

Stichting Pythagoras



Pythagoras Foundation Newsletter. No. 22. February 2017.

Pythagoras Foundation



Newsletter No. 22 February 2017.

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Editors Nico Bader, Marie-Anne de Roode

This annual Newsletter gives articles and a summary of literature of recent publications concerning Pythagoras and Pythagoreans. Interesting internetsites, work in progress and conferences are included. Last but not least a special guest!

“Pythagoras some time afterwards came up withered and looking like a skeleton, then went into the assembly and declared he had been down to Hades, and even read out his experiences to them. They were so affected that they wept and wailed and looked upon him as divine, going so far as to send their wives to him in hopes that they would learn some of his doctrines; and so they were called Pythagorean women. Thus far Hermippus.”

Diogenes Laertius, Lives of Eminent Philosophers. R.D. Hicks, Ed. Book VIII, [41]

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Introduction

Our website attracted many visitors last year; 1024 unique visitors from 48 different countries!

Via our Academia page <https://stichting-pythagoras.academia.edu/NicoBader> we have 97 'followers' and 207 'followings' now. Our page was viewed 972 times.

Special attention in this Newsletter for women who called themselves or were called Pythagoreans. Sarah B. Pomeroy wrote a book about them. She was so kind to give us a short interview and to send us her CV.

Thanks to all contributors to this Newsletter. Last year Emily Cottrell visited our library.

Best wishes,
Marie-Anne de Roode

Pythagoras Foundation Library Information.

The Library collects all publications concerning Pythagoras and Pythagoreans.

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

Copy and postage costs will be calculated.

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

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

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

International Bank Account Number (IBAN): NL48 RABO 0148 0000 45

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News from the library

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

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

All 8000 articles from the **ARTICLE DATABASE** are in digital form now.

We also finished the book databases.

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

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

See page 4 for more information.

We keep you informed.

Nico Bader

Acknowledgements

The Pythagoras Foundation thanks the following individuals for their contributions and generosity: Emily Cottrell, Constantinos Macris, Jean-Claude Picot, and Sarah B. Pomeroy.

The Pythagoras Foundation thanks the following institutions for their contributions and generosity: Academia.edu <https://www.academia.edu>, L' Année Philologique, Bryn Mawr Classical Review (BMCR), Classicists [CLASSICISTS@liverpool.ac.uk], homepage Empedocles <https://sites.google.com/site/empedoclesacragas/>, Forum Philosophicum philosophie-antique@yahoogroupes.fr, infoclassicas - yahoo groups, Neoplatonists neoplatonism@yahoogroups.com, Notre Dame Philosophical Reviews, and Philia-gemeenschap philia@philia.be (and others).

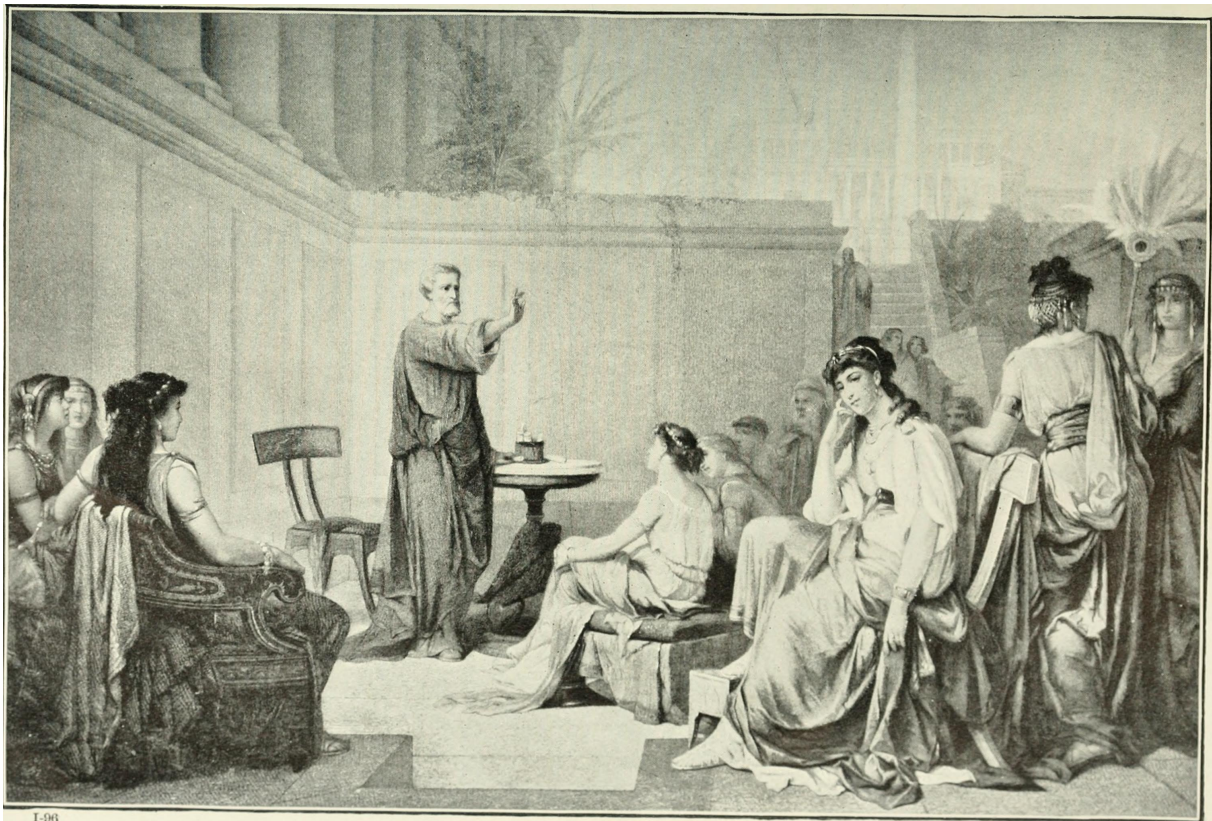


Illustration said to depict a younger Pythagoras teaching women.

Colophon

Pythagoras Foundation Newsletter; starting 2012, published once a year.

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Editorial Board, in progress

Advisory Board, in progress

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News from the library

The Pythagoras Foundation's main activities are collecting and distributing information. Important steps are made in the transition to a digital library.

ARTICLE DATABASE contains more than **8.000 articles** in digital form in Access format. Articles mean; journal articles, book chapters, internet articles and others. Every record contains 10 fields, viz; article number, author, title, journal/book chapter/Internet, source, publication year, volume/chapter, pages, classification code and keyword.

Here is a selection of topics out of these articles, viz 10 main characters, and 10 pythagorean subjects, with number of hits.

1	<i>Pythagoras</i>	<i>all</i>	11	<i>Philosophy</i>	
2	<i>Alcmaeon,</i>	<i>55 items</i>	12	<i>Cosmology</i>	<i>330 items</i>
3	<i>Apollonius of Tyana,</i>	<i>283 items</i>	13	<i>Golden Verses</i>	<i>186 items</i>
4	<i>Archytas,</i>	<i>95 items</i>	14	<i>Harmony</i>	<i>136 items</i>
5	<i>Empedocles,</i>	<i>800 items</i>	15	<i>Mathematics</i>	<i>520 items</i>
6	<i>Hypatia of Alexandria</i>	<i>40 items</i>	16	<i>Metempsychosis</i>	<i>53 items</i>
7	<i>Iamblichus</i>	<i>210 items</i>	17	<i>Music</i>	<i>470 items</i>
8	<i>Nicomachus,</i>	<i>55 items</i>	18	<i>Portraits / coins</i>	<i>81 items</i>
9	<i>Philolaus,</i>	<i>55 items</i>	19	<i>Somnium Scipionis</i>	<i>118 items</i>
10	<i>Theon</i>	<i>26 items</i>	20	<i>Tabula Ceбетis</i>	<i>100 items</i>

Page 8 gives the database records for the subject Pythagorean women; page 12 for Hypatia.

We also finished the book databases.

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

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

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

Page 8 gives the database records for the subject; Pythagorean women; p 12 for Hypatia.

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

We keep you informed.

Nico Bader

Sarah B. Pomeroy

Pythagorean Women and Me

(summary of the interview)

I have been writing about Pythagorean women for most of my scholarly career. They are discussed in my first book *Goddesses, Whores, Wives, and Slaves: Women in Classical Antiquity* (1975) and at greater length in my second book *Women in Hellenistic Egypt from Alexander to Cleopatra* (1984). Working on *Spartan Women* (2002) I noticed how many Spartans were listed by Iamblichus as Pythagoreans: that Spartan women were attracted to Pythagoreanism did not seem to me remarkable.

Scholars used to argue that works attributed to women authors such as Erinna and the Pythagoreans were written by men who adopted pseudonymns. My research in the literacy of Greek women ("Technikai kai Mousikai: The Education of Women in the Fourth Century and in the Hellenistic Period," [1977], etc.) established that women could actually have written the literature that is attributed to them. The publication by Roger Bagnall and Raffaella Cribbiore of letters written by women living in provincial towns in Egypt (*Women's Letters from Ancient Egypt. 300 B.C.-A.D. 800* [2006]) shows that even women without literary pretensions were able to write.

Pythagorean women have become a vital part of the mainstream of the history of women philosophers. For example, see Sandrine Berger <https://feministhistoryofphilosophy.wordpress.com/2013/10/21/where-are-all-the-pythagorean-women-gone/>, and Vicki Lynn Harper in M. E. Waite, *Ancient Women Philosophers: 600 B.C.-500 A. D.* (1987). It is definitely time they were included in general histories of ancient philosophy.

Nico Bader asked me what I found most fascinating about Theano. Certainly the romantic quality of her marriage to Pythagoras was unusual. The sources describe Pythagoras as especially handsome and charismatic. Furthermore, anecdotes about Theano indicate that her wisdom encompassed understanding how even a bare arm -- let alone a nude body -- could be seductive.

Mr. Bader also asked if I was a Pythagorean. Because I play the harpsichord the Pythagorean focus on music and harmony is attractive. After considering the various options I can say that if I were a Greek woman living in antiquity and could choose the way I wanted to live my life, I think that being a Pythagorean would be one of the better choices.

SARAH B. POMEROY

CV; this is a selection; the complete CV will be send on request.

Special Interests

Women and the Family in Classical and Hellenistic Greece, Greek History, Greek Prose, Papyrology

Education

Employment

Publications Books : (selection)

Goddesses, Whores, Wives, and Slaves: Women in Classical Antiquity

New York: Schocken [Random House], 1975; pb. 1976; reissued with new Foreword 1995; Italian translations: Einaudi, 1978, Bompiani, 1997; German translation: Alfred Kroner, 1985; Spanish translation, Editorial Akal, 1987; Polish translation: Atext, 1999. ACLS History E-Book. Penguin, Bodley Head pb. 2015.

Women's History and Ancient History

Ed. with Preface by Sarah B. Pomeroy (Chapel Hill: University of North Carolina Press, 1991).

Women in the Classical World: Image and Text

Jointly authored with E. Fantham, H. P. Foley, N. Kampen, and H. A. Shapiro (New York: Oxford University Press, 1994). A 1995 selection of the History Book Club.

Families in Classical and Hellenistic Greece: Representations and Realities

Oxford: Oxford University Press [Clarendon], 1997, pb. 1998.

Ancient Greece

Jointly authored with S. Burstein, W. Donlan, Jennifer Roberts

(New York: Oxford University Press, 1999, hardcover and pb. Spanish translation: Editorial Critica 2002. 2nd ed. 2007, 3rd ed. 2012. Polish translation: KIW, Chinese translation: Shanghai Joint Publishing Company 2010).

Plutarch, Advice to the Bride and Groom and Consolation to His Wife

English translations, Commentary, Interpretive Essays, and Bibliography. Jointly authored. (New York: Oxford University Press, 1999).

Spartan Women

(New York: Oxford University Press, 2002, hardcover, pb., and Kindle).

A Brief History of Ancient Greece

Jointly authored with S. Burstein, W. Donlan, Jennifer Roberts

(New York: Oxford University Press, 2004, hardcover and pb. 2nd ed. 2008, 3rd ed. 2013.

The Murder of Regilla. A Case of Domestic Violence in Antiquity

(Cambridge, Ma., Harvard University Press, 2007, pb. 2009, Italian trans. *L'Assassinio di Regilla. Storia di una donna, del suo matrimonio e del tempo in cui visse*. Bari, Editori Laterza, 2009).

Pythagorean Women. Their Lives and their Writings

Baltimore: The Johns Hopkins University Press, 2013.

Publications Articles : (selection)

"Supplementary Notes on Erinna," *Zeitschrift für Papyrologie und Epigraphik*, Band 32 (1978), pp. 17-22.

"A Lease of an Olive Grove,"

Transactions and Proceedings of the American Philological Association, 92 (1961), pp. 469-80.

"The Revolt of Saturninus,"

Gazette Numismatique Suisse, 19 (1969), pp. 54-56.

"Optics and the Line in Plato's Republic,"

Classical Quarterly, new series, 21 (1971), pp. 389-92.

"Selected Bibliography on Women in Antiquity," and "Model Syllabus of Undergraduate Course in Women in Antiquity,"

Arethusa, 6 (1973), pp. 125-57.

"Feminism in Plato's Republic,"

Apeiron, 8 (1974), pp. 33-35.

"A Classical Scholar's Perspective on Matriarchy,"

In: *Liberating Women's History: Theoretical and Critical Essays in Women's History*, ed. B. Carroll (Urbana: Univ. of Illinois Press, 1976), pp. 217-23.

"Andromaque; Un Exemple Méconnu de Matriarcat?" *Revue des Etudes Grecques*, 87 (1975), pp. 16-19 = "Andromache: ein verkanntes Beispiel für das Matriarchat."

In: B. Wagner-Hasel, *Matriarchatstheorien der Altertums Wiss.* (Darmstadt, 1992), pp. 220-24.

"The Relationship of the Married Woman to her Blood Relatives in Rome," *Ancient Society*, 7 (1976), pp. 215-27.

"Women in Antiquity." Study-guide of the American Philological Association (New York, 1976).

"Plato and the Female Physician," *American Journal of Philology*, 90 (1978), pp. 496-500.

"Technikai kai Mousikai: The Education of Women in the Fourth Century and in the Hellenistic Period," *American Journal of Ancient History*, 2 (1977), pp. 51-68.

"Supplementary Notes on Erinna," *Zeitschrift für Papyrologie und Epigraphik*, Band 32 (1978), pp. 17-22.

"The Family in Classical Antiquity."

In: *History of the Family and Kinship: A Select International Bibliography*, ed. G. Soliday (New York, 1980), pp. 159-67.

"Charities for Greek Women," *Mnemosyne*, 35 (1982), pp. 115-35.

"Women in Classical Antiquity: Four Curricular Modules" with Helene Foley, Natalie Kampen, et al., 1983.

"Selected Bibliography on Women in Classical Antiquity: Part II,"

In: *Women in the Ancient World: The Arethusa Papers*, ed. J. Peradotto and J.P. Sullivan (1984), p 343-72.

"Infanticide in Hellenistic Greece."

In: *Images of Women in Antiquity*, ed. A. Cameron and A. Kuhrt (London: 1983), pp. 207-22.

"The Family in Classical and Hellenistic Greece," review essay, *Trends in History*, 3, 3/4 (1984), pp. 19-26.

Ancient History Reading Lists (New York: Markus Weiner, 1984, second edition 1986). (With S. Burstein).

"Marriage: Greece." In *Civilization of the Ancient Mediterranean*, ed. Michael Grant and Rachel Kitzinger (New York: Scribner's, 1988), pp. 1333-42.

"The Study of Women in Antiquity: Past, Present, and Future," *American Journal of Philology*, 112 (1991), pp. 263-68.

"The Contribution of Women to the Greek Domestic Economy."

In: *Feminisms in the Academy*, ed. D. Stanton and A Stewart (Ann Arbor, 1994), pp. 180-95.

"Women's Identity and the Family in the Classical Polis."

In: *Women in Antiquity: New Assessments*, ed. R. Hawley (London, 1994).

"Family Values: The Uses of the Past."

In: *Conventional Values of the Hellenistic Greeks*, ed. T. Engberg-Pedersen and L. Hannestad (Aarhus, 1997), pp. 204-19.

"Marcellus of Side's Epitaph on Regilla (IG XIV 1389): An Historical and Literary Commentary."

With Malcolm Davies. *Prometheus* 38 (2012) 3-34.

Publications Reviews: 30 items

Series Editor: Women of the Ancient World
Routledge and Oxford Univ. Press (with Ronnie Ancona).

Outside Recognition: Awards, Grants, Honors: 24 items

Professional Activities (selected): 52 items

Papers and Lectures (selected): 48 items

(most recent)

"Love Triangles and Pythagorean Women"

"Love Triangles and Neo-Pythagorean Women"

Louisiana State University.

February 25 and 26, 2013.

Pythagorean women in the ARTICLE DATABASE

[Fields: article number, author, title, source, publication year and pages]

1686	Allen, P.	Plato, Aristotle, and the concept of women in early Jewish philosophy	Florilegium	1987	89-111
1302	Alvarez, M.A.	Women in the history of astronomy	Astrophysics and space science	1998	401-404
378	Bellassai, L.	L 'amore incantato del grande Pitagora	Incontri	2002	42-43
8052	Berges, S.	Where are all (pythagorean) women gone?	Academia.edu	2016	4p
8051	Berges, S.	Epistemic injustice and the pythagorean women	Internet		15p
371	Cappe, J.	L'ideal féminin chez les Pythagoriciennes	La revue catholique des ideas	1933	23-25
4048	Case, S.E.	Meditations on the Patriarchal Pythagorean Pratfall and the Lesbian Siamesian Two-Step	Choreographing history	1995	195-199
1954	Demand, N.H.	The position of women in Pythagoreanism	Thebes in the Fifth Century: Heracles resurgent.	1982	132-135
8035	Eisenberg, J.M.	Pandora's box.Women in classical Greece	Minerva	1995	28-41
7324	Gage, J.	Les femmes de Numa Pompilius	Melanges de philosophie, de litterature et d'histoire ancienne offerts a Pierre Boyance	1974	281-298
28	Gasque, G.	Womans debt to Pythagoras	Proceedings of the Congress Samos.....	1957	74-80
6044	Gauger, J.D.	Antike "Philosophinnen: ein historisch-kritischer Bericht	Philosophisches Jahrbuch: Freiburg	1998	422-445
583	Hawley, R.	The problem of the women philosophers in ancient Greece	Women in Ancient Societies	1994	70-87
6553	Jufreas, M.	Savoir féminin et sectes pythagoriciennes	Clio	1995	2-15
805	Keener, C.	Women's education and public speech in antiquity	JETS	2007	747-759
998	Lambropoulou, V.	Some Pythagorean female virtues	Women in antiquity	1995	122-134
3093	Lefkowitz, M.R.	On chastity, Thesleff	Women in Greece and Rome	1977	84-87
1079	Lovibond, S.	An Ancient Theory of Gender: Plato and he Pythagorean Table	Women in Ancient Societies	1995	88-101

3713	McLaughlin, G.	The logistics of gender from classical philosophy	Women's influence on classical civilization	2004	7-25
1395	Nails, D.	The Pythagorean women philosophers: Ethics of the household	Ionian Philosophy	1989	291-297
5711	Philonenko, M.	Essenisme et misogynie	Academie des Inscriptions & Belles-Lettres	1982	339-350
1606	Possekel, U.	Der 'Rat der Theano': eine pythagoreische Spruchsammlung in syrischer Übersetzung	Le Museon	1998	7-36
5243	Raubitschek, A.E.	Die schamlose Ehefrau	Rheinisches Museum	1957	139-141
4833	Reinsch, D.R.	Ein angebliches Sappho-Fragment (frg 209 Lobel-Page) im Briefcorpus des Eustathios von Thessalonike	Philologus	2006	175-176
6585	Reuthner, R.	Philosophia und Oikonomia a;s weibliche disziplinen in Traktaten und Lehrbriefen neupythagoreischer Philosophinnen	Historia	2009	416-437
5839	Sestak, J.	Women in the history of philosophy	Obnov zivot	2012	29-43
3954	Ward, J.K.	Harmonia and Koinonia: Moral Values for Pythagorean Women	Explorations in Feminist Ethics	1992	57-68

Pythagorean women in the BOOK DATABASE

[Fields: book number, author, title, and publication year]

145	Meunier, M.	Femmes Pythagoriciennes.	1932
2583	Pomeroy, S.B.	Pythagorean women. Their history and writings	2013
213	Wertheim, M.	De broek van Pythagoras. God Fysica en de strijd tussen de seksen.	1995
1799	Wertheim, M.	Die Hosen des Pythagoras. Psysik, Gott und die Frauen.	2000

Hypatia in the ARTICLE DATABASE (alphabetically on author)

[Fields: article number, author, title, source, publication year and pages]

4709	Angel Martos, J.	Hipatia: la científica de Alejandria	Clio	2007	74-81
1714	Anonymous	Great theosophists Hypatia: the last of the Neoplatonists	Theosophy	1937	197-207
7706	Arya, V.	Hypatia of Alexandria quotes	Internet		10p
1748	Bartelink, G.J.M.	Text parallels between the Vita Hypatii of Callinicus and the pseudo-Macariana	Vigiliae Christianae	1968	128-136
1754	Bauer, S.	Hypatia von Alexandria	Internet	2002	8p
1790	Bigoni, G.	Ipazia Allesandrina	Atti del Reale Istituto Veneto di Scienze, Lettere ed Arti	1886	397-, 495-, 681-
3205	Blazquez M, J.M.	Sinesio de Cirene, intelectual	Departamento de Historia Antigua, Madrid	2004	403-419
1865	Cameron, A.	Isidore of Miletus and Hypatia: On the Editing of Mathematical Texts	Greek Roman and Byzantine studies	1990	103-127
1948	Deakin, M.A.B.	Hypatia and Her Mathematics	American Mathematical Monthly	1994	234-243
1949	Deakin, M.A.B.	The Primary Sources for the Life and Work of Hypatia of Alexandria	History of Mathematics	1995	6p
2056	Evrard, E.	A quel titre Hypatie enseigna-t-elle la philosophie?	Revue des Etudes Grecques	1977	69-71
4161	Hafner, G.	Drei Bildnismedaillons aus Aphrodisias	Revue di Archeologia	1998	27-35
3076	Harich Schwarzbauer, H.	Erinnerungen an Hypatia von Alexandria	Gender Studies in den Altertumwissenschaftlichen	2002	97-108
7757	Hernandez de la Fuente, D.	Sobre la figura de Hipatia en las fuentes literarias y en Agora	Texto, traduccion, accion! El legado clasicos en el cine	2014	99-118
709	Hoche, R.	Hypatia, die Tochter Theons	Philologus	1890	435-474
1676	Hubbard, E.	Hypatia	Little Journeys to the Homes of the Great	1928	269-292
977	Krischer, T.	Ein Zeugnis zur Geschichte der Impetustheorie	Hermes	1994	381-383
5811	Lacombrade, C.	Hypatie, Synesios de Cyrene et le patronarcat alexandrin	Byzantion	2001	404-421
5810	Lacombrade, C.	Hypatie, un singulier revival du cynisme	Byzantion	1995	529-531
1158	Lacombrade, C.	Hypatia	Reallexikon fur Antike und Christentum	1993	956-967
999	Lamirande, E.	Hypatie, Synesios et la fin des dieux: l'histoire et al fiction	Studies in religion	1989	467-489
6785	Livrea, E.	I Di Ipazia	Eikasmos	1995	271-273
1045	Livrea, E.	A.P. 9.400: iscrizione funeraria di Ipazia?	Zeitschrift fur Papyrologie und Epigraphik	1997	99-102
1097	Mangasarian, M.M.	The Martyrdom Of Hypatia (or The Death of the Classical World)	The Independant Relious Society	1915	9p
7962	McAuley, A.	Hypatia' hijab: visual echos of 9/11 in Alejandro Amenabar's Agora	Mouseion	2016	131-151
5846	Miesel, S.	The story of Hypatia	The catholic answer	2012	26-29

6963	Minardi, C.	Hypatia of Alexandria	Graduate engl ass new voices conf	2008	13p
7169	Morillas Esteban, J.	En busca de Hypatia: exposicion de las fuentes taroaintiguas y medieval con motiva de la publicacion de la obra de Henriette Harich ...	Daimon	2014	157-164
2294	Penella, R.J.	When was Hypatia born?	Historia	1984	126-128
3670	Richeson, A.W.	Hypatia of Alexandria	National Mathematics Magazine	1940	74-82
2399	Rist, J.M.	Hypatia	Phoenix	1965	214-225
7539	Ronchey, R.	Hypatia the intellectual	Roman women	2001	160-189
7538	Ronchey, R.	Ipazia, L'intellettuale	Roma al femminile	1994	213-258
2823	Ronchey, S.	Filosofo e martire	Vicende e figure femminili in Grecia e a Roma	1995	449-465
2420	Roques, D.	La famille d'Hypatie	Revue des Etudes Grecques	1995	128-149
5841	Rouge, J.	La politique de Cyrille d'Alexandre et le meurtre d'Hyaptie	Cristinanesimo nella storia	1990	485-504
2498	Schubert, H. von	Hypatia von Alexandrien in Wahrheit und Dichtung	Preussische Jahrbucher	1906	49
6216	Toland, J.	Hypatia; or the history of a most beautiful, most virtuous, most learned, ...	Tetradymus	1720	101-136
3718	Toohey, S.	The important life & tragic death of Hypatia	Skyscript	2003	5p
7849	Videira, Mocho, A.	Agora - Hipacia de Alexandriae muto mais	Cadmo	2009	257-265
6806	Watts, E.	The murder of Hypatia: acceptable or unacceptable violence?	Violence in late antiquity	2006	333-342
2120	Weissmann, G.	A Nobel prize is out of order; American Idol vs Hypatia of Alexandria	Faseb journal	2010	4627-4631

Hypatia in the BOOK DATABASES (alphabetically on author)

[Fields: book number, author, title, and publication year]

1599	Alic, M.	Hypatia 's Tochter.	1987
658	Dzielska, M.	Hypatia of Alexandria.	1995
1428	Kingsley, C.	Hypatia. Oder neue Feinde aus dem funften Jahrhundert.	
659	Kingsley, C.	Hypatia or new foes with an old face.	1908
1627	Luders, L.	Pythagoras and Hypatia: die Mathematik der Antike	1809
1699	Maeger, A.	Hypatia. Die Dreigestaltige	1992
1676	Mauthner, F.	Hypatia. Roman aus der Altertum	
2475	Minardi, C.	Re-membling ancient women: Hypatia of Alexandria and her communities	2011
1576	Russell, D.	Hypatia or Woman and Knowledge.	1925
1691	Toland, J.	Tetradymus	1720
2055	Toland, J.	Hypatia or the history of a most ..	1753
1665	Zitelmann, A.	Hypatia	1988

HYPATIA Source for all these hypatia quotes?

Aan: **neoplatonism@yahooogroups.com**

Antw.: [neoplatonism] Source for all these hypatia quotes?

Posted by: *Dark Owl* <darkowl029@yahoo.com> Feb 4, 2016

I find all these Hypatia quotes on some web pages
<https://www.brainyquote.com/quotes/authors/h/hypatia.html>
<http://izquotes.com/quote/90627>
https://www.academia.edu/3652339/Hypatia_of_Alexandria_Quotes
<http://www.quotes-inspirational.com/by/hypatia/>
http://www.searchquotes.com/search/Hypatia_Of_Alexandria/
<http://izquotes.com/author/hypatia>

But I can not find the sources of any of these quotes. Even if there were only a secondary or tertiary sources I would like to know them.

If any one knows the source of how the source can be found please inform me.

Posted by: *Bruce MacLennan*

Feb 5, 2016

Here is a blog post of mine <<http://wisdomofhypatia.com/blog.php>> about these supposed quotes from Hypatia:

If you search for "Hypatia" on the Internet, it won't take you long to encounter this inspiring quotation attributed to her: "Fables should be taught as fables, myths as myths, and miracles as poetic fancies. To teach superstitions as truths is a most terrible thing. The child-mind accepts and believes them, and only through great pain and perhaps tragedy can he be in after-years relieved of them. In fact, men will fight for a superstition quite as quickly as for a living truth—often more so, since a superstition is so intangible you can not get at it to refute it, but truth is a point of view, and so is changeable."

The only problem is that she never said any such thing, so far as we know. Indeed, it seems highly unlikely to me that Hypatia would ever say, "truth is a point of view, and so is changeable," since the objective and invariable nature of truth is fundamental to Platonism. The quotation comes from the chapter on Hypatia in Elbert Hubbard's *Little Journeys to the Homes of Great Teachers*, in which he tells their stories supplemented by imaginative detail, including invented dialog. He uses this vehicle to promote his own philosophical/social agenda.

Like Hubbard, in my book I have put words in Hypatia's mouth, but I've endeavored to make them consistent with her actual philosophy, so far as we can infer it. I trust that no one will mistake my inventions for the actual words of Hypatia.

So what, in fact, did Hypatia say? In her book *Hypatia of Alexandria* (p. 50), Maria Dzielska remarks that the only authentic quotation may stem from the "menstrual napkin incident" (dramatized in *The Wisdom of Hypatia*, pp. 222–4). Hypatia said, "In truth, this is what you love, young man, but it is nothing beautiful" (τούτου μέντοι ἔρως, ὃ νεανίσκε, καλοῦ δὲ οὐδένος). She is quoted by Damascius, who lived a century after her death.

