

Stichting Pythagoras



Pythagoras Foundation Newsletter. No.29. March 2024.

Pythagoras Foundation



Newsletter No. 29 March 2024.

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This annual newsletter presents a special guest and his works. And it contains summaries of recent publications [books, book chapters and journal articles] on Pythagoras and Pythagoreans during the previous year. Interesting internet sites, work in progress and conferences are also included.

The five ethical principles of Pythagoras, expressed in Greek.

$E = e + f1 + k + g + f2$

E stands for Eudaimonìa (happiness)

e	eleutherìa (freedom)	f1	filìa (friendship)
k	koinonìa (community of life and goods)	g	ginaxìa (dignity of the woman)
f2	phytophagìa (vegetarianism).		

In: Salvatore Mongiardo. PYTHAGORAS' PENTALOGUE. 2020, p 145.

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Introduction

Southern Italy, former Magna Graecia, Crotone, a new statue of Pythagoras, the NUOVA SCUOLA PITAGORICA (2015). Salvatore Mongiardo, one of the school's founders, is our special guest. He wrote several books on universal ethics, non-violence and women's rights, going back to Pythagoras as source.

Unfortunately, Google Analytics didn't work last year. So we do not know how many visitors visited our website <https://www.stichting-pythagoras.nl> last year.

Our academia website <https://stichting-pythagoras.academia.edu/NicoBader> counts 377 'followers' and 349 'followings' now. Our pages were viewed 14,767 times (March 1, 2024).

Recent newsletters are available via our website and our Academia website.

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.

Page 52 gives the our classification system for books and articles [journal articles, book chapters, internet articles and others].

The Foundation is a non-profit organisation; our Newsletter is free of charge. Donations, also in the form of articles or books are very welcome. The Pythagoras Foundation, Thorbeckelaan 46, 1412 BR Naarden, The Netherlands.

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Colophon

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Crotone, January 2024 – Gaspare Brescia: the statue of Pythagoras ready for bronze casting.

The sculptor Gaspare Brescia presented the statue of Pythagoras to the city, launching the project of a monument dedicated to the philosopher and mathematician from Samos. The statue should be transformed into bronze in Naples.

According to Gaspare, the city needs a turning point following the logic of Pythagorean harmony.

«A crumb of love must be given to this city. Crotone must be loved, desired and made more beautiful. In this statue the citizens see something else, something that makes them participatory. The city needs to shed the scales of mediocrity.»

The statue of Pythagoras could therefore finally arrive in the main square of Crotone.

«My work is finished – concludes Gaspare – the last part will be done in Naples where we will also invite the mayor to sign a protocol between the Municipality and the Pythagorean School to ensure that this statue is placed in Crotone. If the Municipality signs the spending commitment and, therefore, undertakes to mount the statue in the city, then in twenty days we will be able to bring Pythagoras' statue back to Crotone and it will be mounted on a steel pedestal - an enormous starry dodecahedron - donated by Sergio Torromino».

If all this does not happen, the statue of Pythagoras will return to Capo Lacino, where in fact Pythagoras held his school, and there it will wait for people who love harmony."

Why the statue dedicated to Pythagoras

The monument to Pythagoras wants to honor the first philosopher who founded one of humanity's most important schools of thought in Crotone. This event, awaited for 2500 years, represents not only a majestic technical-artistic activity but also a philosophical, ethical and cultural process that crosses national borders due to the prominence and international value connected to the figure of Pythagoras.

The characteristic of this project entrusted to the famous Crotone's artist Gaspare Brescia, will be open to all society and to those who want to follow all the phases that will lead to the definitive placement of the statue in the central Piazza Pitagora, the heart of the city of Crotone.

For this reason, the work will be carried out with the free contribution of citizens, businesses and organizations from Crotone, Italy and the whole world. All contributions of any amount will be recorded in the ledger. The work will thus be a common heritage, spreading a sense of union and sharing.

The spirit is to contribute to the growth of the five principles that Pythagoras found among the Italic population and on which he founded Magna Graecia, Great Greece, a most important historical event recognized in the world. We call now Pentalogue of Pythagoras the universal ethics of the five principles which are: 1. freedom, 2. friendship, 3. community of life and goods, 4. dignity of women, 5. vegetarianism.

Certain of your understanding of the mutual universal interest, we hope for your support and contribution.

<https://www.nuovascuolapitagorica.org/uffici-na-pitagorica/>

SALVATORE MONGIARDO'S books:

All ten books by Salvatore Mongiardo are true stories written with the aim of overcoming the endemic evil of human violence. Everyone claims that the world will always be violent, but he claims that violence will end when its true causes are known, now protected by religions and lack of understanding of history. The author presents himself as a witness of the various forms of violence suffered and is not resigned to accepting them, rather he challenges them. He finds the solution to the problem in the ancient civilization formed in Calabria before the Greek colonists and in the Pythagorean doctrine, which was the same of Christ.

From ACADEMIA:

<https://independent.academia.edu/salvatoremongiardo>

*IL TERZO PROFETA. 2023 / LE
TROISIÈME PROPHÈTE. 2023 / THE
THIRD PROPHET 2023*

Summary: The Author explains the reasons why he considers himself the third prophet of the West after Pythagoras, the first who discovered the universal ethics of mathematical value, ethics capable of giving happiness to people and peace to the world. The second prophet was Christ who preached Pythagorean ethics, which came to him through the circles of Essenes of Israel and the Therapeutists of Egypt. The third is the Author himself, who understood the real development of history and the ultimate destiny of humanity.

*MI DIMETTO DA MASCHIO. 2017 / I
DISMISS MYSELF AS A MALE.*

Summary: The salvation of humanity is in the hands of the Woman.

The woman is a mother and helps and protects life in every situation. The male attacks, kills and destroys as he has done for the last six thousand years. We men must help women recover the awareness of their high destiny: women must take the reins of the world not to do what men do and have done, but to instill maternal culture in every situation. If the male soul does not unite with the ETERNAL FEMALE, humanity will never have peace.

*DESTINO EMOZIONALE
DELL'UNIVERSO. 2021 / EMOTIONAL
DESTINY OF THE UNIVERSE*

Summary: The cosmic Big Bang produced the emotional Big Bang or inner cosmos of the person, formed by all the emotions that are the basis of human awareness and serve to make man evolve into God.

*CRISTO RITORNA DA CROTONE. 2013 /
LE CHRIST REVIENT DE CROTONE.
2020*

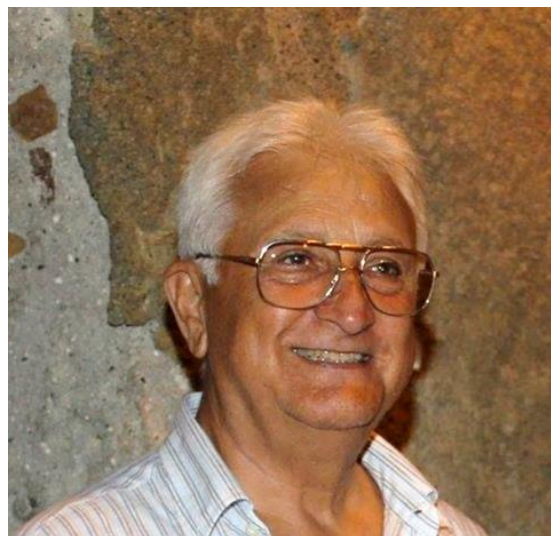
Summary: The message of Jesus has its roots in ancient Italy in Calabria, and in the Pythagorean School of Crotone: friendship, freedom, social justice, rejection of blood sacrifice, vegetarian diet, community of life and of goods, ritual dinner with bread and wine. The book, with the discovery of these cultural roots, reveals a New Christ and announces his Second Coming.

*IL PENTALOGO DI PITAGORA. 2019 / Le
Pentalogue de Pythagore. 2020 /
Pythagoras' Pentalogue, 2020*

Summary: Salvatore Mongiardo devoted himself to writing to investigate human destiny through the facts of his life and his land, Calabria, and thus discovered universal ethics, the only one capable of giving happiness to individuals and good order to countries. He maintains that with the Pentalogue humanity has an extraordinary means of salvation and that from Calabria, where Italy was born, the World Government of Women, the Gynecracy, is now being born in order to make the Earth the harmonious home.

SALVATORE MONGIARDO

The Master of the New Pythagorean School



L'ETICA UNIVERSALE – originale italiano

Cosa è l'etica?

L'etica è la dottrina delle regole corrette del comportamento umano.

Che significa etica universale?

Universale significa che l'etica è la stessa in ogni campo e situazione: religione, politica, stati, società, famiglie e persone.

Chi ha scoperto l'etica universale?

L'ha scoperta Pitagora nel sesto secolo avanti Cristo, che la notò presso i Lacini, un popolo preitalico, con i quali andò a vivere a Capo Lacino vicino Crotone. I Lacini praticavano i loro costumi neolitici, non quelli delle colonie greche. Pitagora capì l'importanza di quell'etica e la elaborò in principi di valore matematico, cioè immutabile: così essa è diventata scienza esatta che ora noi chiamiamo etica universale o etica pitagorica.

Chi ha riscoperto l'etica universale?

Salvatore Mongiardo, Scolarca della Nuova Scuola Pitagorica, che, dopo attente ricerche e studi approfonditi, ha ridato luce ai cinque principi ispiratori di quell'etica e ha scritto il libro: IL PENTALOGO DIPITAGORA (2017), gratuitamente disponibile in rete in italiano; inglese: PYTHAGORAS' PENTALOGUE; francese: LE PENTALOGUE DE PYTHAGORE.

Quali sono quei cinque principi e che effetto producono?

Eccoli espressi in formula matematica:

felicità + pace = libertà + amicizia + comunità di vita e di beni + dignità della donna + vegetarianismo.

La felicità individuale e la pace dei popoli sono il risultato matematico dell'osservanza di quei principi, mentre la non osservanza di essi genera con matematica certezza infelicità e disordine. Quei principi non solo sanano i conflitti, ma prevengono la loro nascita.

Cosa è la libertà?

È come l'aria che respiriamo: senza di essa moriamo. Ogni persona nasce e deve rimanere libera perché dipendenze e schiavitù portano alla rovina. La caduta di Roma nel 410 dopo Cristo viene attribuita ai barbari di Alarico che ne furono la causa esterna, ma la causa maggiore furono i moltissimi schiavi dentro Roma che aspiravano alla libertà. Cinquanta mila di essi lasciarono la città, si unirono ai barbari e convinsero Alarico, che già era in marcia verso nord, a ritornare per espugnare Roma.

Cosa è l'amicizia?

Amicizia di tutti per tutti, del corpo con la pacificazione delle forze contrastanti in esso, degli uomini l'un per l'altro, per la moglie, i figli e i parenti. Ognuno deve essere un appassionato creatore di amicizia e, se ci sono dei nemici, bisogna farseli amici.

Cosa è la comunità di vita e di beni?

La vita comune elimina la solitudine e la paura di non farcela con i mezzi per vivere. La comunità avvolge tutti e mette tutto a disposizione gratuitamente: si produce assieme e si consuma assieme, non c'è commercio, vendita o guadagno. Non c'è nemmeno competizione o vittoria di uno sugli altri: la vittoria sporca la persona perché la separa dagli altri e la rende oggetto di invidia.

Cosa è la dignità della donna?

Per Pitagora quella dignità, intesa come capacità o potenzialità, era maggiore di quella dell'uomo. Ciò deriva dalla natura che ha dato alla donna la capacità di generare nuova vita rimanendo incinta, partorendo, allattando e crescendo la prole. L'uomo non può fare nulla di ciò, ma fa guerre in continuazione da almeno sei mila anni, da quando le invasioni indoeuropee hanno portato nel mondo neolitico dell'Antica Europa armi, guerre, schiavitù e sottomissione delle donne. Nel periodo neolitico, sopravvissuto in Calabria grazie alla sua lontananza, si riconosceva la maggiore dignità della donna che perciò dirigeva la comunità. Non c'erano armi né guerre e si viveva come in un paradiso: era la famosa *Età dell'Oro*, che non è una favola inventata dai poeti, ma un vissuto da essi salvato con la poesia. Perciò è indispensabile che la donna, aiutata dagli uomini, recuperi la sua dignità perduta e si metta alla guida dei popoli per ristabilire l'ordine della natura, non per sostituirsi ai maschi e agire come essi hanno fatto finora.

Cosa è il vegetarianismo?

È il non mangiare animali di terra, di mare o volatili: essi hanno in comune con noi lo spirito di vita. Affermava Pitagora che uccidere un animale è la causa delle guerre: se non osi uccidere un animale, mai ucciderai un uomo. La pace nasce dal rispetto della vita dell'animale che è nostro fratello minore che dobbiamo aiutare e proteggere.

L'intelligenza artificiale può cambiare l'etica universale?

No, perché l'etica universale poggia su valori immutabili posti dalla natura. L'intelligenza artificiale, come ogni altra invenzione dell'ingegno umano, è buona se rispetta quell'etica e cattiva se non la rispetta. Stalin e Hitler si lottarono a morte per il potere e il territorio, non per le regole immutabili della matematica: il mondo vivrà felice e in pace se capirà il valore matematico di quell'etica e la praticherà. Da quando l'uomo ha impugnato le armi, il mondo ha vissuto in un incubo dal quale non riesce a svegliarsi. Le gravi tensioni che oggi agitano il mondo possono portare a una guerra mondiale di proporzioni mai viste prima. Paura e ansia dominano i nostri giorni, ma io sono convinto che questa riscoperta ci aiuterà a proseguire verso quell'evoluzione benefica che tutti desideriamo.

Il Pentologo si applicava in passato nei circoli pitagorici, ma può espandersi ora?

Stragi, guerre, eccidi, prostituzione, schiavitù, lager e gulag sono prove irrefutabili del mal di vivere nel passato e nel presente. Capire l'importanza di quell'etica e impegnarsi a fondo per la sua attuazione può essere il più potente antidepressivo che riempirebbe di entusiasmo le nostre giornate, la nostra vita immiserita da beghe politiche, finanza rapace e competizione destabilizzante. Il più grande dovere di ognuno è vivere bene, perciò invitiamo tutti a riflettere e ad agire per la propria felicità e la pace del mondo.

Salvatore Mongiardo

Febbraio 2024

UNIVERSAL ETHICS – English version

What is ethics?

Ethics is the doctrine of correct rules of human behavior.

What does universal ethics mean?

Universal means that ethics is the same in every field and situation: religion, politics, states, societies, families and people.

Who discovered universal ethics?

Pythagoras discovered it in the sixth century B.C., who noticed it among the Lacini, a Preitalic people, with whom he went to live at Cape Lacino near Crotone. The Lacini practiced their Neolithic customs, not those of the Greek colonies. Pythagoras understood the importance of that ethics and elaborated it into principles of mathematical value, that is, immutable: thus it became an exact science that we now call universal ethics or Pythagorean ethics.

Who rediscovered universal ethics?

Salvatore Mongiardo, Schoolmaster of the New Pythagorean School, who, after careful research and in-depth study, has shed light on the five inspiring principles of that ethics and has written the book: PYTHAGORAS' PENTALOGUE (2017), freely available online in Italian; English: PYTHAGORAS' PENTALOGUE; French: LE PENTALOGUE DE PYTHAGORE.

What are those five principles and what effect do they produce?

Here they are expressed in mathematical formula:

happiness + peace = freedom + friendship + community of life and goods + dignity of women + vegetarianism.

Individual happiness and peace of peoples are the mathematical result of the observance of those principles, while the non-observance of them generates with mathematical certainty unhappiness and disorder. Those principles not only heal conflicts, but prevent their birth.

What is freedom?

It is like the air we breathe: without it we die. Every person is born and must remain free because addictions and slavery lead to ruin. The fall of Rome in 410 A.D. is attributed to the barbarians of Alaric who actually were the external cause, but the greater cause was the very many slaves within Rome who aspired to freedom. Fifty thousand of them left the city, joined the barbarians, and convinced Alaric, who was already marching north, to return to conquer Rome.

What is friendship?

Friendship of all for all, of the body with the pacification of the conflicting forces in it, of men for each other, for wife, children and kin. Everyone must be a passionate creators of friendship, and if there are enemies, one must make them friends.

What is community of life and goods?

Communal living eliminates loneliness and the fear of not making it with the means to live. Community envelops everyone and makes everything available for free: we produce together and consume together; there is no trading, selling or making a profit. Nor is there competition or victory

of one over others: victory soils the person because it separates him from others and makes him an object of envy.

What is the dignity of woman?

For Pythagoras that dignity, understood as capacity or potential, was greater than that of man. This comes from nature, which gave woman the ability to generate new life by getting pregnant, giving birth, nursing and raising offspring. Man cannot do any of this, but has been waging wars continuously for at least six thousand years, ever since the Indo-European invasions brought weapons, wars, slavery and subjugation of women into the Neolithic world of Ancient Europe. In the Neolithic period, which survived in Calabria because of its remoteness, there was recognition of the greater dignity of women who therefore ran the community. There were no weapons or wars and people lived as in a paradise: it was the famous Golden Age, which is not a fable invented by poets, but a real life they saved with poetry. Therefore, it is imperative that women, aided by men, recover their lost dignity and lead the peoples to restore the order of nature, not to replace males and act as they have done so far.

What is vegetarianism?

It is not eating animals of land, sea or birds: they share the spirit of life with us. Pythagoras claimed that killing an animal is the cause of wars: if you don't dare kill an animal, you will never kill a man. Peace comes from respecting the life of the animal who is our younger brother whom we must help and protect.

Can artificial intelligence change universal ethics?

No, because universal ethics rests on immutable values placed by nature. Artificial intelligence, like any other invention of human ingenuity, is good if it respects that ethic and bad if it does not. Stalin and Hitler fought to the death for power and territory, not for the immutable rules of mathematics: the world will live happily and peacefully if it understands the mathematical value of that ethic and practices it. Since man has wielded arms, the world has lived in a nightmare from which it cannot wake up. The serious tensions that agitate the world today may lead to a world war of unprecedented proportions. Fear and anxiety dominate our days, but I am convinced that this rediscovery will help us continue towards that beneficial evolution that we all desire.

The Pentologue applied in Pythagorean circles in the past, but can it expand now?

Massacres, wars, carnage, prostitution, slavery, lagers and gulags are irrefutable evidence of the ills of living in the past and present. Realizing the importance of that ethic and working hard to implement it can be the most powerful antidepressant that would fill our days with enthusiasm, our lives immiserated by political quarrels, rapacious finance and destabilizing competition. Everyone's greatest duty is to live well, so we urge everyone to reflect and act for their own happiness and world peace.

Salvatore Mongiardo
February 2024



NUOVA SCUOLA PITAGORICA

The New Pythagorean School

<http://www.nuovascuolapitagorica.org/en/nuova-scuola-pitagorica/>

The New Pythagorean School (NPS) is a philosophical and cultural organization oriented towards the rediscovery and actualization of Italic-Pythagorean ethics.

The two pillars of the New Pythagorean School are the anti-violence and the dignity of women, which have their foundation in the history of Pythagoras and of Italy, today more than ever two decisive arguments for the harmonious coexistence of all the living beings of the earth. The New Pythagorean School also promotes cultural activities aimed at a critical re-examination of history, capable of leading to an awareness that gives a higher meaning to life.

"Today we consider essential the need to explore the Magna Graecia cultural treasure hidden under the ruins of the decadence. This project is not animated by desires to return to the past or seek revenge, but rather it is dictated by the willingness to make the Earth the common home for all people, in order to overcome the divisions and obstacles generated by envies, religions, politics, races and gender. With only these as our aim, the New Pythagorean School will surge from the ashes from where it once was established and operated: Crotone".

HISTORY

The New Pythagorean School was officially born on 30 November 2015 with the signature of the deed of incorporation close to the Temple of Hera Lacinia near Crotone. The following day, on 1 December 2015, the document was deposited in the public registers.

The project was born thanks to the ideas contained in the books and other writings of Salvatore Mongiardo, who came to Crotone in 2012 at the invitation of Domenico Monizzi to hold a conference in Pythagorean Meetings of Cardiology. They then began to think of an organization that rediscovered Italic and Pythagorean values ignored by both the academic world and by the public even in Calabria itself.

In June 2015 Marco Tricoli, after reading the book **Cristo ritorna da Crotone**, came into contact with the author Salvatore Mongiardo, who happened to be in Crotone and wanted to know his reader. The meeting took place at the Museum and Gardens of Pythagoras and soon

after the two reached Domenico Monizzi to have lunch together in a restaurant on the Lacinio promontory. In that meeting the New Pythagorean School was born with the task given to Marco to draw up the statute and outline the project. To the three were added Rosa Brancatella and Francesco Lopez. All five officially signed the deed of incorporation. With the first months of 2016, the first founding members were joined by associated members from all over. And so, after several presentations around Italy, the official inauguration at Crotone of the New Pythagorean School took place on 18 August 2016. In that fantastic and exciting evening, in the presence of hundreds of people coming from countries near and far, its opening was proclaimed with the aim to resume the journey begun by Pythagoras 2500 years earlier. In the first two years of activity, the New Pythagorean School has promoted various initiatives in many cities in the cultural, informative and artistic fields, maintaining firm the philosophical principles that characterize it. The first operations in Italy were structured, promoting the World Day for the destruction of all weapons and the Celebration of the Birth of Italy. They have been combined with the Syssitia, the community banquet established by King Italus and then resumed by Pythagoras. The Syssitia are celebrated with the Bread Ox, an Italic tradition, now used by NSP as symbol of the end of violence. To date, the New Pythagorean School has 460 members from over 12 countries.

Recent Bread Ox in Rome



N29 FACEBOOK

[Liceo Classico Pitagora](#)

1 February 2023 ·

[· This morning in the Aula Magna of [Liceo Classico Pitagora](#) a presentation meeting for the project "Pythagoras in context" whose main objective is to deepen the main problems and issues related to Pythagoras and ancient Pythagorism, with particular reference to the latest criticism.

The meeting was chaired by the School Head, Prof. Natascia Senatore, and the project manager, Prof. intervened. Francesco Lopez, and the lecturers of the course, Proff. Cinzia Calizzi, Giovanna Canigiula, Caterina Fiorita, Maria Francesca Greco, Cecilia Gugliuzzo, Donatello Magli, Giuseppe Morrone, Giovanna Ripolo.

Central surgery of the morning in the Dr. Gregorio Aversa, Director of the Archaeological Museums of Crotone and Capocolonna, who emphasized to the students present the great value of the territory and the great history that belongs to us.]

[OCCSE della Magna Grecia](#) ·

12 May 2023 ·

The Project.

