06%)	2 (0,06%)	3 (0,07%)	33,33%	3,00	00:04:25	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
103.	Guinea	2 (0,06%)	2 (0,06%)	2 (0,05%)	0,00%	2,00	00:01:11	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
		2 (0,06%)	2 (0,06%)	2 (0,05%)					0 (0,00%)	US\$ 0,00 (0,00%)

104.	 Haiti	2 (0,06%)	2 (0,06%)	3 (0,07%)	33,33%	1,67	00:00:07	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
105.	 Jamaica	2 (0,06%)	2 (0,06%)	3 (0,07%)	66,67%	1,67	00:00:37	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
106.	 Kenya	2 (0,06%)	2 (0,06%)	2 (0,05%)	100,00%	1,00	00:00:00	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
107.	 Moldova	2 (0,06%)	2 (0,06%)	2 (0,05%)	50,00%	1,50	00:00:05	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
108.	 North Macedonia	2 (0,06%)	2 (0,06%)	2 (0,05%)	100,00%	1,00	00:00:00	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
109.	 Mongolia	2 (0,06%)	2 (0,06%)	2 (0,05%)	100,00%	1,00	00:00:00	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
110.	 Niger	2 (0,06%)	2 (0,06%)	2 (0,05%)	0,00%	2,00	00:01:28	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
111.	 Singapore	2 (0,06%)	2 (0,06%)	3 (0,07%)	0,00%	2,67	00:00:16	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
112.	 Slovakia	2 (0,06%)	2 (0,06%)	2 (0,05%)	50,00%	1,50	00:01:26	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
113.	 Sierra Leone	2 (0,06%)	2 (0,06%)	2 (0,05%)	0,00%	2,00	00:05:11	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
114.	 Syria	2 (0,06%)	2 (0,06%)	2 (0,05%)	50,00%	1,50	00:00:05	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
115.	 United Arab Emirates	1 (0,03%)	1 (0,03%)	1 (0,02%)	0,00%	2,00	00:00:10	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
116.	 Afghanistan	1 (0,03%)	1 (0,03%)	2 (0,05%)	0,00%	2,00	00:01:19	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
117.	 Benin	1 (0,03%)	1 (0,03%)	1 (0,02%)	0,00%	2,00	00:00:10	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
118.	 Bahamas	1 (0,03%)	1 (0,03%)	1 (0,02%)	100,00%	1,00	00:00:00	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
119.	 Cuba	1 (0,03%)	1 (0,03%)	1 (0,02%)	0,00%	2,00	00:00:10	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
120.	 Estonia	1 (0,03%)	1 (0,03%)	1 (0,02%)	100,00%	1,00	00:00:00	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
121.	 Fiji	1 (0,03%)	1 (0,03%)	1 (0,02%)	0,00%	2,00	00:00:11	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
122.	 Laos	1 (0,03%)	1 (0,03%)	1 (0,02%)	0,00%	2,00	00:00:10	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
123.	 Lebanon	1 (0,03%)	1 (0,03%)	1 (0,02%)	0,00%	2,00	00:00:10	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
124.	 Liberia	1 (0,03%)	1 (0,03%)	1 (0,02%)	100,00%	1,00	00:00:00	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
125.	 Lithuania	1 (0,03%)	1 (0,03%)	1 (0,02%)	100,00%	1,00	00:00:00	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
126.	 Libya	1 (0,03%)	1 (0,03%)	1 (0,02%)	100,00%	1,00	00:00:00	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
127.	 Mali	1 (0,03%)	0 (0,00%)	1 (0,02%)	0,00%	2,00	00:02:32	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
128.	 Northern Mariana Islands	1 (0,03%)	1 (0,03%)	2 (0,05%)	0,00%	2,00	00:01:24	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
129.	 Malta	1 (0,03%)	1 (0,03%)	1 (0,02%)	0,00%	2,00	00:02:26	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
130.	 Malawi	1 (0,03%)	1 (0,03%)	1 (0,02%)	0,00%	2,00	00:02:23	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
131.	 Mozambique	1 (0,03%)	1 (0,03%)	2 (0,05%)	0,00%	2,00	00:01:19	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
132.	 Namibia	1 (0,03%)	1 (0,03%)	1 (0,02%)	0,00%	2,00	00:00:10	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
133.	 Papua New Guinea	1 (0,03%)	1 (0,03%)	1 (0,02%)	100,00%	1,00	00:00:00	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
134.	 Puerto Rico	1 (0,03%)	1 (0,03%)	1 (0,02%)	100,00%	1,00	00:00:00	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
135.	 Qatar	1 (0,03%)	1 (0,03%)	1 (0,02%)	100,00%	1,00	00:00:00	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
136.	 Réunion	1 (0,03%)	1 (0,03%)	1 (0,02%)	100,00%	1,00	00:00:00	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
137.	 Rwanda	1 (0,03%)	1 (0,03%)	2 (0,05%)	0,00%	2,00	00:01:16	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
138.	 Togo	1 (0,03%)	1 (0,03%)	2 (0,05%)	50,00%	1,50	00:00:05	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
139.	 Tajikistan	1 (0,03%)	1 (0,03%)	2 (0,05%)	100,00%	1,00	00:00:00	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)
140.	 Timor-Leste	1 (0,03%)	1 (0,03%)	1 (0,02%)	100,00%	1,00	00:00:00	0,00%	0 (0,00%)	US\$ 0,00 (0,00%)