Of her writings, little has survived. In the *Commentary on Ptolemy's Almagest* by Theon, her father, some of the writing is attributed to Hypatia. Her contribution is technical (e.g., an improved long-division algorithm) and tells us nothing about her philosophy. Some other snippets of mathematical text are doubtfully attributed to her. For more on her writings, see Michael Deakin's *Hypatia of Alexandria*, chs. 4, 9, and App. A.

If we wonder what Hypatia might have said about philosophy, we can look to her predecessors Iamblichus and Porphyry (e.g., his *Letter to Marcella*, his wife) and to her junior contemporaries Hierocles and Synesius.

Museo di Pitagora: riaperte le porte alla cittadinanza

Mercoledì 27 luglio, l'evento "Alla ricerca dell'armonia: numeri, etica e città" ha sancito la conclusione dei lavori di riqualificazione <http://www.goodmorningnews.it/news/16174325/>

[Museum of Pythagoras: reopened the doors to citizenship

Wednesday, July 27, the event "In the search for harmony: numbers, ethics and cities" marked the completion of the redevelopment works]



29 Luglio 2016

Sentieri psichedelici con alberi dalle chiome fresche di restyling, mercoledì 27 luglio, hanno condotto i visitatori alla ricerca dell'armonia nel Museo di Pitagora riqualificato. Qui, tra spettacolari giochi di luci e suoni, istituzioni, rappresentanti di associazioni e pubblico curioso sono stati accolti dall'amministrazione comunale rappresentata dal sindaco Ugo Pugliese e dal vicesindaco nonché assessore alla cultura Antonella Cosentino, da Santo Vazzano, presidente del Consorzio Jobel che gestisce la struttura dal 2011, e dalla consigliera regionale Flora Sculco affiancata dal dirigente Antonio De Marco.

Così l'evento "Alla ricerca dell'armonia: numeri, etica e città", moderato da Francesco Vignis, ha riaperto le porte del Museo di Pitagora, primo museo all'aperto interamente dedicato alla scienza e alla matematica, negli anni oggetto di ripetuti atti vandalici.

"E' una grande emozione esser qui per festeggiare la restituzione alla città di una struttura che era stata ferita e oggi si presenta in tutta la sua bellezza" ha affermato il sindaco

Ugo Pugliese condividendo la gioia della rinascita del prezioso patrimonio ambientale-culturale con i cittadini presenti. In particolar modo con il presidente di Jobel dichiaratosi altrettanto orgoglioso di vedere il sogno di un gruppo divenire un progetto reale per l'intera comunità crotonese grazie alla collaborazione sinergica con l'amministrazione comunale.

Nella struttura riqualificata nella funzionalità, ad attrarre piccoli e adulti la Mostra interattiva della matematica "Ludomatica", la mostra "Pitagora Docet" con le opere degli artisti di fama internazionale premiati durante il Premio Pitagora 2015, e una mappa tattile per non vedenti con la riproduzione tridimensionale di Parco Pitagora realizzata dai giovani ingegneri di Engilab.

Dunque un luogo magico in cui la matematica, la scienza, la cultura si incontrano donando ai visitatori un'esperienza unica sulle orme del filosofo di Samo. Perché, come affermato dal vicesindaco Antonella Cosentino, "Pitagora e Crotona sono un binomio inscindibile. E questa struttura pregevole è un luogo di approfondimento in cui far tornare ad essere preponderante il pensiero pitagorico ma anche condividere esperienze e riflessioni che possano aiutare a superare insieme le conflittualità". Il Museo di Pitagora, ha aggiunto De Marco, rappresenta "un ottimo binomio di cultura e architettura che dovrebbe essere proposto a livello europeo".

Motivo d'orgoglio per i due progettisti del museo, Alessandro Bonaventura e Giampaolo Leonarduzzi, giunti da Venezia per l'occasione, affiancati dall'architetto crotonese, Giuseppe Monizzi, che collaborò all'edificazione del museo. Non un intervento puramente tecnico ma un canto d'amore per la struttura realizzata con passione e dedizione sino a farle aggiudicare premi internazionali per l'innovazione architettonica.

A concludere il momento istituzionale le parole della consigliera regionale Flora Sculco colme di ottimismo: "queste non sono mura anonime, hanno un'anima". Ebbene sì, l'anima del Consorzio Jobel che da lunghi anni ha intrapreso il processo di umanizzazione della struttura. L'anima dei crotonesi che, a suggello della serata, si sono lasciati incantare dalle note soavi del pianoforte del Maestro Giuseppe Maiorca. E tornando a casa hanno riflettuto sull'opportunità di veder rifiorire i luoghi, la storia della propria città grazie al seme della cultura.

Gabriella Cantafio

La cosiddetta Basilica Pitagorica di Porta Maggiore

Renato Santoro, 12 novembre 2016

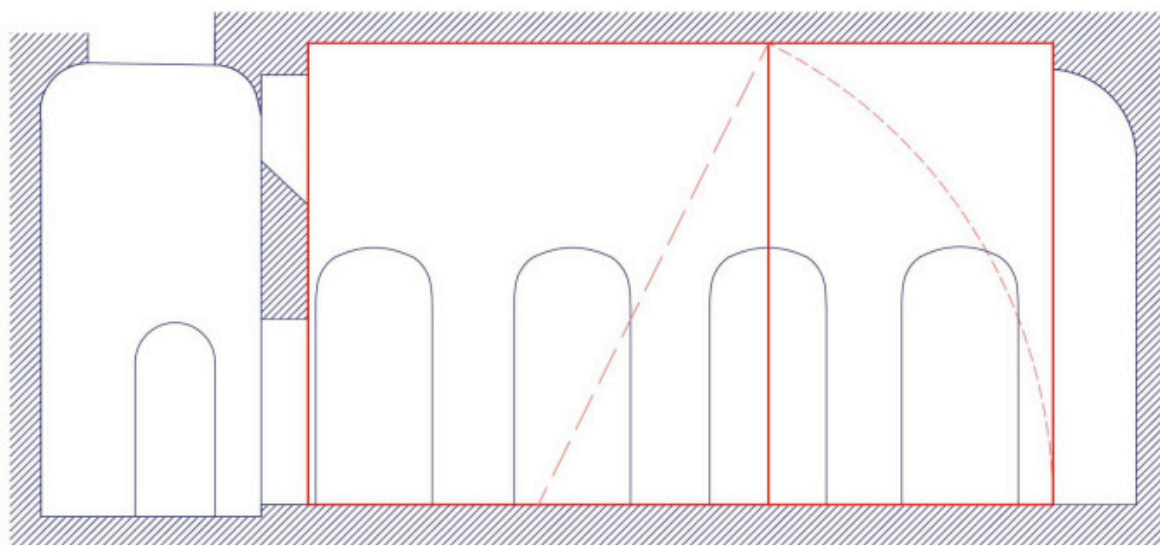
<https://archipendolo.wordpress.com/2016/11/13/la-cosiddetta-basilica-pitagorica-di-porta-maggiore/>

Vorrei concludere con una fulminante, lapidaria citazione di Sallustio, filosofo greco-romano di età imperiale caro a Giuliano (da non confondere dunque con lo storico di età repubblicana), il quale alla domanda su quando ebbero luogo gli episodi narrati dal mito risponde: "QUESTE COSE NON AVVENNERO MAI MA SONO SEMPRE" (cfr. Sallustio, Sugli dei e il mondo, Milano 2000, capo IV, par. 8).

L'ammonimento, tratto da *Peri theòn kai kòsmou*, diviene suggello paradigmatico di un'epoca al suo tramonto.



In alto: volta a botte della navata centrale (ratto di Ganimede, Leucippide rapita da un Dioscuro)



Sezione. Rapporto aureo fra altezza e lunghezza. Si noti l'oculus aperto nel muro divisorio fra vestibolo ed aula centrale, allineata lungo l'asse est-ovest. Attraverso quell'apertura il sole al tramonto – che penetrava attraverso un lucernaio sul soffitto dell'atrio – raggiungeva l'abside posta ad oriente.

CONFERENCES

(In chronological order; selected pythagorean items)

147th Annual Meeting; San Francisco January 6–9, 2016

Society for Classical Studies

Georgina Frances White. *Pythagoreanising Tendencies in Cicero's Translation of the Timaeus*

Scholarly approaches to Cicero's translation technique in his *Timaeus* have often focused on perceived inadequacies, either in the Latin language's ability to articulate complex philosophical thought (Poncelet, 1957), or in Cicero's grasp of his Platonic subject matter (Levy, 2003). Some works have challenged this perception, showing how Cicero's adaptation of Platonic syntax and vocabulary work to produce a new text that exhibits Cicero's elegant, Latin prose style (Lambardi, 1982). With the notable exception of a recent article by Sedley (2013), however, there has been little work carried out on the philosophical and literary motivations for Cicero's adaptation of his Platonic source text. The aim of this paper will be to re-examine Cicero's translation of the *Timaeus*, suggesting that a number of important, and philosophically significant, translation decisions can be explained by Cicero's choice of speaker – Nigidius Figulus – and by this character's adherence to the philosophical position of Pythagoreanism. Firstly, I will argue that the prologue of the Ciceronian *Timaeus* is neither spurious nor unimportant, but introduces us to the speakers of a projected dialogue on Physics – one of whom is Nigidius Figulus, who is described as the man who “revived” (*renovaret*) the teachings of the “noble Pythagoreans” (*nobiles Pythagorei*) in Italy (Cic. *Tim.* 2). In doing this, I will consider a number of key Ciceronian vocabulary choices

(*lares*, *globosus*, *sempiternus*, and *perpetuus*) and show how their use in this text relate to and reflect Nigidius Figulus' scientific interests and linguistic theories, often in stark contrast to common Ciceronian usage. This is, I will argue, good evidence both for identifying the speaker of the translated speech as Nigidius Figulus, and for Cicero's interest in maintaining the realistic characterisation of his speaker throughout his translation.

Next I will discuss a number of moments at which Cicero interprets controversial passages of the Platonic text, arguing that they are translated in such a way as to conform to the Pythagorean views on cosmology advocated by his speaker, Nigidius Figulus. In particular, I will focus on two passages. In the first

(Cic. *Tim.* 5), Cicero resolves an ambiguity in the Platonic text by describing the cosmos as being created in time, following the Pythagorean position of Aristotle *Metaphysics* N, rather than the Academic readings of Xenocrates and Speusippus. In the second (Cic. *Tim.* 37), Cicero words his translation in such a way to conform to the uniquely Pythagorean doctrine of the central fire. In each of these examples, then, Cicero adapts the Platonic original in order to maintain the Pythagorean philosophical position of his speaker. Consequently, I will conclude, Cicero's translation of the *Timaeus* can be more fruitfully read as bearing marks of a Pythagoreanising interpretation of the Platonic text, reflecting the philosophical beliefs of its speaker, Nigidius Figulus, than as a misunderstanding or mistranslation of the Platonic original.

Lucia Maddalena Tissi. *Silence as a Sign of Personal Contact with God(s): New Perspectives on a Religious Attitude*

This paper focuses on the significance of ‘silence’ as a sign of personal contact with god(s) in late antiquity and on its connection with personal and public religious spheres. Effectively, religion was not only based on oral prayers (Pulleyn), but also on silence. Normally requested before a solemn act, dialogue or divine epiphany mirroring a literary topos (e.g. Mesom. H. II 1-6), silence covered also a ritual function echoing mystery code (OC 132 des Places) or becoming a gnostic entity (CH 13.2). Yet, when and why did silence play such an important role? What is the relation between silence and personal religion? What is the impact of silence on pagan and Christian thought? To answer all these issues this paper first of all draws attention to some noteworthy magical and divinatory practices associated with self-improvement and contact with god(s). In recent years many works, inspired by the sociology of religion, have contributed significantly to the study on communication between individual and collectivities within religious contexts (Rüpke). Specifically, scholars focused on some religious phenomena, like the diffusion of mystery cults (West; Scarpi), of magic and ritual practices (Faraone–Obbink; Luck; Mirecki–Meyer) and of private divination (Johnston–Struck; Busine). In the so-called Mithrasliturgie (PGM IV 475-750), for

example, the initiated ascends from the sunrises to God demanding silence (Dieterich). In this case, silence and magic prescriptions are employed to gain personal interaction with the divine, but they require an outward ceremony. Moreover, as Arthur Nock pointed out, public and political oracles, promoted by poleis, were replaced with private 'theological' ones reflecting inner religious doubts of individuals of late antiquity. In a second part this paper investigates the origin of personal initiation associated with silence as a means to relate to the divine in a private sphere. This doctrine of silence in opposition to ritualism, derived from Pythagorean philosophy, was strongly promoted by Apollonius of Tyana who suggested worshipping god with the best logos: silence (Eus. PE 4.13). Therefore, silence was considered as a signum mysticum of an inner interaction with the divine. Specifically, Neoplatonic philosophers enhanced silence not only as a rhetorical strategy (Poster), but also as a sign of reverence to gods (Porph. Antr. 27.16-19; Iamb. Protr. 21); Proclus himself designated God as more ineffable than any silence (Theol. Plat. II 11 p. 65.5-15 Saffrey–Westerink). Furthermore, silence as inner progress was required before divine epiphanies among Christian writers (e.g. Syn. H. 1.83; Aug. De vera rel. 39.72). Finally, this paper aims at considering the evolution of the desire to enter into contact with god. In late antiquity personal epiphanies and visions of god(s) had an impressive proliferation: a philosopher like Proclus, for example, was enlightened by a special light for his own perception of the divine (Marin. Procl. 23). Similarly Heraiskus, teacher of philosophy in Alexandria at the end of V c. A.D., has a sort of luminous mystic and miraculous genesis after having been mummified (Dam. Hist. phil. fr. 76A Athanassiadi = fr. 172 Zinzten). These personal contacts and assimilations with god, known as ὁμοίωσις θεῷ, denote a new role of personal religion. In conclusion, this study aims to shed light on the mystic value of silence in late antique texts as a manner of interaction with god(s), providing a broad reconstruction of the evolution of a significant concept in our perception of religion. Moreover, it considers some mystic 'rebirths' mirroring contact between 'holy men' (Brown) and god as a sign of personal illumination. This research will illustrate how, step by step, the private sphere constituted a mental space separated by public and institutional religion,

playing an important role in the formation of our cultural identity.

February 16, 2016.

LASC15 – Institute of Classical Studies

Robert Hahn - *Why Thales Knew the Pythagorean Theorem*

Timothy Crowley - *Aristotle on Empedocles and the Possibility of Alteration*

March 2, 2016

Workshops in the Department of Classics and Ancient History at Durham University.

Alessandro Schiesaro : *Virgil, Empedocles, and the Storm*

March 9th:

Dominic O'Meara : *Biographies of Pythagoras and Epicurus as Models of the Philosophical Life*

MARCH 16-19, 2016

112TH ANNUAL CAMWS MEETING, WILLIAMSBURG, VA

De Groot, Jean C. *Archytas on Seeking and Learning: A Textual Issue.*

In his surviving Fragments 1 and 3 (D-K, 47), Archytas of Tarentum advocates the priority of knowledge gained μαθηματικῶς as being the most informative and fruitful knowledge.

This paper addresses a textual issue in Fragment 3 that is significant for Archytas' understanding of the origin of knowledge. The issue is the relations among a person learning (μαθόντα), seeking (ζατούντα), and finding out (ἐξευρὲν). He says that one becomes knowledgeable (ἐπιστάμενα) of things one did not know either by learning from another or finding out for oneself. The passage reads as follows:

For it is necessary that one become knowledgeable of the things one did not know, either by learning from another or finding out for oneself. Learning is from another and belongs to the other, while finding out is through oneself and belongs to oneself. Without seeking, finding out is rare as there is no route to it, while for the one seeking, there is a way through and it is easy. But if one does not know, it is impossible to seek.

There has been disagreement about how to interpret the last line of the fragment, an alternate reading being, "But if one does not know how to seek, it is impossible [to find out]." But how can finding out be rare without seeking, if it is impossible without knowing how to seek?

This paper explores answers given to this textual inconsistency. Some read, "It is impossible to seek what one does not know (ἐπιστάμενον)" (Iamblichus, d. comm. Math.

Sc. 11 p. 44, 10). This reading, reminiscent of Meno's paradox, is unlikely to be Archytas' meaning, given his confidence just stated that seeking leads to finding.

Some emend the line to include a reference to calculation (λογίζεσθαι), since the Iamblichan version of the fragment is followed by a statement of the value of calculation for reconciliation among political factions (Huffman 2005, 182). Since the fragment is quoted by Stobaeus in a very different context, this emendation cannot be considered a settled matter. Yet, an alternate reading, "It is impossible to seek, without knowing how" (D-K, 437) presents a double use of ζητεῖν, which it has been argued is unlikely on grounds of grammar and usage.

This paper suggests a reading that takes the last line as it stands in the Greek, regardless of context. This reading understands the line to read, "But if one does not know how, it is impossible to seek." The reading comes close to drawing the fire trained upon the double ζητεῖν reading. This reading, however, draws on the pre-philosophical meaning of ἐπιστάσθαι as "knowing how" and exploits the kinship in sense of ἐπιστήμη to ἐπίστημι, 'fix one's mind upon.' Archytas' meaning is that finding the superior sort of answer to a problem, the mathematical one, requires a particular sort of attention, which some will never master for themselves. These others, however, can learn. The passage thus reflects the Pythagorean division of acousmatikoi and mathēmatikoi, and suggests the origin of the plural mathēmata in the learning of a knowledge technique originated by another. The passage is striking in highlighting the fascination of mathematical knowledge as distinctive and fundamental and the lack at this time of a competing narrative natural philosophy. It also locates the origin of knowledge in mathematical reasoning and, on a human level, in a capacity or talent for the mathematical mode of reasoning.

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Hedrick, Robert E. *Empedoclean Effluences or Democritean Films?: A Reference to Democritus in Plato's Phaedrus*.

While commenters have frequently noticed Empedoclean references in Plato's discussion of the lover (erastes) and beloved (eromenos)

at Phaedrus 250c6-d7 (see especially Yunis (2011) 153), they have not recognized how in the same passage Plato engages with the theories of his close contemporary or even rival Democritus (ca. mid-5th C. BCE-early to mid 4th C. BCE; Taylor (1999) 157ff.). While Ferwerda (1972) has shown that ancient doxographers and philosophers often linked Plato and Democritus with one another, even at times quoting them "in support of the same theory" (p. 351), direct references to the latter have proven very difficult to detect in the Platonic corpus. A close examination of this passage in the Phaedrus helps to fill this lacuna, revealing Plato's engagement in a sort of philosophical dialogue with Democritus as he borrows his vocabulary through the use of the word εἶδωλον (250d). Moreover, this passage also supplies the very evidence, which Long (1966) laments is lacking, that Empedocles' ἀπορροαί, like everything else, are material and ...analogous to the εἶδωλα of Democritus" (p. 260). Here, we see that at least in Plato's mind the two terms are equivalent. By noticing Democritean allusions in the passage, I argue we can not only better understand how Plato engages with contemporary scientific theories, but also see how Democritus' terminology (and Plato's use of it) would later influence Hellenistic philosophy, particularly Epicureanism. I show that Plato employs Democritus' vocabulary to articulate his own conception of vision while also alluding to the similar explanation for vision proposed by Empedocles. The passage is rife with scientific jargon and references, which Plato intends the reader to understand based on a background of both Empedocles and Democritus. This becomes most apparent in the discussion of effluences (tiny particles that everything perpetually releases), which the eye physically admits through pores and which thereby provide a material basis for vision [ἀπορροήν... διὰ τῶν ὀμμάτων, Phdr. 251 b-c]. In the Meno too, Plato explicitly discusses Empedocles' ἀπορροαί (at 76c7, c9, c10, and d4); yet, only in the Phaedrus does he connect the concept with its Democritean name εἶδωλον. While never mentioning him by name in any of his dialogues, Plato nevertheless utilizes Democritus' term εἶδωλον, which was central to his theory of vision and which had not been present in Empedocles. Therefore, this passage, contra the LSJ entry for εἶδωλον, is actually the first instance of the term used to explain the transfer of information from physical objects to the eye and ultimately to the mind.

By understanding Plato's allusion to Democritus and by also noticing his use of the adjective *enargēs*, which he links with it, I argue we can better understand how the Phaedrus passage influenced later Hellenistic philosophy. On the one hand, it was Democritus' theory of material films (*εἰδῶλα*) emanating from all physical bodies and giving rise to vision that played an important role in the physics of Epicurus; on the other, Epicurus also picked up on the adjective *enargēs*, repeated three-times in the passage, for articulating his theory of *enargeia* (self-evidence) as the basis for all knowledge (despite his overt criticism of Platonic philosophy). While the earliest uses of *eidōlon* in Homer, Herodotus, and the tragedians had referred to a "phantom" or "any substantial form", in Epicurus' works it possesses a far more nuanced and technical meaning that goes back to Democritus and which we also see employed in the Phaedrus. LSJ recognizes this change, defining the word: "in the system of Epicurus, film given off by any object and conveying an impression to the eye" (p. 483). I show, however, that the term surely had this same technical meaning in the (mostly lost) works of Democritus. Plato seems to be fully aware of the similar meaning of *εἰδῶλον* and *ἀπορροαί*, which is why he employs them side-by-side (within a few sentences of one another [*εἰδῶλον* at 250d6, *ἀπορροαί* at 251b2]). In both cases, it is precisely Empedocles' effluences and Democritus' films that he is describing as entering through pores into the eye. This passage thus grants us an instance in which we can witness how Empedocles influenced Democritus, how they in turn influenced Plato, and how ultimately all three eventually came to influence later philosophers like Epicurus.

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Moore, Christopher *Pythagoras and the Origin of the Name philosophos*.

Every extant tale of the birth of the name *philosophos*, most sourced to Heraclidus of Pontus and his contemporaries, sets Pythagoras near the beginning. These stories are problematic, however, because they report inconsistent accounts; fit a suspicious pattern attributing word-coinages to Pythagoras (Vogel 1966); assume anachronistic meanings of *sophia*; presume Socratic and Platonic themes (Burkert 1960); have biased lineages; and ascribe to Pythagoras a modesty or worldly curiosity inconsistent with other testimony about him (Kahn 2001).

It is common, therefore, to dismiss the stories as apocryphal, mere vaunting of a intellectual hero or the easiest-available myth of creation.

Many scholars have come to suggest that *philosophos*, having no special relation to Pythagoras, simply meant "intellectually-curious person" (Chroust 1947, 1964; Nightingale 1995; Cooper 2007)

This paper argues that we can keep Pythagoras near the beginning of the word's birth while acknowledging that the stories about Pythagoras' connection are largely fiction. Several reasons predominate.

First, the name had to be coined at some point, and no stories suggest an alternative figure.

Second, the earliest recorded uses of *philosophos*, and the history of other *phil*-prefixed names, most often used as bemused name-calling names, make the blandly descriptive "intellectually-curious person" gloss unconvincing.

Third, the stories—that because the name *sophos* is fit only for gods, *philosophos* is a humble alternative; or that *philosophoi*, unlike the athletes and merchants of the world, care for understanding rather than honor or money—are not actually inconsistent. Most importantly, none of the reliable versions of the Pythagoras story say that he himself coined the name. Hence my conjecture.

Pythagoreans gathered in Croton to study novel topics, hoping to become able to advise their hometowns (Riedweg 2004, 2005; Dunbabin 1948).

They wanted to join the elite cultural ranks of *sophoi*, "sages," but apparently aimed to skip the traditional lifetime experience necessary for induction. They could be called, ironically, *philosophoi*, "people wanting to become *sophoi*." They were a common-enough sight for the name to stick. Shortly thereafter, they recovered and redeemed the name for themselves (as Quakers and Queers did millennia later), with or without Pythagoras'

direct self-application of the name. So Pythagoras, perhaps indirectly and unintentionally, probably caused the name to come to be, and his school helped popularize it. The history of philosophos then is wrapped up both in the specific Pythagorean study-practices and in the stories of traditional sophoi.

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March 18-19, 2016

2016 Cambridge Graduate Conference in Ancient Philosophy
Archai and Geneseis: Theorising Origins in Ancient Philosophy
University of Cambridge, Faculty of Classics

Jenny Messenger "Extending the Golden Chain: Iamblichus' Ancestors"

Abstract : This paper seeks to explore the ways in which the Neoplatonic philosophers, and particularly Iamblichus (c.240 – c.325 A.D.), positioned themselves in relation to their predecessors, a 'golden' or 'unbroken' chain of philosopher-sages extending back to the very birth of philosophy. I argue that this concept is crucial for understanding how the

Neoplatonists thought about their own origins, and the origins of philosophy.

The philosophers or wise men within this chain, including Pythagoras, Plato, Hermes Trismegistus and Orpheus, often received the epithet 'godlike', were skilled hierophants and interpreters of divine signs and symbols, and had learned sacred and revelatory knowledge from the Egyptians. As a metaphor, the chain therefore has a dual role. Dillon (1981) has argued that the intellectual link between teacher and pupil is vital in maintaining the 'golden chain' of Platonism, in a sequence supported by personal rather than institutional relationships. Building on this, Uždavinys (2004) has claimed that the chain stretches both vertically, mirroring Neoplatonic metaphysics in terms of an emanation from the divine to mankind, and horizontally or historically, as a transmission from master to student. The conception of an unbroken chain is therefore closely associated with the idea of continuity within reality, and sympatheia, which links everything in existence.

In his *De Mysteriis*, the response to a set of questions posed by Porphyry (c. 234 - c. 305 A.D.), Iamblichus draws on a range of traditions and sources, such as the Chaldean Oracles and the Hermetic Corpus, in addition to the works of Plotinus and Plato, to present a fully worked-out exposition of reality, and most importantly, an explanation of how the divine and the human can interact via ritual. At the beginning of the work, Iamblichus makes reference to other ancient Greeks - Pythagoras, Plato, Democritus and Eudoxus - who have received instruction from the sacred scribes of Egypt. They are Iamblichus' philosophical ancestors within the tradition of Greek philosophy, and what little we know of his life suggests that he was part of the historical teaching chain. Yet Iamblichus also positions himself firmly in the role of priest by assuming the role of 'Abamon', an Egyptian sage with access to special knowledge of the gods. Notably, he urges Porphyry to imagine he is any one of a number of Egyptian prophets, or even to forget who is speaking altogether. In this way, Iamblichus attempts to take on a kind of universality that is synonymous with the universal truths he will relate during the course of the *De Mysteriis*. I therefore argue that Iamblichus, in taking on the role of philosopher-priest, demonstrates two vital functions of the unbroken chain as a theory of origins: firstly, via his connection to the first principles, or divine truths, in his priestly capacity, and secondly, via the historical dissemination of knowledge in his response to Porphyry. Both these methods of

transmission are crucial to understanding how Neoplatonists conceived of the coming-to-be of their philosophical predecessors.

1 April 2016

The Maynooth University Department of Ancient Classics; Co. Kildare, Ireland; research seminar.

Dr Ciarán Mac an Bhaird *Eudoxus of Cnidus: The Forgotten (?) Master of Classical Greek Mathematics*

1 Apr - 3 Apr 2016

Mind and Cosmos in Ancient Philosophy and Science: Plato's Timaeus in Hellenistic and Post-Hellenistic Commentaries
The university of Edinburgh.

Raphael Woolf *'Cicero, Pythagoreanism, and the Obscurity of Cosmology'*

Phil Horky *'Authorship and Authority in Later Pythagoreanism: the Case of Pseudo-Archytas'*

Angela Ulacco: *"Pseudopythagorica on causes and principles of the physical world"*

6-9 April 2016.

The 2016 Classical Association Conference will take place at the University of Edinburgh
Ilaria Andolfi (Rome): *A counterpart of Greek didactic elegy: the case of Empedocles*
This paper revolves around Empedocles' poetic production, which needs to be subjected to fresh thinking, definition and assessment. A new and provocative comparison with the communicative strategies employed in Greek didactic elegy may turn out to be unexpectedly fruitful.

https://www.academia.edu/24279890/A_counterpart_of_Greek_didactic_elegy_the_case_of_Empedocles

28 avril 2016

PISTIS : La construction de la persuasion des discours philosophique, scientifique et rhétorique : vérité, persuasion et formes du discours depuis les Présocratiques
Journée d'Études -. Université Lille3, Maison de la Recherche

Xavier Gheerbrant *Modalités et signification de la persuasion chez Empédocle*

18 May 2016

Cambridge Research Seminar;

Tom Mackenzie: *'Soul Music': physical psychology and poetics in Empedocles*

16 May 2016

Cambridge Research Seminar;

Leonid Zhmud : *What is Pythagorean in the pseudo-Pythagorean literature?*

26 Mai 2016

Pseudopythagorica, Atelier III,
By Constantinos Macris, Tiziano Dorandi, Sophie MINON, Francesca Scrofani, Johan Thom, and Katarzyna Prochenko
3rd International Workshop of the Project
"Pseudopythagorica: stratégies du faire croire dans la philosophie antique"

Albio Cesare Cassio : *Observations sur le dialecte ionien employé dans les Pseudopythagorica.*

Sophie Minon : *La koina littéraire doriennne des 5 fragments du Περὶ νόμου καὶ δικαιοσύνης attribués à Archytas de Tarente et transmis par Stobée: prolégomènes.*

Francesca Scrofani : *Les rapports entre le Περὶ νόμου καὶ δικαιοσύνης attribué à Archytas et le Minos attribué à Platon.*

Johan C. Thom : *The Golden Verses as pseudo-Pythagorean text.*

Katarzyna Prochenko : *The textual transmission of the Pythagorean Sentences.*

26 - 27 May 2016

Exegesis and Hermeneutics in Platonism: A Workshop.