Living in Metaponto: yesterday in [#MagnaGrecia](#), today in the metaverse.

This experience will leave our eyes, curious first and surprised afterwards, of all the students who followed the relationship and tested the world of the [#METAVERSE](#) with palpable emotion.

Surely impacting the VR headsets that our association has made available for free for a breathtaking tour.

We wanted to inaugurate this project starting from the Institute called [#Pythagora](#), our teacher and mentor.

Special thanks to the Director and his efficient collaborators!

Have a good first!

[Francesco Lopez](#)

7 March 2023 ·

[GAK MEETING 2023 - "Alcmeon Reconsidered:

the main issues discussed in contemporary criticism", speaker F. Lopez,

Giardini di Pitagora-Jobel, Tuesday, March 14 at 6:00 pm.]

«All or almost survived information about Alcmeon of Croton was discussed by scholars: whether he was a presocratic doctor or a physiologist (engaged to investigate nature); whether he was a Pythagorean or in relation to the Pythagoreans; whether his scientific attitude was to be classified as 'empirical'; if he really had, first in the West, practiced dissection of the human body for scientific purposes; if the central role he attributed, according to doxographic sources, to the brain in coordinating sensations, it wouldn't have to be scaled down. In the last decades the critical revision of the testimonies and fragments of Alcmeon has resulted in the overcoming of all those 'enthusiasts', certainly 'premature', who would like to be crotoniated 'the father of anatomy, physiology, embryology, psychology, medicine itself'. In this way, on the methodological level, the way for an authentic 'historical' understanding of the figure of Alcmeon, dimensional in time and 'situation'» (cfr. F. Lopez "Alcmeon of Croton" in Wikipedia, Ancientscience version April 11, 2011).

The meeting should be broadcast live on FB on the page of the Archaeological Group Krotoniate.

[Francesco Lopez](#)

14 March 2023 ·

GAK MEETING 2023 - "Alcmeon Reconsidered:

the main issues discussed in contemporary criticism", speaker F. Lopez,

Giardini di Pitagora-Jobel, Tuesday, March 14 at 6:00 pm.

Very nice initiative. Thank you from the bottom of my heart to Vincenzo Fabiani, president of the Krotoniate Archaeological Group!

Audio video (partial) at the link

<https://www.facebook.com/vincenzo.../videos/1283987239220961>

N29 ACADEMIA .EDU

Baskevitch, F. Pythagore ou la musique au service des mathématiques

https://www.academia.edu/86953987/Pythagore_ou_la_musique_au_service_des_mathematiques
37P

Latura, G. Two Letters, the Cosmos: From Plato's Timaeus to Kepler and Galileo (AAS 2023 presentation) 37p

https://www.academia.edu/94664243/Two_Letters_the_Cosmos_From_Platos_Timaeus_to_Kepler_and_Galileo_AAS_2023_presentation_?uc-sb-sw=9002718

Léotard – SOMMER, C. de Un symbole de Pythagore derrière une -Descente de cave-de 1537
Academia. Christine de Léotard-Sommer. 18p

Le propos de cet article est d'émettre une hypothèse vraisemblable sur l'iconographie de ce petit tableau du premier XVI e siècle français conservé à Francfort-sur-le-Main, et de montrer que, par-delà son sens apparent, la scène peinte revêt un sens savant, celui d'un symbole de Pythagore, et expose aussi la dimension spirituelle conférée à ce symbole par Erasme. Elle peut en outre être reliée aux « épreuves » des frères Dinteville dans la décennie 1530.

https://www.academia.edu/105145989/Un_symbole_de_Pythagore_derrière_une_Descente_de_cave_de_1537

Losev, A. The Tetractys or This Square is a Triangle

Submitted, 2023. 3p

A brief overview

https://www.academia.edu/102662903/The_Tetractys_or_This_Square_is_a_Triangle

PICOT, J.C. Bibliography Empedocles 6 October 2023

Publication Name: empedocles.acragas. 184p

https://www.academia.edu/107813024/Bibliography_Empedocles_6_October_2023

Soares, A. Melissa Pitagórica -(Séc. VI -V) a.C

ACADEMIA; Alysomaxc Soares. 2023. 3P

[Melissa Pythagoras - (6th - 5th century) BC Author: Alysomax Soares Introduction She was a Pythagorean philosopher from ancient Greece. She strove to continue the school of Pythagoras after his death. It is speculated that she helped the Theano philosophers and her daughters in the dissemination of Pythagorean doctrines. She wrote her work in the format of letters in which she described the ideas and thoughts of the Pythagoreans. According to researchers, these letters did not survive time. There are ancient letters attributed to some Pythagorean philosophers and signed with the name Melissa, but it is still being investigated whether they are just pseudonyms or apocryphal texts. She was also an excellent mathematician and was considered, in her time, to be very talented with numbers. There is not much information about this philosopher, and what is known about her would only be written in citations from compilations and works by ancient thinkers. In addition to her, other women also actively participated in the Pythagorean school. The date of her birth and death is still imprecise, however, it is known that she lived in the middle of the 6th century BC and that she was a disciple of Pythagoras when he was already old. In this sense, it is possible to predict the time, more or less, in which it flourished. There are reports that Estobeu preserved one of her letters and that she was possibly born on the island of Samos.]

https://www.academia.edu/105557082/Melissa_Pitagórica_Séc_VI_V_a_C

N29 CONFERENCES

(a selection of presentations with Pythagorean interests)

21–24 September 2022, 6th International Conference on the Ancient Novel: "Roads Less Travelled", Ghent University.

Valentin Decloquement The Sophist's Point of View: Being 'Philostratus' in the Life of Apollonius of Tyana.

Gerard Boter: 'Konjektuurkritik in Philostratus' Life of Apollonius of Tyana

Jean-Philippe Guez: 'Philostrate et l'esthétique du sublime'

Yasuhiro Katsumata: 'The characterisation of Damis in Philostratus' Apollonius

A Coleção Archai da Cátedra UNESCO Archai sobre as Origens do Pensamento Ocidental: No Annablume; 2023ª edição (**5 janeiro 2023**)

Pitt, R. No Caminho dos Mistérios: elementos Órficos na Poesia de Empédocles. [On the Path of Mysteries: Orphic elements in Poetry of Empedocles.]

The work, planned as an investigation into Empedocles' Orphism, is a walk on two poetic sets independent of each other. Due to its dispersed nature, the Orphism has become a field of investigation that demands – and this work provides – proof of veracity.

At the same time, Empedocles' verses raise the most varied interpretations from Antiquity to our days. Hence the relevance of the text in discussing how editions of Empedoclean poetry they condition, albeit in a subtle way, the image that is created of the poet. In the end, the reader will find a frank and detailed approach to the path of mysteries that runs through the poetry of Empedocles.

SCS Annual Meeting, **6 January 2023**.

James Calvin Taylor, The End of History? Ovid's Pythagoras and deep time

Leon Wash, Empedocles' Definition of Wine

Rose Cherubin, Phusis, Growth, and Order: Empedocles and Philolaus

Séminaire organisé par Juliette Dross, EA 4081,

February 3 2023, Université Paris I Panthéon Sorbonne. Room 216 (Centre Panthéon)

Philipp Horky : « Pythagorean Kinds of Life »

Dans le cadre du projet « Pythagorica Orientalia »

Un programme du Laboratoire d'études sur les monothéismes (UMR 8584)

Séminaire I 10 février 2023

Carmela Baffioni : The quotations on the 'Pythagorean wise men' in Risala al-Jami'a and their relationship with the Rasa'il Ikhwan al-Safa'

Daniel De Smet : Arithmologie pythagoricienne et cosmologie ismaélienne : l'exemple de Hamîd al-Dîn al-Kirmânî (m.vers 1021)

Séminaire II 12 mai 2023

Anna Izdebska : "Pythagoras said...". Examples of material attributed to Pythagoras in Arabic.

Tzvi Langermann: Jews and Pythagoreanism: New gleanings from a long-standing association

Séminaire III 13 octobre 2023

Yury Arzhanov: Pythagorean arithmology in Syriac commentaries on Aristotle's Categories

Elvira Wakelnig Pythagoras in the Arabic medical tradition



New Project 'Pythagoras Byzantinus' - 2nd seminar, 13 February 2023

Constantinos Macris

The second hybrid seminar of the new research project PYTHAGORAS BYZANTINUS: Pythagoras and Pythagoreanism in Byzantine Thought and Culture

Carole Hofstetter "Quelques aspects de la réception de l'Introduction arithmétique de Nicomaque à Byzance"

Constantinos Macris "Pythagorica à Byzance au IXe siècle: les notes de lecture du patriarche Photius conservées dans sa Myriobiblos" 19.00 - Fin du séminaire

Project 'Pythagoras Byzantinus' - 3rd Seminar, 24 April 2023

Constantinos Macris

The third hybrid seminar of the research project PYTHAGORAS BYZANTINUS: Pythagoras and Pythagoreanism in Byzantine Thought and Culture

KATARZYNA PROCHENKO "The Byzantine Reception of Two "Pythagorean" Collections of Sayings: From the Established Pagan Wisdom to the 'ipsissima verba' of Christian Martyrs and Saints"

SOPHIA ZOUMBOULAKI "Pythagore au monastère: ses représentations dans la peinture murale byzantine et post-byzantine".

Project 'Pythagoras Byzantinus' - 4th Seminar, 22 June 2023

Constantinos Macris

The fourth hybrid seminar of the research project PYTHAGORAS BYZANTINUS: Pythagoras and Pythagoreanism in Byzantine Thought and Culture of the Research Centre for Greek Philosophy of the Academy of Athens:

Sophia Xenophontos "Pythagoras as moral authority in Theodore Metochites"

Joel Kalvesmaki "Challenges in classifying Byzantine number symbolism".

Project 'Pythagoras Byzantinus' - 5th hybrid Seminar, 9 October 2023

Constantinos Macris

The fifth hybrid seminar of the research project PYTHAGORAS BYZANTINUS: Pythagoras and Pythagoreanism in Byzantine Thought and Culture of the Research Centre for Greek Philosophy of the Academy of Athens in collaboration with the Laboratoire d'études sur les monothéismes (LEM)

Marco Carrozza "The Reception of Neo-Pythagorean Theories in Michael Choniates' Theano"

Pantelis Golitsis "The Reception of Pythagoras among Intellectuals of the Palaiologan Era".

SÉMINAIRE COLLEGE DE FRANCE 23 FÉV 2023

Nathan Carlig L'« Empédocle du Caire » : nouveaux vers des Physica dans un papyrus grec de la fin du I^{er} siècle de notre ère

Webinaire No 10 du Projet «Pseudopythagorica» : The Pythagorean Notes Reported by Alexander Polyhistor on Health and Disease. **17 mars 2023** Constantin Macris : macris@vif.cnrs.fr

Stavros Kouloumentas

Abstract ; The Pythagorean Notes reported by Alexander Polyhistor blends old Pythagorean doctrines with Presocratic, Academic, Peripatetic and Stoic ideas. Although the eclecticism of the Pythagorean Notes has been often restricted to philosophy, one of its striking features, compared to the other Pythagorean writings of the Hellenistic period, is that the anonymous author incorporated in the text various doctrines concerning the aetiology of health and disease, the corporeal origin of the seed, the importance of the hot for living beings, and the embryonic formation in accordance with the ratios of harmony. I suggest that this material reflects four core ideas attested in the earliest specimens of philosophical and medical writings:

(a) the full understanding of biological processes requires an understanding of how the cosmos functions and affects its minimal occupants, namely living beings;

(b) the body constitutes a dynamic field where opposite forces try to establish their dominance and, as a result of their temporary victories and defeats, they rotate in office;

(c) a primary stuff, which holds a prominent position in the cosmic sphere, generates life, and its multiple manifestations mark the main variations found in the cosmos;

(d) the soul is a particle of this primary stuff and moves into different regions of the cosmos on account of its virtue, after separating from its original source and entering into the bodies of mortal beings.

The international conference "Ut Ipse Dixit. Tradizione indiretta, cover-text e citazione di testi", which will be held at the University of Parma on **3-4 April 2023**.

E. González Oslé; The Reception of Homer in Philostratus' Life of Apollonius of Tyana

« Ipse Dixit – Historiographie des Sciences de la Méditerranée antique »

Jeu 13 et vendredi 14 avril 2023

Auditorium de Saint-Charles 2 au sein de l'Université Paul-Valéry Montpellier 3

Cette journée d'étude, consacrée à la réflexion historiographique dans les sciences de l'Antiquité méditerranéenne, constitue le dernier volet du cycle Ipse Dixit, lancé en 2021. La locution latine qui lui donne son nom (« lui-même l'a dit ») se trouve chez Cicéron (De natura deorum I, 5, 10) : l'orateur rapporte que les disciples de Pythagore l'employaient pour marquer le caractère irrévocable de l'autorité de leur maître. Cette citation, choisie comme titre « en négatif », marque une volonté d'illustrer comment la connaissance progresse, entre transmission et remise en question de l'influence des maîtres, pour montrer que l'histoire est une science toujours à écrire, voire à récrire.

Chaque communication abordera une problématique et sa conceptualisation par les savants sur le temps long, dans un panorama des ruptures, controverses et changements de paradigmes dans l'historiographie, ou plus ponctuellement, par l'analyse de l'apport particulier d'un auteur ou d'un ouvrage. L'objectif est de montrer comment la construction des savoirs est intimement liée à l'histoire de nos disciplines et – souvent – au contexte politique, économique, social et culturel de leur époque de production.

Seminario Il Pitagorismo antico tra Oriente ed Occidente – Progetto Pitagora in context.

14/04/2023

Si comunica che nell'ambito delle attività previste dal Progetto Pitagora in Context, promosso dal Liceo Classico Pitagora di Crotone con l'obiettivo principale di approfondire le principali problematiche e questioni legate a Pitagora e al Pitagorismo antico, con particolare riferimento alla critica più recente, mercoledì 19 aprile 2023 alle ore 15.30 presso i Giardini di Pitagora-Consorzio Jobel (Parco Pignera) si svolgerà il seminario dal titolo Il Pitagorismo antico tra Oriente ed Occidente.

[We inform you that as part of the activities envisaged by the Pythagoras in Context Project, promoted by the Liceo Classico Pitagora of Crotone with the main objective of examining the main problems and issues related to Pythagoras and ancient Pythagoreanism, with particular reference to the most recent

criticism, The seminar entitled Ancient Pythagoreanism between East and West will take place on Wednesday 19 April 2023 at 3.30 pm at the Giardini di Pitagora-Jobel Consortium (Pignera Park).]

Colloque international "Lettres de philosophes, entre authenticité et pseudépigraphie"

Colloque international /Webinaire – Projet "Pseudopythagorica"

20-21 avril 2023

Constantinos Macris : Lettres attribuées à Pythagore et aux Pythagoricien(ne)s : philosophie et fiction dans un dossier éclaté

2023 Interdisciplinary Symposium on "Soma kai Psyche"

Eighth Interdisciplinary Symposium on the Hellenic Heritage of Sicily and Southern Italy

"Sōma kai Psychē —Mind and body"

Exedra Mediterranean Center, Syracuse, Sicily, **May 31-June 3, 2023**

Abstracts

Christopher Sauder Why Does the Soul Descend? Plotinus, Empedocles and the Gnostics

Elizabeth Schiltz "Some Clever Fellow": Sōma and Telos in the Pythagorean and Platonic Ways of Life

Steven D. Smith A Sicilian Romance: Chariton, Empedocles, and the Birth of the Novel

Sicily inspired the birth of prose romance in antiquity.

Jessica Decker "Press Them Down in Your Crowded Prapides:" The Wisdom of the Body in Empedocles

For the abstract texts see; <https://my.apaonline.org/events/event-description?CalendarEventKey=fb1f4062-2d4b-4eab-8587-5dc1ae27e755&Home=%2Fevents%2Fcalendar>

Colloque "Quid sit numerus : théories et conceptualisations du nombre au Moyen Âge et à la Renaissance". **28-29 juin 2023.**

David Juste: Pythagore et la divination par les nombres

Jean-Marc Mandosio: Les nombres formels (numeri formales) à la Renaissance

Isabelle Draelants: Qu'est-ce que le numerus dans l'astronomie et le comput du Liber Nemroth ?

Marek Otisk: Saltus Gerberti et Genitura mundi Adalboldi: The Creation of the Material World within the Boethian Number Theory

Gargnano Ancient Philosophy Sessions: Mathematics in Ancient Platonism

28 – 30 June 2023

Phillip Sidney Horky : 'Iamblichus' Arithmetical Ethics'

14th Celtic Conference in Classics; Coimbra (Portugal), **July 11-14, 2023**

A. Sarri The concept of narration in the epistolary collection of the Pythagoreans and P.Haun. II.13

P.Haun. II.13, a third-/fourth-century A.D. papyrus, preserves two letters of Pythagorean women:

Melissa's letter to Clearete and the beginning of Theano's letter to Euboule. The two letters were probably extracted from a collection of pseudepigraphic letters attributed to Pythagorean women philosophers, found in more than one version in medieval manuscripts. In my paper, I am going to present the collection and the themes that the letters tackle, arguing that the version that seems to have been preserved by the oldest and most authoritative manuscripts arranges the letters in an order that presents a narrative of philosophical advice to women.

D'Luca, E. A Presença de Héstia na Filosofia de Filolau

Texto apresentado no V Simpósio Internacional Delphos - o Divino em **13 de setembro de 2023.**

https://www.academia.edu/100710478/A_Presença_de_Héstia_na_Filosofia_de_Filolau

D'Luca, E. On "The Being of Things" in 44 DK B6

Text presented at the seminar "Beyond Being - Approaches of Transcendence in Ancient Philosophy" at Pontificia Universidade Católica de São Paulo (PUC-SP) in **September 21st, 2022**.

https://www.academia.edu/87089757/On_The_Being_of_Things_in_44_DK_B6

Εμπεδοκλής in Sicily. / Empedocles in Sicily/ Jean-Claude PICOT

empedocle.acragas **29 October 2023**

An Academic Conference and Tour of Ancient Sites

Chronique

Athanassios Vergados, Empedocles and the Language of Didactic Poetry

Michael Shaw, Ὑπένερθε in Homer and Empedocles

Marco Picciafuochi, The Conceptual Import of Empedocles' Vocabulary of Mixture

Frank Madsen, The Four Elements or Roots of Nature: A Diachronic Analysis

Jonas Ciurlionis, Empedocles as a Pythagorean: the conceptual analysis

Joel Alvarez, Empedocles on The Daimones and Their Purification

Ermino Buono, Between Orphic-Pythagoreanism and Plato: Empedocles and the analogy of the cave

Sandra Scepanovic, Empedocles in Plato's Myths

Bruce King, The Wandering Daimon and the Wandering Cause: Empedokles and Plato's

Timaios

Matilde Berti, Empedocles' Biological Model of Causality Reconsidered

Ryan Miller, Prime Matter as Aristotle's Response to Empedocles

Alexander Stooshinoff, Natural Motion in Empedocles

Lucio Privitello, Empedocles: Within and Around the Mortal Fountain *Katie Terezakis &*

Lawrence Torcello, E Pluribus Unum and Back Again: Empedocles on the Law of Natural and

Political Association

Kamil Aftyka, Empedocles's Sense and Sensibility. The Interconnections of Thought, Blood, and Perception

Enrico Natullo, The concept of Unity in Empedocles' Philosophy of Φύσις

Colin Smith, Empedocles on the Metaphysics of Phusis

Anastasiia Starovoitova, Strify Unity: Empedocles' Cosmic Dynamics in Ovid and Seneca

Jennifer Ferriss-Hill, Empedocles in Horace's Ars Poetica

Joe Gordon, Nietzsche on Empedocles: Optimistic, Life-Affirming, Dionysian

Jan Berssenbruegge, Apollo and Dionysos in Empedocles: A Nietzschean reinterpretation of neikos and eros

Allonzo Perez, Hölderlin on Empedocles: The Virtue of Ode, Remembrance & Reverence

See the abstracts: <https://fontearetusa.wordpress.com/empeodocles-abstracts/>

Animals and the Environment in Ancient Greek and Roman Philosophy, Wednesday 8 November – Friday **10 November 2023**.

Miira Tuominen: 'Just Life: Porphyry's argument for abstinence'

Tonguc Seferoglu: 'Porphyry's On Abstinence and Its Modern-Day Ramifications for Moral Vegetarianism'

Eleanor Oser: Justice as Virtue is Justice pros: The twofold concerns of justice in Porphyry's On Abstinence from Killing Animals'

Program Sanctuaries and landscapes The discovery of cult places in Southern Italy, in Sicily, and in the Aegean Basin. Corentin Voisin

Strasbourg, MISHA, 5 allée du Général Rouvillois. **Nov 21 - 23, 2023**

Sanctuaires et paysages La découverte des lieux de culte en Italie méridionale, en Sicile et dans le bassin égéen Sanctuaries and landscapes The discovery of cult places in Southern Italy, in Sicily, and in the Aegean Basin

N29 BOOKS

Roberta Belli Pasqua e Rita Sassu
 Nel segno di Archita : scritti in memoria di
 Enzo Lippolisa [In the sign of Architas.
 Writings in memory of Enzo Lippolis
 Roma (Italia) : Edizioni Quasar, 2023.
 Series 1: [Thiasos monografie](#); 20
 ISBN/ISSN: 978-88-5491-415-5
 Sommario

G. Rocco, Presentazione

R. Belli Pasqua, R. Sassu, Introduzione

R. Belli Pasqua, R. Sassu, La bibliografia di
 Enzo Lippolis sulla Magna Grecia

Nel segno di Archita. Scritti in memoria di Enzo
 Lippolis

Puglia

R. Sassu, L'eredità laconica: elementi spartani
 nel sistema culturale tarantino

M. Livadiotti, G. Rocco, Il tempio dorico sotto
 San Domenico a Taranto

A. Caruso, Riflessioni intorno al ginnasio di
 Taranto: contesto, fisionomia e funzioni

L. Lepore, Alcune innovazioni musicali a
 Taranto nel secolo di Archita

A. D'Amicis, Considerazioni su alcune
 epichyseis tarantine dall'ipogeo di via Fratelli
 Mellone

G. Abruzzese, Note su tre matrici inedite con
 antroponomi da Taranto

P. Fileri, Un rivestimento architettonico-fittile da
 San Leucio a Canosa

A. Cocchiaro, Una tomba di Oria fra le
 monumentali semicamere della Messapia set-
 tentrionale

M. T. Giannotta, Forme e produzioni: su alcuni
 vasi in ceramica sovraddipinta di
 "Gnathia" dalla necropoli messapica di Manduria
 (TA)

R. Belli Pasqua, Le colonne romane di Brindisi:
 analisi iconografica e contestualizzazione

Calabria

R. Spadea, Note a margine della nuova carta
 archeologica di Crotone

T. Tedesco, La carta archeologica di Crotone
 antica

A. Sassù, Sotto gli occhi della divinità: la
 spoliazione delle tegole del tempio di Hera
 Lacinia alla luce dei recenti studi

V. Tallura, La ceramica a vernice nera dei
 depositi votivi dell'area sacra di Zeus Saet-
 tante di Locri Epizefiri

Campania

A. Borlenghi, Da Paestum a Roma: nuove
 riflessioni sui "pozzetti" nello spazio forense G.
 Vannucci, Fictiles Deae. L'apparato scultoreo
 del santuario di Fondo Iozzino

Boter, G. Critical notes on Philostratus' Life of
 Apollonius of Tyana

Berlin : De Gruyter: [2023].