Department of Classics and Ancient History, Durham University; Dr Phillip Horky

Harold Tarrant *Porphyry and 'Neopythagorean' exegesis in Cave of the Nymphs and elsewhere*

George Karamanolis *Exegetical strategies in the philosophical commentaries of Porphyry and Iamblichus*

John Dillon *Xenocrates as Exegete of Plato, Pythagoras and the Poets*

Dimitri El Murr *(Neo)Platonic political science*

Pauliina Remes *Medicines drenched in honey: Olympiodorus on the superiority of philosophy*

Anne Sheppard *Homer and Plato in agreement: the use of Homeric exegesis in commentaries on Plato and Aristotle by Syrianus, Proclus and Hermias*

May 30-June 2, 2016

Second Interdisciplinary Symposium on the Hellenic Heritage of Southern Italy - "Politics and Performance in Western Greece", Syracuse, Sicily,

Anthony Preus *Philosophy and Rhetoric in Western Greece: Focus on Empedocles and Gorgias*

Katarzyna Kolakowska *Empedocles of Akragas: Politician and Performer*

Alex Moskowitz *Middle Grounds and Ritual Transformation at Sybaris*

Constantinos Macris *Politics, Performance and Way of Life in the Pythagorean Communities of Magna Graecia*

Marie-Elise Zovko *In Search of the Philosopher-King: The Route of Plato's Syracusan Voyages and the Historical Background of the Analogies of the Sun, the Line and the Cave*

Christos Evangeliou *Plato and Sicilian Power Politics: Caught Between Dion and Dionysius II*

13 June - 17 June, 2016.

INTERNATIONAL ASSOCIATION FOR PRESOCRATIC STUDIES. FIFTH BIENNIAL CONFERENCE.

Austin, Texas, USA; AUSTIN. COLLEGE OF LIBERAL ARTS

Pythagoreans/ -eanism

OMAR ÁLVAREZ SALAS, PYTHAGORAS AS NAME GIVER AND PARMENIDES' ONOMAZEIN

The main purpose of this paper will be to present and analyze the ancient tradition about Pythagoras' interest in names, according to which they should faithfully reflect the true nature of the things they are supposed to designate, so that he came to be viewed by the commentators of Plato's *Cratylus* as one of the main supporters of linguistic naturalism. I will start by reconstructing the earliest phase of Pythagoras' linguistic intervention, which consists arguably in the coinage by Pythagoras himself of a series of terms that would eventually become worldwide hits —like φιλόσοφος and τετρακτύς (echoed in the Pythagorean oath)—, in the resemantization of old words (like ψυχή and κόσμος used to refer respectively to the 'soul' and to the 'universe'), as well as in some 'definitions' or word equations preserved in the Pythagorean κούσματα transmitted by several ancient sources. In this connection, I will also discuss the testimonies about the abilities attributed to Pythagoras as a superhuman being whose mental powers enabled him to go back to the previous incarnations of a given soul, so that its real identity (= name) was retrieved. Next, I will try to show how Pythagoras' onomastic practice may have been one of the main targets of Parmenides' critique of the ὀνομάζειν, inasmuch as in several fragments of the latter's poem name giving is linked not just with the basic mistake made by men in looking for labels to distinguish processes and changing objects (especially 28 B 8 vv.

38 ff. and 28 B 19 v. 3), but also with the recognition of two separate forms (especially 28 B 8 vv.

53 ff. and 28 B 9). I will argue that in the rejection of such a dualistic system that recognizes the existence of negative principles, a reference to the Pythagorean doctrine of the contraries or opposites (as quoted by Aristotle in *Metaph. A 5. 986a15*) might be seen, which gets along well with a condemnation by Parmenides of the very practice of name giving inaugurated by Pythagoras himself.

GUILLERMO CALLEJAS BUASI, THE POSSIBLE INFLUENCE OF SOME PARTS OF OCELLUS LUCANUS'S DE UNIVERSI NATURA IN ARISTOTLE'S COSMOLOGY

This paper analyzes some of the core ideas of cosmological system from Ocellus Lucanus, exposed in his work *De universi natura*. Ocellus developed the cosmological thesis that the universe is eternal, unbegotten and indestructible. In ancient times there was the belief that Ocellus Lucanus was a Pythagorean who lived before Plato. Nevertheless, contemporary scholars (like Mullach) have questioned the authenticity of *De universi natura*, arguing that its style and its content is a mixture of different theories, coupled with the fact it is very possible that this text was written in the first century BC.

We think that, despite these arguments, we can find in this treatise some ideas that are typical of the old Pythagoreanism. Many of which could have an influence in Aristotle's *Cosmology*. Our purpose is to show a few arguments to discover the possible influence that this text may have had on the development of Aristotle's cosmology. The basis of this hypothesis is based on the use that Aristotle gives in the *De caelo* some terms and arguments which are inherent in some passages of Ocellus's treatise and in the old Pythagoreanism. This fact is not disagree with the testimony of ancient doxographers who related the thought of Ocellus Lucanus with the thought of Aristotle.

PABLO DE PAZ AMÉRIGO, REINCARNATION IN THE CARMEN AUREUM PYTHAGORICUM?

The Pythagorean Golden Verses or *Carmen Aureum* has been seen as a witness of the evolution in the eschatological beliefs and metaphysical thought inside the Pythagorean movement: from a belief in reincarnation of the soul to a vision of the Netherworld with punishment and rewards but without reincarnation. In this presentation we will discuss the last part of the poem, where are

mainly contained the eschatological and metaphysical ideas in the text, and I will offer an alternative interpretation of these verses as a result of a long and intense research on this poem and on Pythagorean ideas about Afterlife. We will compare this interpretation with the original ideas about Afterlife attributed to the religious and philosophical movement, trying to trace an evolution in the development of these ideas inside the sect. We will also examine some formal aspects in the poem, like its structure and composition, with the aim of removing some conceptions traditionally assumed, as is the idea of the poem as a compilation of Pythagorical sentences.

CATERINA PELLÒ, *THE TABLE OF OPPOSITES: ARISTOTELIAN FORM AND PYTHAGOREAN SUBSTANCE*

The Aristotelian corpus is teeming with explicit references, as well as veiled allusions, to the Pythagorean tradition and is even reputed to have once included several, now unfortunately lost, monographs on Pythagoreanism. At a first reading of his extant works, however, Aristotle seems to leave quite a few questions unanswered, and among these puzzles, we find the so-called Pythagorean Table of Opposites from Met. 986a22-b4.

In this paper, I shall try to shed light on this passage and address the question of how we are to interpret the relation between the opposites here listed. In shed light on this issue, it is worth considering two fundamental aspects. As for the form in which this theory has been handed down to us, I shall investigate (i) by whom such table structure was first devised. As for the content, since the most detailed account of Pythagorean opposites comes in Philolaus of Croton, I shall analyse (ii) the Philolaic theory of opposites, as well as how much of this theory is then mirrored in Aristotle. I will finally introduce (iii) the notions of polarity and complementarity as the key to understand how the Pythagorean opposites are connected to each other both in Philolaus and in the table. My purpose is to provide a reading of the table that would make it fit in the more general picture of ancient Pythagoreanism and show that this is indeed a theory of Pythagorean mould – even if the enigma of its authors will ultimately be left unsolved.

Alcmaeon

STAVROS KOULOUMENTAS, *ALCMAEON AND HIS ADDRESSEES: REVISITING THE INCIPIT*

Alcmaeon's incipit constitutes one of the few surviving prefaces of early Greek prose and the longest verbatim quotation from his

treatise. It consists of a formal introduction of the author, a reference to three addressees, and an incomplete statement concerning the limits of human knowledge. Scholars disagree as to the identity of these figures and their connection with the author. It has been suggested that

- (a) Alcmaeon dedicated his treatise to them as a matter of admiration or gratitude,
- (b) that his discourse embodied the instruction given by Alcmaeon to three disciples on one particular occasion,
- (c) and that he addresses a group of students in medicine.

The aim of this paper is to reassess these proposals by taking into account the fragmentary evidence concerning Alcmaeon's doctrines, his alleged connection with the Pythagoreans, and the opening sections of contemporary philosophical and medical treatises. I suggest that Alcmaeon's address to these figures may well be polemical, as was common in archaic era. It can be argued that Alcmaeon disagreed with certain Orphico-Pythagorean doctrines and wished to reply to his addressees in a direct and emphatic manner. His preface can thus be seen as providing further evidence for the clash between empiricism and inspiration in early Greek thought.

Empedocles

XAVIER GHEERBRANT *REPETITIONS AND EPISODIC COMPOSITION IN EMPEDOCLES' PHYSIKA I: THE ROLE OF ASYMMETRIC REPETITION IN THE CONSTRUCTION OF THE ARGUMENTATION*

To build the argument of his cosmology, Empedocles took advantage of ways of poetic composition that he had inherited from epic poetry. As in the Hesiodic poems, the meaning is entrusted not only to the contents that are explicitly expressed within the poem itself, but also to the way these contents are organized and shaped. The discussion will focus on the adaptation by Empedocles of two modes of organization of the poetic material in the first book of the physical poem: Ritournell-Komposition, i.e., the use of refrains or repetitions of lines or expressions; and episodic composition.

I will argue that the asymmetry introduced between different instances of repeated verses sheds light on the relationship between the "episodes" that form the argument. The study will focus on two examples: (1) the smaller-scale example of three expressions, εἰς ἓνα κόσμον (26.5),

εἰς ἓν ἅπαντα (17.7, 20.2), and (διέφω) πλέων' ἐξ ἑνὸς εἶναι (17.2, 17.17); (2) the larger--scale example of the repetitions in fragment 26, and the role of this fragment in the argumentation of book I.

JOSHUA I. GULLEY, *THE EMPEDOCLEAN ROOTS AS POWERS*

Empedoclean mixture is the mutual manifestation of powers. By 'powers' I mean beings that manifest themselves differently in different conditions. In saying that they are beings, I mean that they are not merely the properties of other beings, but they are real in their own right. For Empedocles, Earth, Water, Air, Fire, Love, and Strife are all powers, and stuffs are manifestations of the powers interacting in different combinations.

My defense of this interpretation will assume that Empedocles holds that the six fundamental beings do not change in their natures, a thesis he adopts from his reading of Parmenides. Given that assumption, any interpretation according to which the roots change in their natures in mixture cannot be sustained. (Thus I will not offer any extended response to views such as those in Palmer 2009 here.) My main target, therefore, will be interpretations that treat Empedoclean mixture as the aggregation of discrete bits of stuff. In response to the aggregation view, I undertake two main tasks.

First, I offer a couple of positive reasons to think that mixture is the mutual manifestation of non-stuffy powers rather than the aggregation of bits of stuff: Empedocles' theory has more explanatory power for its economy if mixture is the mutual manifestation of powers, and the homogeneous unity of the Sphere is best explained by powers.

Second, I address some of the evidence that has been marshalled for aggregation interpretations. I conclude that the power ontology I attribute to Empedocles provides him with the best theory of mixture overall.

TAKASHI OKI, *EMPEDOCLES AND ARISTOTLE IN PHYSICS B 8*

In this paper, I examine Empedocles' view as presented by Aristotle in Physics B 8. With the exception of Irwin (1990), many scholars (Ross 1923; Cherniss 1935; Waterlow 1982) think that Empedocles as described in Physics B 8 explains why animals that have parts suitable for survival account for the vast majority, and that Aristotle's criticism of his explanation misses the mark. In my view, however, it is more reasonable to interpret Empedocles' argument in such a way that Aristotle's remark that teeth and all other natural things which come about always or for the most part in a

given way cannot be ascribed to chance (198b34-36) works as a criticism of it.

Even though it is not improbable that Aristotle presents Empedocles' position imprecisely, I believe it is less probable that Aristotle misguidedly criticizes Empedocles' view as Aristotle himself describes in Physics B 8. Further, if Empedocles is cited in favour of the rival view against which Aristotle argues in the chapter, Empedocles' view must be interpreted in conformity with the argument at 198b16-31. I argue that a scrutiny of the text shows that true-totype reproduction is not presupposed in Empedocles' argument. On the basis of a detailed examination of Aristotle's teleological explanation and his criticism of the anti-teleological argument, I seek to clarify how Aristotle refers to Empedocles' idea in Physics B 8.

SIMON TRÉPANIER, *EMPEDOCLES ON THE LAW OF EXILE AND LIFE IN HADES*

Part 1 offers one new papyrological observation and two new supplements to section d of the Strasburg papyrus. I will argue that the text of ensemble d 5-7 should be restored as follows:

d 5 | Οἶμοι δ(ι) οὐ πρόσθεν με δι' ὠλεσε
νη|λεξ ἡμαρ, DK B 139.1

|πρίν| χηλαῖς |σχέ|τλι' ἔργα βορ|ᾶς πέρι
μητ|ίσα|σθαι· | DK B 139.2

[νύν δ] ἐ μάτη[ν ἐπὶ] τῷ γε νό[μῳ] κατέδ[ε]υσσά
παρειάς.

[ἐξικ]γούμε[θα γὰρ] πολυβενθ[ἔς σπείος], ὦ
Woe that the pitiless day did not destroy me
sooner, before I plotted horrible deeds with my
claws for the sake of food!

But now in vain on account of that law I have
drenched my cheeks,

For we have come to a very deep cave, I
reckon...

The previous text of d 7, either τῷδε νότ[ω]ι (Primavesi 2011) or τοῦ]τῷ γε νότ[ω]ι (Janko 2004) is wrong, since the basis for the supplemented 'tau' is in fact an unrelated letter fragment lying atop the omicron. A figure to support this claim will be supplied at the presentation. The reference to the law in d 7, I will then argue, is an internal reference back to the exile of the daimones in DK B 115. This shows that B 115 belongs in the proem of the On Nature, not the Purifications, or perhaps in a single original work. As for d 8, I propose πολυβενθ[ἔς σπείος] 'very deep cave' instead of πολυβενθ[ἔα Δῖνον] 'very deep whirl' (Primavesi 2011), on the basis of B 120 ἡλύθομεν τόδ' ὑπ' ἄντρον ὑπόστεγον, 'we have come down to this roofed cavern.' Part 2 surveys the evidence for the 'life in Hades' doctrine in Empedocles, including

comparison with the After-life schemes in Pindar's Second Olympian Ode and Plato's *Phaedo* myth.

LEON WASH, ON VEGETAL METAPHORS IN EMPEDOCLES

Plants enjoy a special prominence in Empedocles' thought, but few scholars have studied their role. Most famously there are the four-fold "roots" (ρίζωματα DK B6). More interestingly, a number of fragments apply the language of vegetation (through φύω, βλαστάνω, etc.) to a wide variety of phenomena, including those roots. When these fragments are combined his claim to have been a shrub (DK B117) and his suggestive use of ἐμπεδόφυλλον ("constant-leaved" DK B77) and ἐμπεδόκαρπα ("constant-fruited" DK B78) to allude, it seems, to his own name, it becomes clear that the vegetal loomed large in his imagination and self-conception. The chief attempts to take account of this imagery are those of Kingsley and Motte, who insist upon its likely origin in mystery cult and magic. Focusing instead upon the less esoteric, this paper will consider the significance of this imagery by reference to Empedocles' own thought and that of his more prominent literary and philosophical predecessors. Seen in that light, his work becomes a still more noteworthy episode in the peculiar productivity of vegetal metaphors in Greek poetry and philosophy. Their potential will be seen in the striking figuration of psychology and zoogony, and in the anticipation of a universal, teleologically governed nature.

Thus in his vegetal imagery, overshadowed though it is by imagery drawn from craft, Empedocles presents a pivotal move toward later authors. The potential of a plant to suggest teleology should not be underestimated. In the words of Aristotle, "... in plants too there is purpose (that for the sake of which), though it is less articulated" (*Phys.* 199b9f.). While Empedocles' notion of purpose, and indeed his vegetal metaphors, are not so well articulated as those of later authors such as Plato, I hope to illuminate in this paper their special relationship and historical role.

Philolaus

MATÉ HERNER, SOUL AS HARMONY IN PLATO AND PHILOLAUS

Among the views discussed and dismissed in the *Phaedo* is the theory, usually attributed to Philolaus of Croton, that soul is a blend and harmony of opposites. The theory of soul presented in the *Timaeus* shows striking similarity to this theory. Here the substrate of

the World-soul is a blend of its components, and harmony is its essential feature, necessary both for its coherence and for its functions as principle of orderly motion and paradigm of intellection. I will argue that Philolaus' remark in Fragment 6 suggests that he did not in fact develop the exact ontological character of harmony, and thus Plato was also not familiar with it. I propose that the presentation and criticism of the theory in the *Phaedo*, and *Timaeus*' account about the World-soul are two attempts to fill this gap by developing Philolaus' ontology further, and adapting it for the case of the soul.

I will argue that modern interpretations of soul in Philolaus as the harmony of numbers and as that of its own material parts fail to take sufficient notice of Aristotle's testimony in the *Metaphysics* about the absence of the material-immaterial distinction in Pythagorean thought. Similarly in the *Phaedo*, Plato approaches the theory presupposing his corporeal-incorporeal distinction, and attributes a role to harmony, which is the exact opposite of the one it plays for Philolaus: instead of the necessary condition for the existence of composite beings, it becomes their weak-emergent, supervenient product, unfit to account for soul's role as ruler of the body. I will conclude that *Timaeus*' account is the more successful interpretation, because it stays true to the peculiarity of Philolaus' ontology by presenting numbers and harmony not as descriptive tools or immaterial attributes, but as reflections of the essential nature of reality, which at the same time also have perceptible manifestations.

June, 16th / 17th de 2016.

Summer Course - USC - Santiago de Compostela (Spain)

POETRY, TRUTH AND PHILOSOPHY: PLATO AND US

<https://grc1908.wordpress.com/corso-de-verano-de-la-usc/>

Yolanda García «*Homer and Empedocles: the Religious symbol as Common Language of Poetry and Philosophy*» –

June 23-25, 2016

Conference on 'Hesiod and the Presocratics: Rethinking the origins of Greek philosophy' at Leiden University.; Organisers: Leopoldo Iribarren & Hugo Koning

The works of Hesiod play a crucial role in the history of Greek religion and philosophy, as it was Hesiod's systematisation of the various local mythological traditions that provided the

Greeks with their "national" religion. For this reason, Hesiod's doctrines were a permanent, almost inevitable, reference for Presocratic philosophers. Despite their objections to the popular views of the gods canonised in Hesiod's poetry, the Presocratics pursued his inquiry into the true nature of things. This colloquium will explore in what ways the Presocratic philosophers' cosmo-theological, ethical, and epistemological questions stand in relationship with Hesiod's poems. (selections of the presentations)

Jenny Strauss Clay *'Hesiod reads Empedocles'*

Marco Santamaría *'The exile of the demons in Empedocles fr. 115 DK and the punishment of the oath-breaking gods in Hesiod's Theogony 780-806'*

Alexander Egorov *'The Hesiodic Myth of the Five Races and Empedocles' Account of the Golden Age'*

Xavier Gheerbrant *'Narrators, addressees, cosmology and the human condition in Empedocles and Hesiod's poems'*

Valeria Piano *'From humans to cosmos: daimons in Hesiod, the Derveni papyrus, and early Greek philosophy'*

July 1-3, 2016

TEACHING THROUGH IMAGES: IMAGERY IN GREEK AND ROMAN DIDACTIC POETRY. Seminar für Klassische Philologie | Universität Heidelberg

Ilaria Andolfi : *Designing a Cosmic Architecture: Craftmanship in Empedocles' Poetry*

Abstract: The main goal of the present paper is to offer new insight and a reassessment of Empedocles' employment of poetic images borrowed from the field of handicraft activities. Unfortunately, the fragmentary status of our evidence prevents us from fully appreciate Empedocles' art and especially his vision on the role of images in the didactic plot. As Empedocles himself stated, it is not possible to bring the divine down to earth and to examine it with human eyes and touch it with human hands (B 113). However, to enhance the efficacy and the vividness of the didactic discourse, he decided to employ the image of the goddess Aphrodite as an artisan, both to homage the epic and genealogical tradition and to merge it with those accounts spread in Near Eastern cultures, where gods are represented as craftsmen in creation myths (Enuma Elis, the Legend of Athrasis, and the Gilgamesh epic).

Brasília, 4-8 July 2016

International Plato Society. XI Symposium Platonicum: Plato's Phaedo

Simon Trepanier *Empedocles in the Phaedo: Scare-quote Pythagoreanism?*

Richard Schorlemmer *The Phaedo between Orphic-Pythagorean images and early Hellenistic philosophers*

Eli Diamond *Pythagorean Mathematics, Platonic Dialectic, and the Incompleteness of the Second Sailing in Plato's Phaedo*

2-3 September 2016

Numbers and Numeracy in Classical Greece
Leiden University.

Richard Seaford *On the metaphysics of number in the archaic and classical polis*

My main focus is on the distinction between (and fusion of) the (A) ordering and (B) commercial functions of numbers in the archaic and classical polis. (A) The ordering function is especially frequent in ritual, from Homer onwards. (B) Subsequently, with the development of commerce and the genesis and spread of coined money, numbers greatly increase their function of expressing exchange value. Behind the Pythagorean idea that things are numbers is the envisaging of objects in terms of their exchange value.

However, even commercial numbers have an ordering function, to create concord between the two parties to the exchange, whose interests are qua exchangers entirely opposed (whereas what ritual number co-ordinates is an existing consensus). This numerical ordering of commerce is expressed in the Herakleitean logos that regulates the unity and transformation of opposites.

And in fact Pythagorean metaphysics also expresses the ordering function of commercial numbers: e.g. the number three not only constitutes the whole (cosmos), it also orders it - by the third term uniting the other two. This combination - in number - of substance with order is unprecedented and revolutionary. The Pythagoreanism of Aeschylus' Oresteia takes a similar but somewhat different form: the third libation is imaginatively extended over time (the trilogy dramatises violence, counter-violence, and reconciliation) and space (heaven, earth, and underworld), thereby comprehensively absorbing the potential unlimitedness of conflict (and of commercial accumulation) into communal limit of ritual order.

Trier, 22-24 September 2016 International Workshop

**Presocratics and Papyrological Tradition
Organized by: Christian Vassallo**

23 September 2016

Mirjam E. Kotwick, *Empedocles in the Derveni Papyrus*

Simon Trépanier, *Section d of the Strasbourg Papyrus: New Readings, New Evidence for its Location, and a New Interpretation of its Meaning*

24-25 September 2016

Symposium in Honour of Polymnia

Athanassiadi, Aegina: ΕΛΛΗΝΙΣΜΟΥ ΤΥΧΑΙ,
Papers in Greek, Program in English

Constantinos Macris – *Abaris, Pythagore et la prisca theurgia selon Jamblique.*

Adrien Lecerf *Jamblique et la Platonopolis.*

14-15 OCTOBER 2016

UNIVERSITY OF CRETE DEPARTMENT OF PHILOLOGY

8th Rethymnon International Conference on the Ancient Novel

“Material Culture and the Ancient Novel”

Helena Schmedt *“It’s all about beans: Material objects in Antonius Diogenes’ passages On Pythagoras”*

Abstract: This paper investigates the handling of material culture in Antonius Diogenes’ passages on Pythagoras, transmitted by Porphyry. The text shows an considerable interest in material objects, especially so in food items. This is particularly true for the information found exclusively in Antonius Diogenes, the foundling Astraeus drinking due and Pythagoras composing cereal bars. But also those elements that Antonius Diogenes took over from the rich tradition on Pythagoras show an interest in the material world, such as the bean taboo or symbola that at least in their literal meaning relate to haptic objects. How can this emphasis on food and material objects be related to the general question of the meaning of Pythagoreanism in the Incredible Things Beyond Thule? This paper offers a new angle of interpretation, comparing the Apista to other ancient texts that are similar to the Apista in various respects. First, I compare the Apista to Plato’s Symposium, starting from formal correspondences between the two texts. Second, I contrast the handling of Pythagorean dietary laws in the Apista and in contemporary texts, the starting point being the common issue of diet. These two comparisons combined make it likely that the formal tribute to Plato’s Symposium makes the

reader expect a relevant philosophical position, an expectation that is not met by the actual handling of the content. Considering analogies and oppositions between Pythagoras in Antonius Diogenes and Socrates and Diotima in Plato I suggest that Antonius Diogenes combines an imitation in form with a strong opposition in content: Whereas Plato encapsulates significant philosophical insights in interlocking narratives, Antonius Diogenes uses the same narratological device to frame an ironically trivialised version of Pythagoreanism. Whereas Diotima expounds a radically new view on humankind, in Antonius Diogenes’ novel that explores the idea of breaking new ground on different levels it is the passages on Pythagoras that fail, or rather, I would argue, consciously refuse to break any philosophically new ground.

This clash renders a comical effect. Comical treatment of Pythagoreanism is the starting point for the third comparison, one to texts and passages by Lucian. Closer analysis shows similarities in how the two authors mockingly comment on pseudo-philosophy and unreliable narrators, but also differences since unlike Lucian Antonius Diogenes does not seem to mock Pythagoras or his doctrine himself.

15 octobre 2016

Paris, Séminaire "Présocratiques" (du Centre Léon Robin), organisé par Rossella Saetta Cottone et Gérard Journée.

Jean-Claude Picot « *Lecture du fr. 135 d’Empédocle* »

15 octobre 2016

Centre de recherches sur la pensée antique -
Umr 8061 CNRS – Univ. Paris-Sorbonne
– ENS Ulm www.centreleonrobin.fr

Séminaire « Présocratiques » organisé par
Rossella Saetta Cottone et Gérard Journée

Jean-Claude Picot « *Lecture du fr. 135 d’Empédocle* »

10 Novembre 2016

4e Atelier International du Programme

"Pseudopythagorica", By Constantinos Macris, Tiziano Dorandi, and Sophie MINON

Dans le cadre du projet « Pseudopythagorica : stratégies du faire croire dans la philosophie antique » -- un programme du Laboratoire d'excellence Hastec, en partenariat avec le Laboratoire d'études sur les monothéismes (UMR 8584) et le Centre Jean-Pépin (UMR 8230). Organisation : Constantinos Macris, Luc Brisson et Tiziano Dorandi (CNRS)

Pseudopythagorica, Atelier IV

Sophie Minon : *La dialectalisation au service de la pseudépigraphie philosophique. Les fragments transmis par Stobée du traité pseudo-archytéen Περὶ νόμου καὶ δικαιοσύνης* : de la dorisation de la koinè littéraire comme marque d'école

Jaap Mansfeld : *Quelques remarques sur la présentation de « Pythagore » dans les Placita d'Aétius*

Rosa Maria Piccione : *Pythagorica nell'Anthologion di Giovanni Stobeo: provenienza e principi di selezione e distribuzione*

Anna Izdebska : *Composing a pseudo-Pythagorean gnomology: a case study of an Arabic collection of sentences of Pythagoras*

Omar Álvarez Salas : *Pseudepicharmea et pseudopythagorica, I. Remarques sur la genèse et la typologie des pseudepicharmea*

19 novembre 2016

Centre de recherches sur la pensée antique -
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Paris, Séminaire "Présocratiques" (du Centre Léon Robin), organisé par Rossella Saetta Cottone et Gérard Journée. Programme :
Federica Montevicchi (Bologne),
« Empédocle et Freud »

17 décembre 2016

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Umr 8061 CNRS – Univ. Paris-Sorbonne
– ENS Ulm www.centreleonrobin.fr
Séminaire « Présocratiques » organisé par
Rossella Saetta Cottone et Gérard Journée
Christian Vassallo «*Presocratic Doxography in Philodemus' On Piety* »

YEAR 2015

APRIL 21 2015

Antonius Diogenes, Pythagoras and Ovid.
AIAS Conference, Aarhus

Helena Schmedt, 'Ovid, Pythagoras, Antonius Diogenes.'

Abstract: This paper focuses on Antonius Diogenes' passages on Pythagoras and his teachings, transmitted in the Life of Pythagoras by the neoplatonist Porphyry, written in the third century. Porphyry quotes Antonius Diogenes several times as a source, ignoring the almost exclusively fictitious character of the novel. Dealing with the debated issue of what the appearance of Pythagoras meant for the novel as a whole, its religious and philosophical substance, I offer a fresh perspective on the issue by comparing the Apista more extensively than has been done before with Ovid's Metamorphoses. The starting point is the observation that in both texts fictitious narratives include a longer Pythagorean digression.

The comparison of the two texts highlights peculiarities of the Apista in dealing with Pythagoras and his doctrine. Furthermore, comparing the Apista to another fictitious narrative tackling Pythagoras can help us to find possible interpretations even if we do not wish directly to discuss intertextuality. We find a number of analogies in how the two authors treat Pythagoras that help us to understand Pythagoreanism in the Apista and that make the idea of a Neo-Pythagorean pamphlet very unlikely. Finally, we observe analogies that are striking not only from a philosophical, but also from a literary point of view, namely narrative and metafictional strategies. By showing these analogies, my paper achieves a second aim, that of enriching a recent scholarly trend pointing out intertextual connections between Greek novelists and Latin poets.

My paper therefore addresses both a discussion of Pythagorean elements in the Apista and the relationship of Ovid and Antonius Diogenes. The results are linked, for I argue that Pythagoras plays a similar role in both of the texts: At first sight, he seems to give a philosophical meaning to the respective text in an authoritative voice. On closer inspection, in each case narrative and metafictional strategies challenge Pythagoras' authority and he is, after all, just presenting one concept amongst others of what happens after death.

NEW BOOKS

AFONASIN, E. et al. ΜΟΥΣΙΚΗ ΤΕΧΝΗ.
ESSAYS ON ANCIENT MUSIC.

Sankt-Peterburg: RChGA, 2015.

Broschiert (Antičnye issledovanija).

ISBN 978-5-88812-733-9

The book contains a number of studies and translations concerned with various aspects of Ancient musical culture and theory. After a short systematic introduction and a bibliographic outline, the authors trace the development of the musical theory from Pythagoras to Archytas and study the origins of the concept of 'harmony'. We then turn to the Aristotelian Problems, concerned with music, Pseudo-Euclidean Sectio Canonis, extracts from the On music by Aristoxenus and Theophrastus, the Aristoxenian Elementa rythmica, the Pythagorean Elements of Music by Ptolemaï of Kyrene, the Manual of Harmonics by Nicomachus of Gerasa and musical sections of the Mathematics Useful for Understanding Plato by Theon of Smyrna, which amounts to a good selection of Ancient musical sources in a new Russian translation.

Alsina, C. De stelling van Pythagoras : de heilige geometrie van driehoeken

Kerkdriel : Librero. 2016. Vertaling van: La secta de los números.

ISBN: 978-90-8998-680-1

Samenvatting: Verzameling historische en wiskundige weetjes rond de stelling van Pythagoras.

Bäbler, B. Philostrats Apollonios und seine Welt. Griechische und nichtgriechische Kunst und Religion in der >Vita Apollonii<
Berlin: de Gruyter 2016. Series: Beiträge zur Altertumskunde 354.

In Philostratus' biography of Apollonius, one finds a series of sections in which this globally traveled philosopher converses with Greeks and non-Greeks about phenomena of art and religion. This volume presents these sections in a new bilingual edition and interprets them in essays that reveal their unique and very appealing mix of literary fact and fiction.

Borromeo, F. De pythagoricis numeris libri tres

Milano (Italy) : Biblioteca ambrosiana ; Roma : Bulzoni editore, 2016. Series 1: Fonti e studi : biblioteca ambrosiana; VOLUME 26.

ISBN/ISSN: 978-88-6897-053-6

Boudon, B. Les présocratiques : le mystère des origines

Marseille : Éditions Maison de la philosophie, DL 2016. Collection : Petites conférences philosophiques ; 3.

ISBN 979-10-93117-09-6

http://catalogue.bnf.fr/ark:/12148/cb450195676_public

Résumé : Figures étonnantes et mystérieuses que ces philosophes présocratiques, qui ont vécu entre le VIIIe et le Ve siècle avant J.-C. sur la côte ionienne ou en Italie du sud. Thalès de Milet, Pythagore, Héraclite, Parménide, Anaximandre, et bien d'autres, sont de véritables passeurs entre les mythes des civilisations plus anciennes, comme l'Égypte ou la Mésopotamie, et les fondements de la philosophie grecque telle qu'elle se développe à partir de Socrate et Platon. Ils nous apportent une vision inspirée de l'univers, déconcertante par son actualité, capable de nous émerveiller grâce à leur métaphysique et leur langage poétique.

Bratina, V. Plato, Pythagoreans, unwritten doctrines, ancient mathematics, method, ideas-number, point, line, cosmology, ontology (in Serbian)

Univerzitet u Beogradu. 2015. Thesis

<http://www.dart-europe.eu/full.php?id=1176544>

This research focuses on the influence of ancient Greek mathematics on Plato's philosophy...

Domené, F.G. Los teóricos menores de la música griega: Euclides el Geómetra, Nicómaco de Gerasa y Gaudencio el Filósofo, Barcelona, Editorial Cerix, 2016.

ISBN: 978-84-608-7915-2.

Link: <http://www.editorialcerix.com/colecciones/harmonices-mundi/los-teoricos-menores/>

Abstract: Tradicionalmente, el estudio de la Música suele comenzar en la Edad Media o el Renacimiento, olvidando que nuestro sistema musical se basa en los principios establecidos en la Antigüedad grecolatina. Por tal motivo, esta monografía pretende aportar un nuevo y primer estudio, nunca antes acometido en lengua española, de tres de los autores tenidos hoy como "menores de la música griega antigua" y de sus tratados harmónicos: Euclides el Geómetra (División del canon), Nicómaco de Gerasa (Manual de armónica y una selección de fragmentos titulada Excerpta ex Nicomacho) y Gaudencio el Filósofo (Introducción a la armónica). Cada uno de

ellos representa y refleja, de alguna manera, las principales escuelas antiguas en materia musical: la pitagórica y la aristoxénica. El contenido de este libro aborda cuestiones relativas a la persona de cada uno de estos autores y a sus trabajos e investigaciones musicales, de los que se ofrece la traducción española y un comentario exhaustivo. A pesar de la falta de una edición crítica propia, el texto al que se ha recurrido para la traducción española es el editado en 1895 por Karl von Jan, no obviando ni subestimando el propuesto en 1652 por el danés Marc Meibom. De hecho, en la parte final del presente trabajo se recupera la labor de este gran humanista al incluir un repertorio trilingüe (en griego, latín y español) de términos matemáticos, musicales y astronómicos, sin duda las tres disciplinas imperantes a lo largo de todo el libro.

Ducoeur, G. La transmigration des âmes en Grèce et en Inde anciennes
Collection Institut des Sciences et Techniques de l'Antiquité. 2016.

ISBN 978-2-84867-545-9

Résumé: Lors d'une journée d'étude, organisée par l'ISTA (UFC) en 2013, des spécialistes de l'histoire des philosophies, littératures et religions de l'Antiquité se sont réunis autour de la thématique de la croyance grecque et indienne en la transmigration des âmes. Ils sont arrivés aux conclusions suivantes : la doctrine de la métempsychose, quoi qu'en ait dit Hérodote, ne peut avoir une origine égyptienne ; les idées indiennes sur la survie de l'âme et la rétribution des actes renvoient à des conceptions hétérogènes ; enfin, divers auteurs comme Platon, Clément d'Alexandrie ou Philostrate ont sur-interprété le thème des voyages de l'âme comme autant de clichés afin d'étayer leur projet doctrinal.

Fleet, B. Ennead IV.7: On the Immortality of the Soul. Plotinus. Serie: The Enneads of Plotinus with Philosophical Commentaries
Las Vegas: Parmenides Publishing; 2016.
ISBN: 978-1-930972-95-7

Abstract: 'Ennead' IV.7 is a very early treatise (second according to Porphyry's chronological table), and unlike the many treatises devoted to attempts at untangling various issues Plotinus found problematic in Plato's thinking, this one presents the teachings of the other main schools current in Plotinus's day: the Stoics, Epicureans, Pythagoreans, and Peripatetics, all of whom presented soul as something material or as contingent upon material soul, and so as being neither truly immortal nor imperishable. It includes observations on many mainly Stoic doctrines

on perception, memory, sensation, thought, virtue, powers of material bodies, mixture and reproduction (chapters 1-8); on Pythagorean attunement; and on Peripatetic entelechy.

In chapters 9-10 Plotinus presents, in broad terms, Plato's doctrines on soul's immortality -- mainly that of the individual soul, but 'a fortiori' that of the soul of the cosmos.

These chapters offer some of Plotinus's most powerful prose.

He is not concerned to prove the soul's immortality -- that was an uncontroversial tenet of Platonism, to be taken for granted. In this treatise Plotinus is laying down the indisputable foundations for his later writings.

Gheerbrant, X. Empédocle, une poétique philosophique

Garnier (coll. Kaïnon). 2016.

Pourquoi Empédocle a-t-il choisi d'exprimer sa pensée en hexamètres dactyliques ? Pour répondre à cette interrogation, j'explore la relation entre l'usage empédocléen de ce véhicule poétique traditionnel et les contenus de pensée qui s'y expriment : Empédocle réinterprète en les recomposant la langue, les techniques et la visée des grands poèmes épiques et didactiques de la Grèce archaïque pour en plier les ressources à un projet dans lequel poésie et philosophie sont indissociables.

Gottlieb, A. The dream of reason : a history of western philosophy from the Greeks to the Renaissance

New York : W.W. Norton & Company. 2016.

ISBN: 0-393-35298-6

PART ONE: The Archetypes, the Milesians -- The Harmony of the World, the Pythagoreans - The Man Who Searched for Himself, Heraclitus -- The Truth About Nothing, Parmenides -- The Ways of Paradox, Zeno -- Love and Strife, Empedocles -- Mind and Matter, Anaxagoras -- He Who Laughs Last, Democritus - Opening Pandora's Box, The Sophists --

PART TWO: Philosophy's Martyr, Socrates and the Socratics -- The Republic of Reason, Plato -- The Master of Those Who Know, Aristotle --

PART THREE: Three Roads to Tranquility, Epicureans Stoics and Sceptics -- The Haven of Piety From Late Antiquity to the Renaissance

Hettich, T. Die mittelalterliche Idealstadt
Villingen : Pythagoräische Zahlbeziehungen in der Stadtstruktur von Villingen

Norderstedt : Books on Demand. 2016.

ISBN 978-3-7412-9316-0

Das Buch definiert in drei empirischen und theoretischen Stufen eine mittelalterliche Idealstadt. Ausgang war eine nachweisliche strukturelle Untersuchung von 26 Stadtgeometrien aus dem Jahr 817. Eine Differenzmethode zwischen euklidischer und fraktaler Geometrie ließ den absoluten Schluss zu, dass Villingen geplant ist. Eine Erhöhung der Anzahl der Städte verdichtete diesen Beweis.

Die Stellung der stadtbildprägenden Türme am Ende der Hauptstraßen, die eindeutig auch der Ästhetik zuzuordnen sind, lassen auf eine planerische Symbiose zwischen Stadtstruktur und städtischer Ästhetik schließen.

Das größte zu lösende Problem, die Schiefwinkligkeit der nördlichen Hauptstraßen, führt zum geistigen Gehalt der Gesamtstadt an sich, aber insbesondere ins Münsterviertel. Dort lassen sich die Hauptzahlen ableiten, die als die damalige Grundlage für die Stadtplanung als Idealstadt zu sehen ist. Die auf Pythagoras zurückgehende Zahlensymbolik ist nicht nur in der griechischen Architektur, sondern auch in einer deutschen Stadt nachweisbar. Villingen.

Izdebska, A. Pythagoreanism in Arabic, Arabic Pythagoreanism. Transformations of a philosophical tradition
Warszawa, 2016.

Uniwersytet Warszawski. Wydział Orientalistyczny. Katedra Arabistyki i Islamistyki

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Chapter 6. Pythagoras and Arabic Philosophers

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Bibliography

Greek and Latin Sources

Arabic and Syriac Sources

Modern literature

Laks, A. Les débuts de la philosophie : des premiers penseurs grecs à Socrate.

Paris : éditions Fayard, 2016. (Collection Ouvertures Bilingues).

ISBN 978-2-213-63753-2

Résumé : Plus d'un siècle après la publication des fragments et des témoignages des "Présocratiques", réunis par Hermann Diels en 1903 et complétés par Walther Kranz en 1951,

ce recueil propose une présentation novatrice des débuts de la philosophie grecque. La présente édition donne à lire les textes découverts depuis, comme le papyrus de Strasbourg, contenant des fragments d'Empédocle. Surtout, elle déplace la coupure, qui n'est plus à "présocratique" mais plutôt, comme le proposait le jeune Nietzsche, à "préplatonicien", Socrate faisant ici l'objet d'un chapitre à part entière.

La manière dont a été conçu l'ouvrage est sans équivalent. Il y a dans ce multi-bilingue, outre du grec et du latin, de l'arabe, du syriaque, de l'arménien, de l'hébreu : les textes sont donnés dans leur langue et traduits en français. Leur collecte est facile d'usage : pour chaque philosophe, une introduction, suivie de trois sections portant sur la personne (P), la doctrine (D) et la réception philosophique et littéraire jusqu'à la fin de l'Antiquité (R).

S'y ajoutent six chapitres consacrés à des corpus, qui permettent de s'attacher à des thématiques comme les représentations collectives des sophistes ou encore la manière dont le théâtre traite les philosophes et la philosophie. Un glossaire détaillé facilite la compréhension des mots de la philosophie archaïque. Lire Les débuts de la philosophie, c'est lire en même temps de l'Orphée et de l'Hésiode, du Pindare et de l'Euripide, se plonger dans le corpus grec et dans sa transmission, dont le travail d'André Laks et de Glenn W. Most donne une nouvelle intelligence et qu'il rend accessibles à tous.

Laks, A. Loeb Classical Library 524
Early Greek Philosophy, Volume I Introductory and Reference Materials. Edited and translated by André Laks, Glenn W. Most.
2016. ISBN 9780674996540

McCulloh, G.E. Toward an acoustic rhetoric: Vital materialism's diffractions
Dissertation New Mexico State University, 2016.

Abstract: We live our lives in what Pythagoras recognized as acoustic fields. Waves of material-discursive diffractions are our surround. Posthumanist, feminist and new materialist science from quantum physics (Karen Barad), material-semiotics (Donna Haraway), and microbiology (Myra J. Hird), challenge Western epistemologies, including objectivism's representationalism, human-centered interpretations, and fixed ontologies. Pythagorean and feminist materialist science intra-act to unmoor patriarchal assumptions offering acoustic entrance into complexities born in nonlinearity. Patriarchy's totalizing narratives limit complex entangled nonlinear

histories and meaning making, which are the organizing principles of a living planet. Matriarchal organizing principles destabilize Western ideologies so complex conversations emerge. Ideals from Golden Age philosophers are challenged to reengage rich acoustic diffractions toward more harmonic entanglements. Kairos, Logos, and Chora act as palimpsests offering fluid frameworks to argue matter's diffractions initiate acoustic rhetoric. Matter is not inert, but diffracts in relational waves. Classical rhetoric, composition, philosophy of science, rhetoric of science, feminist rhetoric, indigenous studies, cultural studies, critical identity theories, and management studies are enriched and informed by acoustic material approaches. Pythagoras' philosophy did not endorse knowledge as an object. Instead he engaged kairos and intra-active wisdom through matter's acoustic tones. Timespacematter's acoustic manifold destabilizes assumptions to rework time, histories, logics, identity, and entanglements of place through fluid acoustic relations. Discernment through echo-location navigates affinity, alterity, multiplicity, fluidity and tone to engage acoustic performances of matter and discourse ethically.

MEDRANO CALDERÓN, J.S. La teología de la aritmética de Pseudo-Jámblico. Estudio introductorio, revisión del texto, traducción y breve comentario. Tesis. Instituto de Investigaciones Filológicas. Ciudad Universitaria, México, D.F. 2015.

Moledina, A. Should the Pythagorean Theorem Actually be Called the 'Pythagorean' Theorem.
Degree: 2013, University of Toronto
URL: <http://hdl.handle.net/1807/43260>
This paper investigates whether it is reasonable to bestow credit to one person or group for the famed theorem that relates to the side lengths of any right-angled triangle, a theorem routinely referred to as the "Pythagorean Theorem". The author investigates the first-documented occurrences of the theorem, along with its first proofs. In addition, proofs that stem from different branches of mathematics and science are analyzed in an effort to display that credit for the development of the theorem should be shared amongst its many contributors rather than crediting the whole of the theorem to one man and his supporters.

Nesselrath, H.G. see; Balbina Bähler

Padoa Casoretti, A.M. O Pitagorismo e a Ascética da Alma
Saarbrücken : Novas Edições Acadêmicas. 2016. ISBN: 978-3-330-74062-4
RESUMO: No apagar das luzes do período arcaico grego, um homem peculiar estabelece-se no Sul da Itália onde inicia uma escola cujas doutrinas seriam seguidas por uma cadeia contínua de discípulos, até alguns séculos após a extinção da mesma. Este texto focaliza o legado de Pitágoras e a unidade conceitual sustentada pela escola pitagórica, mirando as questões concernentes à trajetória da alma humana dentro da ordenação universal postulada pelo organismo pitagórico.

Paulys Realencyclopädie der classischen Altertumswissenschaft (RE) ist die umfangreichste Enzyklopädie zum Altertum. Sie wurde ab 1890 von [Georg Wissowa](#) (1859–1931) herausgegeben und 1980 abgeschlossen. Sie führte die von [August Friedrich Pauly](#) (1796–1845) begründete *Real-Encyclopädie der classischen Alterthumswissenschaft in alphabetischer Ordnung* (1837–1864) fort und war als komplette Neubearbeitung konzipiert. Bis heute gilt die *RE* als Standardwerk der Altertumswissenschaft. Viele Artikel aus den ersten Bänden dieser Enzyklopädie sind mittlerweile gemeinfrei. Möglichst viele Artikel sollen hier sukzessive mit Hilfe von Scans digitalisiert werden. Bis jetzt wurden 25.110 Stichwörter erfasst, darunter 3.084 [bloße Verweisungen](#). **Eine vollständige Liste der bisher transkribierten Artikel gibt die [Kategorie:Paulys Realencyclopädie der classischen Altertumswissenschaft](#). Register und Hilfen zur Benutzung: https://de.wikisource.org/wiki/Kategorie:Paulys_Realencyclopädie_der_classischen_Altertumswissenschaft**

Pille, L. Une approche empirique de la sémantique du grec ancien permettant de révéler les idéologies sous-jacentes à l'utilisation de modèles mathématiques pour décrire les phénomènes musicaux : le cas des opposés oxus et barus
Electronic Thesis or Dissertation. 2015.
<http://www.theses.fr/2015ORLE1145/document>
Abstract: L'objectif général de cette thèse est de montrer qu'il est possible de révéler l'idéologie qui caractérise un discours, en se fondant sur son étude sémantique et en s'attachant à la description détaillée des mots de la langue. Dans cette perspective, nous nous sommes intéressée au discours des

théoriciens de l'Antiquité Grecque lorsqu'ils ont décrit le phénomène musical. Les premiers témoignages concernant les rapports entre la musique et les mathématiques proviennent des écrits pythagoriciens. Les auteurs de la Grèce Classique de nous les plus connus, Platon, Aristote et son disciple Aristoxène en particulier, s'exprimèrent bien souvent au sujet de la musique en tenant compte de ce qu'ils savaient des théories pythagoriciennes à ce sujet, que ce soit pour les suivre, les développer ou au contraire, les critiquer. Quel que soit leur point de vue, ils constituent pour nous la source permettant de reconstruire les théories pythagoriciennes. L'engouement pour la théorie et ses structures abstraites, inspirées de l'essor des premières mathématiques constitue une caractéristique des discours sur la musique que nous étudions. Pour angle d'approche, notre travail pluridisciplinaire s'est efforcé de contribuer à une meilleure connaissance du rôle des opposés ὄξυς [oxus] et βάρυς [barus] dans la construction d'un savoir proprement musical comme dans les premières pierres d'un savoir scientifique et philosophique dans l'Antiquité grecque. Pour mieux comprendre le rôle de ces mots, nous utilisons, sur la langue grecque ancienne, le modèle de description sémantique proposée par la Sémantique des Points de Vue, sémantique dont l'objectif est de mettre au jour l'idéologie cristallisée dans les mots de la langue.

Renger, A.-B. & Stavru, A. ed. by
Pythagorean Knowledge from the Ancient to the Modern World: Askesis, Religion, Science / Wiesbaden 2016. ISBN 978-3-447-10594-1
I Orphika II Metempsychosis III Tropos tou biou IV Dietetics & Medicine V Music VI Number & Harmony VII Refractions.
(The majority of the contributions were first presented at a conference held on October 23 - 25, 2013 at the Freie Universität Berlin, organized by project C02 of the research centre SFB 980 "Episteme in Motion".)
See NEW BOOKCHAPTERS for the authors

Roubineau, J.M. Milon de Crotone ou l'invention du sport
Hors collection. 2016.
ISBN 978-2-13-065369-1
Résumé: Lutteur d'exception, Milon de Crotone accumule, au VI^e siècle av. J.-C., le plus extraordinaire des palmarès sportifs de l'histoire. Multiple champion olympique, il est également chef de guerre et membre éminent de la communauté pythagoricienne. Sa légende, antique comme moderne, a fleuri autour des exploits qu'on lui prête, qu'il

s'agisse de prouesses physiques ou alimentaires, depuis le transport de sa statue, à la seule force de ses bras, dans l'enceinte d'Olympie, jusqu'à la consommation d'un bœuf entier en un repas. Érigé par les Anciens en figure exemplaire de la force, de l'énergie ou encore de la virilité, Milon a frappé les esprits par son rôle déterminant dans la guerre contre Sybaris autant que par les conditions tragiques de sa disparition, dévoré par des loups dans une forêt de Crotone alors qu'il était prisonnier d'un chêne qu'il avait essayé, dans un geste d'orgueil, de fendre avec ses seules mains. Mais Milon est avant tout le témoin et l'un des acteurs principaux de la naissance d'un phénomène majeur de la culture occidentale, le sport, et de l'émergence d'une figure sociale d'un nouveau type : l'athlète.

Schölles, M. Harmonie - Zahl - Mimesis : Archytas und die Frage nach der Vielheit
Tübingen : Narr Francke Attempto. 2016.
ISBN: 978-3-89308-449-4
Warum gibt es überhaupt Vieles und nicht nur Eines? Im Licht dieser Leitfrage kann die frühe Philosophiegeschichte als eine Antwort auf die Herausforderung des Parmenides gelesen werden. Auch der Pythagoreer Archytas aus Tarent, der bereits an der Schwelle zu einem neuen von Platon begründeten Denken steht, ist mit der Frage nach der Vielheit auf verschiedene Weise konfrontiert, etwa durch das Problem der Inkommensurabilität oder bei der Einteilung des Tetrachords. Anhand der pythagoreischen Grundbegriffe Harmonie, Zahl und Mimesis beleuchtet Manuel Schölles, wie Archytas und seine Vorgänger mit dem Rätsel der Pluralität umgegangen sind. Was ist das Orakel in Delphi? Tetraktys. Das ist die Harmonie in der die Sirenen singen.
(Pythagoras)

Schoot, A. van der Die Geschichte des Goldenen Schnitts : Aufstieg und Fall der göttlichen Proportion
Stuttgart-Bad Cannstatt : frommann-holzboog. 2016. Serie: frommann-holzboog. Aesthetik ; 3. Häring, Stefan [Übersetzer].
Einheitssachtitel: De ontstelling van Pythagoras. ISBN: 3-7728-2708-X

Schreiber, A. Die Farbe der Ziffern : Pythagoräische Verse
Verlag: Berlin : Neopubli. 2016.
ISBN 978-3-7418-0035-1
URL:
<http://www.epubli.de/shop/isbn/9783741800351> (Verlag); <http://www.epubli.de> (Verlag); <http://www.epubli.de> (Verlag)

Beschreibung; Ein spekulativ-poetisches Spiel mit allerlei Dingen, Vorstellungen und Sprachwendungen aus den Bezirken der mathematischen Wissenschaften. Dass Zahl und Form einen Widerhall in der Seele finden, ist das Vermächtnis der Pythagoräer, die dies vor zweieinhalbtausend Jahren an der hörbaren Harmonie ganzzahlig proportionierter Intervalle entdeckten. Ein subjektives Echo kann aber auch durch Unhörbares und Unsichtbares ausgelöst werden. Abstrakte Begriffe, philosophischer Gedankenflug und mystische Eingebung - von alledem versuchen die pythagoräischen Verse etwas einzufangen.

Seiler, H. Die pythagoreisch-naturwissenschaftlichen Grundlagen der Hochzeitszahl aus Platons "Staat"
Hildesheim ; Zürich : Georg Olms Verlag.
2016. ISBN 978-3-487-15497-8
Beschreibung; Die sogenannte ‚Hochzeitszahl‘ aus Platons Staat gilt wohl zu Recht als eines der bedeutendsten, noch immer ungelösten Rätsel der Antike. In einem kunstvoll verschlüsselten Text deutet Platons Sokrates an, auf welche Weise der Idealstaat als gerechteste und glücklichste Form einer menschlichen Gemeinschaft seine politische Kontinuität erhalten kann: Es genügt nicht nur, dass die amtierende Führungsschicht von bestqualifizierten, für sich selbst aber besitzlosen Philosophinnen und Philosophen ihre potenziellen Nachfolger aufs Beste ausbildet, nein, gemäß pythagoreischer Lehre muss bereits bei deren Zeugung darauf geachtet werden, dass die Paarung ihrer idealen Eltern zu einem Zeitpunkt erfolgt, der auch vom kosmischen Lebensrhythmus des Universums her geeignet ist, der künftigen Elite das optimale Rüstzeug für ihre göttliche Aufgabe schon vorgeburtlich mitzugeben. Diese Geheimformel stellt ein faszinierendes Beispiel für das ganzheitliche Denken der alten Pythagoreer dar, in welchem heilige Mathematik, naturwissenschaftliche Himmelsmechanik und die schöpferische Liebesfunktion eines lebendigen, von naturgesetzlicher Harmonie und Weisheit erfüllten Universums noch eine untrennbare Einheit bilden.

Stavru, A. (see Renger)

Tang, A. Pythagoras at the smithy : science and rhetoric from antiquity to the early modern period
University of Texas. Thesis 2012.
<http://hdl.handle.net/2152/27195>

Abstract; It has been said that Pythagoras discovered the perfect musical intervals by chance when he heard sounds of hammers striking an anvil at a nearby smithy. The sounds corresponded to the same intervals Pythagoras had been studying. He experimented with various instruments and apparatus to confirm what he heard. Math, and in particular, numbers are connected to music, he concluded. The discovery of musical intervals and the icon of the musical blacksmith have been familiar tropes in history, referenced in literary, musical, and visual arts. Countless authors since Antiquity have written about the story of the discovery, most often found in theoretical texts about music. However, modern scholarship has judged the narrative as a myth and a fabrication. Its refutation of the story is peculiar because modern scholarship has failed to disprove the nature of Pythagoras's discovery with valid physical explanations. This report examines the structural elements of the story and traces its evolution since Antiquity to the early modern period to explain how an author interprets the narrative and why modern scholarship has deemed it a legend. The case studies of Nicomachus of Gerasa, Claudius Ptolemy, Boethius, and Marin Mersenne reveal not only how the story about Pythagoras's discovery functions for each author, but also how the alterations in each version uncover an author's views on music.

Trombino, M. Presocratici
Bologna : Diogene multimedia, 2016.

Series 1: Briciole di filosofia.

ISBN/ISSN: 978-88-99126-51-3

"Questo piccolo volume è dedicato a un grande momento della storia della filosofia: l'epoca delle origini, la svolta. La radice, se si vuole, della filosofia. Non c'è quasi problema ancora oggi all'ordine del giorno per la ricerca filosofica che non sia stato posto, alle radici, in quest'epoca.

Vorrei chiarire l'obiettivo che mi sono proposto lavorando al testo: incuriosire il lettore, parlargli degli inizi perché prosegua le sue letture con altri testi. Per questo qui si va all'essenziale, e solo all'essenziale, come in una guida turistica. Qui c'è il disegno, il tracciato delle vie, l'indicazione dei luoghi decisivi. Ma la città, terminata la lettura del libro, è ancora da visitare. E riserva sorprese a ogni angolo di strada".

Valtonen, M. The Three-body Problem from Pythagoras to Hawking
Cham : Springer International Publishing.
2016. ISBN: 9783319227269

This book, written for a general readership, reviews and explains the three-body problem in historical context reaching to latest developments in computational physics and gravitation theory.

The three body problem is one of the oldest problems in science and it is most relevant even in today's physics and astronomy. The long history of the problem from Pythagoras to Hawking parallels the evolution of ideas about our physical universe, with a particular emphasis on understanding gravity and how it operates between astronomical bodies. The oldest astronomical three-body problem is the question how and when the moon and the sun line up with the earth to produce eclipses. Once the universal gravitation was discovered by Newton, it became immediately a problem to understand why these three bodies form a stable system, in spite of the pull exerted from one to the other. In fact, it was a big question whether this system is stable at all in the long run.

Leading mathematicians attacked this problem over more than two centuries without arriving at a definite answer. The introduction of computers in the last half-a-century have revolutionized the study; now many answers have been found while new questions about the three-body problem have sprung up. One of the most recent developments have been in the treatment of the problem in Einstein's General Relativity, the new theory of gravitation which is an improvement on Newton's theory. Now it is possible to solve the problem for three black holes and to test one of the most fundamental theorems of black hole physics, the no-hair theorem, due to Hawking and his co-workers.

Zulas, A.C. Pherekydu kai Empedokleus. Athena : Ekdoseis Koralli, 2016. Notes: Modern Greek literature. Autobiographical account by the contemporary Greek writer Andreas Ch. Zulas (1942-) about his life in Athens. ISBN/ISSN: 9789609542319

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Publication : Moskva : Nauka, 2013
Résumé : The naked youth on an Attic red-figured hydria representing Heracles and the Hesperides attributed to the Hesperides Painter (New York, The Metropolitan Museum of Art, no. 24. 97. 5 ; around 350 BC) is a mirror image of the type of the Resting Satyr ascribed to Praxiteles. The decoration of an Apulian oinochoe (Florence, Villa La Pagliaiuola, no. 116 ; around 340 BC) is also inspired from a nearly contemporary statue : the Apollo Sauroctonus of Praxiteles. Athenian vase painters must have drawn inspiration from the masterpieces that were exposed in the lodges of the most renowned artists of their age, before being shipped to their final destinations. Archytas of Tarentum was a pupil of Platon, and must have admired the work of Praxiteles in Athens : when he later returned to his homeland, he may have encouraged the imitation of Praxiteles' creations by local artisans.

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KAPITEL 10: MESSIAS MAL VIER: DAVID REUBENI, MANI, APOLLONIUS VON TYANA, SABBATAI ZWI p 147 - 168
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FERRARI, F. L'incantesimo del Trace: Zalmoxis, la terapia dell'anima e l'immortalità nel Carmide di Platone
In: Matteo Taufer (ed.) Sguardi interdisciplinari sulla religiosità dei Geto-Daci. 2013

Abstract: The aim of the essay is to show that the Zalmoxis' episode in Plato's Charmides is intended to introduce a new idea of immortality. Whereas the immortality of the Zalmoxis' doctors was essentially associated with rituals and religious practices, Plato's new immortality relies on virtue and knowledge, and can be considered as a philosophical immortality. In this sense Plato has anticipated the Aristotelian notion of immortality.