ISBN: 978-3-11-124365-8

Callataÿ van der Mersch, C. de

La face occulte de la comédie.

Impression par Peeters s.a., Herent. 2022.

ISBN 978-94-927-7164-8

Chapter I Le magistère de la Decade

Chapter II Le Pantheon

Chapter III L'Ara Pacis

Chapter IV La basilique Sainte Sophie de
 Constantinople

Chapter V Le Lieu de Jerusalem

Chapter VI Les Cathedrales Gotiques

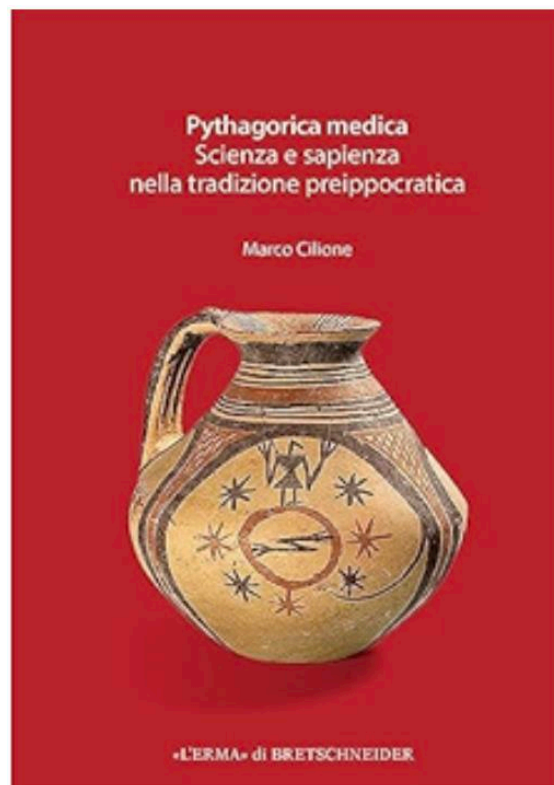
Chapter VII Le Castel del Monte

Chapter VIII L'icone de la Trinite d'Andreï
 Roublev

Chapter IX Jan van Eyck. L'Agneau
 mystique. L'autoportrait. Les époux Arnolfini.
 L'Annonciation dans une Eglise. Sainte Barbe

Chapter X Michel-Ange. Le voute de la
 Sixtine. Le parol du Jugement Universel

Le CENTO 2021



Cilione, M. *Pythagorica medica : scienza e sapienza nella tradizione pre-ippocratica*
Roma : L'Erma di Bretschneider, stampa 2023.

Abstract

The Pythagorean interest in medicine finds its natural collocation among the μαθήματα of the school, holding a privileged role. This wisdom heritage becomes a model for the σοφοί and survives throughout the centuries. Finding out its traces means reconstructing a web of cultural exchanges, particularly lively in the Greek West between the VI and IV century B.C. That's why this research aims at pointing out some lines of persistency in the wisdom tradition, especially with regard to the field of medicine, through the guiding principles traced by the Pythagorean thought. The enquiry starts from the wisdom and temple medicine in order to highlight its continuity with the Hippocratic tradition. The research path focuses on four archetypal topics which justify the priest skill in medical field and testify the overlap of wisdom and art of healing in ancient times. Birth, Death, Purification and Oath are four anthropological themes: studying them allows to show both the widespread and pervasive nature of the ancient medicine and the role played by the ancient Pythagoreanism. The widespread nature of the documents, especially at the most ancient stage of the history of medicine, imposes to take into account wide historical cultural contexts and face extremely heterogeneous textual typologies which should be integrated with iconographic and archaeological data. That's why the topic of the research needs to be analysed through a multidisciplinary approach.

Decloquement, V. *Philostrate - Vie d'Apollonios de Tyane - Texte introduit, traduit et commenté par Valentin Decloquement*, Paris : Les Belles Lettres, coll. La Roue à Livres. 2023

Favonius Eulogius *Abhandlung über das Somnium Scipionis* /; herausgegeben, übersetzt, erläutert und mit Indices versehen von Friedrich Heberlein ; mit einem Gastbeitrag von Lukas J. Dorfbauer
Stuttgart : Franz Steiner Verlag: [2023]. ISBN: 978-3-515-13560-3
Favonius Eulogius' Traktat über Ciceros 'Somnium Scipionis' ist das etwas ältere Gegenstück zu dem bekannteren 'Kommentar' des Macrobius. Der Verfasser war um 400 Stadtrhetor von Karthago und hatte sein Rhetorikstudium bei Augustin absolviert. Das Werk fand allerdings schon in der Antike kaum

Beachtung und hat bis heute einen schlechten Ruf. Dennoch ist es lesenswert, denn es erlaubt einen interessanten kultur- und wissenschaftsgeschichtlichen Einblick in das 'philosophische Souterrain', in jenes philosophische Wissen, über das ein ambitionierter Absolvent eines Rhetorikstudiums zu Beginn des 5. Jahrhunderts verfügen mochte. Dazu gehören die Grundzüge der neuplatonischen Timaios-Exegese mit Kosmologie und Seelenlehre, eine elementare Harmonielehre, welche die Beziehungen zwischen Sphärenharmonie und irdischer Musik erhellen möchte, sowie ein neupythagoreisch inspirierter Abriss der Arithmologie und Zahlensymbolik. Friedrich Heberlein legt den Text in einer neuen kritischen Ausgabe mit deutscher Übersetzung vor und erschließt ihn durch einen ausführlichen Kommentar. Ein Essay von Lukas J. Dorfbauer ordnet ihn in die wissenschaftsgeschichtliche Tradition seiner Zeit ein.

Dzielska, M. *Hypatia of Alexandria*
Cambridge, Mass. : Harvard University Press, [2023]

Hypatia - brilliant mathematician, eloquent Neoplatonist, and a woman renowned for her beauty - was brutally murdered by a mob of Christians in Alexandria in 415. She has been a legend ever since. In this engrossing book, Maria Dzielska searches behind the legend to bring us the real story of Hypatia's life and death, and new insight into her colorful world." "Historians and poets, Victorian novelists and contemporary feminists have seen Hypatia as a symbol - of the waning of classical culture and freedom of inquiry, of the rise of fanatical Christianity, or of sexual freedom. Dzielska shows us why versions of Hypatia's legend have served her champions' purposes, and how they have distorted the true story.

Farina, A. *I versi aurei Pitagora*
Milano : La vita felice, 2023.

Series 1: Saturnalia; 66

ISBN/ISSN: 9788893466592

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Note Testimonianze	p43
Vetera de Pythagora et de Carmine Aureo	
Testimonia selecta	p60
Alcune antiche testimonianze su Pitagora e sui	
Versi aurei	p61
Codici	p83

Ferella, C. *Reconstructing Empedocles' thought*
Cambridge, United Kingdom ; New York, NY, USA : Cambridge University Press, 2023.
Argues for viewing Empedocles' work as a unified whole of religion and physics by showing how rebirth is a positive doctrine which underlies his cosmic system. Essential for all scholars of early Greek philosophy, but will also appeal to those of epic poetry, Plato and Pythagoras studies, and ancient religion"-- Provided by publisher.

Franken, D. *Philosophical Anthropology and Geometric Design Methods in the Parthenon*
Thesis TU DELFT 2023-04-20
This thesis aims to find a correlation between the geometric symbolism used in the design of the Greek Parthenon and the contemporary zeitgeist of philosophical anthropology Hellenic period in Greece.
This thesis concludes that Pythagoras, and by extension the Pythagoreans, has had a strong influence on the zeitgeist of Greek philosophical anthropology and that this has become evident in the Greek built environment.

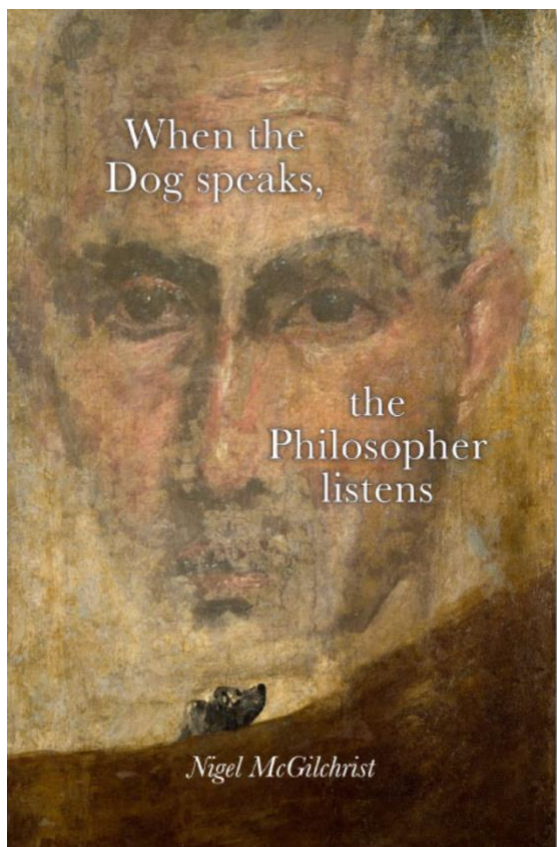
Grigoletto, L. *Lógoi: Sul sentiero "orfico-pitagorico" di María Zambrano Lorena*
Mimesis, 2022. ISBN: 9788857595115
[Next to the Logos, on a track parallel to the history of Being, there is a submerged logos, something else, an "Orphic-Pythagorean" path that claims its own demands. Not word, discourse and definition, but number, relationship, music. The complex relationship of the Spanish philosopher María Zambrano with the tradition of "Orphism" and "Pythagoreanism" is investigated here both from a historical-philosophical perspective, aimed at probing the legitimacy of the formula she herself adopted to describe her own intellectual path, as well as in a perspective capable of overcoming the ambiguities and contradictions of this reference, in order to explore its legacy in terms of figures, symbols and metaphors operating on a philosophical-existential, as well as ethical-political level. Because discontinuity and multiplicity of reality can only be captured by a plural logos (lógoi) capable of exercising, in its musical manifestation, in summarizing its double root of number and word, the poietic, demystifying and essentially political capacity of a Reason not absolute.]

HIEROCLES
[In aurea Pythagorae carmina Commentarius] ;
HIEROCLIS STOICI PHILOSOPHI|| in aurea Pythagorae carmina|| Commentarius.||
Mathias (Verlag, Drucker); Angst, Wolfgang (Verfasser); Aurispa, Giovanni (Verfasser)
Leipzig ; Frankfurt am Main : Deutsche Nationalbibliothek: 2023; Original: 1511
Elektronische Reproduktion von: Pythagoras: HIEROCLIS STOICI PHILOSOPHI|| in aurea Pythagorae carmina|| Commentarius.||

Kingsley, P. *Ancient Philosophy, Mystery, and Magic: Empedocles and Pythagorean Tradition*
(Oxford, 1995; online edn, Oxford Academic, 31 Oct.2023),
<https://doi.org/10.1093/oso/9780198149880.01.0001>
Ancient philosophy, mystery, and magic : Empedocles and Pythagorean tradition
Oxford : Clarendon Press, 2023.
This study brings to light new evidence about ancient Pythagoreanism and its influence on Plato, as it reconstructs the esoteric transmission of Pythagorean ideas from ancient Greece, to the alchemists and magicians of Egypt, to the world of Islam.

Kretz, R.E. *The alchemical search for the unified field. Pythagorean, Hermetic, and shamanic*
Journeys into Invisible and Ethereal Realms
Rochester, Vermont : Inner Traditions, [2023]
An in-depth guide to attaining the enlightenment of the Philosophers' Stone. Explores the alchemical mechanics of the Philosophers' Stone. Illustrates the sacred geometry behind the creation of the Philosophers' Stone. Explains how the Philosophers' Stone relates to the Third Eye and how to balance its energies to attain enlightenment.

Martinez, P.M. *LES CULTES DE LA PHILIA ET DE L'ERÔS DANS LA PHILOSOPHIE ANTIQUE, EXAMEN DES PRATIQUES INITIATIQUES DE PYTHAGORE, SOCRATE ET ÉPICURE*
Thèse de doctorat en Philosophie. 09-12-2023



McGilchrist, N.

When the dog speaks, the philosopher listens : a guide to the greatness of Pythagoras & his curious Age

London : Genius Loci Publications, [2023]

Greek philosophers built great discussions about reality, which are still current in our times and still inspire today's great thinkers. From mathematical teachings by Pythagoras, encompassing Plato's and Aristotle's ideas, these great discussions have been essential for our present intellectual development. Today, however, this role has been adopted by a new class of visionaries. Brought together by this new Platonic Academy based in Stanford University; devoted to proving and making use of the supremacy of numbers and mathematics in the digital world; intent on finding the new Holy Grail embodied in the perfect algorithm, present time's entrepreneurs of new technologies have radically transformed, for good or otherwise, the world as we know it. Ulrich Richter Morales delves deep into the legacy – sometimes clear, sometimes mystical and esoteric – of the Pythagoreans in their diverse historical incarnations. He particularly emphasizes their dominant role in these digital times, while he introduces a debate regarding the sort of machines we ought to 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 engrossed in polemic discussions, they are inseparable from our concept of how the world works. Getting to know them as persons and as thinkers is a way to better understand modern day life and our role as citizens, in the unstable, volatile grounds we tread on today.

Morales, U.R.

Philosophers in the Technological Age The New Pythagoreans.

Estado de México : Editorial Oceano de Mexico, 2023.

Greek philosophers built great discussions about reality, which are still current in our times and still inspire today's great thinkers. From mathematical teachings by Pythagoras, encompassing Plato's and Aristotle's ideas, these great discussions have been essential for our present intellectual development. Today, however, this role has been adopted by a new class of visionaries. Brought together by this new Platonic Academy based in Stanford University; devoted to proving and making use of the supremacy of numbers and mathematics in the digital world; intent on finding the new Holy Grail embodied in the perfect algorithm, present time's entrepreneurs of new technologies have radically transformed, for good or otherwise, the world as we know it. Ulrich Richter Morales delves deep into the legacy – sometimes clear, sometimes mystical and esoteric – of the Pythagoreans in their diverse historical incarnations. He particularly emphasizes their dominant role in these digital times, while he introduces a debate regarding the sort of machines we ought to 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 engrossed in polemic discussions, they are inseparable from our concept of how the world works. Getting to know them as persons and as thinkers is a way to better understand modern day life and our role as citizens, in the unstable, volatile grounds we tread on today.

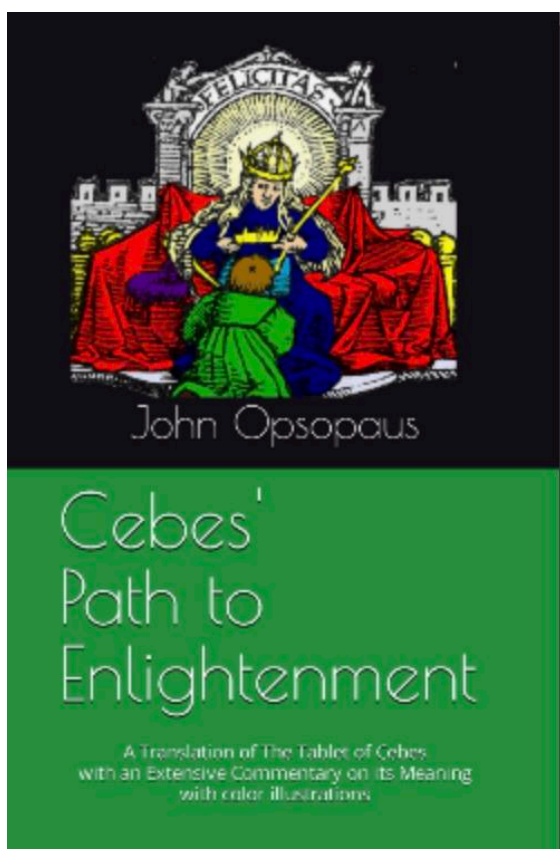
Opsopaus, J. The Tablet of Cebes: With Illustrations Adapted from Hans Holbein the Younger

Kindle Edition, November 1, 2022

https://www.goodreads.com/author/show/23353969.John_Opsopaus_PhD

The Tablet of Cebes is an ancient text (probably first century CE) that describes a large tablet or plaque set up in a temple of Kronos by a follower of the spiritual path of

Pythagoras and Parmenides. An old sage answers the viewers' questions and explains the mysterious images and how they show the way to live well and happily. At a first level of interpretation the text teaches Stoicism, but at a deeper level the ancient spiritual traditions of Pythagoras, Parmenides, and Plato. This new translation of The Tablet includes an introduction and sixteen colored illustrations adapted from a woodcut of the tablet by Hans Holbein the Younger. This illustrated edition of this small classic is ideal for study and contemplation.



Opsopaus, J. Cebes' Path to Enlightenment: A Translation of The Tablet of Cebes with an Extensive Commentary on its Meaning with color illustrations

Kindle Edition. February 9, 2023

https://www.goodreads.com/book/show/122949711-cebes-path-to-enlightenment?from_search=true&from_srp=true&qid=nj4bdmF6Zt&rank=12

This book explains the Tablet of Cebes as a path to enlightenment, an initiation into spiritual mysteries, and a way to live a happy life. The ancient text of The Tablet, which dates back to at least the first century CE, describes a large tablet or plaque that had been set up in a temple of Kronos by a Pythagorean initiate. An old sage answers the viewers' questions and

explains the mysterious images and how they show the way to live well and happily. At a first level of interpretation the text teaches Stoicism, but to those who understand the symbols, the text reveals the path to initiation in the Pythagorean mysteries. The extensive commentary provided here explains this deeper meaning and shows the way to spiritual enlightenment. For convenience this edition includes an introduction and illustrated translation of the text (also published separately) and the detailed commentary explaining its deeper meaning. The translation of The Tablet includes an introduction and sixteen colored illustrations adapted from a woodcut of the tablet by Hans Holbein the Younger, and the commentary includes more than fifty contemporary color illustrations generated specially for this text by artificial intelligence. These illustrations help to reveal the symbolic meaning, and their contemplation will guide one along the path to enlightenment.

Opsopaus, J. Pythagorean Theology and the Esoteric Elements

Pythagorean Pentagram Press, September 13, 2023

<https://www.goodreads.com/book/show/198979537-pythagorean-theology-and-the-esoteric-elements>

Twenty-six centuries ago Pythagoras founded an initiatory secret order in which he taught the true nature of the gods and their connection to the numbers, understood as spiritual principles. His doctrines were based in part on the teachings of his master, Pherekydes, and of the Persian Magi, as well as Zoroastrianism and the Orphic Mysteries. Pythagoreanism continued as an esoteric tradition in the West, significantly influencing Plato and later Platonists, and providing a basis for the spiritual practices of the late antique Neoplatonism of Emperor Julian, Iamblichus, Proclus, and others. Especially after its rediscovery in the Italian Renaissance, Pythagoreanism, provided the esoteric heart of the spiritual, mystical, and magical traditions of Europe and the Near East.

Part I of this book presents a summary and synthesis of Pythagorean theology, covering theogony, or the birth of the gods, the nature of the goddesses and gods themselves, the Ineffable One or First Principle, and theurgy, the sacred ritual by which one may communicate with the gods and daimons and ascend to union with the One.

Part II presents the esoteric doctrine of the four elements (earth, water, air, and fire), which are much more than earthly matter. The four elements were discovered by Empedocles, a

fifth century BCE Greek from Sicily. He was a Pythagorean and in his own time was viewed as a prophet, healer, magician and savior. His beliefs and practices were built on ancient mystery traditions, including the Orphic mysteries and the underworld mysteries of Hekate, Demeter, Persephone and Dionysos. Empedocles, in his turn, was a source for the major streams of Western mysticism and magic, including alchemy, Graeco-Egyptian magic, Neoplatonism, Hermeticism and Gnosticism.

Part II presents the esoteric doctrine of the four elements, which provides a basic framework underlying these and other spiritual traditions. 211 pages,

Opsopaus, J. The Pythagorean Tarot: An Interpretation Based on Pythagorean and Alchemical Principles

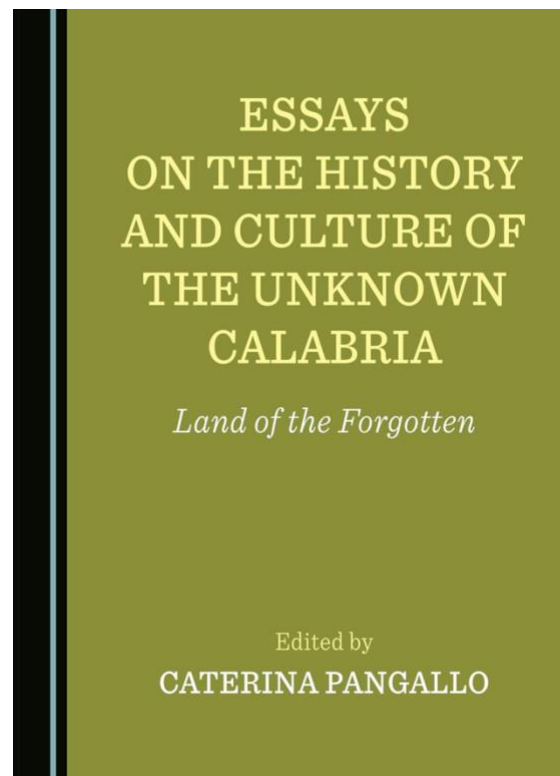
Paperback. 708 pages, Published June 28, 2023

<https://www.goodreads.com/book/show/181733101-the-pythagorean-tarot>

Twenty-seven hundred years ago the Pythagoreans formed an esoteric society, built upon the traditions of the Orphics, Babylonians, Phoenicians and Egyptians, among others. Their teaching and practices made a major contribution to other esoteric traditions, including Alchemy, Qabalah, Hermeticism and Gnosticism.