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In: Antike Naturwissenschaft und ihre Rezeption. 23 / Jochen Althoff, Sabine Föllinger, Georg Wöhrle
Trier : Wissenschaftlicher Verl. Trier, 2013
Résumé : Eine Analyse ausgewählter Texte von Archytas und Aristoteles sowie die statistische Auswertung einer Suche nach πραγματεία im Thesaurus Linguae Graecae zeigt, dass der Begriff im Sinne einer « Schrift » oder gar « Abhandlung » erst spät auftaucht, dafür aber im wissenschaftlichen Kontext späterer Zeiten (z. B. Medizin, Geographie, Musik, Rhetorik/Grammatik) verbreitet ist, während er im politischen und historiographischen Kontext seltener Verwendung findet. Möglicherweise ist für die Beliebtheit des Begriffs die Ursprungsbedeutung « Beschäftigung mit etwas » oder sogar « Schwierigkeit » verantwortlich, die die Ernsthaftigkeit dieser bezeichneten Beschäftigungen impliziert. Zwei Bedeutungen bieten sich besonders an, die beide die Eigenschaft haben, auch in der deutschen Verwendung sowohl präsentisch auf eine Aktivität als auch perfektisch auf ein Produkt zu verweisen : « Arbeit » und « Behandlung von ». Nicht der schriftliche Aspekt steht im Vordergrund, sondern der inhaltliche, nämlich die wissenschaftliche Tätigkeit.

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Geck, M. Concordia discors. Bachs Kontrapunkt gegen die Pythagoreer unter seinen Liebhabern verteidigt p 135 –
In: B - A - C - H : Essays zu Werk und Wirkung Hildesheim ; Zürich : Georg Olms Verlag. 2016. ISBN: 978-3-487-08578-4

Giangiulio, M. Aristoxenus and Timaeus on the Pythagorean Way of Life p 121 - 134

In: Stavru, A. Pythagorean Knowledge from the Ancient to the Modern World: Askesis, Religion, Science. Wiesbaden 2016.

Abstract: see Pythagoras Foundation Newsletter 19, 2014 p 12.

GIARDINA, G.R. Platone matematico nel Commentario di Giovanni Filopono all'Arithmetica di Nicomaco p 153 - 170

In: Princeps philosophorum : Platone nell'Occidente tardo-antico, medievale e umanistico
a cura di Maria Borriello e Angelo Maria Vitale
Roma : Città Nuova, 2016. Proceedings of the conference held in Fisciano, Italy, July 12-13, 2010. ISBN 978-88-311-1754-8

Giardina, G.R. Platone matematico nel Commentario di Giovanni Filopono all'Arithmetica di Nicomaco. p 153 - 171
In: Princeps philosophorum. Platone nell'Occidente tardo-antico, medievale e umanistico. a cura di Maria Borriello e Angelo Maria Vitale. 2016.

Grossardt, P. Die Dichterweihe Homers am Grab des Achilleus und die Übertragung des Motivs auf die Lebensbeschreibung des Apollonios von Tyana p 127 - 137
In: Praeconia Maeonidae magni : Studien zur Entwicklung der Homer-Vita in archaischer und klassischer Zeit
Tübingen : Narr Francke Attempto. 2016. ISBN: 978-3-8233-8060-3

Horky, P.S. Empedocles Democraticus: Hellenistic Biography at the Intersection of

Philosophy and Politics p 37 - 71
In: M. Bonazzi, S. Schorn (eds) *Bios Philosophos Philosophy in Ancient Greek Biography* (Proceedings of the 2013 Diatribai di Gargnano)
BREPOLS PUBLISHER, 2016. Hellenistic and Roman Philosophy Series, # 4.
ISBN 978-2-503-56546-0

Humm, M. Numa and Pythagoras: The Life and Death of a Myth p 35-51
In: James H. RICHARDON & Federico SANTANGELO (ed.)
Oxford Readings in Classical Studies. The Roman Historical Tradition. Regal and Republican Rome: 2014

Humm, M. La philosophie grecque et les réformes d'Appius Claudius Caecus p 13 - 76
In: *Philosophari. Usages romains des savoirs grecs sous la République et sous l'Empire* Sous la direction de Pierre Vesperini. Actes des colloques organisés par l'École française de Rome (8-9 octobre 2010 et 17-18 novembre 2011).
PARIS, CLASSIQUES GARNIER. 2016

Ignatiadou, D. The symbolic krater p 43 - 59
In: *Le cratère à volutes : destinations d'un vase de prestige entre Grecs et non-Grecs / éd. par Juliette de La Genière ; [préf. de Michel Zink]*
Paris : Académie des inscriptions et belles-lettres, 2014. Collection(s) : Cahiers du Corpus vasorum antiquorum. France ; 2
Résumé : Étude des niveaux de signification symbolique (principalement philosophique mais également religieuse) que les Grecs attribuaient aux cratères. Les pensées orphique et pythagoricienne leur ont associé une symbolique cosmique (comme le montre notamment l'étude de Platon, *Timée* 40 et de Proclus, *Commentaire au Timée* 3, 245-247 et *Théologie platonicienne* 1, 25-26). L'étude iconographique de représentations de cratères et l'examen des contextes archéologiques où des cratères ont été découverts (en particulier dans des tombes macédoniennes, à Derveni) permet de confirmer les connotations religieuses, et notamment dionysiaques, de ces vases.

Iremadze, T. The Pythagorean Doctrine in the Caucasus p 411 - 422
In: Stavru, A. *Pythagorean Knowledge from the Ancient to the Modern World: Askesis, Religion, Science*. Wiesbaden 2016.
Abstract: see Pythagoras Foundation Newsletter 19, 2014 p 12.

Izdebska, A. The attitudes of medieval Arabic intellectuals towards Pythagorean philosophy: different approaches and ways of influence p 25 - 44

In: *Cultures in motion. Studies in the medieval and early modern periods*.
Jagiellonian University Press. 2014.
In this chapter Anna Izdebska gathers evidence from various medieval Arabic sources which quote, describe or refer to the figure of Pythagoras and to Pythagorean philosophy. She shows how attitudes towards the Pythagorean tradition depended on an author's sectarian identity within Islam as well as on his dependence on Aristotle (some Arabic intellectuals were heavily influenced by his negative views regarding pre-Socratic philosophy). Whereas a disregard for Pythagoras and his ideas seems to have been shared by most orthodox Sunni philosophers, certain other Arabic thinkers – in particular those considered to be more heterodox – valued Pythagoras for his role as an ancient sage, as the founder of philosophy in general, or as an authority in arcane sciences.

Izdebska, A. The Pythagorean Metaphysics of Numbers in the Works of the Ikhwān al-Safā' and al-Shahrastānī p 361 - 374
In: Stavru, A. *Pythagorean Knowledge from the Ancient to the Modern World: Askesis, Religion, Science*. Wiesbaden 2016.
Abstract: see Pythagoras Foundation Newsletter 19, 2014 p 12.

Jones, A. Translating Greek Astronomy: Theon of Smyrna on the Apparent Motions of the Planets — p 465 - 506
In: *Translating writings of early scholars in the Ancient Near East, Egypt, Greece and Rome - methodological aspects with examples*
Berlin : De Gruyter. 2016. ISBN: 9783110448177

Joost-Gaugier, C.L. Pythagoras and the "Perfect" Churches of the Renaissance p 375 - 382
In: Stavru, A. *Pythagorean Knowledge from the Ancient to the Modern World: Askesis, Religion, Science*. Wiesbaden 2016.

JOUANNA, D.
Chapitre II : Orphisme et Pythagorisme
[La vie de Pythagore - L'enseignement de Pythagore - Pythagore a-t-il décrit les enfers ? L'âme et la réincarnation chez Pythagore Alors, enfers ou réincarnation ?]
In: *Les Grecs aux Enfers. D'Homère à Épicure*

Les Belles Lettres, Paris. 2015.
ISBN-10 2-251-44527-7

Journée, G. DUALITÉS PRÉSOCRATIQUES
p. 113-140

In: Chôra, n° Hors-série, 2015, Dualismes,
Doctrines religieuses et traditions
philosophiques,
volume coordonné par F. Jourdan et A.
Vasiliu) Dualismes.

Abstract. This paper tries to show at first that the dualism Plutarchus attributed in the *De Iside et Osiride* to most ancient thinkers, mainly «presocratics», has been largely influenced by the doxographical overview given by Aristotle at the beginning of the *Metaphysics*, which not only assumed that Empedocles was the first to introduce principles of Good and Evil, but also compared the theory of Anaxagoras to the alleged platonic dualism of the One and the Other. If dualities are quite present and important in some of the main theories of the so-called presocratic philosophers, the question remains to determine in which cases these dualities can be compared to dualism in the sense this word has taken since Hyde.

The second part of this article will thus consist to try to answer this question on the ground of three examples of thinkers for whom dualities played a crucial role : Alcmaeon, Parmenides and, chiefly, Empedocles, who had obviously linked Love and Strife to an axiological pattern in his *Katharmoi*.

Kasprzyk, D. Letters in Philostratus' « Life of Apollonius of Tyana » p 263 - 289

In: Epistolary narratives in ancient Greek literature / ed. by Owen Hodkinson, Patricia A. Rosenmeyer, Evelien M. J. Bracke
Leiden : Brill, 2013. Collection(s) :
Mnemosyne. Supplements ; 359

Résumé : Philostratus stated at the beginning of his « Life of Apollonius of Tyana » that he found information in Apollonius's letters (1, 2), which he used to attribute words and actions to Apollonius. The authenticity of these letters is questionable. Philostratus engaged in a series of generic, structural, and enunciative manipulations of Apollonius's letters, thereby aligning himself with the tradition of treating letters as objects and as texts, with the result that the voice of the person whose letters he is quoting is paradoxically obscured.

Kouloumentas, S. The Pythagoreans on Medicine: Religion or Science? p 249 - 262
In: Stavru, A. Pythagorean Knowledge from the Ancient to the Modern World: Askesis, Religion, Science. Wiesbaden 2016.

Abstract: see Pythagoras Foundation Newsletter 19, 2014 p 12.

Krajewski, K. Hermeneutics and Politics
p 72 - 76.

The Blackwell Companion to Hermeneutics,
Keane, Niall (ed); Lawn, Chris (ed),
Serie: Blackwell Companions to Philosophy.
2016.

Abstract: Interpretation and politics merge in one the famous story of Joseph's power of dream interpretation in the Hebrew Bible. Rome's College of Augurs reinforces the entwinement of interpretation, power, religion, and folklore that one can also find in the earlier context of the Delphic Oracle. Augury reminds us that understanding happens in the context of an event, a context that presupposes one is missing something, lacking the necessary vision or foresight, and help is called for. Most of the contemporary scholars who write about philosophical hermeneutics, the tradition which includes Martin Heidegger and Hans-Georg Gadamer, are allergic to politics in the proletarian sense of that word. Party politics and parliamentary procedures receive almost no attention in the secondary literature on contemporary hermeneutics. Assertion about the political incompetence of philosophy opens the door to an esoteric tradition in philosophy that includes Plato's "secret doctrine", and stretches back to Pythagoras and Heraclitus.

La Sala, B.U. Ibn Sīnā's and Al-Ghazālī's Approach to Pythagoreanism p 423 - 436

In: Stavru, A. Pythagorean Knowledge from the Ancient to the Modern World: Askesis, Religion, Science. Wiesbaden 2016.

Abstract: see Pythagoras Foundation Newsletter 19, 2014 p 12.

Le Blay, F. Chapitre XI. Protée et Pythagore dans la Vie d'Apollonios de Tyane de Philostrate
p. 263 - 281

In: PROTÉE EN TROMPE-L'ŒIL. Genèse et survivances d'un mythe, d'Homère à Bouchardon

Anne Rolet (dir.)

Presses universitaires de Rennes. 2016. ISBN : 9782753509818.

Lemke, H. Aristotelischer Antivegetarismus I
Pythagoreische Ernährungslehre
p 80 - 85

In: Ethik des Essens : Einführung in die Gastrosophie
Bielefeld : 2016. ISBN: 978-3-8376-3436-5

Licciardi, I.A. Modi di guardare: su alcuni verba videndi omerici in Parmenide ed Empedocle
p 15 – 40
In: Percepire apprendere agire. La riflessione filosofica antica sul rapporto tra mente e corpo. Edited by R. Loredana Cardullo and Giovanna R. Giardina. 2016.
ISBN 978-3-89665-701-5. (Symbolon Bd. 43)

Maddoli, G. The Concept of "Magna Graecia" and the Pythagoreans. p 43 - 57.
In: Brill's Companion to Ancient Geography. The Inhabited World in Greek and Roman Tradition.
Ed. by Serena Bianchetti, Michele R. Cataudella and Hans-Joachim Gehrke.
Leiden & Boston: Brill. 2016.

MADDOLI, G. MEGAL HELLAS : le ragioni del nome p 3 - 14
In: «Atti e Memorie della Società Magna Grecia» Quarta Serie VI (2014-2015)

Maltby, R. Etymology and onomastics in Lucretius p 349 - 371
In: Von Ursachen sprechen : eine aitiologische Spurensuche = Telling origins : on the lookout for aetiology / hrsg. von Christiane Reitz und Anke Walter
Hildesheim ; Zürich : Olms, 2014. Collection(s) : Spudasmata ; 162
Résumé : Ein Vergleich der Etymologie der Götternamen Cybele im 2. Buch und Venus im Proömium des 1. Buches zeigt ein komplexes Bild : Bei Cybele werden die Etymologien zu reinen Erfindungen griechischer Dichter erklärt, während in der Anrufung der Venus traditionelle etymologische Erklärungen auf der Grundlage des Namens dieser Gottheit beibehalten werden. Im Hinblick auf Lukrezens Vorbilder (Hesiod und Empedokles) hat diese Behandlung der Venus im Proömium poetische und literarische Funktionen. Im Laufe der epikureischen Argumentation werden jedoch die Mächte, die die etymologischen Erklärungen ihres Namens im Proömium repräsentieren, mit passenderen natürlichen Ursachen versehen.

Männlein-Robert, I. Zwischen Polemik und Hagiographie: Iamblichus De vita Pythagorica im Vergleich mit Porphyrios' Vita Plotini, p 197 - 220.
In: Bios Philosophos. Philosophy in Ancient Greek Biography (ed. by Mauro Bonazzi and Stefan Schorn), (Proceedings of the 2013 Diatribai di Gargnano)
BREPOLS PUBLISHER, 2016. Hellenistic and Roman Philosophy Series, # 4.

ISBN 978-2-503-56546-0

Manolea, C.P. Homeric Echoes, Pythagorean Flavour: The Reception of Homer in Iamblichus p 175 - 188
In: Homeric receptions across generic and cultural contexts / edited by Athanasios Efstathiou and Ioanna Karamanou
Berlin : de Gruyter. 2016. ISBN: 978-3-11-047783-2

To readers familiar with Porphyry's work on Homer (3rd cent. A.D.) and his stimulating Homeric allegories, the Homeric material found in the works of Iamblichus (3rd-4th cent. A.D.) might come as a disappointment. A student of Porphyry and a prominent Neoplatonic philosopher though Iamblichus has been, in his existing works he has not offered to us an appropriation of the Homeric tradition as rich and as elaborate as his master's - and this has resulted in a lack of attention on the scholars' part as far as Iamblichus' Homeric passages are concerned. However, this does not mean that the Homeric tradition is absent from Iamblichus' works or that Homer is underestimated by the Neoplatonic philosopher in question. In our paper it is first demonstrated that quotations from both the Iliad and the Odyssey appear in the surviving works of Iamblichus. Then the passages are discussed, in order to show that they are rather well placed in Iamblichus' discussions on cosmology and metaphysics. It will be argued that the reception of Homer in the majority of those passages bears a Pythagorean flavor. And as the Pythagorean elements play a distinctive role in Neoplatonism, the presence of Homeric material in their analysis proves that Iamblichus did take Homer seriously.

Mansfeld, J. The body politic : Aëtius on Alcmaeon on « isonomia » and « monarchia » p 78 - 95
In: « Politeia » in Greek and Roman philosophy / ed. by Verity Harte and Melissa Lane
Cambridge ; New York : Cambridge University Pr., 2013

Résumé : Aëtius (5, 30, 1) attributed to Alcmaeon of Croton (= DK 24 B 4) the use of political terms in the context of a medical doctrine, a usage that has been explained both as a consequence of the influence of the terminology of Cleisthenic democratic reform on Alcmaeon's thought and as an indication of Alcmaeon's reception of Anaximander's notions of cosmic equilibrium. Herodotus's discussion of the best political constitution (3, 80-83), however, likely influenced Alcmaeon, as it is the only early text where precisely the

two words *ισονομία* and *μοναρχία* are contrasted with each other.

Marein, M.F. « Jambe désenfermée », critique déchaînée : la réception de la « Vie d'Apollonios de Tyane » de Philostrate aux XVI^e et XVII^e siècles p 223 - 236
In: La réception de l'ancien roman : de la fin du Moyen Âge au début de l'époque classique : actes du colloque de Tours, 20-22 octobre 2011 / textes réunis et éd. par Cécile Bost-Pouderon et Bernard Pouderon
Publication : Lyon : Maison de l'Orient et de la Méditerranée, 2015

Marein, M.F. La langue grecque en terre barbare au I^{er} s. ap. J.-C. dans « La vie d'Apollonios de Tyane » de Philostrate p 459 - 468
In: Polyphonia Romana : hommages à Frédérique Biville / éd. par Alessandro Garcea, Marie-Karine Lhommé et Daniel Vallat
Hildesheim : Olms, 2013. Collection(s) : Spudasmata ; 155
Résumé : Si dans cette œuvre le grec affiche encore sa supériorité en tant que langue de la culture et de la philosophie, la langue grecque se découvre point de départ et non point d'aboutissement de la culture de l'élite orientale : l'ouverture de la Grèce marque un tournant et montre les limites de l'hellénisme. La romanisation accentue cette œuvre de déculturation qui engendre progressivement la disparition de la culture grecque. Ces Grecs d'Érétrie sont anéantis par l'Histoire, tout comme les héros des Guerres Médiques mais ils revivent par l'écriture de Philostrate et laissent dans l'esprit grec le souvenir de héros glorieux puisqu'ils se sont sacrifiés pour leur patrie et la liberté de la terre grecque. Cette célébration du passé au cœur de la fiction ne met que plus en relief l'implication dans le présent, l'asservissement ou la résistance à la puissance romaine.

Marein, M.F. Écriture fictionnelle de l'Histoire dans la « Vie d'Apollonios de Tyane » de Philostrate p 327 - 342
In: Polumathès / πολυμαθής : mélanges offerts à Jean-Pierre Levet / textes réunis par Bernadette Morin
Limoges : PULIM, 2012. Collection(s) : Tôzai ; Hors-série ; 5
Résumé : Comprend une étude de la réception d'Homère dans la « Vie d'Apollonios de Tyane » de Philostrate.

McGowan, M.M. Pythagoras and Numa in Ovid: Exile and Immortality at Rome. P 241 - 258.

In: Wordplay and powerplay in Latin poetry. Ed. by Phillip Mitsis and Ioannis Ziogas. (Trends in classics. Supplementary volumes. 36.).
Berlin: De Gruyter. 2016.

McKirahan, R. Philolaus on the Soul p 63 - 76
In: Stavru, A. Pythagorean Knowledge from the Ancient to the Modern World: Askesis, Religion, Science. Wiesbaden 2016.

Menara, I.
X LA LEGGE D'IDENTITÀ PROIETTA UN CONO D'OMBRA SULLA REALTÀ p 107 - 148
La «Y» pitagorica, - La scissione dell'essere al bivio pitagorico, - Le tre tappe dell'ontogenesi e della filogenesi, - La via larga del bivio, - La proiezione del negativo esige un tributo di sangue, - La via stretta, - La discesa agli inferi, - Divenire come un cristallo di rocca
In: Pavel Florenskij : libertà e simbolo
Trento : Il margine, 2016. ISBN/ISSN: 978-88-6089-185-3

Michalewski, A.
Ch 11 The Reception of Aristotle in Middle Platonism: From Eudorus of Alexandria to Ammonius Saccas p 218 - 237
In: Brill's Companion to the Reception of Aristotle in Antiquity. Edited by Andrea Falcon, Concordia University, Montreal. 2016. ISBN: 9789004266476

Modlińska-Piekarz, A. Byzantine theory of paraphrase in rhetorical treatises and commentaries and the original version of Theon's « Progymnasmata » p 101 - 114
In: Glossae, scholia, commentarii : studies on commenting texts in Antiquity and Middle Ages / Mieczysław Mejer, Katarzyna Jazdzewska, Anna Zajchowska (eds.)
Frankfurt am Main ; Bern : PL Academic Research, 2014. Collection(s) : Warsaw studies in classical literature and culture ; 2
Résumé : Unfortunately, the entire chapter devoted to paraphrase, which was part of the original version of Theon's « Progymnasmata », is no longer extant, but it is known only from an Armenian translation, made probably in the 6th c. This translation allows to state that Theon's work contributed to popularization of paraphrase as a rhetorical exercise, that he created a classification of different types of paraphrase, and that he was the creator of a most complete definition of this term. It should be assumed that Theon's text

was preserved, either by itself or via comments and references of later authors, and that Byzantine rhetors that way could become familiar with its main assumptions.

Montepaone, C. Pythagorean Askesis in Timycha of Sparta and Theano of Croton
p 135 - 150

In: Stavru, A. Pythagorean Knowledge from the Ancient to the Modern World: Askesis, Religion, Science. Wiesbaden 2016.

Muratori, C. PITAGORA TRA I CANNIBALI. DIETA E ORDINE DEI VIVENTI A PARTIRE DALLA LETTERATURA RINASCIMENTALE SUL NUOVO MONDO p 143 - 160

In: Bestie, filosofi e altri animali / a cura di Felice Cimatti, Stefano Gensini, Sandra Plastina
Milano : Mimesis, 2016. Revised papers, originally presented at the conference held at the Università della Calabria, Italy, April 8-9, 2014. ISBN/ISSN: 978-88-575-2769-7 I

Neumann, H.P. Pythagoras Refracted: The Formation of Pythagoreanism in the Early Modern Period p 453 -

In: Stavru, A. Pythagorean Knowledge from the Ancient to the Modern World: Askesis, Religion, Science. Wiesbaden 2016.

Opsomer, J. "An Intellective Perspective on Aristotle: Iamblichus the Divine", p 341 - 357

in: Falcon, Andrea (ed.), Brill's Companion to the Reception of Aristotle in Antiquity, Leiden, Brill, 2016

Ostenfeld, E.N. Early Pythagorean Principles: Peras and Apeiron p 42 - 51

In: Human wisdom : studies in Ancient Greek philosophy
Sankt Augustin : Academia Verlag. 2016.
ISBN: 978-3-89665-694-0

Pagallo, G.F.

4. PITAGORA E I PITAGORICI. Preambolo. La vita. Ledottrine. L'ideale di vita pitagorico. La 'metafisica' pitagorica: i numeri principi di tutte le cose. Dalla matematica alla cosmologia. Pitagorismo e neopitagorismo
p 65 - 100

7. I FILOSOFI DEL PLURALISMO.

Empedocle di Agrigento. Anassagora di Clazomene

In: Alla scoperta della natura : mito, ragione e linguaggio da Talete ai Sofisti
Bologna : Diogene multimedia, 2016.
ISBN/ISSN: 978-88-99126-66-7

Palmer, A. The Active and Monastic Life in Humanist Biographies of Pythagoras p 211 - 226

In: Stavru, A. Pythagorean Knowledge from the Ancient to the Modern World: Askesis, Religion, Science. Wiesbaden 2016.

Palmer, A. Appendix: Two Humanist Lives of Pythagoras (ed. Ada Palmer) p 519 - 524

In: Stavru, A. Pythagorean Knowledge from the Ancient to the Modern World: Askesis, Religion, Science. Wiesbaden 2016.

Praet, D. Earnest play : religion, rhetoric and intertextuality in the « Life of Apollonius of Tyana » by Flavius Philostratus p 109 - 126

In: Quattuor lustra : papers celebrating the 20th anniversary of the re-establishment of classical studies at the University of Tartu / ed. by Ivo Volt and Janika Päll
Publication : Tartu : Tartu Ülikooli Kirjastus, 2012. Collection(s) : Morgensterni Seltsi toimetised = Acta Societatis Morgensternianae ; 4-5

Résumé : The « Vita Apollonii » combines literary playfulness with a profound religious and even political message. It is uncertain which ontological status Philostratus attributed to his subject. There are three birth stories and three stories about the way Apollonius left the earth behind : one suggests he was a mere mortal, another presents him as a demi-god, and the third as the incarnation of the god Proteus. An analysis of the literary and philosophical structure referring to the planetary deities, and the intertextual references comparing the conflict between Apollonius and Domitian with the one between Dionysus and Pentheus would suggest that the emperor was a θεόμαχος and this of course has implications for the way Philostratus saw Apollonius. But his willingness and the ability to live with a religious ἐποχή could perhaps be seen as the product of an elitist cultural system but also of an inclusive and tolerant type of religious politics, and this only a few decades before the start of the persecution under Decius.

Proietti, O. Dal Somnium Scipionis alla Biblia de Ferrara, da Abner de Burgos a Camòes. Fonti e intrecci di fonti deWExame dacostiano
p 201 - 274

In: Tradizione e illuminismo in Uriel da Costa : fonti, temi, questioni dell'Exame das tradiço???s phariseas : atti del convegno internazionale, Macerata 29-30 settembre 2015 a cura di Omero Proietti e Giovanni Licata

Macerata : EUM, 2016. Series 1: Spinoziana. Proceedings of the conference. Uriel Acosta (approximately 1585-1640). ISBN/ISSN: 978-88-6056-465-8

Provenza, A.

2. Catarsi e incantesimo musicale. La musicoterapia nei poemi omerici e Y epodè 65 - 119

[2.7. Empedocle, tra scienza e magia. Musicoterapia e logoterapia p 86 – 89]

3. Catarsi e terapia musicale nel pitagorismo antico p 119 -

[3.1. Ethos e mimesis - 3.2. I Pitagorici e la catarsi musicale : la testimonianza di

Aristosseno di Taranto - 3.3. Catarsi e medicina - 3.4. Il peana catartico presso i

Pitagorici - 3.4.1. Catarsi musicale primaverile per mezzo di peani 3.5.

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musicale per il controllo dell'ira e della violenza. Il ruolo dei Yaulòs - 3.7. Cura

dell'anima, cura del corpo - 3.7.1.

Musicoterapia per la correzione dei Yethos

3.8. Pitagora, essere sovrumano e prodigioso]

In: La medicina delle Muse : la musica come cura nella Grecia antica

Roma : Carocci, 2016. ISBN/ISSN: 978-88-430-7038-1

Provenza, A. The Pythagoreans and the Therapeutic Effects of the Paeon between Religion, Paideia, and Politics p 293 - 304

In: Stavru, A. Pythagorean Knowledge from the Ancient to the Modern World: Askesis, Religion, Science. Wiesbaden 2016.

Abstract: see Pythagoras Foundation Newsletter 19, 2014 p 12.

Ramelli, I. The Sentences of Sextus and the Christian Transformation of Pythagorean Asceticism p 151 - 162

In: Stavru, A. Pythagorean Knowledge from the Ancient to the Modern World: Askesis, Religion, Science. Wiesbaden 2016.

Reger, G.L. Apollonios of Tyana and the « gymnoi » of Ethiopia p 141 - 157

In: Philosophy and the ancient novel / ed. by Marília Pulquério Futre Pinheiro and Silvia Montiglio

Eelde : Barkhuis, 2015. Collection(s) : Ancient narrative. Supplementum ; 20

Résumé : Les caractéristiques du récit que Philostrate (« Vie d'Apollonios de Tyane ») propose des voyages d'Apollonios en Éthiopie et de sa rencontre avec les sages d'Inde nus s'éclairent si l'on considère que Philostrate cherche à construire une compétition entre

Apollonios et Alexandre le Grand et entre lui-même et les biographes de celui-ci.

Schiavolin, R. Il Platone pitagorico nelle speculazioni aritmo-teologiche dell'Occidente tardo-antico 1. Tradizione platonica e tradizione pitagorica p 83 - 90

2. L'eredità platonico-pitagorica nell'Occidente tardo-antico p 91 - 110

In: Princeps philosophorum. Platone nell'Occidente tardo-antico, medievale e umanistico.

a cura di Maria Borriello e Angelo Maria Vitale. 2016. ISBN/ISSN: 978-88-311-1754-8

Robichaud, D. Marsilio Ficino and Plato's Divided Line: Iamblichus and Pythagorean Pseudepigrapha in the Renaissance p 437 - 452

In: Stavru, A. Pythagorean Knowledge from the Ancient to the Modern World: Askesis, Religion, Science. Wiesbaden 2016.

Rodríguez Alfageme, I. Una anotación a « De flatibus » p 707 - 712

In: Καλὸς καὶ ἀγαθὸς ἀνὴρ· διδασκάλου παράδειγμα : homenaje al profesor Juan Antonio López Férez / Luis Miguel Pino Campos, Germán Santana Henríquez (eds.) Madrid : Ed. Clásicas, 2013

Résumé : El estudio de algunos términos del vocabulario del tratado « De flatibus » apunta a un trasfondo teórico influido por doctrinas pitagóricas y a una forma de retórica propia de la Sofística.

Roling, B. Pythagoras and Christian Eschatology: The Debate on the transmigration of Souls in Early Scholasticism p 103 - 119

In: Stavru, A. Pythagorean Knowledge from the Ancient to the Modern World: Askesis, Religion, Science. Wiesbaden 2016.

Abstract: see Pythagoras Foundation Newsletter 19, 2014 p 12.

Roos, P. Philostratos and his trainer instruction p 101 - 108

In: Quattuor lustra : papers celebrating the 20th anniversary of the re-establishment of classical studies at the University of Tartu / ed. by Ivo Volt and Janika Päll

Tartu : Tartu Ülikooli Kirjastus, 2012.

Collection(s) : Morgensteri Seltsi toimetised = Acta Societatis Morgensternianae ; 4-5

Résumé : Among the works by the three or four writing members of the Philostratos clan there are three greater ones, the « Life of Apollonios of Tyana », « Lives of the sophists », and « Eikones » or « Imagines ».

Among the smaller works is the « Gymnastike ». It is a sort of training manual, the only preserved one of its sort. Training here means training others, not oneself, and the book deals more with which athletes shall be chosen for what than how the training shall be performed. Its exact purpose may be disputed, and unfortunately there is much information that one looks for in vain.

Saudelli, L. Monde, abyme, corps : le fragment 163 des Places (p. 62 Kroll) p 47 - 60

In: Oracles chaldaïques : fragments et philosophie / éd. par Adrien Lecerf, Lucia Saudelli, Helmut Seng
Heidelberg : Winter, 2014. Collection(s) : Bibliotheca Chaldaica ; 4

Résumé : L'étude d'Oracles chaldaïques, fr. 163 Des Places, s'appuie sur l'examen des témoignages de Synésius (Insomn. 138 c-d), Proclus (Théologie platonicienne 1, 35) et Damascius (Commentaire au « Parménide » 2, 316). Le fragment, produit d'un syncrétisme platonisant, fait écho aux thèses d'Héraclite (B 12, 49a et 91 D.-K.), de Protagoras (A 14 D.-K.) et d'Empédocle (B 121 D.-K.).

Scalera McClintock, G. Il logos sugli dèi che Pitagora apprese da Aglaofamo p 13 – 19
In: L'antica natura titanica : studi sull'antropogonia orfica
Napoli : Oxp, Orientexpress, 2016.
Series 1: Studi storico-religiosi
ISBN/ISSN: 9788895007465

Schmidt-Biggemann, W. Kabbalah as a Transfer of Pythagorean Number Theory: The Case of Johannes Reuchlin's De Arte Cabalistica p 383 - 394
In: Stavru, A. Pythagorean Knowledge from the Ancient to the Modern World: Askesis, Religion, Science. Wiesbaden 2016.

Schorn, S. Biographie und Fürstenspiegel. Politische Paränese in Philostrats Vita Apollonii p 157 - 196
In: M. Bonazzi, S. Schorn (eds) Bios Philosophos Philosophy in Ancient Greek Biography. (Proceedings of the 2013 Diatribai di Gargnano)
BREPOLS PUBLISHER, 2016. Hellenistic and Roman Philosophy Series, # 4.
ISBN 978-2-503-56546-0

Schorn, S. Die Pythagoreer im zehnten Buch der « Bibliothek » Diodors : Quellen, Traditionen - und Manipulationen p 179 - 259
In: Ritorno ad Alessandria : storiografia antica e cultura bibliotecaria : tracce di una relazione

perduta : atti del convegno internazionale : Università di Tor Vergata, 28-29 novembre 2012 / a cura di Virgilio Costa e Monica Berti
Tivoli : Tored, 2013. Collection(s) : Ricerche di filologia, letteratura e storia ; 22
Résumé : Accurate analisi del decimo libro di Diodoro al fine di individuarne le fonti : si smontano gli argomenti in favore dell'utilizzo di Timeo e si rimanda invece all'uso di una biografia tardoellenistica di Pitagora. Si esamina anche la questione dell'Anonymus Diodori quale autore dei capitoli pitagorici. In appendice: considerazioni testuali su Diod. 10 F 7 Cohen-Skali

Soler, E. « Le songe de Julien » : mythes et révélation théurgique au 4e siècle apr. J.-C. p 475-496

In: 'Εν καλοῖς κοινοπραγία : hommages à la mémoire de Pierre-Louis Malosse et Jean Bouffartigue / éd. par Eugenio Amato ; avec la collab. de Valérie Fauvinet-Ranson et Bernard Pouderon

Publication : Nantes : Association Textes pour l'histoire de l'Antiquité tardive, 2014

Résumé : Les discours théologiques de Julien et le récit de son songe dans le « Contre Hérakléios », dérivant du modèle pythagoricien du songe de Scipion dans la « République » de Cicéron, laissent transparaître la finalité de la théogonie et de la cosmologie néoplatoniciennes et théurgiques. Ils montrent également la place importante de la mythographie et de l'exégèse des mythes dans le ritualisme théurgique.

Spinelli, E. "Are Flute-Players Better than Philosophers?" Sextus Empiricus on Music, Against Pythagoras p 305 - 320
In: Stavru, A. Pythagorean Knowledge from the Ancient to the Modern World: Askesis, Religion, Science. Wiesbaden 2016.
Abstract: see Pythagoras Foundation Newsletter 19, 2014 p 12.

Thibault, G.R. IV. LE POÈTE DE LA CRÉATION L'écrivain et la tradition pythagoricienne p 209 239
[Pythagore, ancêtre éponyme d'une spiritualité - Pythagore, Platon : deux voix indifférenciées - L'héritage pythagoricien à l'origine de la philosophie chrétienne - De la Renaissance à Bernardin : postérité néo-pythagoricienne - L'époque de Bernardin: Pythagore ou Jésus? - Bernardin et la tradition pythagoricienne: sources, aspects - Les orientations pratiques d'une sagesse - Que tirer de ce cheminement]
In: Bernardin de Saint-Pierre : genèse et philosophie de l'œuvre

Paris : Hermann, 2016.
ISBN 978-2-7056-9230-8

Ulacco, A. Ch 10 The Appropriation of Aristotle in the Ps-Pythagorean Treatises, p 202-217
In: A. Falcon (ed.) Brill's Companion to the Reception of Aristotle in Antiquity. Brill 2016

Vicastillo, S.
C) LA METEMPSICOSIS p 211 - 255
[La fingida metempsicosis de Pitágoras - Refutación del principio platónico *évavxia évavxícov* (.Fedón, 72 a) - El crecimiento demográfico invalida la teoría de la metempsicosis - Objeciones a la teoría de la metempsicosis referida, como es debido, a un individuo determinado - Refutación de la doctrina de Empédocles: transmigración del alma a cuerpos no humanos - Refutación de la teoría de la metempsicosis entendida como un juicio - Refutación de la reencarnación que enseñan los gnósticos: - a) Simón Mago b) Carpócrates]
In: Tertullian ; introducción, texto crítico, traducción y notas de Salvador Vicastillo
Madrid : Ciudad Nueva, 2016.
Series 1: Fuentes patrísticas; 29.
ISBN/ISSN: 978-84-9715-337-9

Viltanioti, I.F. Porphyry's Letter to Marcella. A Literary attack on Christian Appropriation of (Neo)Pythagorean Moral Wisdom? p 163 - 184
In: Stavru, A. Pythagorean Knowledge from the Ancient to the Modern World: Askesis, Religion, Science. Wiesbaden 2016.
Abstract: see Pythagoras Foundation Newsletter 19, 2014 p 12.

Zerling, C.H. Orphische Religion und Pythagoreik, kaum voneinander zu trennen p 19 - 24
In: Orpheus oder die Macht des Urtons : zwischen Dionysos und Apollon
Basel ; Zürich ; Roßdorf : Synergia. 2016.
ISBN: 978-3-906873-00-8

Zhmud, L. Greek Arithmology: Pythagoras or Plato? p 321 - 346
In: Stavru, A. Pythagorean Knowledge from the Ancient to the Modern World: Askesis, Religion, Science. Wiesbaden 2016.
Abstract: see Pythagoras Foundation Newsletter 19, 2014 p 12.

Zhmud, L. Heraclitus on Pythagoras p. 173-187.
In: Heraklit im Kontext / Fantino E. et al., eds. Berlin: De Gruyter, 2016.

Abstract: Heraclitus is known for his critical attitude towards his predecessors. Almost every author mentioned by him – Homer, Hesiod and Archilochus, Xenophanes and Hecataeus – attract their share of opprobrium. Among the early Greek thinkers only Thales seemed to appear in a neutral context (DK 22 B 38). Judging by the preserved evidence, Pythagoras was the principal target of Heraclitus' attacks, for the Samian sage is mentioned in three different fragments, every time very crucially. In DK 22 B 129 Heraclitus claims that Pythagoras' wisdom is in fact a polymathy and an imposture, B 40 says that Pythagoras' polymathy did not teach him understanding (*vóov*), and B 81 calls Pythagoras "originator, ancestor of swindles". The force of Heraclitus' attacks on Pythagoras demonstrates that he possibly saw in him his chief rival, but how this has to be explained? What was the area in which their interests and competences have crossed? Heraclitus was the first to note the dual nature of the figure of Pythagoras, cf. *ιστορίη* and *κακοτεχνίη* in DK 22 B 129. On what evidence did he rely? This article tries to answer these and several related questions.

Zhmud, L. Greek Arithmology: Pythagoras or Plato? p 311 - 326
In: "Forms and Transfers of Pythagorean Knowledge: Askesis – Religion – Science". Berlin: de Gruyter, 2016.
Abstract: see Pythagoras Foundation Newsletter 19, 2014 p 12.

JOURNAL ARTICLES

Rhizomata. 2016, 4, 1,

This issue of *Rhizomata* comprises a collection of essays with special focus on **Empedocles' metaphysics**, authored by international leading experts in the field.

The topics investigated include Empedocles's views on composition, structure, causation, creation, change, causal powers, and the nature of divinity and of divine agency. There is no comprehensive study of such topics in the existing literature on Empedocles.

See Authors;

Marmodoro, Anna
Primavesi, Oliver
Palmer, John
Curd, Patricia
Rowett, Catherine
Sedley, David

AFONASINA, A. EMPEDOCLES ON BREATHING (in Russian)

Schole ΣΧΟΛΗ. 2015, 9.2, p 353 – 362

Abstract: In Fr. B 100 DK Empedocles famously compares the principle of breathing with this of clepsydra. This simile provoked a scholarly controversy. The main question is what kind of breathing Empedocles describes – the breathing through the skin or the breathing through the mouth and nostrils? In this article I consider various solutions to the problem, suggested by different scholars (Powell 1923, Last 1924, Furley 1957, Booth 1960, Bollack 1965, O'Brien 1970), and incline to accept the idea that Empedocles describes a form of breathing through the skin with a qualification that the skin in question is the outer membrane of the respiratory apparatus rather than the outer covering of the living body, as it was previously thought. This article is the first part of the future analysis of Empedocles' views on physical mechanisms of living beings and their sense perceptions.

Afonasina, A.S. The Strasbourg Papyrus of Empedocles: A Note on Its Reconstruction and Future Tasks for Studies (in Russian)

Schole ΣΧΟΛΗ. 2016. 10, 1, p 214-226.

Abstract: The recent surge of interest in the Empedoclean philosophy is connected with a discovery of the previously unknown fragments of his poem in the structure of the Strasbourg papyrus. A new edition advanced by A. Martin and O. Primavesi has appeared in 1999. Before the eyes of many scholars has arisen a fresh picture of the Empedoclean great work. Some authors evaluate this fact as the

beginning of the whole epoch in studying of the poem (or poems) by Empedocles, others do not incline to overstate its importance (P. Curd, for instance). The present work is dedicated in the first place to the problem of reconstruction of the new fragments and to the arguments in favor of their proper placing relative to the early-known ones. We will trace the process of the poem's renaissance. This article opens the number of future studies, dedicated to different questions in studying of the Empedocles' thought arisen in connection with the recently discovered fragments. I hope that the paper will be useful for Russian scholars, since no study on the Strasbourg papyrus has appeared in Russian yet.

Azevedo, C. PARMÊNIDES E EMPÉDOCLES: ENTRE AS SENSações E O INTELECTO

Anais de Filosofia Clássica. 2016, 10, 19
p 37 - 50

Resumo; Todos os homens são capazes de pensar e de sentir prazer e dor. Na Antiguidade, a relação entre o pensamento e as afetividades parece algo inquestionável. Encontramos o pensamento penetrando a esfera do desejo e fazendo dessa esfera o âmbito privilegiado na busca do saber. Parmênides e Empédocles são apenas alguns dos filósofos nos quais encontramos a antiga noção de que o pensamento e as condições físicas estão associados. O objetivo desse artigo é identificar como os dois filósofos relacionam pensar e sentir sem estabelecer uma oposição com o âmbito dos afetos e, consequentemente, do corpo.

Bartol, K. An allusive phrase in Aristophon, fr. 11, 9 K.-A.

Quaderni urbinati di cultura classica. 2014, 106
p 153-161

Résumé : Analisi del fr. 11, 9 K.-A. del « Pitagorico » di Aristofonte, con particolare attenzione al significato del termine περιφανής al v. 9. L'aggettivo, riferito alla Nike alata, può evocare su un piano extra-testuale l'immagine onnipresente della dea nella mappa artistica di Atene.

Belenkiy, A. The Novatian 'Indifferent Canon' and Pascha in Alexandria in 414: Hypatia's Murder Case Reopened.

Vigiliae Christianae. 2016, 70, p 373 - 400

Abstract: In an earlier paper I suggested that the murder of the Alexandrian philosopher Hypatia by a clique of Bishop Cyril's zealots resulted from her involvement in the conflict

between the Roman and Alexandrian Churches regarding the date of Easter in the year 417. The murder would have been committed in March 416 after she had performed controversial astronomical observations that supported the Roman date over the Alexandrian one. This version faces severe problems from various sides. Therefore, I suggest here another scenario, where an unorthodox position of the Novatian Church on determining the time of Easter and early Passover celebration in 414 triggered the chain of events leading to Hypatia's murder. This scenario places the murder in March 415 and offers a unique time frame for all the related events. Here Hypatia displays astronomy skills that justify her subsequent historical reputation. I also shed light on the immediate circumstances of her murder, specifically suggesting it happened on the day she was making the equinoctial observations. Finally, I propose instituting a memorial day for Hypatia on the day of the vernal equinox.

Bellissima, F. Arithmetic, geometric and harmonic means in music theory
Bollettino di storia delle scienze matematiche. 2014, 34, 2, p 201-244
Résumé : I concetti di media aritmetica, geometrica e armonica nella storia della teoria musicale greca antica da Archita in poi, e i suoi sviluppi rinascimentali e moderni

Bergr, S. The invention of wisdom in Jean Cheron's illustrated thesis print.
Intellectual History Review. 2014, 24.3 p 343 - 366.
Abstract: The engraved broadside "Typus necessitatis logicae ad alias scientias capessendas", "Scheme of Logical Necessity for the Purpose of Grasping the Other Branches of Knowledge", designed in 1622 by the Carmelite professor Jean Cheron, 1596-1673, depicts the human quest to reach wisdom. The "Typus" was engraved by Leonard Gaultier, 1560-61-1635, and published by Jean Messenger, 1572-1649. It was designed to function as a thesis print in oral examinations, known as disputations, at Cheron's convent. The rhetorical category of invention is crucial to both the broadside's form, as a map for how to find wisdom, and to its function in disputations in which students had to invent or find arguments. The "Typus" features a metaphorical framework, the map of a diverse landscape, onto which is projected text and image representing philosophical ideas. Students could only have appreciated the rich meaning of the broadside and defended its theses if they had first studied

logic. The "Typus" dictates the order in which its contents are to be considered by its spatial arrangement of both philosophical concepts and architectural and natural structures. An important precedent to the spatial presentation of philosophical exegesis in the "Typus" is provided by illustrations of the "**Tabula Cebetis**". Another critical precedent to Cheron's philosophical map is the illustrated thesis print "Artificiosa totius logicae descriptio", "Artful Description of Logic in Its Entirety". Cheron collected the writing and imagery of the "Typus" from a variety of textual and visual documents. His inscriptions draw from the Bible or refer succinctly to ideas explicated in the writings of Aristotle and Porphyry, while much of his imagery is based on details found in frontispieces, emblems, illustrations of the **Tabula Cebetis**, and, above all, the Descriptio of Meurisse.

Bertolini, M. La 'ruota armonica'. Pitagorismo e scienza moderna in Federico Borromeo
Bruniana & Campanelliana: Ricerche filosofiche e materiali storico-testuali. 2016. 22, 1, p 77 - 84.

Abstract: Since his youth Federico Borromeo had shown an ardent desire for knowledge that drove him to delve into a broad variety of disciplines, which included Pythagoreanism. This corpus of teachings became vital in early modernity due to the debate over heliocentrism, but also on account of its intersection with the occult arts. This note presents the main aspects of 'De pythagoricis numeris', one of the three published works of the archbishop of Milan focusing on Pythagoras and his school, which has been generally overlooked in historiography.

Boel, G. de « Anadyoméni de Grigorios Xénopoulos », Cahiers balkaniques. 2016, 18 mars
URL : <http://ceb.revues.org/6779>
Resume: Le roman Anadyoméni de Grigorios Xénopoulos consiste en un dense réseau d'allusions à des repas, d'ordre littéraire, philosophique ou liturgique, qui dressent le décor d'une mise en pratique de la discussion, dans le Banquet de Platon, à propos de l'immortalité, du don de sa vie pour son amant, mais aussi de l'idée empédocléenne de la métempsychose sous la forme d'une plante.

Bonsangue, M. In Search of Archimedes: Measurement of a Circle.
Mathematics Teacher. 2016. 110, 1, p 71 - 76
Abstract: The article discusses presents mathematical formulae to show how Greek

mathematician Archimedes measured a circle as described in his book, "Measurement of a Circle." Topics include the approximate ratio of circumference to diameter in a circle using Greek philosopher Pythagoras' theorem and modern notation for square roots, how Archimedes provided upper and lower bounds for determining the ratio of a circle's circumference to its diameter, and the limitations he had to overcome.

Bordoy, A. Que Orfeo también puso nombre al demiurgo : el fr. 241 Bernabé y su función en el « Comentario al Timeo de Platón » de Proclo

Anales del seminario de historia de la filosofía. 2013, 30, 2, p 331 - 355

Résumé : Se analiza el papel y la función del fr. 241 Bernabé (=> 75-01746) en la exégesis del demiurgo que aparece en el libro 2 del « Comentario al Timeo » de Proclo. El análisis se centra en el primero de los tres demiurgo-Zeus que caracterizan el panteón de este autor, el contenido en la tríada intelectual Cronos-Rea-Zeus, y se plantea la cuestión de por qué Proclo opta por el uso de la teología órfica en lugar de la caldaica. Se atiende a tres aspectos : 1, la estructura y el contenido del fr. 241 Bernabé ; 2, el vínculo que establece el « Comentario al Timeo » entre Orfeo, Pitágoras y Platón ; y 3, la definición que este tratado ofrece del demiurgo y su adaptación a la teología órfica. En este caso concreto, el uso del orfismo viene dado por la adecuación de la segunda creación al concepto de demiurgo defendido por Proclo.

Borlik, T.A. Unheard Harmonies The Merchant of Venice and the Lost Play of Pythagoras. Medieval & Renaissance Drama in England. 2016, 29, p 191 - 224.

An essay is presented on the relationship between the play "Merchant of Venice" by English playwright William Shakespeare and the lost play "Pythagoras." It argues that the study of repertorial competition has been buckled not only by authorcentric methodologies but also by the vagaries of playbook publication.

Bregman, J. Synesius of Cyrene and the American "Synesii".

Numen. 2016, 63, 2/3, p 299 - 323.

Abstract: This article explores the Hellenic/Christian synthesis of bishop Synesius and its later influence, especially on nineteenth-century America. Synesius accepted a bishopric despite Neoplatonic reservations concerning Christian doctrine: the uncreated soul pre-exists; the uncreated

cosmos is eternal; and the "resurrection" an ineffable mystery, beyond the vulgar.

Whether or not born a Christian, his study under Hypatia brought about a conversion to "pagan" Neoplatonism. His attempted synthesis of Hellenism and Christianity was unique, unlike that of any other late antique Christian Platonist. Later, Renaissance thinkers scanned a new religious horizon reviving Hellenic Neoplatonism, Hermetic thought, Pythagoreanism, etc., included in a "primordial revelation," contemporaneous with the Mosaic revelation and thereby in harmony with Christianity. In Romantic-era England, Thomas Taylor revived Hellenic Neoplatonism as the "true" religion, in the spirit of the anti-Christian theurgic Neoplatonist Roman emperor, Julian. Taylor had a significant influence on the American "Synesii," Transcendentalists and Neoplatonists, e.g., on Bronson Alcott's Platonic / Pythagorean lifestyle. Reading Taylor's translations, Ralph Waldo Emerson spoke of the "Trismegisti" whose Neoplatonic religion predated and superseded "parvenu" Christianity.

Later Transcendentalists continued the work of Taylor, sympathizing with late antique "pagan" Neoplatonism, but, in the spirit of Synesius, synthesizing it with Christianity and with other religions. They sought a non-sectarian, universal "cosmic theism," notably through Thomas M. Johnson's journal, The Platonist, which included translations of Synesius and other Neoplatonists. One of its contributors, Alexander Wilder, also influenced Theosophy on its Neoplatonic side. More recent Anglophone "Synesii" include Hilary Armstrong, who was a major presence in Neoplatonic scholarship, both in the UK and North America. He argued for a return to Hellenic inclusive monotheism, in which a Christian Platonist, like himself, could also venerate Hindu or Isis' holy images as being true reflections of the divine.

Brunello, C. Antiche istituzioni egizie e proporzioni numeriche : teorie pitagoriche nel « Busiride » di Isocrate

Seminari romani di cultura greca. 2013, 2, 1, p 31 - 50

Résumé : Dietro i passi isocratei riservati alle istituzioni politiche egizie (par. 15-28) si può individuare l'allusione al libro 2 delle « Storie » erodotee e, soprattutto, a teorie di matrice pitagorica, come si evince in particolare da un riferimento al ruolo delle proporzioni numeriche nello stabilire il numero di cittadini di una città (par. 16). Se non è opportuno rinvenire nel testo allusioni polemiche alla « Repubblica » di Platone, come è stato proposto in passato, è

vero tuttavia che sia il dialogo platonico sia il « Busiride », composti all'incirca negli stessi anni, recano tracce del dibattito nell'Atene di 4° s. a.C. sulla migliore educazione dei giovani

Carbone, A.L. The Axes of Symmetry:

Morphology in Aristotle's Biology

Apeiron. 2016, 49, 1, p 1 - 31.

Abstract: My aim in this paper is to outline and discuss the role played in Aristotle's inquiry into living things by his extensive comparative account of the body plan of different kinds of animals, and of the shapes and figures of their bodily parts, which we may call his morphology. In tackling this question, I begin with Aristotle's statement that the diagrammatical representation of the body's organization based on the axes of symmetry is the second most important principle of the inquiry on living things, after the teleology principle. I discuss, in turn, his concern about the applicability of the mathematical approach to the living shapes; his analysis of the ways in which form is related to limit; and his criticism of Democritus' and Empedocles' treatment of form and shape. Through exploring the ways in which Aristotle recurs to the morphology principle in the practice of biology, I point out that morphology provides a key methodological framework for the two most important tasks of the research program of the inquiry on living things -- the definition of the kinds and the explanation of the causes.

Casadesus, F. Liberar el alma del cuerpo-
posición: La función de la verdadera filosofía
Revista Archai. 2016, 17, p 173 - 197.

Abstract: Plato portrays Socrates, in the last hours in his cell before facing death, as an expert in the hidden details of the afterlife. He achieves this through the use of mystery terminology, of Orphic-Pythagorean origin, even presenting himself as highly knowledgeable or, even, as an initiate in this domain. However, as usual in many of his dialogues, Plato conveniently transformed this terminology into philosophical concepts. Thus, the notions of the soul's immortality and initiation are used to define what, on diverse occasions, he calls "correct", 'orthos', philosophy. In this context, Plato changed the Orphic metaphor of the body understood as the soul's tomb, 'soma-sema', for the image of the body prison. As I will attempt to show in this paper, this transformation in the metaphor owes to Plato's interest in rectifying and "improving" the Orphic image of the tomb which, for ethical, epistemological and literary reasons, seemed insufficient to him.

Centrone, B. Su Platone e il pitagorismo antico

Antiquorum philosophia. 2014, 8, p 143-147

Résumé : A proposito del volume di P. S. Horky (=>L'Année philologique 84-03332)

Cerqueira, F.V. Abordagens mitológicas na iconografia funerária da cerâmica ática (510-450 a.c.) : repensando a periodização. Classica(Brasil). 2014, 27, 1, p 83-128

Résumé : Se estudia la iconografía funeraria registrada en la cerámica ática y, en especial, en la producción de la que se conoce como « fase intermedia » (510-450 a.C.), que ha despertado menos la atención de los estudiosos. Se apunta que esta fase, que duró cerca de tres generaciones de pintores, presenta una unidad cultural marcada por enfoques mitológicos (con Musas, Sirenas y Eros) alternativos sobre la muerte, alejados de los rituales de la polis y de la familia. En este contexto se destaca la iconografía de estos personajes mitológicos, cuya vinculación con la música determina su vinculación con la muerte. La ambivalencia de las Sirenas se corresponde con una ambigüedad de las concepciones sobre la muerte relacionadas con ellas, que oscilan entre una visión ctónica, temible, del inframundo, y una visión celestial, de bienaventuranza, en el mundo superior. La « pitagorización » de la iconografía de las Sirenas, como músicas tocando la lira o el aulós, marca una expectativa más positiva del más allá, bajo la protección de las divinidades musicales. Forma parte del dossier consignado en 85-06476.

Charles, M.B. Unmanning an emperor : Otho in the literary tradition

The Classical journal. 2013-2014, 109, 2, p 199-222

Résumé : In the literary tradition, Otho was made out to be another Nero, to the extent that his actions were assimilated with those of the last Julio-Claudian. This includes a predilection for sexual passivity, with Apollonius of Tyana even describing him, in a highly-rhetorical passage (5, 32, 2), as having been Galba's boy lover. Despite numerous references to Otho's effeminacy, including overzealous care of his person, accusations of sexual excess appear to be rooted in the rhetorical view of the tyrant typified by Nero. Otho's actual sexual preferences are unrecoverable, so this inquiry focuses instead on the way in which his sexuality was depicted by those attempting to shape his reputation as a man unworthy of imperial office. Includes evidence from Suetonius ; Tacitus, « Histories » ; Plutarch, « Galba » ; and Cassius Dio.

Choudhary, A. Importance of Mathematics and Geometry in Architecture

Journal of Recent Activities in Architectural Sciences. 2016, 1, 1, p 1 - 11.

Abstract: Intentionally or unintentionally, from ages, architects, builders and construction experts have used mathematics as a very basic yet important tool for the soulful purpose of design, execution and finalization of building projects. In the history, architects were mathematicians and also some mathematicians were architect too. Vitruvius was a very well-known architect as well as famous mathematician. Mathematical readings of Pythagoras were later used in building proportions. Well known worker and user of golden ratio Leonardo Da Vinci along with many achievements was an architect too. The approach of this research paper is to come up with findings on importance of mathematics in architecture, as in geometry, from very important site analysis to final design of elevation or façade. Aim of the whole research is to come up with mathematical functions related to mensuration of building construction and Architectural Engineering. This paper is an initial part of the same research.

Ciarrocchi, V. De Hypatia, muliere praeclara, quae anno 415 trucidata est

Vox Latina . 2015, 51, 200, p 160 - 162

Résumé : Zu Leben und Werk der Hypatia, unter Heranziehung von Synesios als Quelle

Cipolla, P. Spigolature stesicoree

Lexis. 2014, 32, p 58 - 89

Résumé : La città natale del poeta in alcune fonti è « Metaurus », da considerarsi variante di « Metaurus/-um », fatto che è servito a legare Stesicoro alla tradizione del Pitagorismo dell'Italia meridionale ; il nome del poeta indica chi crea la « performance » del coro in termini di canto e danza ; l'epitafio latino è probabilmente una falsificazione del presunto scopritore

Čiurlionis, J. THE DICHOTOMY OF BODY/SPACE AND SOUL/TIME IN CLASSICAL METAPHYSICS. (lithuanian)

Acta Academiae Artium Vilnensis. 2016, 80/81, p 15 - 21.

Summary: The relationship between body and soul in classical metaphysics was always a problematic one. This issue was one of the major points of philosophical concern - starting with the Pythagorean treatment of the body as a prison for one's soul, the Platonic and medieval distinction of temporal and eternal, and ending with the Cartesian attempt to solve

the problem of body-soul dualism. The body-soul distinction was linked to the difference of space and time. St. Augustine's presentism in his concept of time related time to the soul.

The subjectivistic psychological concept of time was long based on the statement that 'the soul counts time'. Only the modern scientific revolution opened the door for different views. This situation existed almost until Newton who tried to imply an objective mathematical measurement. However, mathematics as a sphere of pure thinking or, according to Kant, synthetic a priori knowledge, is directly linked to the thinking part of the soul in classical metaphysics. Body, on the other hand, was always treated as space, and its extensity and division - as the main properties directly revealing it. While the Modern Era tried to overcome this distinction by unifying both parts, it is still deeply rooted in the Western classical metaphysical thought. The role of Euclidean geometry is important in the classical notion of the body. For ages it has been understood as the ratio of proportions of geometrical figures expressed in Euclidean space and bounded by straight lines and points as 'atoms' of such geometry.