The Pythagorean Tarot reconstructs a tarot such as the Pythagoreans might have used, had they known the tarot. It is based primarily on the archetypal numbers, which are central to Pythagorean philosophy, as well as on classical Pagan religion, mythology, magic and philosophy. In all cases the Pythagorean Tarot looks to the oldest historical records in an attempt to separate the archetypal numerological structure of the tarot from the accidents of its more recent history. In this way we can reconstruct a tarot compatible with ancient Pythagoreanism.

The resulting Pythagorean Tarot illuminates deep patterns in mythology, the archetypes, Paganism, alchemy and numerology. Some of the specific features of the Pythagorean Tarot.....



Pangallo, C (Ed)

Essays on the history and culture of the unknown Calabria : land of the forgotten.

Newcastle pon Tyne, UK : Cambridge Scholars Publishing, 2023.

Calabria is one of the oldest civilised regions of Europe. In antiquity, the philosophy, science, literature and poetry of the Greek Pythagoreans flourished here; in the Middle Ages, the Norman Kingdom was the most cultured and opulent civilisation in the world. However, in modern times, Calabria has suffered from the almost complete neglect of its multi-faceted cultural legacy by dominant foreign ruling powers, declining into a third world region at the toe.

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- VII Natale Filice Dreaming a Theatre without
Preconceptions: The Dramaturgy of Vincenzo
Ziccarelli p126-147
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'Unknown Calabria'in Vincenzo Rabito's Terra
matta: An archetypal perspective p148- 187
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Tradition and Modernity: A study of Gente in
Aspromonte p188-218
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among its Rocks p219 -241
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p242-247
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Felice Mastroianni's Meridian Poetry p248-265
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Calabria:. Uncovering a Little Known Region
p266-300
- XIV Caterina Pangallo "The Napoleon of
Calabria". The Conquests of Robert Guiscard
in the South of Italy p301-326
- XV Marta Toma Artists in Residence Renato
Guttuso and The School of Scilla p327-362
- XVI Stefania Guglielmo & Barbara Priolo
Times and Spaces of Memory, The Musaba:
Ruins and Waste in the Art of Nik Spatari
p363-370

PIUTTI, C. Iatromantica e Pitagorismo:
intelligenza e coscienza cosmiche applicate
nel processo di cura
Thesis. 2022/2023

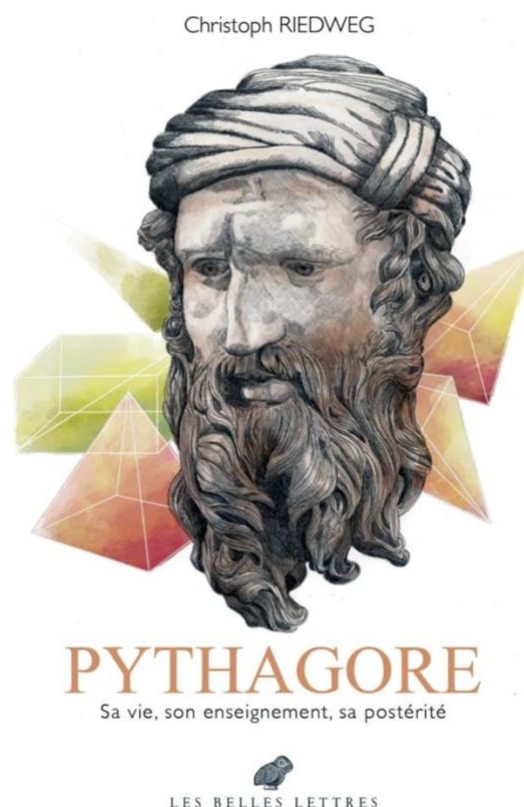
Abstract: The paper aims to analyze the
multifaceted concept of magical medicine in
the ancient world and its relationship with
Hippocratic scientific medicine, investigating, in
particular, the holistic healing practices
exercised by the protagonists of
Pythagoreanism.

Porphyre, Brisson, L Lettre à Marcella ;
Précédé de Vie de Pythagore
Paris : GF Flammarion, DL 2023.

Pythagoras Avrea carmina Pythagoræ =
Krysa epe tou Pythagorou
Niccolò dal Gesù & Domenico dal Gesù
(Verlag); Fratelli da Sabbio (Drucker)
Werk(e): Pythagoras: Carmen aureum
Verlag: Leipzig ; Frankfurt am Main : 2023;
Original: 1523

Quarta, R Roma pitagorica : filosofia, magia e
musica nella capitale della cultura esoterica
Roma : Edizioni Mediterranee, [2023]
Descrizione

[Starting from the mysterious Neopythagorean
Basilica of Porta Maggiore, a treasure chest of
the thought of the philosopher from Samos, the
idea of an order of the world that takes shape
in numbers is the guiding principle that allows
us to interpret some monuments and urban
complexes from the origins of Rome to
contemporaneity. Analyzing the birth and
development of the Roman Pythagorean
tradition means placing it in relation to the
other currents of esoteric culture that animated
the capital. The journey into the Roman
Pythagorean tradition also concerns art, music
and architecture which, between the
nineteenth and twentieth centuries, extensively
used geometric forms of Pythagorean
derivation to elaborate that process of
abstraction that characterizes much of
contemporary art.]



Riedweg, C. Pythagore : sa vie, son
enseignement, sa postérité / Christoph
Riedweg ; traduit de l'allemand par Corentin
Voisin

Verlag: Paris : Les Belles Lettres: 2023
PRÉSENTATION

Pythagore hante l'imagination contemporaine,
sans représenter toutefois bien plus qu'un nom
associé à des découvertes mathématiques.
Pourtant, pour les anciens, Pythagore faisait
partie des sages incontournables. Il aurait

même inventé le mot « philosophie ». Dans cette étude précise et accessible, Christoph Riedweg retrace les contours possibles de cette figure entourée de légendes et de récits accumulés tout au long de l'Antiquité. Il dégage ainsi les traits probables de sa personnalité, les composantes de sa pensée comme celle de ses successeurs et brosse un portrait de la secte qu'il fonda en Italie du Sud dans le dernier tiers du VI^e siècle av. J.-C. De l'approche philosophique jointe à l'histoire et à la sociologie, il résulte une description possible de la vie de Pythagore, de son enseignement, mais aussi de sa postérité jusqu'à nos jours.

Ronchey, S. *Hypatia : the true story* / Silvia ; English translation by Nicolò Sassi ; with the collaboration of Giulia Maria Paoletti
Berlin : De Gruyter: [2023]

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

Saetta Cottone, R. *Soleil et connaissance. Empédocle avant Platon*, Paris, Les Belles Lettres/encre marine, 2023. 312 p. ISBN 978-2-35088-203-1
Norderstedt Books on Demand 2023

For the past two centuries, the cosmology of Empedocles has been at the centre of an intense philological and philosophical debate, mainly concerning the reconstruction of the 'cycle' - the movement of cosmic matter that gives birth to the world and to things - and the analysis of the relationship between the powers of Love and Hate responsible for becoming. Despite their sometimes insurmountable differences, the proposed interpretations do not really analyse the relationship between the poet-philosopher's physical theories, his epistemology and his poetic practice.

This book offers a new reading of Empedocles, in which thinking about the laws of the Universe is inseparable from thinking about knowledge through images, which finds its expression in poetry. He also shows that the Agrigentine conceived of poetry as a mediator between human physiology and knowledge of nature, with man linked to the Whole through words.

The popularity of this poetic approach among the Athenian dramatic poets who appropriated it can help to understand how certain ideas of Empedocles were able to travel to Plato.

Washington.J. *Jenseits von Jesus Apollonius von Tyana und die vergessenen Messias-Gestalten*
Verlag:BoD – Books on Demand 2023
ISBN:9783754343234.

Tauchen Sie ein in die faszinierende Welt der antiken Weisheit, Wunder und des Glaubens. Dieses Buch entführt Sie in eine Epoche zwischen 200 v.Chr. und 300 n.Chr., in der Propheten, Messias-Gestalten und Weise die Menschen mit ihren Lehren und Taten inspirierten. Erfahren Sie mehr über die mysteriöse Figur des Apollonius von Tyana und entdecken Sie die Vielfalt der religiösen und spirituellen Strömungen jener Zeit. Tauchen Sie ein in die Legenden und Mythen, die um diese prophetischen Gestalten gesponnen wurden. Erleben Sie die Konflikte mit den etablierten religiösen Institutionen und die politischen Auswirkungen, die daraus resultierten.

Dieses Buch bietet eine fesselnde Reise in die Vergangenheit und zeigt, wie die Lehren und Gestalten der Antike bis heute nachwirken.

N29 BOOK CHAPTERS

Agrò, M. Everything Is
Number. Pythagoras and the Pythagoreans
p13-26

In: Music and Astronomy. 2023
In antiquity, the musical question was
considered by many thinkers such as
Aristoxenus in the *Elementa Harmonica*, Euclid
in *Sectio Canonis*, Ptolemy in the *Harmonics*,
and Theon of Smyrna in a treatise on numbers
and music. Each linked the problem of musical
intervals with numerical ratios and their model
of the Cosmos.

Agrò, M.
The Music of the Spheres in Kepler's Cosmos
p27-34

In: Music and Astronomy. 2023
The fervent Pythagorean Nicholas Copernicus
(1473–1543) was convinced that mathematical
harmonies really existed in physical
phenomena. In *De revolutionibus*, he observed
that his heliocentric system was able to explain
the frequency of occurrence of the retrograde
motions of the planets and was thus able to
reveal the true harmony of the universe, in
contrast to the Ptolemaic system, which could
not provide any explanation whatsoever for
these events.

Athanassaki, L. A gift-song to an old friend :
Pindar, Thrasybulus, Nicomachus, and the
Second Isthmian p 75-93
In: *Friendship in Ancient Greek Thought and
Literature. Essays in Honour of Chris Carey
and Michael J. Edwards.*
*Mnemosyne, bibliotheca classica
Batava.Supplementum.* 2023, v474

Beatrice. P.F. The Truest Philosophy of
Pythagoras, Plato, and Aristotle p230-243
In: *The Philosophy of the Few against the
Christians.* 2023

Bodnár, I. Chapter 1. Pythagoras, the
Philosopher and Grammar Teacher (Br. Lib.
Add. MS 37516 recto)
In: *Metaphysics Through Semantics: The
Philosophical Recovery of the Medieval Mind
Essays in Honor of Gyula Klima.*
Cham Springer International Publishing 2023
The paper is about a *chreia*—a one-liner used
as a grammatical exercise sentence—that
presents Pythagoras as proscribing an
expression from admissible linguistic usage.

This injunction is funny, because it can be
construed as Pythagoras railing against the
use of a particular variant form of an
adjective—and also as against the use of items
denoted by that adjective. In the paper I add to
this line of interpretation the further point that
the *chreia* also claims that in this latter
construal the injunction was Pythagoras's
signature insight, making him the philosopher
that he was.

Breidenstein Jr, J.I. Pythagoras and
Heraclitus p141-189
In: *Nietzschean, Feminist, and Embodied
Perspectives on the Presocratics.*
Springer 2023.

This chapter illustrates not only
how Pythagoras and Heraclitus inspired
Nietzsche to use strategic silences and
cognitive dissonances in his writing so as to
transmit philosophical intuition to his readers,
but also how his macho approach to the
presocratics prevented him from appreciating
the depth of his connection to
Heraclitus. Pythagoras is one of the few
presocratics that scholars have described as
being a feminist because of his intellectual
inclusion of women, and besides discussing all
the evidence that supports his connection to
the partnership tradition, I use Gadamer's view
that all the presocratics are portrayed as being
followers of Pythagoras so as to further
support my argument that partnership was
central to presocratic philosophy. I argue that
Philolaus' cosmology's being centered around
the goddess Hestia in another symbolic
permutation of the feminine cyclicity that we
also see in three aspects of Heraclitus'
cosmology—its being one of cyclical rebirth,
his having the Erinyes (Justice's daughters)
uphold astronomical regularity, and his using
the feminine-gendered word Eris to describe
the strife from which all things come.
Heraclitus' partnership nature is suggested by
his role as a priest for Artemis and Eleusinian
Demeter, and his cryptic intimation that
feminine space is also divine.

Cesaris GD, Pellò C. Perictione, Mother of
Metaphysics: A New Philosophical Reading of
On Wisdom p152-169
In: O'Reilly KR, Pellò C, eds. *Ancient Women
Philosophers: Recovered Ideas and New
Perspectives.*
Cambridge University Press; 2023.

Whilst most of the Pseudo-Pythagorean writings ascribed to female authors discuss women-related topics and focus on ethical questions, the treatise titled *On Wisdom* and ascribed to Perictione, the mother of Plato, is unique for at least two reasons: first, it concerns humankind, rather than women specifically, and second, it has an explicit metaphysical and epistemological focus. In the available fragments, Perictione makes two key statements: first, the purpose and function of a human being is the contemplation of the nature of all things. Second, wisdom is the highest-ranked human activity, for it enables us to grasp all kinds of things that are and brings us closer to the divine. The purpose of this chapter is to reconstruct the philosophical arguments of Perictione's *On Wisdom* with the aim of highlighting the contributions this treatise makes to the history of metaphysics. The paper shows that the texts ascribed to Pythagorean women go well beyond female ethics, all the way to contemplating "all the things that are."

Connell, S.M. *Women in Philosophy*
In: *Oxford Classical Dictionary*. 2023, 10 p
Many philosophical schools included female followers, such as Pythagoreans, Cynics, Cyrenaics, Platonists, Epicureans, and Stoics. The most extensive fragmentary writings by female philosophers are those of Neopythagorean women, particularly Theano, Perictione, Phintys, and Ptolemaïs. The most well-attested women philosophers in antiquity include Aspasia, Diotima, Arete, Hipparchia, Sosipatra, and Hypatia. These women appear to have held many different positions and views. There is no distinct feminine philosophy in antiquity, although some fragments from Pythagorean women are an attempt to apply philosophical principles to the everyday lives of women.

Dryden, J. *Of the Pythagorean Philosophy*
From *Ovid's Metamorphoses* Book XV;
p484-
In: Dryden, John and Dearing, Vinton A.. *Volume 7 The Works of John Dryden, Volume VII*, Berkeley: University of California Press, 2023

Ebrey D. *The Characters*.
In: *Plato's Phaedo: Forms, Death, and the Philosophical Life*. p12-27.
Cambridge University Press; 2023

The *Phaedo* portrays Socrates in a long discussion with members of his inner circle, which leads the dialogue to portray a very different sort of conversation from those found in most of Plato's other dialogues. The chapter begins by considering why Plato makes *Phaedo* the narrator of such a significant event: the death of Socrates. The chapter also discusses Socrates' main interlocutors, Simmias and Cebes. I argue that both are skilled, both make mistakes, and both need to be cautious lest they fall into misology. They are sympathetic to a variety of Pythagorean and Orphic ideas, but are by no means committed followers of Philolaus, a Pythagorean. The end of the chapter turns to the portrayal of Socrates, arguing that Socrates seeks not to be treated as an authority and that the *Phaedo* presents Socrates' questions and views as naturally emerging from those in the Socratic dialogues.

Felgner, U. *Philosophy of Mathematics in Antiquity* p11-21
In: *Philosophy of Mathematics in Antiquity and in Modern Times*. 2023
In this introductory chapter, we want to discuss one of the earliest mathematical discoveries, namely, the discovery of the existence of incommensurable quantities by the Pythagoreans about two and a half thousand years ago.

Friedrich, U. *Das Jahrtausend der vielen Bilder". Verfahren des Veranschaulichens (und Erzählens) in der Tabula Cebetis und Eilharts von Oberg Tristran* p 199 – 245
In: *Von Kulturen und Künsten : Lektüren am Schnittpunkt von Anthropologie, Religionssoziologie und Poetologie*
Berlin : De Gruyter: 2023
ISBN: 978-3-11-107213-5

Herrmann, D. *Pythagoras and the Pythagoreans* p37-62
In: *Ancient Mathematics: History of Mathematics in Ancient Greece and Hellenism* 2023
There is hardly any historical figure from antiquity whose biography is as controversial as Pythagoras'. Figure 4.1 shows a historical bust of Pythagoras (in the Oriental style) from Pompeii. For some, he was a philosopher, whose teachings found a multitude of followers even centuries later. For others, he was a religious sect leader, who founded a secret society with his teachings on vegetarianism

and reincarnation, the workings of which were shrouded in legend. W. Burkert sees him even more extremely, calling him a shaman.

Herrmann, D. Nicomachus of Gerasa
p325-338

In: Ancient Mathematics: History of Mathematics in Ancient Greece and Hellenism 2023

Nicomachos (Νικόμαχος) was a late Pythagorean from Gerasa (now Jerash in Jordan), who lived ca. from 60–120 AD and probably lived in Alexandria. Fig. 19.1 shows Nikomachos to the right of Plato, who is holding the book "Musica" in his hand. His life data can be determined quite accurately.

HERNANDEZ DE LA FUENTE, D. Θεῖοι ἄνδρες vs 'Greek Shamans'. The Case of Pythagoras and the Animals p17 -38
In: Shaping the "divine man": holiness, charisma and leadership in the Graeco-Roman world / edited by Marco Alviz Fernández and David Hernández de la Fuente
Stuttgart : Franz Steiner Verlag: [2023]
Andere Ausgabe(n): Erscheint auch als Online-Ausgabe: Shaping the "Divine Man"

Hobbs, A. Platonic Proportions - Beauty, Harmony and the Good Life
In: The Oxford Handbook of Mental Health and Contemporary Western Aesthetics. 2023, 18p

Despite the strict censorship of the arts advocated in the Republic, beauty is of central importance throughout Plato's works. This entry examines in particular the role of harmony in Plato and considers how, when internalized in the psyche, it equates to virtue, mental health, and flourishing. What does Plato mean by harmonia and its cognates? How does he reach this notion of psychic harmony in theory, and how does he think it can be achieved in practice? What are the dangers inherent in his views on harmony and could there be any Platonic responses to them? I argue that Plato's thinking on proportion and harmony has its roots in the Pythagorean application of mathematics to musical theory and the cosmos as a whole. Plato develops their work and extends it to the human psyche and society, arguing that early aesthetic education—both formal and informal—is vital: the child must first be taught to appreciate 'true', objective outer beauty before reason can understand the mathematical underpinnings of both outer and

inner harmonies. The influence of Plato's thinking about proportion and harmony on many traditions in western culture is briefly touched on, and challenges are raised. Do his theories open the door to psychiatric and political abuse? And if immersion in artistic beauty helps create inner harmony, how is it that some very wicked people have claimed to love the arts? I conclude by suggesting that Plato's tripartite psychology can address some, but not all, of these challenges.

Horky, P. Italic Pythagoreanism in the Hellenistic Age p3-28

In: The Oxford Handbook of Roman Philosophy. 2023

This chapter seeks to elucidate the nature of "Italic" philosophy as a correlate to Pythagorean philosophy in the Hellenistic era. It starts from a claim made in Cicero's *On Old Age* (77-78), in which Cato the Elder refers to Pythagoras and the Pythagoreans as "practically our own countrymen," who were once called "Italian philosophers." It aims to complicate Cato's claim by evaluating what "Italian" meant in the writings of Cicero and his contemporaries, considering issues of ethnicity, language, geography, and political ideology. It then turns to the surviving evidence of "Italian" philosophy after the second century BCE, in the fragments ascribed to the Lucanians Aesara/Aresas (*On the Nature of the Human*), Ocellus (*On Law* , *On the Nature of the Universe*) and Eccelus (*On Justice*), as well as those of the Oscan/Messapian poet Ennius of Rudiae (Epicharmus). The chapter concludes by considering the dissolution of Pythagorean philosophy in Italy, and its replacement by Epicureanism, in the late second century BCE.

Hurst, A. « Dormitat Homerus » Une vieille formule, Pythagore et la sagesse homérique p 19-28

In: Von der Antike begeistert! : Philologie, Philosophie, Religion und Politik durch drei Jahrtausende : Festschrift für Christoph Riedweg
Basel, Schweiz ; [Berlin] : Schwabe Verlag: [2023]

« Dormitat Homerus » ? Une vieille formule, Pythagore et la sagesse homérique
Die gleiche Schlussformel, die mit dem Pythagoreismus in Verbindung gebracht wurde, taucht in der Ilias beim Tod von Hektor und Patroklos auf. Sie ist archaisch und kommt nur an diesen beiden Stellen vor, während die rund 15700 Verse des Gedichts

die Erwähnung von 245 Kriegeren enthalten, die im Moment ihres Todes genannt werden. Nun gibt es noch eine weitere Gemeinsamkeit zwischen Hektor und Patroklos: Beide tragen im Moment ihres Todes die Waffen des Achilles. Ausgehend von diesen Beobachtungen kann man durch eine weiterführende Analyse zeigen, wie ein grundlegender Ansatz dem Fortgang des Gedichts zugrunde zu liegen scheint: Dieser führt von den anfänglichen Gegensätzen zu einer zerbrechlichen Form einer abschliessenden Einmütigkeit. Die so vermittelte Weisheit, die über eine einfache Bestätigung der Sterblichkeit durch den Tod der besten Krieger hinausgeht, besteht darin, dass Krieg zwar Gegensätze zwischen Menschen mit sich bringt, aber Ähnlichkeiten auf den gegnerischen Seiten nicht ausschliesst. Gegner bleiben Mitmenschen.

Kaniamos, A. Hermetic Rebirth through the Heavenly Spheres in CH XIII pp. 91-129. In: Platonism and its Heritage, Selected Papers from the 19th Annual Conference of the International Society for Neoplatonic Studies, edited by John F. Finamore, Ioanna Patsioti and Giannis Stamatellos, Chipstead: The Prometheus Trust in association with the ISNS, 2023.

Kinzig, W. Pythagoras, Wilamowitz und ein unbekannter Ortsname. Ein Fundstück aus den Archiven Göttingens (und Bonnens) p29-38 In: Von der Antike begeistert! : Philologie, Philosophie, Religion und Politik durch drei Jahrtausende : Festschrift für Christoph Riedweg Basel, Schweiz ; [Berlin] : Schwabe Verlag: [2023] Der Beitrag stellt eine Notiz über einen bisher unbekannten und offenbar verschollenen Papyrus aus der Feder Ulrich Wilckens vor, die Teil eines Schreibens an Ulrich von Wilamowitz-Moellendorff gewesen sein dürfte. Der Papyrus entstammte vermutlich der Bonner Papyrussammlung. Der Text, der einen anderweitig nicht belegten pythagoreischen «Hörspruch» (ἄκουσμα) enthält, wird auf der Basis der Transkription Wilckens ediert, übersetzt und kommentiert.