Geometrization becomes especially apparent with Renaissance linear perspective. Any attempts to break this geometrical order are fruitless until the establishment of non-Euclidean geometry. One of the last classical metaphysical thinkers, Kant tried to move space and time into the sphere of pure reason. However, he failed to resolve the problem of controversy between empirical realism and transcendental idealism. This paper deals with the analysis of body-space and soul-time structures in the classical metaphysical worldview.

Cook, D. BROAD-CHURCH HOMILETICS, KINGSLEY'S HYPATIA, AND THE CULTIVATED READER IN THE PEW.

Victorian Literature & Culture. 2016, 44, 3, p 491 - 509.

Abstract: The first issue and number of the Nineteenth Century, 1877, included a searching article by J. Baldwin Brown entitled "Is the Pulpit Losing Its Power?" Looking back over the decades, Brown marked a generational decline in England's preaching, which he argued had now been eclipsed by a print market distributing "freest discussion of the most sacred truths." Brown lamented that fewer talented men now joined the Anglican ministry, while the Church had increasingly withdrawn from the social mission which had animated mid-century preachers like Charles Kingsley (107–09). More troublingly, Brown

speculated that modern Britons had become constitutionally averse to the homiletic situation. The preacher, he writes, often "seems as if he came down on the vast range of subjects which he is tempted to handle as from a superior height; and this is what the scientific mind can never endure. . . . [T]here has always been a sort of omniscient tone in the pulpit method of handling intellectual questions which stirs fierce rebellion in cultivated minds and hearts" (109–10). Brown pulls up short of blaming theology *per se*; for him its language of "above" and "beyond" has continuing relevance (110). Still, he broaches the possibility that by its very nature preaching risks antagonizing what current scholarship would term the "liberal subject": one which prizes freedom of conscience, empirical exploration, and debate

Cornelli, G. A review of Aristotle's claim regarding Pythagoreans fundamental Beliefs: All is number?

Filosofia UNISINOS. 2016, 17, 1, p 50 - 57
Abstract: The question-statement, "All is number?", the title of Zhmud's famous 1989 article in *Phronesis*, opens a challenge to the extremely important Aristotelian testimony that "all is number" was the fundamental definition of Pythagorean philosophy. Such a challenge is anything but easy, especially when one considers that, so far, the histories of both ancient philosophy and ancient mathematics seem to have no doubts that this definition is correct.

This paper aims to submit Aristotle's claim that the Pythagoreans believed that "all is number" to critical review. Our analysis of the many ways in which Aristotle states the thesis that "all is number" will reveal, beyond merely semantic variations, a fundamental theoretical contradiction that Aristotle himself seems incapable of solving. Three different versions of the doctrine are in fact present in the Aristotelian doxography: (a) an identification of numbers with the sensible objects; (b) an identification of the principles of numbers with the principles of things that are; (c) an imitation of objects by numbers. While versions (a) and (c) seem to identify numbers with the material cause of reality, in terms ("imitation") reminiscent of Plato, version (b), numbers as formal causes of reality, is an Aristotelian reconstruction of the Pythagorean theory. Aristotle would have been pushed to such a reconstruction by the difficulty he found in accepting the Pythagorean material notion of number, and by considering it closer to its

sensitivity, strongly marked by the reception of that same theory in the Academic realm.

Cornelli, G. Aristotle and the Pythagorean Myths of Metempsychosis
Méthexis. 2016, 28, p 1 - 13

This paper aim to analyze the tradition of the theory of the immortality of the soul and its metempsychosis, with the intention, on the one hand, of determining whether it can be traced back to the practice and doctrine of proto-Pythagoreanism, and on the other hand, of understanding to what extent it has contributed to the definition of the category of Pythagoreanism throughout history. The oldest testimonies attributing that doctrine to Pythagoras suggest two different hermeneutic routes. First, although old, the theory of the immortality of the soul, apocalyptic by its very nature, does not imply the existence of a dogmatic system of beliefs. That is to say that throughout the various strata of the Pythagorean tradition, the concept of this immortality significantly differed. Second, as a result of the first route, it turned out to be necessary to verify how the reception of the theory by later sources contributed to the construction, through it, of the category of Pythagoreanism. The testimonies of Xenophanes, Heraclitus, Ion and Empedocles suggest that metempsychosis is quite an old theory, corresponding to the proto - Pythagorean stratum. One finds in Aristotle the most explicit testimony of the existence of a proto-Pythagorean theory of metempsychosis: the use of the term *mýthoi* to refer to the Pythagorean doctrines of the soul suggests that Aristotle considered them sufficiently old, and therefore in all probability proto-Pythagorean. The Aristotelian lexicon ultimately will reveal proto-Pythagoreanism as the source of the doctrines of the immortality of the soul and its transmigration.

Curd, P. Powers, Structure, and Thought in Empedocles

Rhizomata. 2016, 4, 1, p 55 - 79

Abstract: How is it that Empedocles' world is is an organized system of diverse entities and how does this system of maintain regularity over long periods of time? I suggest that it is the impulses and thoughts of the roots and of Love and Strife that answer these questions. Love and Strife, working within the laws of nature provide the major structural aspects of the cosmos: the circular motion of the whirls created by the opposing forces produce the masses of roots that are worked up into the heavenly bodies and the living things that populate the cosmos. It is useful to conceive of

Empedocles as a proto-power-structuralist. The basic ingredients of the world are ontologically prior to the medium sized objects of sensible experience: it is not the case that there are underlying Aristotelian subjects with properties and attributes depending on those subjects.

Downie, J. Palamedes and the Wisdom of India in Philostratus' Life of Apollonius of Tyana

Mouseion. 2016, 13, 1, p 65 - 83

Abstract: In Philostratus' Life of Apollonius of Tyana, the hero Palamedes appears twice: Apollonius meets him reincarnated among the sages of India, and he later undertakes to restore the hero's tomb and cult in Asia Minor. These appearances have attracted relatively little attention, and scholars have generally regarded the two scenes as underdeveloped and only loosely connected. In this article I argue that together they mark a turning point in the narrative. Philostratus uses the figure of Palamedes to bring into focus the selective nature of cultural memory and, thereby, to address one of the central concerns of the Life of Apollonius: what is the nature and value of Hellenism in a cosmopolitan, imperial world? Apollonius' encounter with Palamedes in India situates Greek *paideia* in the context of a wider geography of wisdom and exposes it to critique. In the story of Palamedes' tumulus, Philostratus explores the possibility of revising Hellenic cultural memory.

Drugaş, S.G.P. The Name of Zalmoxis and Its Significance in the Dacian Language and Religion

Hiperboreea. 2016, 3, 2, p 5 - 66

Inhalt: In order to write about the significance of the name of Zalmoxis in the Dacian language and religion, I begin with the displaying of the sources. Afterwards, there are presented three debates, about: (1) the relation between Zalmoxis and Pythagoras, showing that the philosopher was definitely influenced by the Thraco-Dacian beliefs which were also present in Zalmoxianism; (2) "immortalization" as an initiatic mystery cult, shamanic practices; (3) an exploration of the forms Zalmoxis and Zamolxis. The first form, of Zalmoxis, attested in Herodotus, with witnesses in inscriptions, could be related with some terms and practices found in Siberian peoples, used for hunting and shamanism (cf. *seĭj*, at Ket and Yugh). These practices are connected to the Dance of the Bear and others in the Romanian folklore. The second part of the term Zalmoxis could have come from **mo(i)š* (skin, sack, i. e., shamanic mask),

which could lead to the Romanian autochthonous word *moş* (old, elder, ancestor). The second form, Zamolxis, was connected to the Indo-European satem **sem-* < PIE **dheghom-* (earth > man). The theonym could end up with two forms by a word game, due to the oppositions between the mystery cult and shamanism, and between the solar-uranian cult from Sarmizegetusa and a chthonian cult, supported mainly by the southern Thracians (Semele, Dionysos).

Fernández Rivero, M.C. EROS, VISIÓN Y CONOCIMIENTO: LA CONCEPCIÓN EMPEDOCLEA TRANSPUESTA EN LOS DIÁLOGOS PLATÓNICOS

Praesentia. 2015, 16, p 1 - 18

Abstract: Within the category of "productive reception", Plato's reflection can be viewed as a reconfiguration of Empedocles', regarding not only the cosmic role of love, but also the relationship between love and vision and its function in the field of scientific knowledge and in the human soul's return from exile.

To develop this hypothesis, our paper attempts a philological reading of the relevant passages of Symposium and Phaedrus, as well as of a significant group of Empedocles' fragments. We aim at showing that Plato's perspective on Eros assumes three aspects present in the fragments:

- 1-The setting of visual experience in the sphere of Aphrodite.
- 2-The postulation of two levels of vision, and their relationship with philosophical knowledge.
- 3-The role of vision in the return from exile.

Garrido Domené, F. El universo armónico platónico (Ti. 35b-36b) según Nicómaco de Gerasa (Harm. VIII ; pp. 250.3-252.2 Jan)

Euphrosyne. 2013, 41, p 191 - 205

Résumé : Se estudia el « Comentario de lo dicho en el "Timeo" con relación a la armónica » que el músico y matemático neopitagórico Nicómaco de Gerasa incluyó en el capítulo 8 de su *Ἀρμονικῆς ἐγχειρίδιον*. En este epígrafe Nicómaco se centra en la definición y explicación, según la doctrina platónica, de las medias o proporciones (aritmética, armónica y geométrica) empleadas por Platón para construir la armonía pitagórica. La mención que Nicómaco hace del pasaje platónico omite una parte importante de la descripción de la creación del alma del mundo por parte del filósofo ateniense. Por otro lado, en este capítulo del tratado musical Nicómaco reduce la disposición platónica de una escala diatónica completa al esquema de una octava, es decir, cuarta-tono-cuarta, o quinta más

cuarta, donde su diferencia es el tono (9:8). Las « uariationes » entre ambos textos podrían estar justificadas por problemas de transmisión textual o por omisión voluntaria de Nicómaco con el fin de « epitomizar » o abreviar el texto platónico.

Gasparri, C. Un nuovo sarcofago con Nekyia tipo Villa Giulia
Mitteilungen des Deutschen Archäologischen Instituts, Römische Abteilung. 2013, 119, p 201 - 220

Résumé : A netherworld scene is depicted on a sarcophagus presumably from a funerary monument on the Via Appia and now at the Villa Volterra in Ariccia. The scene is almost identical to the one depicted on a similar piece, that was published over forty years ago (=> APh 44, p. 544) and has been so far considered a unicum. This iconography apparently enjoyed wider circulation than has been assumed so far. Both sarcophagi date to the period between the late 1st cent. B.C. and the early 1st cent. A.D. The scene conveys a particular conception of the underworld, possibly inspired by Neo-Pythagorean beliefs and often associated with the rite of inhumation. The rite of inhumation seems to have been shared by the buyers of a small group of molded sarcophagi which also date to the period between the late 1st cent. B.C. and the early 1st cent. A.D.

Genovés, F. G. Pitágoras, los números y las vidas.
Catoblepas. 2016, 171, p 1 - 4.

Gerson, L. The myth of Plato's Socratic period
Archiv für Geschichte der Philosophie. 2014, 96, 4, p 403 - 430

Résumé : A hypothesis first proposed in the 19th c. has since the middle of the 20th c. been approaching mythical status : that in the course of Plato's philosophical « development », he passed through a « Socratic period » in which he was principally devoted to representing the philosophy of the historical Socrates rather than his own. This Socratic philosophy is found in the so-called early dialogues. According to the myth, Plato only developed and wrote down his own philosophical position in the middle and late dialogues. However, it can be argued that there is no external evidence to support the initial hypothesis. In fact, Plato was probably in some sense a proponent of Pythagoreanism and a « two-world metaphysics » well before he wrote anything. The claim that, external evidence notwithstanding, the early dialogues actually contain a philosophical position

substantially different from that of later dialogues is also unfounded. Although Plato's thought continually developed within the context of ongoing Academic discussions, nowhere in any of the dialogues is Plato's « otherworldly » revisionist philosophy absent.

Ghira, D. Empedocle, fr. 20 e 115 DK :
l'intuizione del singolo

Maia. 2015, 67, 1, p 25 - 35

Résumé : I due frammenti empedoclei 20 e 115 DK affrontano lo stesso argomento secondo punti di vista opposti : nel primo, la vita nelle sue diverse forme è descritta come il frutto dell'incessante azione aggregatrice e disgregatrice che la natura esercita sui viventi ; nel secondo il percorso terreno dell'uomo si carica di una sofferta valenza « espiatoria », in conseguenza di una colpa commessa. La coesistenza di due opposte prospettive epistemologiche, una filosofica, da cui è esclusa l'individualità se non in quanto « oggetto » di pensiero, e una poetica, in cui la dimensione soggettiva fa da filtro alla realtà, sembra testimoniare un'embrionale consapevolezza dell'unità dell'individuo come « soggetto pensante » e « oggetto pensato »

Giacomelli, C. Un altro codice della biblioteca di Niceforo Gregora : il Laur. Plut. 86, 3 fonte degli estratti nel Pal. Gr. 129
Quaderni di storia. 2014, 40, 80, p 217 - 241

Résumé : Descrizione del ms. Firenze, Biblioteca Medicea Laurenziana, Plut. 86, 3, che costituisce l'unico testimone conservato d'età medievale del « corpus » pitagorico di Giamblico e analisi testuale di alcuni « excerpta » provenienti dal « De saecta Pythagorica » di Giamblico, raccolti da Niceforo Gregora e conservati nel ms. Heidelberg, Pal. gr. 129. Lo studio dei passi contenuti in quest'ultimo codice permette di affermare con una certa sicurezza che essi derivano « recta uia » dal ms. Laurenziano

Glaz, S. Pythagoras plays his lyre.
Journal of Humanistic Mathematics. 2016, 6, 1, p 291

Abstract: The poem "Pythagoras plays his lyre," by Sarah Glaz is presented. First Line: What is the wisest thing? Number. Last Line: play and pass.

Göbels, W. Modifizierungen der Sätze von Thales und Pythagoras
Der mathematische und naturwissenschaftliche Unterricht . 2016, 69, 2, p 120 - 121

Goldin, O. Aristotle, the Pythagoreans, and Structural Realism
The review of metaphysics. 2016, 69, 4, p 687-708

Abstract: Aristotle's main objection to Pythagorean number ontology is that it posits as a basic subject what can exist only as inherent in a subject. I then show how contemporary structural realists posit an ontology much like that of Aristotle's Pythagoreans. Both take the objects of knowledge to be structure, not the subject of structure. I discuss both how pancomputationalists such as Edward Fredkin approach the Pythagorean account insofar as on their account all reality can in principle be expressed as one (very big) number, made up of discrete units, and even more moderate varieties of structural realism, like that of Floridi, share with pancomputationalism the aspect of "Pythagorean" ontology that Aristotle finds so objectionable: positing structure or form with no substrate. I conclude by arguing that Aristotle himself is drawn to something close or (identical) to a structural realist ontology in *Metaphysics* 7.3.

Grossardt, P. Ironische Strukturen in Flavius Philostrats « Vita Apollonii » : der Besuch des Weisen in Indien und die Parallelisierung seines Lebenswegs mit dem des Odysseus
Würzburger Jahrbücher für die Altertumswissenschaft. 2015, 39, p 93 - 135
Résumé : Die Zielscheibe der ironischen Unterhöhlung der beiden Erzählstränge ist das allzu starke Bekenntnis des Apollonios zum pythagoreischen Gedankengut. Dies bedeutet, dass die Assoziation des Wanderpredigers und Thaumaturgen von Tyana mit der Lehre des Pythagoras schon einige Zeit vor Philostrat zustande gekommen sein musste. Diese Kombination von Thaumaturgie und philosophischem Bekenntnis dürfte es auch gewesen sein, die das Interesse von Julia Domna an der Gestalt des Apollonios geweckt hatte. Die « Vita Apollonii » war somit tatsächlich ein Auftragswerk, dem Philostrat sich weder entziehen konnte noch wollte.

Guffey, A.R. Motivations for encratite practices in early Christian literature
The Journal of theological studies. 2014, 65, 2, p 515 - 549
Résumé : The most prominent accounts of encratism identify it as an early Christian ascetical sect that refrained from sex, and possibly also from wine and meat. Scholars usually give protological speculation as the reason for these prohibitions : the prohibition of marriage and sex is linked with speculation on

the state of humanity and/or the world from the beginning of creation. This article questions that assumption, and, through a close examination of the evidence of early Christian heresiologists Irenaeus, Hippolytus, and Epiphanius, possible cultural contexts, and certain apocryphal Acts of the Apostles, instead argues that encratism was marked by several motivations, of which the protological was perhaps one. The evidence from the ancient heresiologists and apocryphal Acts points to at least four potential motivations for encratite prohibitions : Hellenistic moral philosophy, demonology, social demarcation, and Pythagorean ethics.

Guida, A. L'origine dei termini filosofo e filosofia secondo il testo di Diogene Laerzio
Rheinisches Museum für Philologie. 2013, 156, 3-4, p 410 - 413
Résumé : Diogenes Laertios verweist in 1, 12 auf das Zeugnis des Herakleides Pontikos, nach dem die beiden Begriffe auf Pythagoras zurückgehen. Der Text μηδὲνα... εἶναι σοφὸν ἄνθρωπον ἀλλ' ἢ θεόν bei Diogenes Laertios ist, wie mehrere analoge Formulierungen anderer Autoren nahelegen, zu halten. Eine bislang unbeachtete Parallele findet sich im Neuen Testament (Mk 10, 17-18 = Lk 18, 19 ; vgl. Mt 19, 17)

Habermehl, P. Origenes' Welten : frühchristliche Kosmologie im Spannungsfeld zwischen Platonismus und Heilsgeschichte
Hyperboreus. 2014, 20, 1-2, p 350 - 369
Résumé : In nuce the idea of a perpetual cosmic circle was present in several ancient religions and philosophical schools (namely Plato, Pythagoreans and Stoa). It also appears in a Greek theologian of the early church : Origen. He assumed a transcendent creation of eternal spiritual beings close to God that « with time » became alienated from God, deteriorated into souls and « fell » into our finite physical world. By means of a long journey through different bodily existences they can return into God's spiritual realm. Origen's specific cosmological speculations brought the synthesis of Platonism and Christianity to its ancient acme.

Hafner, M. τί ποτε αὕτη ἡ μυθολογία δύναται : die Macht der Rede in der « Tabula Cebetis »
Hermes. 2013, 141, 1, p 65 - 82
Résumé : Eine Untersuchung der persuasiven Methoden der « Tabula Cebetis » ergibt, dass der Text in hohem Masse von den in rhetorischen Lehrbüchern vorgegebenen Überzeugungsstrategien geprägt ist. So evoziert die nach den Regeln einer ἔκφρασις

τόπων verfasste Beschreibung der Bildtafel einen hohen Grad an Räumlichkeit, wodurch die Rezipienten den dargestellten Ort vor ihrem inneren Auge imaginieren können. Die durch Dynamisierung und Plastizität des Dargestellten vermittelte Eindringlichkeit (ἐνάρπεια) ist Teil einer rhetorisch wirksamen « Glaubhaftmachung » (πιθανόν) der Beschreibung ; das erfolgreiche Ergebnis dieser persuasiven Strategien führt der Text anhand der pathetischen und verwunderten Reaktionen der internen Betrachter vor Augen.

Halapsis, A. VISA TO HEAVEN: Orpheus, Pythagoras and immortality (in Ukrainian) ScienceRise. 2016, 25, 8, 1, p 60 - 65
The article deals with the doctrines of Orpheus and Pythagoras about the immortality of the soul in the context of the birth of philosophy in ancient Greece. Orpheus demonstrated the closeness of heavenly (divine) and earthly (human) worlds, and Pythagoras mathematically proved their fundamental identity. Greek philosophy was "an investment in the afterlife future", being the product of the mystical (Orpheus) and rationalist (Pythagoras) theology

Halapsis, A. (2016). Number and reality: Sources of scientific knowledge. (in Ukrainian) ScienceRise. 2016, 23, 6, 1, p 59 – 64
Pythagoras's number doctrine had a great effect on the development of science. Number is the key to the highest reality, and such approach allowed Pythagoras to transform mathematics from craft into science, which continues implementation of its project of "digitization of being". Pythagoras's project underwent considerable transformation, but it only means that the plan in knowledge is often far from result

HARDIE, A. The Camenae in Cult, History, and Song. Classical Antiquity. 2016, 35, 1, p 45 - 85
Abstract: This essay aims to redefine the place of the Camenae within the evolution of Roman carmen. It analyses the documented association of the purifying fons Camenarum with the cult of Vesta and by extension with the salvific prayer-carmina of her virgines; and it takes the Camenae from the archaic origins of their cult, with reflections on Etruscan and other territorial interests, to their appearance in the epic laudes of men in the third and second centuries BC. The identification of Camenae and Muses, it is argued, pre-dates Livius Andronicus' "Camenae," and is best understood as a

component of the Numa-legend as it emerged towards the end of the fourth century. Pythagorean Muse-cult, reflecting the Muses' traditional interest in civic homonoia (concord) and law-making kings, played a part; and an agent of change was the reformist Appius Claudius Caecus, author of the first attested Roman carmen. The wider context lies in the cultural interplay of Rome, Etruria, and Greek southern Italy in the early and middle Republic.

Hübner, W. Gender in Ptolemy's « Apotelesmatica »

Mene. 2014, 14, p 147 - 165.

Résumé : La polaridad sexual, que se integra en la obra de Tolomeo en la red universal de oposiciones, concierne tanto a los cuerpos y regiones del cielo como a su influencia sobre pueblos enteros e individuos sobre la tierra. Los signos del zodiaco derivan su género no sólo de sus caprichosas formas de figuras humanas o animales y de sus correspondientes relatos míticos, sino también de la aritmética pitagórica de los números pares e impares. Los dioses planetarios son herencia de la astrología babilónica, reemplazados y enriquecidos por la mitología griega. De modo que en los « Apotelesmatica » de Tolomeo múltiples parámetros actúan juntos : la astrología babilónica y helenística, la aritmética pitagórica, la ética aristotélica y la mitología griega. Su detallada enumeración de todos los casos imaginables muestra un riguroso esquematismo y una sintaxis que considera todas las variedades posibles del comportamiento y la depravación sexuales

Izdebska, A. Man, God and the Apotheosis of Man in Greek and Arabic Commentaries to the Pythagorean Golden Verses

The International Journal of the Platonic Tradition. 2016, 10, p 40 - 64

Abstract: This paper focuses on the four preserved commentaries to a Pythagorean poem known as the Golden Verses. It deals with two Greek texts — Iamblichus' Protrepticus and Hierocles' Commentary to the Golden Verses — as well as two commentaries preserved in Arabic, attributed to Iamblichus and Proclus. The article analyses how each of these commentators understood the relationship between man and god in the context of the eschatological vision presented in the poem. It also demonstrates how differences in the interpretation of particular verses and ideas within the poem were dependent on an author's philosophical views and cultural background.

Janko, R. 'GOING BEYOND MULTITEXTS: THE ARCHETYPE OF THE ORPHIC GOLD LEAVES',

The Classical Quarterly. 2016, 66, 1, p 100 –27.

Abstract: In his magisterial work *Persephone*, Zuntz drew a basic distinction between two sets of Orphic gold leaves—those known from the elaborate tumuli at Thurii, which he called Group A, and a more widely scattered series, Group B, then represented by two longer texts from Petelia in southern Italy and Pharsalus in Thessaly, and, in a shortened form, by a series of six (now seven) short texts from the environs of Eleutherna in Crete (his Group C). Three further finds have reinforced Zuntz's distinctions: first, a tablet from Hipponium, the colony of Epizephyrian Locri in southern Italy, published by Foti and Pugliese Carratelli, then a lamella said to be from Thessaly but now in Malibu and published by Breslin, and finally a tablet said to be from Entella in Sicily and recently in Geneva, which was published in a bad transcription by Frel and much clarified by Riedweg. The first and third belong to Zuntz's Group B, while the second is close to his Group C. Pugliese Carratelli has published an exceptionally fine set of photographs of all the texts except those from Petelia and Entella. My restudy of the leaf from Petelia has led to some improved readings. Not even a drawing exists of the Entellan leaf, which no scholar except its first editor has ever seen. This fact prompted a reviewer of this article to wonder about its authenticity. In the absence of the object itself, such doubts can only be allayed if its text consistently contributes to improving our understanding of the archetype from which it is derived. One of the aims of this article is to show that it does indeed do so.

Kalligas, P. Platonic Astronomy and the Development of Ancient Sphairopoia Rhizomata. 2016, 4, 2, p 176–200

Abstract: Plato's views on astronomy are still somehow debated, however various scholars have associated his name with the project of "saving the appearances", which is thought to have aimed at offering a precise geometrical account of celestial motions. A passage from Theon of Smyrna's treatise on Platonic mathematics relates this project with the construction of mechanical models of the cosmos. New information deriving from the study of the so-called Antikythera mechanism, found nearly 100 years ago in an ancient shipwreck in the Aegean, seems to provide important technical evidence illustrating the evolution of this endeavour during the Hellenistic period.

Koskimaa, R. World as Numbers : Living in an Algorithmic Culture

Bridges Finland Conference Proceedings. 2016

<http://archive.bridgesmathart.org/2016/bridges2016-9.pdf>

Inhalt: There is a long tradition of trying to grasp the world around us in mathematical terms. From early man perceiving the motion of celestial bodies, to Pythagoras' 'celestial harmony' and to Kepler's and Newton's laws of motion, calculations have provided ways to reduce the messy world of instances to a handful of mathematical formulae. Einstein's Relativity Theory, and even more the quantum physics, complicated the situation, but still, even with random elements involved, the statistics could provide a model to understand the processes of the universe. When calculations grew ever more complex, and computers became necessary tools to deal with them, this led to the idea of seeing the whole of the universe as a vast computer. As computers have become ubiquitous, they have provided a basis for the contemporary digital culture, where algorithmic processes govern all aspects of human life. Whereas the scientific models provided a way to understand and predict natural processes, in algorithmic culture we are building and constructing a programmed environment, in which an understanding of the principles of computer algorithms should be considered as a fundamental civic skill. Mathematics pedagogy could benefit from augmented reality applications combined with math-art approaches, to better cope with our algorithmic culture.

KRAGGERUD, E. HORACE'S ARCHYTAS ODE REVISITED: IS CARM. 1. 28. 32 CORRUPT?

Symbolae Osloenses. 2016, 90, p 82 - 84

Abstract: The author offers line 32 in a new form reading *debita iura vicesque supernae* (instead of the transmitted *superbae*): "due justice (*debita iura*) and heavenly retribution".

Leask, I. Performing Cosmic Music: Notes on Plato's 'Timaeus'

REA: Religion, Education and the Arts. 2016, p 1 – 13

Lynch, T. A sophist « in disguise » : a reconstruction of Damon of Oa and his role in Plato's dialogues

Les Études platoniciennes. 2013, 10, p ..

Résumé : L'examen de la figure de Damon d'Oa dans les dialogues platoniciens montre qu'il n'est pas un théoricien de la musique conservateur d'inspiration pythagoricienne mais qu'il tient davantage d'un sophiste qui se serait intéressé aux effets psychagogiques de la musique (La. 197 d 1-6). En R. 400 a-c, Platon tire parti d'une classification des modes musicaux qu'il aurait trouvée chez Damon, mais les sélectionne selon ses propres critères dans le contexte de l'éducation des enfants de la cité idéale. En R. 424 b-d, l'aphorisme sur la corrélation des νόμοι politiques et musicaux n'implique de la part de Damon qu'une observation psycho-sociologique, dont Platon donnerait une interprétation normative.

Mansfeld, J. "Das verteuflerte Lastschiff": Philolaus fr. 44.B12 DK. *Mnemosyne*. 2016, 69, 2, p 298 - 299
Abstract: A critique of the proem "Philolaus fr. 44.B12 DK," from "Anthology," a compilation of works of Greek authors in the early 5th century by Joannes Stobaeus. Topics discussed include the conclusion that fragment of the "Philolaus" is a post-Platonic forgery by comparing it in the context of the reception and interpretation of Plato's five regular bodies. Also mentioned is the verteuflerte Lastschiff of 20th century German classical philologist Ulrich von Wilamowitz-Moellendorf.

Mansfeld, J. « Parmenides from Right to Left », *Études platoniciennes*. 2015, 12, en ligne le 15 février 2016

<http://etudesplatoniciennes.revues.org/699>

Résumé: Parmenides devotes considerable attention to human physiology in an entirely original way, by appealing to the behaviour and effects of his two physical elements when explaining subjects such as sex differentiation in the womb, aspects of heredity, and sleep and old age. Unlike his general cosmology and account of the origin of mankind, this topos, or part of philosophy, is not anticipated in his Presocratic predecessors. What follows is that the second part of the Poem, whatever its relation to the first part may be believed to be, is meant as a serious account of the world and man from a physicist point of view.

Markovic, D. Vergi, l's Empedoclean universe *LucInter*. 2014, 43, p 67 - 90

Résumé : L'examen du chant de l'opas (Énéide 1, 740-746) permet d'éclairer la fonction de l'Amour et de la Discorde empédocléens dans le poème virgilien. Les principes philosophiques d'Empédocle sont évoqués de manière allusive et abstraite dans

l'univers que le poème de Virgile décrit : ces motifs empédocléens sont avant tout employés à des fins esthétiques. La réception d'Apollonios de Rhodes, *Argonautiques* 1, 496-511 (le chant d'Orphée) est également examinée (en Virgile, *Bucolique* 6).