Layne, D.A. The indefinite Dyad and the Platonic equality of the male and female ruling principles p217-250 In: Soul Matters : Plato and Platonists on the Nature of the Soul. 2023

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' Orphica [with appendix 4 on the new Orphic fragments from Sinai palimpsest.]. In: Festschrift in honour of Professor N.V. Braginskaya. 2023, p 238-299 https://www.academia.edu/65120419/The_Aegean_origin_and_early_history_of_the_Greek_doxtrines_of_reincarnation_and_immortality_of_the_soul_Epimenides_Pherecydes_Pythagoras_and_Onomacritus_Orphica_with_appendix_4_on_the_new_Orphic_fragments_from_Sinai_palimpsest

Macris, C. Ascèse, pureté, abstinence et jeûne dans la tradition pythagoricienne p. 125-175.

In: H. Benkheira, S. De Franceschi (ed.), La dîme du corps : doctrines et pratiques du jeûne, vol. 1 : Jeûnes anciens et orientaux. Jeûnes d'islam (coll. « Bibliothèque de l'École des Hautes Études, Sciences religieuses », 201), Turnhout: Brepols, 2023,

Middleton, G.D. 29 - Hypatia

In: Women in the Ancient Mediterranean World: From the Palaeolithic to the Byzantines. 2023.

Abstract

There was a woman of Alexandria named Hypatia, daughter of the philosopher Theon, who made such attainments in literature and science, as to far surpass all the philosophers of her own time Some of them [Alexandrian Christians] entered into a conspiracy against her; and observing her as she returned home in her carriage, they dragged her from it, and carried her to the church called Caesareum, where they completely stripped her, and then murdered her with shells. After tearing her body in pieces, they took her mangled limbs to a place called Cinaron, and there burnt them This happened in the month of March during Lent, in the fourth year of Cyril's episcopate, under the tenth consulate of Honorius, and the sixth of Theodosius.¹ This is the story told by Hypatia's near contemporary Socrates Scholasticus (c. ad 379–450) in his Ecclesiastical History, which Hypatia scholar Maria Dzielska tells us provides 'the most important and most valuable intelligence' about her life.² Hypatia was killed in ad 415 in the city where she was born and lived her extraordinary life.³

Moore, C. Pythagorean Sôphrosunê
In: The Virtue of Agency : Sôphrosunê and Self-Constitution in Classical Greece. 2023.
Among many other works, the Peripatetic Aristoxenus wrote Pythagorean Precepts and Life of Archytas . Both reflect Pythagorean thinking about sôphrosunê from the early fourth century relatively independent of the Socratic tradition studied in the previous chapters.
The first text presents desire as naturally wayward; sôphrosunê amounts to subservience to authoritative norms, inculcated through belief in all-seeing and all-caring gods and a conservative obedience to rules promulgated by civic elders. Harmony and stability are praised over intellectual creativity and ethical innovation.
The second text presents a debate between Archytas and Polyarchus parallel to that between Socrates and Callicles on the value of unimpeded desire-satisfaction. Polyarchus argues that the unlimited pursuit of pleasure is natural and to be advised; Archytas cites numerous problems with that pursuit.

Mudry, P. D'Empedocle à Galien (et Averroes ?). La parole qui guérit p 59 -
In: Von der Antike begeistert! : Philologie, Philosophie, Religion und Politik durch drei Jahrtausende : Festschrift für Christoph Riedweg
Verlag: Basel, Schweiz ; [Berlin] : Schwabe Verlag: [2023]
L'interprétation traditionnelle de la célèbre déclaration des Purifications d'Em- pédocle sur la « parole qui guérit » y voit une parole oraculaire et miraculeuse gage de guérison. Selon notre hypothèse, il s'agirait plutôt de la parole du médecin inhérente à son activité thérapeutique lors de la consultation. Cette fonction nécessaire de la parole est régulièrement affirmée dans la tradition médicale grecque d'Hippocrate à Galien et on la retrouve peut-être encore chez le médecin arabe Averroès.

PELLÒ, C. Donne pitagoriche (VI-IV a.C.)
In: Archivio delle filosofe. 2023
ABSTRACT
By "Pythagorean women" we mean a group of women, exponents of ancient Pythagoreanism. Pythagorean women can be divided into two groups: the Pythagorean women of the 6th-4th century BC, who are part of the first Pythagorean communities, mainly in Magna Graecia, and some of whom are members of the family of Pythagoras himself; and the

Pythagorean women of the Hellenistic and imperial ages, between the 2nd century BC. and the 2nd century AD, to which a series of letters and treatises of philosophical content are attributed. This entry deals with the Pythagorean women of the 6th-4th centuries, with the aim of examining the sources that report information about them and establishing the forms of female participation in the Pythagorean philosophy and lifestyle.
The sources on Pythagorean women of the 6th-4th centuries can be divided into two groups: the references to Pythagoras' female disciples in the biographies of Dicaearchus and Aristoxenus, and the testimonies on the women of Pythagoras' family. Dicaearchus and Aristoxenus write that, in the classical age, Pythagoras was known to include women in his intellectual circles. The female disciples are mentioned only briefly and in reference to Pythagoras himself who, as an excellent orator, is able to educate both women and men.
Furthermore, the fragments of Antisthenes and Dicaearchus imply that, despite being admitted to Pythagoras' lessons, female disciples were educated separately from men and on topics deemed suitable for the female gender.
However, more information has come to us regarding the women of Pythagoras' family, such as his wife Theano and his daughter Mia, who seem to have distinguished themselves as intellectual authorities.
The bottom line is that the Pythagoreans were the first philosophical community in Greece to admit and educate women. Admission into the community, in turn, opened the way to the possibility of further interacting with Pythagorean thought. Sources suggest that women were included in Pythagorean communities not only as mothers, wives, sisters, and daughters, but also as disciples and as practitioners of a lifestyle consistent with Pythagoras' teachings.

Plotnitsky, A. The Spirit of Pythagoreans Against Platonism: From Logos to Alogon, and from Alogon to Logos, in Mathematical Thinking p33-98
In: Logos and Alogon: Thinkable and the Unthinkable in Mathematics, from the Pythagoreans to the Moderns. 2023
This chapter serves as a comprehensive outline of the main concepts considered and the argument offered in this study. The chapter will address earlier mathematics, in particular Pythagorean mathematics, and the mathematics (such as algebra, analytic geometry, and calculus) that emerged with the

rise of modernity, as a cultural formation, in the sixteenth century and that contained some of the features of modern mathematics. As this study in general, however, the chapter will be primarily concerned with modern mathematics and radical Pythagorean mathematics. After a brief introduction in Sect. 2.1, Sect. 2.2 offers an outline of radical Pythagorean mathematics as part of modern mathematics. Section 2.3 is devoted to the concept of a mathematical concept, which, or the concept of a concept, in the first place, is rarely adequately considered in mathematical or even philosophical literature, but which is central for this study. Section 2.4 considers the relationships between geometry and algebra in modern mathematics and in radical Pythagorean mathematics, defined as Pythagorean by virtue of the relationships between geometry and algebra in it. Section 2.5 discusses the workings of the alogon in radical Pythagorean mathematics and the ideality-without-idealism (IWI) view, a form of the reality without realism (RWR) applied to mental and thus mathematical reality.

Portnoy, A. Pythagoras and Music p35-47
In: The Mathematics of Music and Art. 2023
Imagine that we are in ancient Greece, approximately 2600 years ago. Pythagoras and his followers were the dominant intellectual force of the time. We must remember that the world in which the Pythagoreans lived was much simpler, much more rustic than ours. For example, there was no way to hear music except with a group of musicians playing. This sounds shocking when compared to our world, where we can essentially listen to music non-stop, 24/7. Nor were there many instruments: if anything, percussions, horns, flutes, and harps. It was then that Pythagoras made a startling discovery.

C.-Z.-Quehenberger, R. Ethical Issues Related to the Predominant Weltbild: The Pythagorean vs. The Post-Einstein Age.
In: Giovagnoli, R., Lowe, R. (eds) The Logic of Social Practices II. Studies in Applied Philosophy, Epistemology and Rational Ethics, vol 68. (2023).
Abstract; For ancient pre-Socratic societies the living pattern of the Universe was—according to Plato—also the blueprint for the organizational structures within a society. Divine order and equilibrium were the universal principles and the theoretical construct governing nature around us and the entire

cosmos. The old Theory of Everything (ToE) as it was mathematically conceptualized by Pythagoras and visualized by Plato—in the 5 synonymous regular forms—epitomized the principle of harmony. With the recent rediscovery of Plato's 5th element we are able to understand that it was a higher dimensional world view based upon a geometrical living pattern of the world. This metaphysical superstructure was allegedly strongly linked to high ethical standards Plato discussed in gad ti an ideal society in his "Republic." Meanwhile, according to theoretical physics, the Universe is expanding at an accelerating pace and governed by 'dark energy' and 'dark matter' where 'black holes' are gaining more and more significance. How does the loss of ancient superstructures and new concepts of theoretical physics affect our society, and which rites and habits are left from antiquity?

Ragan, M.A. Philosophical Nature p24-
In: Kingdoms, Empires, and Domains : The History of High-Level Biological Classification 2023

This chapter traces ideas of plants and animals through the main schools of Hellenic philosophy from the Sixth century bce to the Third century ce . The concepts animal and plant can be discerned in Philolaus of Croton, Empedocles, and Diogenes of Apollonia. Aristotle spoke of a continuum among beings, a superaddition of vegetative, animate, and rational souls (with the corresponding nutritive, sensory, appetitive, locomotive, and ratiocinative powers), and "two-faced" beings in the borderland between animal and vegetable; he did not, however, offer a unitary classification of animals, or a "third kingdom" of intermediate beings. The word zoophyte (animal-plant) attributed to Sextus Empiricus is almost certainly a misreading, although not without interest in its own right.

Redding, P. Logic, Mathematics, and Philosophy in Fourth-Century Athens
In: Conceptual Harmonies : The Origins and Relevance of Hegel's Logic. 2023.
Hegel believed Aristotle's formal logic to be rationally grounded in Plato's speculative thinking and this chapter examines Aristotle's syllogistic against this background in order to illuminate the significance that it would have for Hegel's own logic. In his later dialogues especially, Plato had appealed to Pythagorean number theory in order to find an appropriate "measure" for distinguishing true from false judgments. This need had been made pressing

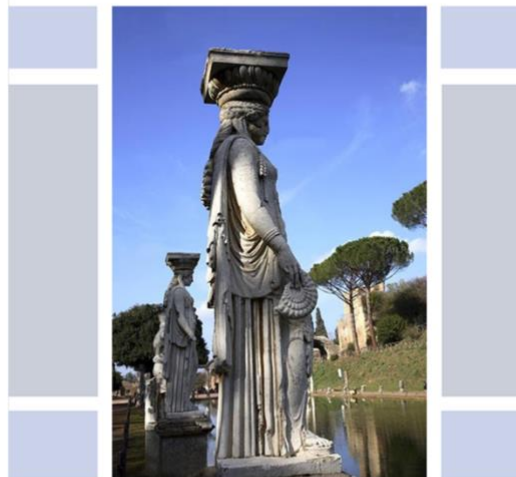
by two challenges: one was posed by the Sophists' relativistic doctrine that it is man who is the measure of all things; the other was the disruption caused by the discovery of irrational numbers or "incommensurable magnitudes" to the Pythagorean idea of the unit or "monas" as measure of all things. While Plato had appealed to a conception of a "philosophers' arithmetic", Aristotle's had turned more to the models of rationality to be found in the related but different discipline of geometry. However, both these mathematical doctrines would be shown to be heavily bound up with theories of ratios and proportions originating in Pythagorean music theory.

Redding, P. The General Significance of Neoplatonic Harmonic Theory for Hegel's Account of Magnitude

In: Conceptual Harmonies : The Origins and Relevance of Hegel's Logic. 2023.

This chapter turns to Hegel's treatment, in the section "Ratio" of Book I of the Science of Logic, of the types of proportions found in Pythagorean music theory that had been applied in Plato's cosmology and that would be revived in the "projective geometry" of his own time. First Hegel's account of the roots of mathematical knowledge in measurements involving discrete and continuous quantities is examined. It is argued that Hegel acknowledges a "structural" dimension to the identity of mathematical entities. Numbers, for example, would come to be contextually defined via relations holding among the operations applied to them. But numbers would also be applied to continuous magnitudes that are subject to different geometrical constraints, leading to dialectical interactions between arithmetic and geometry. Hegel's "ratio of powers" would capture Plato's attempts to express numerically the unity of the three means of Pythagorean music theory. In the ratio of powers, one ratio is equated with another that while quantitatively identical is qualitatively opposed by virtue of its opposing direction. This had been the "beautiful bond" thought to unify Plato's cosmos, but In Hegel's time it was being revived as the "harmonic cross-ratio" of "projective geometry".

Comparing Roman Hellenisms in Italy



EDITED BY
Basil Dufallo and Riemer A. Faber

Roth, R. 1. Pythagoras and Alcibiades in the Comitium , or: The Sculptural Representation of Greek Subjects in the Forum, ca. 320-220 BCE / Roman Roth
In: Comparing Roman Hellenisms in Italy. 2023

Scholles, M. Die Analogie bei Archytas von Tarent

1. Zum mathematisch-arithmetischen Aspekt
 2. Zum ontologischen Aspekt
 3. Zum musikalisch-harmonischen Aspekt
 4. Zum räumlich-harmonischen Aspekt
- p63 - 74

In: Analogie : zur Aktualität eines philosophischen Schlüsselbegriffs / Alina Noveanu, Dietmar Koch, Niels Weidtmann (Hrsg.)

Verlag: Baden-Baden : Verlag Karl Alber: 2023

Schultz J. Women Philosophers and Ideals of Being a Woman in Neoplatonic Schools of Late Antiquity: The Examples of Sosipatra of Ephesus and Hypatia of Alexandria p190-208
In: O'Reilly KR, Pellò C, eds. Ancient Women Philosophers: Recovered Ideas and New Perspectives.

Cambridge University Press; 2023.

Summary:

Sosipatra of Ephesus and Hypatia of Alexandria are the most prominent female philosophers and teachers of the Neoplatonic

schools of late antiquity. However, none of their philosophical writings were passed down to us, so that – in recovering their thoughts – we depend on letters written to them and texts written about them. In these sources, Sosipatra and Hypatia appear to us as some kind of schisms, that is as historical figures on the one hand and as literary characters on the other hand, used by other authors to express their views on the philosophical life and the ideal way of living as a woman. This chapter will do justice to both aspects, unpacking what the sources allow us to conclude about the philosophical teaching of the historical Sosipatra and Hypatia and discussing how both characters are used by other Neoplatonists to convey certain ideals of femaleness.

Thom, J.C. Chapter 18; Pythagoreanism and Early Christian Identity.
In: Paul, Christian Textuality, and the Hermeneutics of Late Antiquity. Leiden, The Netherlands: Brill. 2023

Thomas von Aquin, Mohr, (Übersetzer)
7. Lektion Der Atomismus von Demokrit und Leukipp - die Pythagoräer p97- 106
8. Lektion Die Prinzipienlehre der Pythagoräer p107 -115
9. Lektion Der eleatische Monismus: Parmenides und andere -erste Zusammenfassung p116-
12. Lektion Kritik I: Naturphilosophen, Empedokles, Anaxagoras p151 – 165
13. Lektion Kritik II: Pythagoräer p166 - 173

In: Kommentar zu Aristoteles' Metaphysik
1.-4. Buch / Thomas von Aquin ;
1. Buch übersetzt von Christian Mohr (Lektion 1-3) und Klaus Obenauer (Lektion 4-17) ;
2. Buch übersetzt von Christian Mohr (Lektion 1-2) und Clemens Schilp (Lektion 3-5) ;
3. Buch übersetzt von Clemens Schilp ;
4. Buch übersetzt von Stefan Sellner
Verlag: Neunkirchen-Seelscheid : Editiones Scholasticae: 2023

Twomey R. Pythagorean Women and the Domestic as a Philosophical Topic. p134-151
In: O'Reilly KR, Pellò C, eds. Ancient Women Philosophers: Recovered Ideas and New Perspectives.
Cambridge University Press; 2023.
Summary
This chapter surveys the status of the (pseud)epigrapha and treatises credited to

Pythagorean women. While we cannot be certain they were written by women, it is clear their intended audience is women, who were expected to entertain the texts and hopefully even find the reasoning persuasive. As such, if the content of these texts can be called philosophical, then that will show that women engaged with philosophy at least as far back as the datings of the earliest texts. To that end, the chapter focuses on a few texts, which the author argues address how the running of a household can contribute to the development of virtuous families and cities, an interest shared by canonical authors including Plato and Aristotle. It is further argued that the Pythagorean texts address aspects of the household that are of essential importance but which are ignored in our canonical texts.

Weishaupt, A. Das ältere pythagoreisch-platonische System p199 - 219
In: Originalschriften der Illuminaten des 18. Jahrhunderts: 2023
Verlag: Gaggenau : AAGW, Archiv für Altes Gedankengut und Wissen

Wellmann, T. Schuldhaftes Handeln in Empedokles' Physika und Katharmoi p15-32
In: Praxis - Handeln und Handelnde in antiker Philosophie : Akten des 6. Kongresses der Gesellschaft für antike Philosophie 2019 / herausgegeben von Friedemann Buddensiek und Sebastian Odzuck
Verlag: Berlin : De Gruyter. [2023].
ISBN: 978-3-11-073867-4

Zimmermann, B. Pythagoristen, Philosophenspott in der griechischen Komödie p39-58
In: Von der Antike begeistert! : Philologie, Philosophie, Religion und Politik durch drei Jahrtausende : Festschrift für Christoph Riedweg
Verlag: Basel, Schweiz ; [Berlin] : Schwabe Verlag: [2023]
Der Beitrag untersucht, ausgehend von den aristophanischen Wolken, den Philosophenspott in Stücken der sog. Mittleren Komödie. Im Zentrum stehen die sich mit den Pythagoreern auseinandersetzenden Komödien des jüngeren Kratinos, Alexis, Antiphanes, Aristophan und Mnesimachos.

N29 JOURNALS

LE PYTHON DE L'AGORA Revue d'études pythagoriciennes<https://lepythondelagora.com/index.php>*Qui sommes-nous?**Le Python de l'Agora rassemble des chercheurs de tous horizons, sous la bannière des traditions et de la mathématique pythagoriciennes.**Pour proposer un article, utilisez la rubrique Contact.***Année 2021 n°1****TABLE DES MATIÈRES; PDF DE TOUS LES ARTICLES**

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- Jean-Luc PÉRILLIÉ PLATON ET LA PHILIA PYTHAGORICIENNE
- Maël Mathieu et Daniel Cohen Aperçu sur le rôle de l'harmonie musicale dans l'œuvre de Proclus
[paru dans Music and Esotericism, Aries Book Series, vol. 9, Brill, 2010, pp. 197-225]
- Godefroid de Callataÿ Les quatre arts d'Apollon dans l'Énéide
[paru dans Latomus, Revue d'études latines n° 54, 1995, pp. 812-821]
- André Charpentier Les fondements pythagoriciens de l'Empire
[paru dans Etudes Traditionnelles n° 440, 1973, pp. 252-262]
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[paru dans Pallas n° 109, 2019, pp. 319-320; <https://journals.openedition.org/pallas/17029>]
- Anne-Léa Le Goff Le souverain mésopotamien, gardien de la mesure
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- Stéphane Feye Pythagorisme et alchymie
[paru dans arca-librairie.com; editionsbeva.com]
- Caroline Thuysbaert La Beauté des Nombres dans l'école de Trithème
paru dans Le miroir d'Isis, n° 22, 2015; editionsbeva.com
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- Yvo Jacquier La géométrie avec les yeux
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- Guillaume Denom Les quatre arts d'Apollon
- Jean-Luc Périllié Considérations nouvelles sur la distribution dite
« génétique » des Dialogues de Platon
- Daniel Cohen L'assimilation par la connaissance dans le De Principiis de Damascius
[paru dans Laval théologique et philosophique, vol. 66, n°1, 2010]
- André Charpentier Le serment d'Hippocrate
[paru dans [Clavis Quadraturae](http://Clavis.Quadraturae)]
- André Charpentier Les nombres virgiliens
[paru dans Études Traditionnelles, 1976]
- Godefroid de Callataÿ L'héritage de Pythagore en Islam
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- Samuel Wolsky La mathématique hermétique dévoilée
[paru dans arca-librairie.com]
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- Maël Mathieu Le développement odomien des solides
- Maël Mathieu Une étude sur la divine proportion I
- Maël Mathieu Une étude sur la divine proportion II
- Maël Mathieu Une étude sur la divine proportion III

Abdavi Azar K. Zwei Prinzipienlehren aber nur ein Prinzip. Eudoros von Alexandrien und (neu-)pythagoreische Henologie. (German). *Elenchos*. 2023, 44, 2, p 273-293.

According to the prevalent scholarly opinion, Eudorus of Alexandria supposes two interrelated levels within the same metaphysical hierarchy: one transcendent principle (to hen) at the highest level and two opposing principles (monas and aoristos dyas) at the subjacent level. This paper presents an alternative interpretation, arguing that Eudorus' report, in fact, involves two different explanations regarding the first principle(s): one strictly monistic and the other dualistic. Eudorus holds the former approach (the so-called highest teaching, which is particularly influenced by Platonic henotheism) to represent the pinnacle of Pythagorean metaphysics according to which the latter, secondary teaching ought to be construed. In the final analysis, interpreting dualism through the lens of henology results in a somewhat idiosyncratic yet Pythagoreanising account of a Monad and Dyad that are, if understood as principle, identical to the One.

Afonasina, A. Mysterious filmy veils: Empedocles on vision
SCHOLE ΣΧΟΛΗ. 2023, 17, 2, p1098-1108
Abstract. It is quite fair to consider Empedocles as one of the first naturalists. Many of his fragments describe the parts of animals, their composition, functions and origin. Nature as a whole appears to us as a well-oiled mechanism in which different forces operate. As an illustration of this thought, the article considers the fragment B 84 DK. In it Empedocles, according to Aristotle, describes vision. In his characteristic style Empedocles does so by means of metaphor. In the first part of the fragment, he talks about the need to carry a lamp if one is travelling in the dark. But the lamp also needs to be protected from the wind, for which purpose some kind of lantern is attached to it, which prevents the wind from blowing. What this device is remains a mystery. Based on philological analysis, the article tries to imagine how this device might have looked like. The second part of the fragment is a mirror image of the first, it echoes it, but in different words. Here the metaphors of primordial fire, round-eyed Kora, and miraculous funnels attract special attention. Analysis of the fragment shows that the rich religious life of the time could have had a great influence on the formation of these metaphors. The fragment is given in Marwan Rashed's reconstruction.

Afonasin, E. Orphica I: from the Derveni Papyrus to the "Orphic" Gold Tablets
SCHOLE ΣΧΟΛΗ. 2023, 17, 1, p87-119
Abstract. The paper is concentrated on the Derveni papyrus. According to the cosmology of the papyrus Zeus recreated the world anew. The meaning of this self-contained process may indicate the poet's desire to reflect the cyclicity of time, manifested in the alternation of the one and the many. Besides, this model may be related to the famous Orphic idea of the cyclic life of the soul. It is also possible that we are facing the first example of the cosmological scheme, which we later find in Heraclides of Pontus, and I think that it is no accident that the doxographer (or Heraclides himself) attributes it to the Orphics, who "make each of the heavenly bodies into a cosmos" (Aetius 2.13.15). The eternally existent universe evolves thanks to the creative energy of sky (Uranus), which is concentrated in the sun. Zeus recreates this universe on earth, building a small cosmos in which we inhabit and all that we see. Developing this idea in the spirit of Giordano Bruno, we can assume that this or that deity, in the Orphic (and Pythagorean) view, recreates from the original material a unique cosmos on each of the celestial bodies, and the universe is populated by a variety of beings inhabiting all kinds of worlds.

Alesso M. Fragmento en Armenio Del Tratado Perdido Sobre Los Números De Filón.
Circe de Clásicos y Modernos. 2023, 27, 24, p 41-
We present the translation with commentary of a fragment in Armenian, published for the first and only time, with an English translation, by Abraham Terian, in 1984, which has no parallel in the Greek corpus of Philo. We describe the long path that the text traveled from its translation from original language to Armenian in the 6th century until it reaches to us. We make a brief reference to the importance of the Philonic conception on the decade according Pythagorean arithmology. We conclude with the reasons for the ascription of this fragment to the lost treatise *De numeris*.

Araujo, C. Aesara of Lucania: On Human Nature
Discurso. 2023, 23P
This is the first translation to Portuguese of Aesara of Lucania's *On Human Nature*. It includes an introduction about the text, the genre Pythagorean Pseudepigraph, Aesara's arguments as well as a general commentary.

Araújo, C. Teano a Eurídice e Nicóstrate
Revista Enunciação. 2023, 8, 2
Resumo

[This article translates and analyzes two letters classified as Pythagorean pseudepigrapha, attributed to Theano and addressed to Eurydice and Nicostrate, whose theme is the adultery of the recipient's husband. I argue that the first is a brief motivational note in a situation of suicide risk and that the second is a protreptic speech that, combining censorship and admonition, explains some of the premises of the first letter. The documents demonstrate Teano's authority figure as a philosopher in antiquity, whose ideas consist of claiming female agency for virtue, understood as the personal contribution to the development of a harmonious environment. I conclude that her arguments must adapt to the speaker's situation and that they aim to redefine the institution of marriage. [Google Transl]

Araujo, C. FÍNTIS E A MODERAÇÃO FEMININA [Phintys and the female moderation]

Phoinix. 2022, 28, 2, p 64-79

This article analyzes the arguments of On the female moderation, attributed to the Pythagorean Phintys and transmitted by Stobaeus, also offering its first translation into Portuguese. It concludes that the text was transmitted in its entirety, and that it constitutes one of the first extant manuals of female conduct written by philosophers targeting a public of aristocratic women. Although its thesis depends on the questionable premise of complementary virtue, its relevant contribution to moral philosophy consists in scrutinizing the complex virtue of moderation in five different senses.

Araujo, C. Perictione on Female Harmony
Prometheus. 2023, 15, 43, p 1-20

This paper presents a translation—the first into Portuguese—and analysis of the arguments of the two superstitious fragments of On the Feminine Harmony (Peri gunaikos harmonias), attributed to Perictione, so-called Pythagorean philosopher. It aims to contribute to the debate on the feminine in antiquity—theme of this special issue—by discussing the female authorship of a discourse on the virtue of women and arguing that this is plausibly the earliest text that assigns to women the task of generating affection (philia) in the family and its extensions in all circumstances.

Barbera, P.C. La Una trascurata esegesi ai Versi aurei 'pitagorici'
EIKASMOS. 2023, 34, p265-298

Abstract

This paper provides the edition of an exegesis to the Golden Verses of Ps.-Pythagoras. The recensio brought to light ten witnesses, among which the famous Barb. gr. 70 (11th century). This exegesis, hitherto regarded as a late Byzantine scholastic exercise of a grammatical nature, was actually produced between the 5th and 10th century and shows close affinities with Platonic and neo-Platonic exegesis.

Bardelmann, C. La musique des sphères dans l'Angleterre prémoderne : permanence et questionnement d'un héritage théorique
Études Épistémè. 2023, 43

<https://doi.org/10.4000/episteme.16193>

Cet article s'intéresse au phénomène d'érosion de la musique spéculative comme cadre épistémologique dans l'Angleterre de la première modernité. Il propose de conduire cette étude à travers une sélection de traités de musique échelonnés entre la fin du XVI^e siècle et le dernier tiers du XVII^e siècle. Ce corpus montre que l'Angleterre épouse la remise en cause de la musique des sphères, mais forme aussi une des arrières-gardes de sa permanence, à travers les exemples des traités de Robert Fludd (Utrisque Cosmi, 1617), de Thomas Morley (A Plain and Easie Introduction to Practicall Music, 1599) et de Thomas Mace (Musick's Monument, 1676).

Bondzhev, A. The Life of Orpheus - Contributions to European Culture
Open Journal for Studies in History, 2022, 5(2), p 41-50

Orpheus is one of the greatest historical contributions of the Thracians in European culture. He is much more than a talented poet and singer. He is a religious reformer, a priest and a Teacher, who transmits valuable knowledge to humanity. This study presents his life and influence on philosophers such as Pythagoras and Plato, the development of this influence during the Middle Ages and the Renaissance, and analyzes some Orphic tablets of eschatological nature. The roots of Orphic teachings are so deep, that some missionaries of the new Christian faith had to use the image of Orpheus in their desire to baptize pagans. Orpheus comes to walk the most difficult path—spreading the doctrine of salvation of the human soul, which remains

one of the highest achievements of European culture and a hope for its humane future.

Bondzhev, A. Hyperborea on Maps - Always to the North
Open Journal for Studies in History. 2023, 6, 2, p 33-46

Even if an almost entirely imaginary vision, the Hyperboreans remain the most productive and persistent Northern motif in ancient Greek literature. The Hyperboreans were thought to have traversed Greece during its mythical prehistory and to have left their mark on some of its innermost and sanctified places, thus helping to create, and sometimes to maintain, important values in Greek thought, such as justice, right, moral purity and religiosity. This study presents the roots of the Hyperborean myth, the main Hyperborean characters, Hyperborea's location on maps according to ancient sources, the exploitation of the myth throughout the ages and some contemporary attempts to locate the Hyperborean lands.

Bondzhev, A. Aristeas' Journey to Hyperborea
Open Journal for Studies in Philosophy. 2023, 7, 1, p 1-8

The Arimaspea remained for a long time the only detailed report of the further North for the rest of the Greek world. It was widely known in the Archaic and Classical periods, especially among the worshipers of Apollo and became a rich new source about Hyperborea. But it belongs to the memory of the worlds of Homer and Hesiod and simply cannot hold its own against the Histories in the contest of ethnographic authority. This study presents Aristeas' alleged mystical journey to Hyperborea, preserved mainly in the accounts of Maximus of Tyre, and compares it to Herodotus' rational mindset.

Bondzhev, A. Abaris and the Extraordinary Abilities of the Hyperboreans
Open Journal for Studies in Philosophy. 2023, 7, 2, p 19-26

Hyperborea was an otherworldly paradise, a mythical utopia, which was both part of the mythical past and ever present in Greek literature. The Hyperboreans brought innovations to ancient Greeks culture and help in time of need. This study presents some of their extraordinary abilities and focuses on the most famous Hyperborean-Abaris. He came to Greece as an ambassador led by Apollo's arrow, and some claimed that he could fly on it. Abaris seems always to have been regarded as a spiritual or magical authority. Later we

hear of him as a possible founder of sanctuaries and as a seer and prophet - he foretold and cured epidemics, wrote oracles. Whether he was legendary or historical (but even then, heavily overlaid by legend), he is an example of archaic wise man who possessed special knowledge of rituals, divination, and healing.

Bondzhev, A. Ancient Sources about Hyperborea
Open Journal for Anthropological Studies. 2023, 7, 2, p 57-66

Hyperborea is one of the most interesting and mysterious aspects in the history of the ancient world. In contrast with other mythical lands, there is a vast quantity of sources about it. Some authors, mainly poets, think of Hyperborea's existence as plausible, others, mainly scholars, do not. Many sources contradict to each other, of others we have only fragments or preserved accounts from other authors. This study focuses on ancient Greek and Roman authors who (in)directly talked about Hyperborea, starting with Hesiod and finishing with Claudian. Accounts of the Riphean Mountains are also included.

Burov, A. The Pythagorean Argument of the Intelligent Design of the Universe and Its Critique.

Part I: Dual Structure of the Pythagorean Argument

Ideas and Ideals. 2023, 15, 3-2, p219-230

Part II: Pythagorean Strategy of Physics Ideas and Ideals. 2023, 15, 4-2, p306-335

Bussotti P. Parmenides, the Founder of Abstract Geometry: Enriques Interpreter of the Eleatic Thought.

Foundations of Science. 2023, 28, 3, p 947-975.

The interpretation of Parmenides' Περὶ Φύσεως is a fascinating topic to which philosophers, historians of philosophy and scientists have dedicated many studies along the history of Western thought. The aim of this paper is to present the reading of Parmenides's work offered by Federigo Enriques. It is based on several original theses:

- (1) Parmenides was the discoverer of abstract geometry;
- (2) his critics was addressed against the Pythagoreans rather than against Heraclitus;
- (3) Parmenides discovered and applied the contradiction and the third excluded principles

in the context of his research on foundation of geometry;
 (4) Parmenides's metaphysical and physical conceptions have their bases in his speculation on geometry;
 (5) Parmenides used the principle of sufficient reason.
 Enriques's reading is worth being expounded and discussed within the historical, philosophical and scientific context in which it is inserted. Since Enriques's ideas are not widely known and discussed, my research has the purpose to fill this gap. The article also aims to provide elements to illustrate the discussion on Parmenides in the first half of the last century.

Button T. Symmetric relations, symmetric theories, and Pythagoreanism.
 Philosophy & Phenomenological Research. 2023, 107, 3, p583-612.
 It is a metaphysical orthodoxy that interesting non-symmetric relations cannot be reduced to symmetric ones. This orthodoxy is wrong. I show this by exploring the expressive power of symmetric theories, i.e. theories which use only symmetric predicates. Such theories are powerful enough to raise the possibility of Pythagoreanism, i.e. the possibility that the world is just a vast, unlabelled, undirected graph.

Cabral, I.S. Afrodite zeídōros: um estudo sobre funções e expressões de Philotes, segundo Empédocles
 Revista de Estudos Filosóficos e Históricos da Antiguidade. 2023, 27, p51-83
 Abstract
 [The four elements, earth, water, air and fire, are called four roots by Empedocles. According to him, it is these four roots that constitute and originate all existing things. They are the origin and principle of everything that exists. However, two fundamental principles operate directly on them: Philotes and Neikos, the first is identified with the goddess Aphrodite, in verses that describe her function in the articulation and organization of living beings. Therefore, Empedocles presents the development of the world and everything that exists in it, through six original principles in a cycle that flows eternally. The purpose of this article is to investigate the function of Philotes in organized beings, that is, in the mundane phase of the cosmic cycle, in the mythical expression of the works of the goddess Aphrodite, who also receives the names of Joy, Harmony and Cypris.]

Cain A. Porphyry's 'Life of Pythagoras' and Athanasius' 'Life of Antony'.
 Mnemosyne. June 2023, p1-12.
 A little over a century ago, it was discovered that Athanasius' 'Life of Antony' echoes Porphyry's 'Life of Pythagoras' in two different passages, and scholars have since debated the implications of this clear intertextual linkage. Building on these initial findings, the present article adduces a previously undiscovered third echo of the Porphyrian 'Life' and argues that Athanasius deploys this intertext in order simultaneously to subvert Porphyry's idealized portraiture of Pythagoras and to elevate his own hagiographic protagonist Antony.

Cairus, H.F. A equação pitagórica do Corpus hippocraticum
 Anais de Filosofia Clássica. 2022, 16, 31+32, p 129-157
 Abstract:
 This paper presents Pythagorean rationes in medical treatises from the Hippocratic school of Kos, in order to point out the importance of the insertion of Pythagoric theories in the formulation of the foundations of Hippocratic doctrines. The paper emphasizes how the transit of intelligibility between general and particular in those texts is proposed, aiming to unveil how the Pythagoric philosophy contributed to the discursive construction of the relation between political and somatic conceptions.

Cereceda JL. A Simple Generalization of Nicomachus' Identity.
 Mathematics Magazine. 2023, 96, 1, p66-75.
 We provide a new proof of a simple generalization of the famous identity
 $1^3 + 2^3 + \dots + n^3 = (1 + 2 + \dots + n)^2$
 by making use of the hyper-sums of powers of integers.

Cobb MA. Apollonius in India: The Vita Apollonii and the Indographic Tradition.
 Classical Journal. 2023, 118, 4, p440-473.
 In this article I examine Philostratus' engagement with the Indographic tradition in books 2 and 3 of the Vita Apollonii. A number of interconnected arguments are presented here. The main argument is that Philostratus carefully adapted details from the Indographic and paradoxographical traditions, allowing him to make witty allusions, both explicit and oblique, to them. This also allowed him to parody the critical doxographic habit of later

commentators. Similarly, he sought to invert expectations when it came to the presentation of Alexander and the mythic heroes Dionysus and Heracles, as well as India more broadly. In doing so, Philostratus was able to present a utopian land of the Sophoi (within India) grounded in time and space that could ironically act as source of true Hellenism which Apollonius spread to the West (rather than Alexander spreading it to the East).

Corrado, A. Life, Death, and Lightning: An Alternative Edition of Empedocles B 9 DK with Commentary
Classical Philology. 2023, 118, 3, p374-386

Cursaru, G Δίνη et στροφάλιγξ. La « théomachie » d'Empédocle et son modèle poétique homérique dans le chant XXI de l'Illiade,
Gaia. 2023, 26, mis en ligne le 10 juillet 2023
Dans le système cosmologique d'Empédocle, les mélanges et les séparations cycliques des éléments, dus au mouvement perpétuel d'alternance dialectique de Νεῖκος / Φιλία et des tourbillons cosmiques qu'ils impulsent (δίνη / στροφάλιγξ), témoignent du double rôle joué par le vortex en tant qu'agent autant de la dissociation des semblables que de la réunion et du mélange des dissemblables. Le présent article développe l'hypothèse que l'emploi de δίνη et de στροφάλιγξ chez Empédocle est à rapprocher de l'emploi des deux termes dans les scènes de combat entre les dieux dans le chant XXI de l'Illiade et, ainsi, que c'est la théomachie de ce chant homérique qui a servi de modèle poétique à la confrontation dialectique entre les deux principes et les deux vortices cosmiques empédocléens.

Daibert Jr, R.. Um Pitágoras africano entre o Brasil e o exílio: André Rebouças e a crença na evolução do cosmos (1888-1893)
Varia História, 2023, 39, 80, p1033
[This article aims to analyze the presence of belief in the evolutionary ideas - at the same time mystical-religious and scientific - of the philosopher Pythagoras (570-490 BC) in the writings of the black intellectual André Rebouças (1838-1898). The aim is to understand the meanings attributed by the Brazilian abolitionist to his "Pythagorean propaganda", as an ideal path to achieving transformations in society, through reformist projects aimed at both Brazil and Africa (1892-1893). In his activism, he believed, in line with the Greek thinker, that the world was in

constant moral and material evolution, and its transformation was mathematically ordered by the harmony of opposites. In this sense, a society led by rigid and disciplined moral virtues and behaviors would, as a consequence, have less unequal social and economic development, and vice versa. Thus, Rebouças defended, concomitantly, a project of moral and material intervention in society as a step towards achieving a future universal fraternity, based on altruism. Based on his newspaper articles, letters and diaries, written between 1888 and 1893, the text demonstrates that André Rebouças was inspired by Pythagorean ideas of the evolution of the cosmos to propose solutions to social causes such as the abolition of slavery and poverty and the democratization of access to land.]

Darvin. C. The Effect of Pythagorean Self-Awareness Intervention on Stress and Mental Health Characteristics of Civil Servants in Crete, Greece.

Advances in experimental medicine and biology. 2023, 1425, p 59-67

Evidence is limited regarding the effects of holistic programs on work-related stress, anxiety, and depressive symptomatology. This study aimed to evaluate the effects of the Pythagorean Self-Awareness Intervention (PSAI) on stress and mental health characteristics of civil servants in Crete, Greece. This was a single arm interventional study with PSAI outcome evaluation. Validated, self-reported scales were used to assess stress and mental health characteristics (PSS, DASS, UCLA, RSE, and STAXI). Hair samples were obtained to measure cortisol concentrations as a biological stress marker. Paired-samples t-test or Wilcoxon tests were used to evaluate pre- and post-intervention measures. Overall, 48 civil servants (56.3% women, mean age 51 years) participated in the study. Statistically significant reductions were observed in all self-reported stress scales ($p < 0.05$). Although hair cortisol decreased, this difference was not statistically significant ($p = 0.109$). Statistically significant improvements were also observed on depressive symptomatology ($p < 0.001$), self-esteem ($p < 0.001$), loneliness ($p < 0.001$), self-efficacy ($p = 0.002$), and anger ($p = 0.017$). The PSAI appeared beneficial with respect to all self-reported outcomes. Larger studies including control groups and further follow-up evaluations are needed to ascertain these findings.

Decloquement, V. De l'archaïsme à l'innovation verbale : Retraduire et réinterpréter la Vie d'Apollonios de Tyane de Philostrate Études Interdisciplinaires en Sciences Humaines. 2022, 8, 2022, p. 38-59

When working on a translation of Philostratus' Life of Apollonius of Tyana, written in Greek in the 3rd century AD, we encounter two problems, which are both aesthetic and socio-cultural. First, this text belongs to the Atticist movement theorized by rhetors and lexicographers in the previous century: instead of using the Greek language widely spoken in its time (the koine), its vocabulary is borrowed from the orators and authors of the 5th–4th centuries BCE. Nevertheless, Philostratus is not a purist: he combines the language of Plato and Demosthenes with words from Homeric poetry and Euripides' tragedies. This raises the question of how to represent within a translation the allusions and connotations that are potentially activated by the text. An alternation between different language registers – colloquial, formal, archaic – is one possibility, but the problem is not simply one of style if we are to provide the modern readership with a reading experience akin to that of the original readers. Second, Philostratus' use of syntax is characterized by its freedom: thus, he probably intends to differentiate himself from Atticist aesthetics and pique the reader's curiosity. The peculiarities of his text have often been omitted by the modern translators. Should we try to render this abrupt style, although French syntax is by nature very different from that of the Greek? The paper aims to propose some solutions to these problems and to investigate their limitations, by asking whether, to what extent and how translation could render the cultural capital of the original readers.

Domazet, R. Antyczna tradycja o Pitagorasie z Samos jako twórcy fizjonomiki [Ancient tradition about Pythagoras of Samos as the founder of physiognomy] SAMAI. 2023, 8, p 27-41

This paper collects and analyzes ancient sources that refer to Pythagoras of Samos as the founder of physiognomy. Interest in physiognomy, which deals with the relationship between the body and the spirit, has become more popular over the last few years; however, many aspects of research into the topic are still obscure and worthy of further study. Physiognomy was assumed by ancient authors to be the method by which candidates were selected to enter the Pythagorean community, used by the Greek philosopher and his

followers. Information about Pythagoras, who – by simply looking at somebody – could recognize their character appears, in the works of Aulus Gellius, Hippolytus, Porphyry, Iamblichos, Proclus and Olympiodorus. Apart from discussing testimonia about Pythagoras and his physiognomic examinations, the text explores the role of physiognomy during the selection process for the Pythagorean community in order to provide a better understanding of elite traditions within society. The paper also supplies further insight with regards to the methodology behind physiognomical surveys, which were popular during antiquity.

Durán, L.C. Ptolemaïs de Cirene (siglo III a. C.) y la teoría musical en la antigua Grecia Mirabilia: Electronic Journal of Antiquity, Middle & Modern Ages. 2023, 36,

Giles Menage in his History of Women Philosophers mentions Ptolemaïs of Cyrene as a Pythagorean not entirely committed to that school, he thinks that she was probably a contemporary of the Empress Julia Domna, since by her example many women dedicated themselves to studies. Ptolemaïs is the only woman music theorist from Greek Antiquity whose texts are preserved, but we lack biographical data about her. Porphyry's Commentary on Ptolemy's Harmonica contains a series of fragments, of variable length, from Ptolemaïs's Pythagorean Elements of Music. In these texts, the female author presents the epistemological commitments and methodologies of various schools of ancient musical traditions that she divides into two large groups: the mousikoí or Aristoxenics and the kanonikoí or Pythagoreans. These schools have a different understanding of the use of perception and reason in relation to musical knowledge. Pythagorean music theory was based on mathematical principles, while Aristoxenus favored the use of sensory data. When dealing with these themes, Ptolemaïs dedicates herself to the philosophical problema of the scope of reason and perception, a discussion of the mind-body dilemma that has traversed the history of philosophy addressed in a philosophical-musical setting. In this work I present and analyze the preserved texts of the female author, which will allow us to measure the importance of this female figure in the history of philosophical thought about music, while at the same time rescuing her from oblivion in Western culture

Eckerman, C. Venus as Epicurean Nature: Lucretius' Empedocles at De rerum natura 1.1–9
 Eranos - Acta philologica Suecana. 2023, 113, p207-
 Abstract
 Scholars have long recognized that Lucretius alludes to Empedocles' four-root theory at DRN 1.1–5 and 1.6–9. And they have suggested that he, in doing so, shows respect for Empedocles, either as a philosophical predecessor, as a literary predecessor, or as both. I argue that Lucretius, in alluding to Empedocles' four-root theory, deprecates Empedocles' four-root theory. I suggest that Lucretius, employing polemical allusion, makes the argument that Epicurean physical theory gets the constituents of nature correct and that four-root theory does not (1–5) and that Epicurean atomic theory worsts four-root theory as a philosophical competitor (6–9). Thus, Lucretius opens his poem with a fervent endorsement of Epicurean physiologia. Lucretius' attack against four-root theory may be read not only as an attack against Empedocles but also as an attack against several prominent philosophical schools that promoted four-root theory.

Fewster, G.P. Forging the Philosopher? Epistolarity and Pseudo-documentarism in Philostratus's Life of Apollonius., Early Christianity. 2023, 14.4, p529-47.
 Emerging from scholarship on ancient fiction, "pseudo-documentarism" describes the invocation of fabricated sources in a narrative work. This article places pseudodocumentarism into a constellation of attributive practices, of which pseudepigraphy is also a part, that work to shape the identity of a purported "author." To do so, it analyzes an assemblage of letters attributed to the first-century wonderworker Apollonius of Tyana and their deployment in his only extant biography, composed by the third-century sophist Philostratus of Athens. Through a narratological reading of the Life of Apollonius, this article traces the subtle pseudo-documentarist strategies -- the invocation of Apollonian letters -- by which Philostratus characterizes his biographical subject as the supreme Pythagorean philosopher, as an alternative to the magician whom his detractors present.

Fogleman, A. The Apologetics of Mystery: The Traditio apostolica and Appeals to Pythagorean Initiation in Josephus and Iamblichus
 Vigiliae Chrtianae. 2023, 77, 2, p176-193

Friedheim E. On the Historical Meaning of the Tannaitic Expression "No Time to Pour [Libation Wine]": A Study in the Realia of Roman Palestine in the Second Century Ce.
 Revue biblique. 2023, 130, 1, p72-97.

Fubini, E. La musica delle sfere: il pitagorismo nelle avanguardie musicali del Novecento
 La Cultura, Rivista di filosofia e filologia. 2023, 1, p95-104
 Abstract

Musicians and thinkers in the twentieth century, even with different orientations, often refer to the Pythagorean doctrines of the music of the spheres. Typical among others is the case of Schönberg with his reference to the Jewish Kabbalah. Two strands of thought can be found in the avant-gardes of the twentieth century: on the one hand the idea that music holds the power to express feelings and emotions and on the other hand the idea, close to Pythagoreanism, that music addresses the sky and has powers that they go beyond the common means of expression. Undoubtedly Pythagoreanism, one of the cornerstones of musical culture over the centuries, has revealed itself as one of the ideologies most linked to the spirit of the twentieth-century avant-gardes

Gambetti, F. BEYOND DISCIPLINARY BOUNDARIES: ALCMAEON OF CROTON BETWEEN PHYSICS, MEDICINE AND PHILOSOPHY

B@belonline. 2023, 10p

In recent decades, there has been a growing need to adopt a new approach to knowledge characterized by the broadest possible inter- and trans-disciplinary perspective, capable of responding to the rapid and complex changes in society, and the multidimensional nature of the problems and issues that run through it. Nevertheless transdisciplinarity is not really a product of the 20 th century: this holistic approach that aims to hold all scientific knowledge together, that aspires to exist at once between, across and beyond different disciplines, has characterized our culture since antiquity. If we wished to search for the earliest example of transdisciplinary science, we should perhaps turn to the figure of Alcmaeon

of Croton, an 'experimental researcher' who carried out his research across the fields of physics, medicine (neurophysiology), and philosophy (epistemology). For the concept of health as the isonomy of opposing forces, the study of the senses contained in the head, and encephalocentrism, he is regarded as fundamental to the development of Hippocratic medicine, an ante litteram neuroscientist, and a scientist truly across boundaries.

Gansinger MAM. Supreme Mathematics: The Five Percenter Model of Divine Self-Realization and Its Commonalities to Interpretations of the Pythagorean Tetractys in Western Esotericism. *Interdisciplinary Journal for Religion and Transformation in Contemporary Society*. 2023, 9, 2 p395-416.

Gimenes de Campos, R. Unwritten Doctrine of Pythagoras in Hermias of Alexandria *Peitho Examina Antiqua*. 2023, august Abstract

In Hermias' commentary on Phaedrus (In *Platonis Phaedrum Scholia*), it is possible to identify several direct references to the philosophers and pre-Socratic doctrines, including Pythagoras. We point out to three references to Pythagoras in Hermias: (1) Pythagoras is characterized as an unwritten philosopher, (2) there is a special connection with the divinities and Muses, and (3) there is a special connection with the Phaedrus dialogue, revealed by the affinity between Pythagoras and Socrates. We show how the explicit references to Pythagoras in Hermias constitute a certain method of interpreting Platonism: as a philosophy manifested in writing, but which, at the same time, values the unwritten tradition, represented especially by Pythagoras and Socrates. We also demonstrate how the references translated and examined here reveal the image of this Neoplatonic Pythagoras of Hermias, an image which is not necessarily in tune with the oldest doxography, and which permits the reevaluation of Plato's position as a philosopher who sought to combine unwritten doctrines with his explicit activity as a writer.

Giudice, G. del Un pitagorico linceo fra Bruno e Galileo: Nicola Antonio Stigliola *la Biblioteca di via Senato*. 2023, 11, XV, p48-53

["Physician, philosopher and mathematician of great learning and invention, rare in architecture, scholar of Greek letters, who has already composed many books of his own and not alien intellect", thus Federico Cesi, the princeps of the Accademia dei Lincei, presented in 1612 Galileo's new adept Nicola Antonio Stigliola, fellow countryman and youth companion of Giordano Bruno.]

Glaz S, Sanders M. Between Heaven and Earth! A Poem-Collage Pair About Hypatia of Alexandria.

Journal of Humanistic Mathematics. 2023. 13, 1 p318-326.

The poem-collage pair presented here is a work of collaboration between the mathematician and poet, Sarah Glaz, and the collage and ceramic artist, Mark Sanders. The piece is part of their larger joint poem-collage project involving the history of mathematics. Included as background is a brief discussion on the history and mathematics involved, and a reflection on several landmark locations and some of the relevant imagery appearing in the poem and the collage

Granieri R. Hermodorus of Syracuse and Sextus Empiricus' "Pythagoreans" on Categories and Principles.

Classical Quarterly. 2023, 73, 1, p368-382. Hermodorus of Syracuse, a Sicilian disciple of Plato, is reported by Simplicius to have set out a classification of beings, which is of a piece with an argument for principle monism (in *Ph.* 247.30–248.18 > F 5 IP2; 256.28–257.4 = F 6 IP2). A similar classification appears in Sextus Empiricus' *Adversus mathematicos* X (262–75), where it is officially ascribed to some 'Pythagoreans' (Πυθαγορικοί) or 'children of the Pythagoreans' (Πυθαγορικῶν παῖδες), but seems ultimately based on Early Academic material. Virtually all commentators have read these classifications conjointly. More radically, both have been taken to record Plato's oral teaching and to give essentially the same categorical scheme, which is regarded as the most developed instance of a so-called 'Academic doctrine of the categories'. This article re-examines these texts and provides an alternative reading.

Section 1 focusses on Hermodorus and defends three theses:

- (1) there was never such a thing as an 'Academic doctrine of the categories';
- (2) Hermodorus does not seem to recount what Plato said, but to propose an integrated

interpretation and defence of aspects of his thought;

(3) Hermodorus' pronouncements about principles are incompatible with other testimonies on Plato's unwritten teaching, notably Aristotle's.

Section 2 moves to Sextus and defends a fourth thesis:

(4) despite their similarities, the classifications of Hermodorus and Sextus' Pythagoreans are considerably different, though perhaps originated from the same debate.

lanne, M. L'idea pitagorica di amicizia universale

Annali del Centro studi filosofici di Gallarate. 2023, III, ½, p313-321

INTRODUZIONE

[Mino lanne, in the article The Pythagorean idea of universal friendship, states that Pythagoreanism was the first philosophical movement that focused on the relationship and communion that can be established between human beings and other living beings. By examining the production of reflections produced in this context, the scholar underlines both their mythical or oracular form and their ability to influence ancient, Renaissance and contemporary behaviors and lifestyles.]

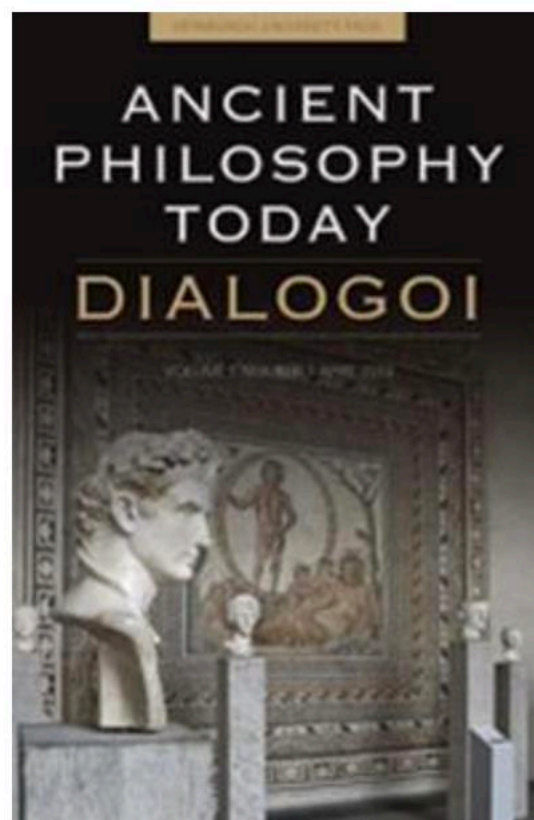
Kaluđerović, Z.V. EMPEDOCLES ON ENSOULED BEINGS

Conatus. 2023, 8, 1, p167-183

Abstract

The paper analyses fragmentarily preserved views of Empedocles, that, in the author's opinion, represent the antecedents of deviations from the anthropocentric vision of the world and anticipate the majority of later attempts at scientific, philosophical, and legal modifications of the status of all living beings. Empedocles, namely, claims that all beings think, i.e., that they have understanding or consciousness. He is, moreover, portrayed as a proponent of the thesis that plants as well have both intellect and the ability to think, and that they are driven by desire and have feelings, sadness and joy. According to him, the idea that the whole nature is akin not only has a vital-animal meaning but, to a certain extent, a mental meaning. Empedocles urged his disciples to abstain from consuming ensouled beings, since it is in the bodies of these beings that penalized souls reside. He believed that he himself was one of them who had been killed and eaten, and that it is by purification that prior sins in connection with food should be treated. Empedocles' case

shows that humans are living beings that err, and that they owe to animals justice based on mutual kinship. Aside from living a pure life, practicing the recommended katharmoi, and abstaining from flesh in any version, the path to the salvation of the soul leads through two additional dimensions. The first is being revealed in the important phrase of the sage from Acragas that one should fast from evil. And secondly, the wealth of divine thoughts is connected with being happy, just as those who have vague opinions about the gods are wretched. Eventually, the "Sicilian Muse" believed that if people live in a holy and just manner, they shall be blessed in this life, even more so after leaving this one, because they will achieve happiness that will not be temporarily, and be able to rest for eternity.



Karatzoglou, O. Empedocles' Epistemology and Embodied Cognition

Ancient Philosophy Today: DIALOGOI. 2023, 5, 1, p1-28

This paper focuses on a particular conception of embodied cognition to argue that this cognitive approach can be found in Empedocles in inchoate form. It is assumed that the defining features setting apart embodied cognition from the rest of the cognitive sciences are that the body:

(a) significantly constrains the embodied agent's cognitive skills,
 (b) regulates the coordination of action and cognition, and
 (c) serves an integral function in the transmission of cognitive data.
 Empedocles' epistemological fragments are examined vis-à-vis these specifications, and the conclusion is reached that Empedocles can safely be regarded as a distant precursor of embodied cognition.

Katsanevaki, A. The Evolutionary Pentatonism in Nicomachus, the Extant Fragments and an Ancient Greek Musical Praxis
 Greek and Roman Musical Studies. 2023, 11, 1, p139-181
 Pentatonism in ancient Greek music refers to so called 'gapped scales', quoted by Pseudo-Aristotle, Pseudo-Plutarch, Nicomachus and Aristides Quintilianus. In the case of Nicomachus, the interchangeabilities of pitches and positions of notes, with the musical nomenclature, make the text incomprehensible. These extracts have already been analyzed by Chailley (1956, 1968), Barker (1989, 2007) and Franklin (2019). It is important though, to shift from the Western concept of music in order to unfold the musical process revealed in the texts. Ethnomusicological research reveals a network of musical dialects which follows an evolutionary process and suggests new possible interpretations: it breaks down the predominant concept of the theory of the cycle of the fifths and leads to a 'flexible' pentatonism, produced by focal points created by a 'building up' or 'making' of musical scales. Additionally, the critical approach of the extant fragments in the environs of the field of Ethnomusicology offers new interpretations for an ancient Greek musical praxis.

Kelting E. Bodies of Knowledge in Philostratus' Life of Apollonius.
 Mnemosyne. 2023, 76, 4, p591-616.
 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.

Kočandrlje, R. Origins of the Spherical Earth in Ancient Greek Cosmology
 Ancient Philosophy. 2023, 43, 2, p315-335
 Diogenes Laertius ascribes the first concept of spherical Earth to both Pythagoras and Parmenides. Indeed, a major shift in cosmologies — emergence of the spherical conception of the Earth and the surrounding heaven — took place between the sixth and fifth centuries BCE. Given the poor state of preservation of early Pythagorean tradition, it is argued that primacy in formulating the notion of spherical Earth should be ascribed to Parmenides.

Kolomiets, G.G. Philosophical Conversations about Music in Simple Language. Pythagoras: the Divine Number and World Musical Harmony
 Concept: philosophy, religion, culture. 2023, 7, 2, p 154-167
 The article is written on the basis of a conversation on the philosophy of music by Professor G.G. Kolomiets, author of the book Value of music: philosophical aspect, with a musician from France, Dmitry Rasul-Kareev, Clarinet solo of Orchestra de la Suisse Romande. The dialogue gives a detailed and simple understanding of the philosophical view of music on the example of the ancient philosopher Pythagoras. His cosmological teaching saw the kinship of music, mathematics and philosophy and stated that the divine perception of the world is contained in the divine Number permeating the entire cosmos and our life. Music is made of numerical proportions and acts as a substance that exists even without a person, yet this unchanging principle of divine harmony, can be felt, experienced and expressed in musical art. Cosmologists believed there is a comprehensive law, according to which objects obey the divine mind, the great Rhythm. Music seemed to be the embodiment of the rhythm of the universe and harmony. The essence of the harmony of the spheres is that the cosmos is a harmoniously arranged and musical-sounding body. The movement of the starry sky creates the music of the cosmic spheres, which is refracted when playing musical instruments, and this lends itself to precise mathematical calculations. The intervals between the cosmic

spheres are mathematically correlated with each other like the intervals of tones in music. The Pythagorean understanding of the numerical harmony of the structure of the universe largely determined the path of development of music theory, forming the main musical categories: fret, rhythm, interval, modulation and others. The modern philosophy of music deepens the Pythagorean ideas of harmony of spheres, putting forward the principles of functionality and processivity as properties of music, and allows us to talk about the law of cyclicity on a global scale. For example, following Pythagoras, music outside of the actual musical art is interpreted as a reflection of the vibrations of a complex communicative system: man-society-nature-cosmos.

KÜLCÜ, R. Pioneers of Scientific Thought: Empedocles and Anaxagoras
International Journal of Research and Innovation in Social Science. 2023, VII(IX), p1252-1257

Abstract

Scientific thought can be defined as a mode of thinking that enables the production of knowledge within the scope of episteme through experimentation, observation, and the validation of hypotheses. In ancient times, the idea of explaining nature beyond mythologies can be considered as the initial steps of scientific thought. Within this context, it can be said that the natural philosophers took a significant step and opened the door from mythos to logos. In ancient philosophy, Empedocles and Anaxagoras made important contributions to the development of scientific thought. Empedocles, a philosopher, physician, scientist, and politician, lived between 492 and 432 BC. He spent his life in a Greek colony on the southern shores of Sicily. Empedocles represented a pluralistic understanding in philosophy and followed a conciliatory path in the debates of his time regarding change. He achieved significant success in the field of medicine and was reputed to have revived the dead during his time. In the political arena, he advocated for democracy and played a significant role in the political life of his country as the leader of the Democratic Party. Empedocles aimed to reform the religious beliefs of his time. Anaxagoras (500-428 BC) was born near Klazomenai, which is located within the borders of present-day Turkey, near Urla. He is regarded as a philosopher and scientist who spent his entire life and fortune on scientific research. He went to Athens at the invitation of

Pericles and conducted research on celestial bodies there. The explanations that contradicted the beliefs of their time were not always welcomed with respect by all segments of society. At times, due to their thoughts that went against the beliefs of their time, they also faced discrimination. This study attempts to present the lives, philosophies, thoughts, and discrimination faced by the two sages of ancient times.

Larsen, F.S, Could Raphael's School of Athens Contain Hidden Geometry?
Journal of Humanistic Mathematics. 2023, ;13, 2 p228-279.

In this article we argue that Raphael has hidden a geometric shape called a vesica piscis in his fresco The School of Athens (1510-1511). The vesica piscis, and several findings which can be interpreted as suggesting the presence of a vesica piscis in the fresco, are presented. Several of these suggestions relate to the vesica piscis drawn in the construction of an equilateral triangle in the first proposition of Euclid's Elements. Based on findings in the fresco, we suggest that the vesica piscis should be interpreted in light of a philosophical and theological controversy which took place in Italy in the decades around 1500, between the Catholic Church and philosophers at the University of Padua.

Libanio, D.R. EMPÉDOCLES E A AGONÍSTICA DA COMUNICAÇÃO
Kínesis - Revista de Estudos dos Pós-Graduandos em Filosofia. 2023, 14, 37, p12-34

Abstract

[This essay aims to think about communication based on Empedocles' cosmology, using part of his fragments and secondary bibliography as a source. As a starting point, we highlight the work of Ciro Marcondes Filho, the first researcher in the area of communication in Brazil to bring texts from a pre-Socratic, in the case of Heráclito, to support his proposals on the science of communication. Based on the discussion initiated by Marcondes Filho, we propose to immerse ourselves in Empedocles' thought to reflect on his possible contributions to the area of communication, with the hypothesis being an agonistic theory of communication.]

López-Astorga, M. Modulation and the underlying assumptions of the Pythagorean ban against eating broad beans

SCHOLE ΣΧΟΛΗ. 2023, 17, 1, p29-44
Abstract. This paper tries to show that the theory of mental models describes deep mental processes that have to be assumed even by frameworks contrary to it. It has been argued that many explanations on certain cognitive activities different from that provided by the theory of mental models cannot ignore theses of this last approach. Those theses are related to the way the human mind interprets linguistic information and makes inferences. The main goal here is to give further evidence in this way by means of an analysis of a part of a fragment, authored by Diogenes Laërtius, about the Pythagorean ban against eating broad beans. The idea is to make it even more evident that any framework trying to account for how that part of the fragment can be understood by a reader needs to accept suppositions that characterize the theory of mental models.

Lynch, T. A.C. 2023. Singing with the Muses: new paths into ancient Mousikē Dramaturgias. 2023, 8, 22, P 488–522
This article offers an overview of a variety of paths that can be followed to investigate the rich and multifaceted world of the ancient 'art of the Muses', highlighting the value that different perspectives bring to the study of ancient mousikē and its development as a discipline. In other words, this article is a methodological piece in the etymological sense of the term. It is a written logos that illustrates different methodoi—a number of 'paths' (hodoi) that lead us through (meth') the world of ancient Greek music and reveal different, but complementary, aspects of this complex reality. Given that the historical dimension of these important issues has been discussed elsewhere, this article explores the productive interplay of different dimensions through the lens of my own research journey. In particular, we shall see how the interplay of insights offered by ancient philosophy, literature and musical theory, combined with the practical evidence preserved by the Greek musical documents and material culture, shows that we need to develop a flexible and multi-faceted approach to the study of ancient Mousikē in order to try to recapture some of its defining features. The final sections of this article include a number of case studies that show how new tools developed in the area of Digital Humanities have great potential for the study of ancient music. Some of these materials, including modern performances of ancient musical scores as well as 3D reconstructions of ancient instruments such as the Louvre

aulos, are showcased on a new dedicated website, eMousike.com.

D'Luca, E. A Epistemologia Numérica de Filolau
Cadernos: coleção do Encontro Nacional de Pesquisa na Graduação em Filosofia da Universidade de Brasília. 2023, 18p

D'Luca, E. A Centralidade do Fogo na Cosmogonia do Pitagórico Filolau
Pólemos. 2022, 11, 22, 21 P
Philolaus of Croton is historically situated in the archaic period of philosophy, however, unlike other philosophers of this period, the Pythagorean always appears in a superficial way in works of archaic philosophy introduction. This peripheral role of Philolaus in the tradition is incongruent, since he is a philosopher that permeates Platonic and Aristotelian works, being cited explicitly in the Phaedo. Plato himself was accused of having plagiarized the philolaic system in the Timaeus. Philolaus had an extremely sophisticated philosophical system for his era, in which the metaphysic is based on dissimilarity and harmony and an epistemology based on number. Nevertheless, this paper is not limited to thinking only about the more "scientific" aspects of Philolaus, but also aims to understand the context in which he lived and how the practice of rites and myths influenced his philosophical work. This paper will be dedicated more specifically to the comprehension of the fragment 44 DK B7, which the center of Philolaus' cosmos is said to be called ἑστία (Hestia or hearth). Hestia was known as the virgin goddess of the home; the hearth is her symbol. It was verified the references to the goddess in the literature, rites dedicated to her symbol in private and public spaces, such as the megaron, and their possible correspondences to the philolaic system based on an hermeneutical reading.

Lucarini, C.M. Il ciclo cosmico di Empedocle e l'esegesi del Papiro di Strasburgo (PStrasb. Gr. inv. 1665-1666)
PHILOSOPHICAL PAPYRI.. A Journal of Ancient Philosophy and the Papyrological Tradition. 2023. 1. p 137-152
We try to demonstrate that the cosmic cycle of Empedocles is what Aristotle and Theophrastus suggest (eternal return of the world). An attempt is also made to give a new interpretation of the Strasbourg papyrus, based on a fragment of the peripatetic Eudemos.

Macé, A. La fonction métaphysique de la poétique végétale d'Empédocle, *Gaia*. 2023, 26, mis en ligne le 10 juillet. Après avoir réinscrit le choix d'Empédocle d'appeler ses éléments des « racines » dans la tradition poétique héritée d'Hésiode, nous explorons la cohérence avec laquelle l'Agrigentin décrit le comportement de ces « racines » en termes de croissance, ramification et concrescence au moyen des verbes φύω, διαφύομαι, συμφύω, et l'apparition des êtres mortels agglomérés à partir des éléments en termes de bourgeonnement et d'éclosion, notamment au moyen des verbes βλαστάνω et ἐξανατέλλω. Nous suggérons que la fonction métaphysique d'une telle poétique est celle d'offrir un moyen d'expression spécifique à une représentation continue de la réalité dans laquelle toute génération devient le prolongement d'une existence plus profonde, tout en faisant éprouver à l'humain l'altérité fondamentale d'un tel univers.

Macías Villalobos, C. Astrología, religión y escatología astral en el mundo antiguo: el testimonio de Cicerón y Macrobio *Veleia*. 2023, 40, p 119-134

Resumen

[The Greek and Roman world imagined different eschatological scenarios, among them, an Afterlife associated with the stars, arising in the sphere of Pythagoreanism, with possible oriental influences, which Platonism, Stoicism and Neoplatonism made their own. The belief in a transcendence linked to the stars developed greatly in the period between the 1st century BC. and late Antiquity, as attested by the Ciceronian *Somnium* and the commentary that Macrobius prepared on it, texts that we will analyze in detail in this article. This development, which the funerary epigraphy also attests, was not unrelated to the growing astrolatry, the result of astrological practice, especially in the cult of the Sol Invictus and in the popular mystery cults, which, with an increasing presence of astral elements, They promised their followers a survival of the soul after death.]

Majid Ahsani, Sumarni Binti Ismail, Siyamak Nayyeri Fallah, Ali al-Ameen. The Sense of Unity in the Jameh Mosque of Varamin: A Geometric Analysis. *Journal of Islamic Architecture*. 2023, 7, 3, p371-377

The Jameh Mosque of Varamin is one of the few structures manifesting a transformation

from Iranian architecture toward Iranian-Islamic architecture. The study presented here tries to deal with some of the geometric principles implemented by Iranian architects to express the concept of unity. The research decodes the sacred architectural elements and illustrates the ideas used to design the Jameh Mosque of Varamin from different aspects.

In the first step, geometric principles such as dynamic rectangles, the golden ratio, and the lute of Pythagoras have been discussed.

In the second step, the mentioned geometric principles are adapted to the architectural documents of the building. In addition, the general form of the building and the location of the dome are determined, and the hierarchy beginning from the Mosque's entrance to the dome has been analyzed.

The results show that the architects tried to induce unity and monotheism through sacred geometry in a predetermined hierarchy. Also, Findings indicate that the Jameh Mosque of Varamin can be considered the intersection of Iranian architectural ideals adapted and integrated with Islamic principles.

Mcclay MF. "You Fell into Milk": Symbols and Narratives of Kinship in Bacchic Mysteries. *Classical Antiquity*. 2023, 42, 1, p121-158.

This article argues that claims of divine kinship play a central role in the Bacchic gold tablets of the late classical period. While many scholars have interpreted these tablets in reference to the Orphic Zagreus myth, I contend that key details of their texts are better understood as assertions of a familial link with the gods that assured postmortem happiness. The tablets develop the Hesiodic idea of human-divine fellowship, expanding this theme to include claims of identity or kinship with the gods through a variety of narrative strategies. This aspect of the tablets finds a parallel in Empedocles, who (under Orphic-Pythagorean influence) elaborates traditional human-divine fellowship into a claim that humans are exiled gods who can hope to rejoin divine society. Following this interpretive approach, I suggest that the puzzling expression "I/you fell into milk" in some tablets expresses a symbolic relation to the gods via divine breast milk.

Michalik, A. Mathematical Arrangement in Virtual Space and Plato's χώρα

Nexus Network Journal : Architecture and Mathematics. 2023, 25, Suppl 1, p499-504

Abstract: In this paper I present a mathematical arrangement in virtual space in

relation to Plato's concept of space (χώρα)—a design methodology according to the mathematics of Plato and the Pythagoreans.

Murphy JB. Greek Philosophy as a Religious Quest for the Divine. *Forum Philosophicum*. 2023, 28, 1, p85-97. Philosophy has always been parasitic on other bodies of knowledge, especially religious thought. Greek philosophy in Italy emerged as purification of Orphic religious traditions. Orphic votaries adopted various disciplines in the attempt to become divine, which led Pythagoras and Empedocles to define philosophy as a path to divinity. According to Plato and Aristotle, the goal of philosophy is to become "as much like a god as is humanly possible." Classical Greek philosophy is not the study of the divine but the project of becoming divine, a project which it shares with Christianity. Greek philosophy and Christianity have different paths to the divine, but they share a common aspiration.

Pacewicz, A. Medioplatonizm epoki cesarstwa - Eudoros z Aleksandrii *Studia Philosophica Wratislaviensia*. 2023, 32p This article presents an outline of the views of a little-known but apparently extremely important and influential in antiquity Medioplatonic philosopher-Eudoros of Alexandria. Factual material in the form of translations of surviving testimonies and fragments is also included.

Panagiotou, M. Pythagorean Self-Awareness Intervention Promoted Healthy Dietary Patterns, Controlled Body Mass Index, and Reduced Self-Reported Stress Levels of Primary School Children: A One-Arm Pilot Study. *Advances in experimental medicine and biology*. 2023, 1425, p 13-22 Stress is common in childhood and an important factor that affects behavior later in adulthood. The aim of this study was to assess the effects of the Pythagorean Self-Awareness Intervention (PSAI), a holistic "cognitive reconstruction" technique to assess primary school children's stress levels, adherence to the Mediterranean diet, and body mass index. Secondary outcome measures included relations with peers, sleep, and hair cortisol concentrations. This one-arm pilot study took place in a primary school, from February to June 2019. Participants were 32 pupils attending the second grade of primary school

who received the 8-week PSAI to adopt healthy behaviors and lifestyle. Self-report measures were applied for the evaluation of various variables at the beginning and the end of the eight-week intervention. There were statistically significant reductions in stress levels ($p = 0.00$), nightmares' frequency ($p = 0.00$), body mass index ($p = 0.03$), and bully scale ($p = 0.00$), and improvement in Mediterranean diet quality ($p = 0.00$). Hair cortisol concentrations increased ($p = 0.02$). The social scale significantly increased. Bedtime remained the same after the intervention. This pilot trial showed that the PSAI promoted healthy dietary patterns, controlled children's body mass index, and reduced their self-reported stress levels. Further research on the implementation of this holistic program on children is suggested, in well-powered randomized controlled trials.

Paura, R. "God Does Not Algebra": Simone Weil's Search for a Supernatural Reformulation of Mathematics

Labyrinth. 2023, 25, 2, p 160-176

The article offers an analysis of Simone Weil's philosophy of mathematics. Weil's reflection starts from a critique of Bourbaki's programme, led by her brother André: the "mechanical attention" Bourbaki considered an advantage of their treatment of mathematics was for her responsible for the incomprehensibility of modern algebra, and even a cause of alienation and social oppression. On the contrary, she developed her pivotal concept of 'attention' with the aim of approaching mathematical problems in order to make "progress in another more mysterious dimension". In the Pythagorean 'crisis of incommensurables', Weil saw the possibility of defining the relationships between things in terms that are not exclusively numerical. This implies drawing an analogy between mathematical relationships and God's relationship with mankind (logos), the basis of a 'supernatural' reformulation of the entire scientific understanding of the world. The consequence is a critique of mechanicism and the possibility to contrast algorithmic reason with a "supernatural reason".

Perekrestova, A.V. From Pythagoras to Euclid: the Concept of "Point" as a Phenomenon of Synthesis of Mathematics and Philosophy

IZVESTIYA VUZOV SEVERO-KAVKAZSKII REGION SOCIAL SCIENCE. 2023, 1, (217), p 40-48

Pontiggia L. Untarnished Books and Vanished Kings: Numa, Ovid and Ennius.

Classical Quarterly. 2023, 73, p127-137.

This article argues that the discovery of Pythagorean volumes in Numa's tomb in 181 b.c. may have played a significant role in the conception of the meeting between Numa and Pythagoras in the last book of Ovid's *Metamorphoses*, since several features of this event integrate very well into the discourse at the heart of Book 15 on the Greek origins of Roman culture and literature, on the immortality of poetry, and on the relationship between poetry and power. The article further argues that Ennius' *Annals* Book 15 may have covered the events up to 179, if that really was the year of Nobilior's dedication of the *Aedes Herculis Musarum*, and included the discovery of Numa's books in 181; and hence that Ovid may have used the Ennian account of this discovery as a model for the Numa–Pythagoras episode, appropriating the poetic and political meaning that it already had in *Annals* Book 15.

Possanza DM. Imperial Nuptials at Pompeii: Cil Iv.1261, an Obscene Take on the Marriage of Nero and Pythagoras.

Classical Journal. 2023, 119, 2, p189-224

Among Pompeian wall inscriptions CIL IV.1261 is well known for its brisk obscenities and problems of text and interpretation. According to the text as it is currently printed, the graffito is generally understood to make a political statement of some kind about the mistreatment of the Roman citizen body; in what circumstances and by whom the collective of *ciues Romani* has been mistreated cannot be determined from the evidence of the graffito. In this paper, I present a revised text of the graffito, and I argue that the phrase *ciuium Romanorum cunus* refers not to the Roman citizen body but to the emperor Nero and that the scene described in the text is the earliest extant testimony to an event that took place in 64 CE and was witnessed by persons unknown, Nero's marriage as bride to his freedman Pythagoras.

[**Pythagoras** was a freedman of the Roman emperor Nero, whom he married in a public ceremony in which the emperor took the role of bride. (Wikipedia)]



Raybould, R. The Descriptio Silentii of Celio Calcagnini: deconstructing the ineffable?

Intellectual History Review. 2023. January Abstract

This article investigates the essay the *Descriptio Silentii* (Description of Silence) by Celio Calcagnini, a humanist scholar from Ferrara, an essay written in the early sixteenth century and published in 1544. The article provides the first English translation of the essay, describes its inspiration and sources and reviews the content of the essay in order to assess Calcagnini's contribution to the philosophy of silence from the Renaissance and before. Calcagnini's essay is an ekphrasis of a picture supposedly located in the ruins of the Roman temple of Fortuna Primigenia in Praeneste, the inspiration for its format is the late Hellenistic text the *Tabula Cebetis*, and the principal content is an appeal for the virtues of silence in human affairs and the castigation of the garrulous following the example of Plutarch's essay *De Garrulitate* from the *Moralia*. However, this appeal to the virtues of silence is a prelude to the deeper theme and purpose of the essay: the theme of mystical silence, a silence by which it is possible to approach and understand the god-head and the divine, and which can only be expressed in non-verbal language, riddles or poetic imagery.

Santaniello, C. Empedoclean Epistemology
Anais de Filosofia Clássica. 2022, 16, 31+32 ,
 P 1-24

Resumo:

Presocratic, and particularly Empedoclean, epistemology has long been the object of intense debate. Unbridgeable (or apparently so) contrasts emerge in the large output of the Agrigentine philosopher, as far as epistemology is concerned. They may partially overlap with the differences among the poems ascribed to him. But sometimes such discrepancies can be traced even inside one and the same work. An obvious example of the first kind is the contradiction between fr. 2–3 D.–K., on one hand, which belongs to the *περί φύσεως* and supports a cautious empiricism, and, on the other hand, fr. 131–134 D.–K. (especially fr. 133–134), which belong to an undetermined poem, but surely convey a much greater confidence in Empedocles' own capacity of possessing and imparting reliable theological knowledge, although such knowledge is unattainable through the senses. An example of the second kind concerns the contradiction between fr. 2, which insists on the poorness of human means of knowledge, and fr. 3, which recalls religious limits imposed on human knowledge but also encourages investigation through each of the senses. This contribution will clarify the terms of such contrasts, and try to explain their meaning. Another crucial aspect of Empedoclean epistemology will be taken into consideration — i. e. the relationship between thought and perception; and the author will argue against any straight identification between the two.

Attention will be dedicated to specific connections of epistemology with different works by Empedocles, including the lost Proem to Apollo.

Scott, T. Michael Scot and the Music of the Spheres

Transversal: International Journal for the Historiography of Science. 2023, 15, p 1-11
 Herein, it is shown that Kepler's contribution involving the "Music of the Spheres" can be traced back to Pythagoras and Ibn Arabī through Michael Scot. We find threads linking this body of work associating music with astronomy leading to the modern and extensive astronomical subject of orbital resonances. In particular, we find that Fibonacci numbers play a significant role in this context.

Seraji P. Plato's Timaeus and optimal pentatonic scales.

Journal of Mathematics & the Arts. 2023, 17, ¾, p383-390.

After a short review of Pythagorean theory of harmonic ratios and musical scales as it is described in Plato's *Timaeus* treatise, the concept of 'optimality of a sequence of (real) numbers with respect to Pythagorean ratios' is defined and main theorem of this article proves that there are only three optimal sequences of length 6, which correspond to three well-known pentatonic scales which are used in many musical traditions (including Chinese, Japanese and others). It is also noted that a definition similar to our optimal scales has appeared in a treatise by Sadi-al-Din Urmavi, a thirteenth century Iranian musicologist.

Soto García, P. Conflict and the Harmonization of Opposites: The Problem of Democracy in the Political Philosophy of María Zambrano

Res Publica. Revista de Historia de las Ideas Políticas. 2023, 26, 1. p85-93

Stavru A. Pythagorean topoi in Aristophanes' *Birds* 1553-1564.

Ancient Philosophy. 2023, 43, 1, p1-20.

I will deal with a much-discussed passage of Aristophanes' *Birds*, in which Socrates is depicted as a *psuchagogos*, a conjurer of souls. This is the only passage in Socratic literature in which such an activity is attributed to Socrates. In the *Clouds*, which was staged nine years prior to *Birds*, Aristophanes defines Socrates' school as the 'thinkery of wise souls', and the endeavors of his pupils as a 'taking care' of their own souls. In the *Clouds*, Socrates is portrayed training his pupils in natural philosophy, eristic arguments and Orphic-Pythagorean rituals: but what Socrates specifically does with the souls of his pupils is not clear at all. For this, we have to look to *Birds*, and in particular to verses 1553-1564, a passage I examine in detail. I first discuss the passage itself and how it relates to the comedy as a whole, I then provide a reading of parallel passages from the *Clouds* and Pythagorean literature, before finally returning to the verses in the *Birds* to draw some conclusions.

Ulacco, A. Sacrifici non cruenti, giustizia inter-specie e comunità. Osservazioni su alcuni passaggi della Vita Pitagorica di Giamblico

[Bloodless sacrifices, Interspecies Justice, and Community: Comments on some passages of Iamblichus' On the Pythagorean Way of Life.] Archivio di Filosofia, «Filosofia e religione civile: un problema storico». 2023, XCII, 1, p121-131

Abstract: This article focuses on the notion of justice towards animals and the debates on the utility of animal sacrifice in the Imperial Age. The discussion is crucial for the philosophical and historical understanding of the relation between community and religious rituals. While the notion of justice, as understood in the Classical and Hellenistic periods, does not seem to allow for the extension of our moral obligations to animals, 'Pythagorean' Platonists of the Imperial period make a compelling case not only for an extension of our obligations to animals, but also for a new understanding of the very concept of justice. This article focuses on Iamblichus (250 ca. – 330 ca), who, through a 'reconstruction' of a Pythagorean model of justice, offers arguments in favor of what might be called 'interspecies' justice. This offers a model for rethinking animal sacrifice that does not undermine the important role of religious rituals for the community.

Wash, L. Artfully False Duals in Empedocles' Painters Simile (fr. 23 DK) and the Hexameter Tradition

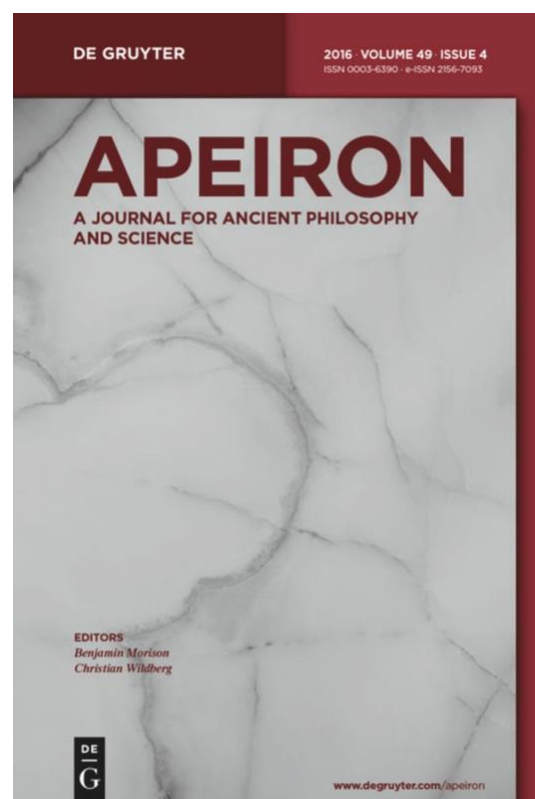
Symbolae Osloenses. 2023, November
[10.1080/00397679.2023.2274228](https://doi.org/10.1080/00397679.2023.2274228)

Wersinger Taylor, G. Episémologie et théologies : quand l'hexamètre dactylique oriente les listes divines (des Néréides d'Homère aux dieux racines d'Empédocle, quelques exemples)"

Archiv für Religionsgeschichte, 2022. 24, 1, p. 97-127.

Comparer les listes de dieux de la poésie homérique avec celles que l'on trouve chez Empédocle permet de montrer que le rythme hexamétrique de l'énonciation en catalogue est un vecteur heuristique d'émergence théologique : il permet la sémantisation des scènes typiques ou la constitution d'hapax en noms divins grâce à sa double capacité séparatrice et agglutinatrice. Mais il possède aussi une fonction épistémologique diversifiée : chez Homère, le rythme de l'énonciation en catalogue bâtit une topologie

acoustique connective, en « synaphie », qui prend son relief à être opposée au catalogue hésiodique où le rythme monotone favorise la répartition théologique dont les séries de contraires constituent un prolongement. Mis en œuvre chez Empédocle, l'énoncé en catalogue ouvre, sous le déroulement linéaire de la logique des signifiés, un espace critique de rapports rythmiques qui en font un instrument acoustique initiatique de subversion théologique.



Zhmud, L. The Menaechmi
 Apeiron, 2023. 10p

In the mid-first century BC Geminus of Rhodes, a scientist and philosopher close to Posidonius, composed a comprehensive Theory of Mathematical Sciences, in the surviving fragments of which the numerous characters are referred to plainly by name, with some of them being namesakes of other, more well-known mathematicians and philosophers. This paper tries to set apart the namesakes of Geminus, of which there are four in his fragments: Theodorus, Hippias, Oenopides, and Menaechmus.

CLASSIFICATION PYTHAGORAS FOUNDATION

A -

B SOURCES

1. Pythagoras biographies Abaris / Alexander / Aeneas / Numa / Polyhistor
2. Diogenes Laertius
3. Iamblichus
4. Porphyry
5. Photius
6. Golden verses
7. Hierocles
8. Tabula Cebetis
9. Somnium Scipionis
10. Fragments / testimonia
11. coins
12. mythologie

C SCIENCES

1. general
2. music
3. mathematics / arithmetica
4. geometry
5. astronomy
6. grammar / dialectics / literature / philology
7. philosophy / metaphysics
8. history / archeology / basilica / Porta Maggiore
9. medicine / beans / favism / psychonomy
- 10 pedagogy / education / sport
- 11 cosmology / cosmogeny
- 12 religion / mystics / metempsychosis / myths
- 13 art / aesthetics
- 14 numerology / astrology / magic
- 15 politics
- 16 ethics / moralism

D PYTHAGOREANS

- 1 general
- 2 pythagorean women.... / Hypatia
- 3 pythagoreans [500 – 0] / Hipparchus, Ocellus / Timaeus Lokri / Zaleukos / Zalmoxis
- 4 Philolaus
- 5 Archytas
- 6 Empedocles
- 7 pythagoreans [0 – 500] / Antonius Diogenes / Secundus / Sextus / Theon
- 8 Apollonius of Tyana
- 9 Nicomachus of Gerasa
- 10 Moderatus / Nigidius / Numenius
- 11 pythagorists / socalled pythagoreans [Shelley, Thomas Taylor, Leonardo da Vinci]

E VEGETARIANISM

F PYTHAGOREAN SUBJECTS

- 1 general / friendship
- 2 school of Pythagoras
- 3 music of the spheres / harmony of the spheres
- 4 Y letter of Pythagoras, bivium, Delphi E
- 5 symbol / tetractys / lambdoma / oath
- 6 golden proportion / pentagram / Drudenfusz
- 7 plants / animals / malva / white coq
- 8 harmony / opposites
- 9 geography / Crotone / Magna Graecie / Herodotus / Samos / Thule / Hyperboreans
- 10 games / rithmomachia
- 11 silence
- 12 golden plates

G RELATED PERSONS / GROUPS

- 1 Orpheus / Orphici
- 2 Hermeticism / gnosis
- 3 presocratics [Alexander Aboboteichus / Aristarchus / Aristoxenes / Democritus / Dicaearchus / Epicharmus / Eudemus of Rhodes / Euclides / Eudoxus / Geminus of Rhodes / Heraclides Ponticus / Heraclitus / Ion / Melissus / **Philodemus** / Timaeus Tauromenium]
- 4 Plato / Socrates / Aeneas / Ammonius Sakkas / Hermias / Neoplatonism / Syrianus / Theaetetus
- 5 Aristotle / Theophrastus
- 6 Roman writers Apuleius / Aristides / Ausonius / Boethius / Cicero / Diophantus / Ennius / Hero of Alexandria / Ovid / Seneca / Sextus / Virgil
- 7 Plutarch
- 8 Porphyrius
- 9 Plotinus
- 10 Proclus
- 11 Theosophy
- 12 Rosecrusians / AMORC / Rosa Cruxis
- 13 Freemasonry
- 14 Essenes / Dukhobors / Cathars
- 15 Goethe, Mulish, writers [Shakespiere, Schiller (Burgschaft)]