Marmodoro, A. Empedocles's metaphysics *Rhizomata*. 2016, 4, 1, p 1 - 4

Masià, R. A new reading of Archytas' doubling of the cube and its implications *Archive for history of exact sciences*. 2016, 70, p 175 - 204

McAuley, A. Hypatia's Hijab: Visual Echoes of 9/11 in Alejandro Amenábar's *Agora* *Mouseion*. 2016, 13, p 131 - 151

Abstract: The attacks of 11 September 2001 and the War on Terror that has arisen in their wake have left an indelible imprint on contemporary cinema, as has the manner in which they have been covered in the media. Such is equally true of films that are set in the ancient world, and this article takes Alejandro Amenábar's film *Agora* as a case study for considering how 9/11 has impacted visualizations of antiquity in popular cinema. How the images and stereotypes of the War on Terror are grafted onto antiquity is considered through a discussion of the film's depiction of pagans, Christians, and Jews, respectively, and particular scenes are analyzed as emblemizing the director's political leanings and distinctly contemporary filmic approach.

McIntosh, G. The future's not bright : rereading Aeneid 6.725-51

Mnemosyne. 2013, 4, 66, 1, p 83-104

Résumé : Le catalogue des héros de Virgile, Énéide 6, est examiné dans la relation qu'il entretient à la présentation que donne Anchise du destin des âmes. La juxtaposition des deux morceaux poétiques revêt une signification distincte selon qu'on considère que Virgile adoptait un modèle de réincarnation ophico-pythagoricien, ou platonicien, quoique les deux lectures construisent une vision pessimiste du futur de Rome : le passage présente une ambiguïté herméneutique délibérée.

MCPHEE, B. D. Walk, Don't Run: Jesus's Water Walking Is Unparalleled in Greco-Roman Mythology.

Journal of Biblical Literature. 2016, 135, 4, p 763 - 777

Abstract: Scholarly treatments of Jesus's sea-walking miracle frequently cite several parallel figures "walking on water" in Greco-Roman

mythology, such as Poseidon, Orion, Euphemus, and Pythagoras. In fact, however, this "walking" terminology is inaccurate because, contrary to Adela Yarbro Collins and others, Greco-Roman mythology supplies no unambiguous example of a figure walking on water in the way that Jesus does in Mark, Matthew, and John. Rather, there are numerous examples--far more than have been recognized--of running, chariot-riding, and flying over water beginning as early as Homer's *Iliad*. Whereas Jesus's feat is presented as a sort of levitation miracle, water running and water riding are understood as a consequence of superhuman speed in the popular Greek conception of physics, with the idea ultimately based on the motion of wind over waves. Flying over water and other surfaces is associated in Greek thought with supernatural travel convenience; it requires speed and flying devices that are entirely foreign to the Gospel narratives. The few examples of Greco-Roman figures purported to walk on water just as Jesus does either have been misinterpreted or are idiosyncratic, Common-Era creations. This article argues that there are no actual Greco-Roman parallels to what Jesus does in the Gospels. Walking on the sea was more novel, more marvelous, and less immediately interpretable for non-Jewish audiences than has been assumed.

Miles, G. Ominous Swans in Philostratus' *Life of Apollonius* (1.5) *Mnemosyne*. 2016, online, p 1 - 17
 Inhalt: The opening chapters of Philostratus' *Life of Apollonius of Tyana* present readers with a series of signs foreshadowing the future character of the texts protagonist. This article addresses a little discussed omen at Apollonius birth: the appearance of swans who set up a chorus around the future philosophers mother, startling her and bringing on his birth, before departing, apparently on their annual migration. This curious avian episode is, on closer inspection, laden with evocations, which have so far been only partially explored: of the god Apollo, and of the philosophers Pythagoras, Plato and Socrates, specifically as Apollonian philosophers.

Milosavljevic, P. THE BASICS OF PLATO'S NATURAL PHILOSOPHY AND THE ANCIENT EDUCATIONAL SYSTEM.(Serbian) *TEME: Casopis za Društvene Nauke*. anp-jyh 2016, 40, 2, p 563 - 582.

Summary: The objective of this paper is to present a different approach to the analysis of the natural-philosophical contents and the statements that Plato used to argue ent the

geometrical characteristics of the cosmological number, better known as Plato's Geometrical Number. The paper discusses a part of the multidisciplinary research results showing that the statements about the cosmological number should be observed as the description of the constructible geometrical matrix elements that Plato used to unify the principles of the celestial mechanics' principles and the basics of matter structuring in a unique way. The crucial role in conceiving not only the cosmological constant, but also the basics of the ancient educational doctrine, belonged to the establishing of geometrical-structural connections between the continuous proportion, the Pythagorean musical scale intervals and the special phenomena of light propagation (primary and secondary rainbow angles).

Moore, K. 'Pythagoras and the (Were)Wolf' *Athens Journal of History*. 2016, 2, 4, p 227 - 237

This article examines some complex connections between Pythagorean symbolism and related aspects of ancient Greek mythology concerning wolves, lycanthropy, the colour white, music, Mt. Lykaion in Arcadia, the gods Zeus, Apollo, Artemis and Pan as well as ancient mystical rites of initiation and the philosopher Plato. These connections are at times obscure but well attested in the sources. The article goes through each of them in turn and demonstrates their connectivity, along with broader implications in the mythology of the Near East.

Mucignat, R. Narrating Revolutionary Failure in Sylvain Maréchal and Vincenzo Cuoco: The Legend of Pythagoras *Early Modern French Studies*. 2016, 38, 2, p 178-192 .

Abstract: It is commonly assumed that the Terror marked the end of revolutionary experiments with antiquity. Sources from antiquity however remained powerful conceptual tools, especially for those revolutionaries seeking to examine the Revolution's failure and imagine alternative political futures. This talk will compare Sylvain Maréchal's 1798 *Voyages de Pythagore* and Vincenzo Cuoco's *Platone in Italia* (1806). Both writers turned to antique sources in order to analyse how the Revolution could be corrected and performed again. Their search for indigenous sources of revolution and reflections on agency and voice would prove influential for subsequent revolutionary theories, including those of anarchism and 'passive revolution'.

MYERS, K. FROM HEAVENLY HARMONY.
Touchstone: A Journal of Mere Christianity.
2016, 29, 5, p 12 - 13

The article focuses on the experience of harmony in music. Topics include there stated to be another layer of wonder in the experience of music, for behind the performer and the composer is the shape of Creation itself, and on the pre-Christian West, from at least the time of philosopher Pythagoras on, music understood as an expression of cosmic order.

Negrepointis, S. Theodorus' proofs of incommensurabilities with Gnomons.
British Society for the History of Mathematics Bulletin. 2016, p 15-30.

Abstract: An 'infinite decreasing sequence of Gnomons' is characteristic, according to Proclus, of incommensurability, hence David Fowler's idea to reconstruct Theodorus' proofs of incommensurabilities, reported in the Theaetetus 147d, employing Gnomons, is attractive and solidly based. The 'preservation of the shape of the Gnomons' is a form of the Pythagorean principle of the Limited according to Aristotle. In the present paper we propose a reconstruction that employs Gnomons but is free of the drawbacks present in Fowler's reconstruction.

Nnaji, C.O. Pythagoras did not coin the word "Philosophia" (By extension and implication; Pythagoras never existed)
Sophia: An African Journal of Philosophy.
2015, 16, 1, p 231 - 240

Abstract: The study primarily states that Pythagoras, the classical – Greek Philosopher of C500BC did not coin the word "Philosophia": By extension, our research hypothesis clearly states, (1) H0: that Pythagoras and classical Greek philosophers never existed (Philops: 1953) particularly they have no historical record but only attributed teachings. H0: That they are mere name personifications of their teachings or doctrines (Hebrew "Sopherim": Neh. 7:57, i.e. teachers, secretaries, scribes or spokesmen of orders which their names represented. The Greek New Testament (2Pt. 1:11) "Sesophismenos" i.e. the "Sophis" on (Acts 5:2, "Enosophisato") i.e. Cleverly invented stories or "muthos" (myths) fit into this study's classist – linguistic semitic and Hellenist, Hebrew textual, methodology which helped us to arrive at the major research finding that "Pythagoras", "Heraclitus", "Thales" (even Empedocles and Parmenides) were all of the Jewish-semitic, Asia – minor (Ionian-Greek) related mileseans – colosae and Ephesian "Sesophis" (i.e. Cleverly invented

histories) whose real classical texts are nowhere to be found, existing only on European "Sophist" tongues (the pheli) and on records that often remain missing.

OKSANISH, J. VITRUVIUS AND THE PROGRAMMATICS OF PROSE.

Arethusa. 2016, 49, 2, p 263 - 280

Abstract: The article examines the attitude of Roman author Vitruvius, the person behind the multi-volume treatise "De architectura," toward literary authority in the context of world history and chronography writing. Topics discussed include the elements of narrative historiography that are resisted by Vitruvius' technical subject matter and his argument that writing for architecture differs vastly from poetry and history writing. The use of the principle of Pythagorean brevity is mentioned.

Palmer, J. Revelation and Reasoning in Kalliopeia's Address to Empedocles
Rhizomata. 2013, 1, 2, p 308 – 329

Abstract: The speaker who self-identifies as a god after the painter analogy in Empedocles' *On nature* cannot be Empedocles himself, since other fragments make it clear that he does not regard himself as a god. This paper accordingly advances and explores the hypothesis that the speaker here is the Muse Kalliopeia, who is elsewhere invoked by Empedocles and identified for Pausanias as the source of his more than mortal understanding. This hypothesis is seen to resolve several tensions and difficulties in the fragments, particularly with respect to the otherwise contradictory attitude toward humans' cognitive potential. It also brings into focus a number of connections between Empedocles' *On nature* and its generic models in Parmenides and the Hesiodic *Theogony*. Recognizing that the majority of *On nature*'s main didactic content likely took the form of a report by Empedocles of a revelation he once received from Kalliopeia also brings into focus the identity and function of what he describes for Pausanias as her assurances. These are the appeals to things belonging to the domain of everyday experience in which her human auditor can discern the operation of the same principles operative in the larger cosmos that are only accessible by revelation. The appeal to the familiar operation of Love in his own body to engender confidence in her claim regarding Love's operation as a principle of unification and harmony throughout the cosmos is the most important example.

Palmer, J. Elemental Change in Empedocles

Rhizomata. 2016, 4, 1, p 30 - 54

Abstract: This essay argues that Empedocles envisaged the elemental “roots” fire, water, earth, and air as having their own life cycles and undergoing their own transformations like virtually everything else in his system except Love and Strife. Empedocles conceives of the elements’ destruction and generation in terms of their losing and recovering their distinctive qualitative identities as they intermingle through Love’s agency and grow apart through Strife’s. This result makes it possible to understand the crucial verses *Physika* I.234–36 as Empedocles’ general description of the dual processes involved in the generation and destruction of all specimen compounds.

Palumbo, L. Le parole, i dipinti e il mondo in un frammento empedocleo e in un passo platonico

Atti della Accademia di Scienze Morali e Politiche della Società Nazionale di Scienze, Lettere ed Arti di Napoli. 2014, 124, p 155-167

Résumé : Il parallelo empedocleo fra la creazione di immagini dipinte e l'apparenza di entità nel mondo (fr. B23 D.-K.) e la comparazione platonica fra i colori di un dipinto che rimandano a un oggetto reale e le lettere di una parola che rimandano a un'entità reale (Cra. 424d-425a), a parte ovvie differenze, hanno in comune l'idea della pittura come mistione di colori, della mistione intesa come creazione di entità, della creazione intesa come manifestazione di immagini e parole

Panegyresa, K.P. The Ancient Greek discovery of the nervous system: Alcmaeon, Praxagoras and Herophilus
Journal of Clinical Neuroscience. 2016, 29, p 21 – 24

Abstract: The aim of this historical overview is to show that the theories of Alcmaeon of Croton formed an important part of a developing conception of the brain and the nervous system. The vital contributions of Praxagoras of Kos, who suggested the existence of what we now call “neurons”, and Herophilus of Chalcedon, who distinguished between sensory and motor nerves and demonstrated the existence of the nervous system by dissection, also established the foundation principles of neuroscience, but their importance is sometimes forgotten. We trace the discovery of the nervous system through an investigation of these three thinkers. Combining astounding philosophical concepts with sharp observation, they conceived and demonstrated the existence of a nervous system by the third century BCE. This

discovery is central not only to neuroscience, but also to all of medicine and to our concept of the human organism: it articulated the connection between the mind, the brain, and the body.

Papadimitropoulos, L. Love and strife in Longus’ « Daphnis and Chloe »

Acta antiqua Academiae Scientiarum Hungaricae. 2014, 54, 1, p 19 - 35

Résumé : In Longus’ romance love is consistently associated with the element of strife. Contrary to the other surviving works of its genre, strife actually forwards the process of the primary couple’s erotic progression. It is the combination of these two seemingly contradictory forces that brings about the elevation of Daphnis’ and Chloe’s status, an assertion which encourages a symbolic reading of the novel. Consequently, the paedeutical message of Daphnis and Chloe consists mainly in an implicit reassurance to the reader that if s/he embraces the element of strife, when s/he experiences the feeling of love, s/he will be led to a spiritual elevation and reinstatement. Longus’ thesis probably modifies Empedocles’ philosophical view that love and strife regulate the entire universe.

Paschalis, M. Roman « paradises » : at the service of the Empire

Maia. 2014, 66, 3, p 457 - 477

Résumé : Mentre in Ecl. 4 Virgilio descrive il paradiso terrestre come possibile solo dopo la pacificazione dell'Italia dalle guerre civili, in Ep. 16 Orazio assume un atteggiamento pessimistico nei confronti della situazione politica romana e ritiene che l'età dell'oro si possa realizzare solo in incontaminate isole lontane. Indagine sull'aspetto politico del mito : per la maggioranza degli autori romani, uno dei requisiti principali per entrare in paradiso è costituito dai meriti militari verso la patria, come emerge in particolare dal « Somnium Scipionis », dalla parata degli eroi romani nel 6° libro dell'« Eneide » e dall'« Agricola » di Tacito

Périllié, J.L. Symmetria du Canon de Polyclète et Pythagorisme

Revue d'Herméneutique. 2015, 37, p. 51 - 123

Abstract: The Canon of Polyclitus ordered according to a system of proportions (called symmetria) can be considered as a putting concrete application of the Pythagorean theory of principles, the archai as symmetriai, which is known to us by means of the doxography coming from the School of Theophrastus (IIIth c. BC). The famous Canon would so be the artistic equivalent of the medical theory of

symmetria of the philosopher Alcmaeon of Croton, contemporary and friend of the first Pythagoreans. The Early pythagoreanism seems then to be at the origin of an unprecedented cultural revival, being in the source of the aesthetic canons of Greek classicism, Hippocratic medicine and the new developments of mathematics and philosophia — neologism moreover introduced by Pythagoras himself. On the artistic plan, an application of the Pythagorean theory of the principles would be perceptible not only at the level of the elaboration of the system of proportions but also within what the Ancients called *rythmos*: recent studies highlighted the fact that the *eurhythmy* (associating the balance of the bearing and the *chiasmus* of the lower and upper limbs) of the Carrier of lance (*Doryphoros*) can be interpreted in a convincing way by means of the "table of opposite" that Aristotle attributes to the first Pythagoreans. Finally, we could not neglect a curiosity which struck the historians for a long time: when the Roman architect Vitruvius transmits the artistic theory of the *symmetria* of the Ancient Greeks (associating architects and sculptors), he lets appear by the way the theory of *Tetractus*, which is besides known as the symbolic expression of the Pythagorean Canon. While the Pythagorean philosophy was often minimized with regard to its cultural impact, when it was not literally despised by the historians, the here proposed study tries to obtain justice to its dynamism and to its profoundly demiurgic character.

PETROVA, M. Macrobius' Commentary on the 'Dream of Scipio' and its Relevant Contexts (in Russian)
Schole ΣΧΟΛΗ. 2015, 9, 2, p 306 – 315
 Abstract. The paper attempts to show how it is possible to interpret natural-philosophical, psychological and ethical fragments from Macrobius' Commentary on the 'Dream of Scipio' (the 5th c.) by means of the method of relevant contexts. To this end, Hierocles of Alexandria' Commentary on the Golden Verses of Pythagoras is discussed.

Pietsch, W.J. Vom Lehrsatz zum Denkmal : Pythagoras, Mathematiker und Philosoph, in Text und Bild
Der altsprachliche Unterricht. 2013, 56, 1, p 57-61
 Résumé : Zu Leben und Wirken des Pythagoras unter Heranziehung auch antiker lateinischer Schriften sowie zweier antiker Silbermünzen aus Abdera (5. Jh. v. Chr.)

Pilipovic, S. All-seeing Helios in the adultery of Venus : the image and context in Roman art and its Christian afterlife

Classica et christiana. 2015, 10, p 479 - 499
 Résumé : Dans les sources littéraires et iconographiques, Hélios apparaît comme une divinité omnisciente dans les scènes d'adultère entre Vénus et Mars (Ouv., Met. 4, 169 et Fast. 4, 575 ; Val. Fl. 5, 245 ; Apul., Met. 1, 5 ; etc. ; miroir provenant d'une sépulture de Viminacium ; reliefs de l'autel Ara Casali, Musée du Vatican). À la fin du 2e s., la transformation de la représentation d'Hélios est influencée par les thèmes grecs et orientaux. Le rôle de la divinité dans les scènes d'adultère est clairement différent selon les contextes et apparaît tantôt moralisateur (dans les œuvres chrétiennes), néo-pythagoricien ou encore céleste.

Piovanelli, P. Katabáseis » orphico-pythagoriciennes ou « tours of hell » apocalyptiques juifs ? : la fausse alternative posée par la typologie des péchés et des châtements dans l'Apocalypse de Pierre
Les études classiques. 2015, 83, 1-4, p 397- 414
 Résumé: In his groundbreaking monograph *Nekyia* (1893; 19132), Albrecht Dieterich claimed that the roots of the Afterlife depicted in the newly discovered Greek fragment of the Apocalypse of Peter were to be found not in Second Temple Jewish apocalyptic traditions but in the Orphic-Pythagorean *katabáseis*. Ninety years later, in another highly innovative work on the literary genre of Jewish and Christian Tours of Hell (1983), Martha Himmelfarb expressed the opposite view that such an infernal imagery had developed on purely Jewish ground. Actually, a new examination of the evidence suggests that this is not an either/or question and that, beyond this specific case, it is the entire question of the relations between Greco-Roman mysteries and Jewish and Christian esotericism that should be reconceptualized.

Poncet, C. Marsile Ficino et la lanterne de l'imagination
Bruniana & Campanelliana: Ricerche filosofiche e materiali storico-testuali. 2016, 22, 1, p 61-71
 Abstract: This contribution focuses on the image of the lantern as a representation of the powers of imagination in the writings of Marsilio Ficino. It projects a mysterious shadow in his commentary on Plato's myth of the cave and reappears as a Pythagorean symbol in one of his letters, but it sheds the brightest light in the 'Theologia platonica'. In

book 4, Ficino tells a fable featuring a philosopher carrying a lantern on his way to Athens. Probably inspired by the famous anecdote about Diogenes the Cynic looking for a man, Ficino reinterprets and adapts this image to show how imagination allows reproducing ideal realities in the sensible world.

Primavesi, O. Der kosmische Zyklus des Empedokles und die pythagoreische Tetraktys Die neue Rundschau. 2016, 127, p 242 - 255

Primavesi, O. Empedocles' Cosmic Cycle and the Pythagorean *Tetractys* Rhizomata. 2016, 4, 1, p 5 - 29
Abstract: Empedocles posits six fundamental principles of the world: Love, Strife and the four elements (*rhizōmata*). On the cosmic level, he describes the interaction of the principles as an eternal recurrence of the same, i.e. as a cosmic cycle. The cycle is subject to a time-table the evidence for which was discovered by Marwan Rashed and has been edited by him in 2001 and 2014. The purpose of the present paper is to show that this timetable is based on the numerical ratios of the Pythagorean *tetractys*.

Protopopova, I. 'Muthos' 'versus' 'Logos' and 'Dying Philosophers' in the 'Phaedo' (57-64B) (in Russian)
Schole ΣΧΟΛΗ. 2016, 10, 1, p 164 - 182.
Abstract: The article offers an interpretation of Plato's 'Phaedo' based on a new reading of the main themes of the dialogue. The author believes that the so-called theory of Forms and the proofs of immortality of the soul are used here by Plato mainly with a view to examine the questions of "simple unity" and interaction of opposites; in this, the 'Phaedo' appears a kind of introduction to the 'Parmenides, Republic, Sophist', and 'Timaeus'. However, the purported examination is presented in the form of a "dialectical dialogue" (according to classification of Aristotle's 'Topics'), whose main task is pedagogical, i.e., the point here is not to present conclusive evidence in favor of the immortality of the soul, but to demonstrate the ways by which we can reason about it. Thus, in the context of the above substantial subject matter, two methods of philosophizing, "dogmatic" and "dialectical" ones, are being opposed, the so-called "genuine philosophers" (a collective image with explicit reference to the Pythagoreans) representing in the dialogue the dogmatic mode of philosophy. The main methodological basis of the article is the "dramatic approach", which demands not to limit oneself to mere isolation of philosophical

positions in the dialogue but to pay close attention to their contexts, the idiosyncrasies of Socrates' interlocutors and their replicas, to various "nonphilosophical" details, etc. Two samples of implementing this approach along the lines of the substantial interpretation of the dialogue suggested above are given in the article, focusing on the relationship between muthos and logos, and on implicit characteristics of Simmias and Cebes in the 'Phaedo's "prologue" (57-64b).

Rivera Fernández, M.L. Los inicios de la reflexión sobre música y sociedad en la Grecia antigua
Epos : revista de filología. 2013, 29, p 27 - 43
Résumé : Se presenta un panorama de algunos testimonios literarios y filosóficos griegos acerca de la importancia de la música para la configuración armónica de la sociedad y para el mejoramiento personal del individuo en su seno. Estas dos nociones, música y sociedad, encuentran sus raíces en la tradición de la educación griega, en las ideas del antiguo pitagorismo y en la función otorgada a la música por Platón y Aristóteles en sus obras políticas. Así pues, la moderna sociología de la música dependería directamente de la « paideia » musical griega y de las ideas utópicas sobre la sociedad ideal a través de la música que provienen de la Grecia antigua.

Rogers, G.L. The Music of the Spheres. Music Educators Journal. 2016, 103, 1, p 41 - 48.
Abstract: The integration of music and science is embodied in the music of the spheres, the ancient concept that the universe is ordered in a manner consistent with principles of musical harmony. This idea boasts a long history, from the teachings of Pythagoras (ca. 600 BC) through Isaac Newton in the eighteenth century, and makes a fascinating interdisciplinary topic accessible to middle and high school students. Several music-science correlations are explored, including the mathematical commonalities between musical intervals and planetary orbits. The article includes teaching suggestions and student activities.

Rowett, C. Love, Sex and the Gods: Why things have divine names in Empedocles' poem, and why they come in pairs
Rhizomata. 2016, 4, 1, p 80 - 110
Abstract: When Empedocles uses a divine name for one of the items in his ontology, does this serve merely as a poetic metaphor or does it mean that the item in question is a god, with

personal agency and intentions? In Empedocles' poem, most things are described as if they were intentional agents and seem to function as such. Is there anything in the universe that does not have a mind or does not engage in intentional action? In this paper I argue that Empedocles was talking of a universe in which all the components, without exception, are living beings with mental capacities and that their power is the power of agents, acting voluntarily, not of inanimate forces acting mechanically. There is nothing in Empedocles' ontology that could be described as inert matter, and there are no inanimate things.

Sáez Bondía, M.J. Hipatia de Alejandría: La Dama de las Ciencias. Una propuesta interdisciplinar en primaria a través del uso de textos.

Revista Eureka sobre Enseñanza y Divulgación de las Ciencias. 2016, 13, 3, p 628 - 642.

Summary: In the present work we show an interdisciplinary proposal carried out in a 5th grade primary classroom that is focused on Hypatia of Alexandria. Using texts and questions from the text, we know Hypatia and her context. The sequence of activities allow our students to understand the relationship between the construction of scientific knowledge and the social aspects of a particular from a gender perspective time while working content of different curricular areas.

Sandin, P.O. Famous Hyperboreans Nordlit. 2014, 33, p 205 - 221

Inhalt: The individual Hyperboreans appearing in ancient literature are presented with a review of the Greek and Latin sources and collections of references. Most of the mythological characters are briefly discussed, but the literary evolution of the legends of Abaris and of the "Hyperborean maidens" are treated in some detail. Some of the literary sources receive scholarly treatment, the paper including philological notes on [Aristeas Epic.] fr. 11 Bernabé (the passage is inspired by an interpretation of the name Abaris); Call. Dian. 204–5 (includes an allusion to the Hyperborean maiden Opis/Opis); Call. Del. 293–95 (the passage hints at an etymology of the word Περφερέες; and ἐκείνοι in 295 is sound); Call. Aet. fr. 186.26–30 Pfeiffer (discussion of the myth of Orion and Opis); D.H. 1.43.1–2 (discussion of the myth of Palantho and Heracles); Hecat.Abd. FGrH 264 fr. 7, 12 (discussion of the different information about the Hyperborean leadership that is given in the two fragments); Hdt.

4.35(interpretation of the phrase ἅμα αὐτοῖσι τοῖσι θεοῖσι); Iambl. VH 32.217 (the stated opinions of Abaris seem similar to those professed in Heraclid.Pont. fr. 75 Wehrli); Verg. Aen. 11.857–58 (the utterance of Opis alludes to the death of Orion as presented in Euphorion, Callimachus and pseudo-Apollodorus).

Santamaría Álvarez, M.A. La catábasis de Pitágoras*

Emerita. 2016, 84, 1, p. 31-50

Abstract: Two peripatetic authors from the 3rd century BC, Hieronymus of Rhodes and Hermippus of Smyrna, each offer testimonies of Pythagoras' catabasis. The first refers to Pythagoras' observation of souls punished in Hades, while the second upholds the view that the entire experience was false, and that he in fact remained concealed in an underground chamber. An older version of Hermippus' story appears to be the source of a similar account on Zalmoxis recorded by Herodotus and of a brief allusion in Sophocles' Electra. There are several testimonies of Pythagoras' and Epimenides' using caves to achieve spiritual experiences and attain a divine knowledge, which could be the starting point of the story of the Samian master's descent to the Hades, later denounced as a fraud. The stimulus to transform the sojourn in a cave into a catabasis may have been competition between the Pythagoreans and the Orphics, and the desire to attribute to the sect's founder, Pythagoras, equivalent authority to Orpheus regarding the afterlife.

Sassi, M.M. Parmenides and Empedocles on Krasis and Knowledge.

Apeiron. 2016, 49, 4, p 451 - 469

Abstract: Making mental phenomena to depend on certain elements or organs of the body is famously recognized as a distinctive feature of physiologiboth in the so-called "autobiography" of Socrates in the Phaedo and in a further "doxographic" passage in the dialogue, where Simmias develops the argument that the soul is like "a blending and an attunement" of the bodily elements. While no earlier thinker is mentioned here, one can easily identify Parmenides and Empedocles as two of the main supporters of the notion that thought and perception depend on the various blendings of the physical constituents of the body. That they had such a view is indeed well known thanks to a few fragments, for whose discussion Aristotle's and Theophrastus' comments prove to be particularly helpful. What neither Plato nor Aristotle acknowledge, though, is that no such specific bearer of

mental functions as psycheis needed in this kind of account. As a matter of fact, both Parmenides and Empedocles share with the epic and lyric tradition the idea of the precariousness of human knowledge, due to the constant exposure of human beings to change. Yet they "translate" the topos of human existence and thought subjected to the divine into a vision where the physical krasis of the body (not by chance, a medical notion) is all that matters.

Saygin, T. Investigation for Unity in Plato's Philosophy (in Turkish)

Özne Felsefe Bilim Yazilari. 2016, 24, p 49 - 70.

Abstract: In this paper, we will try to put forward a commentary on Plato's philosophy. Plato's philosophy seems to be an investigation for unity. His starting point is Socrates' faith in virtues and unity of the ethical truths. Plato's dilemma between the Socratic thought and Heraclitean flux together with Sophists' perspectivism urged him to investigate for a generic solution. In this investigation period he is influenced by Parmenidean and Pythagorean philosophy. Plato uses dialectical method in such a developed manner that dialectic appears as a method which unifies particular reasons. In the theory of forms, he provided a solution for the main problems of ethics, ontological and epistemology. According to his dialogues and letters we can assume that for him there must be a unity of being because there is cosmos. The theory of forms is a formula for the unification of the beings and a solution for the quest of truth. In his late period the investigation for unity continued through the problems of "the One and the multiple". His late dialogues make it possible to argue that he solved the problem by his conception of God.

Scudellari, M. Dancing with Pythagoras
PNAS. 2016, 113, 12, p 3123 – 3124

Sedley, D. Empedoclean Superorganisms
Rhizomata. 2016, 4, 1, p 111 -

Abstract: In Empedocles' zoogony, an original set of single-specialism organisms – solitary hands, eyes, etc. – combined into complex organisms, of which the fittest survived. A less recognized anticipation of (one strand of) the Darwinian tradition relates to the superorganism theory: what is naturally selected for is not the individual and/or its kin, but, as most manifestly in insect colonies, the cooperative group. Empedocles' Love likewise works by promoting co-operation, whose

emergence in complex organisms reflects her growing power, and the periodic world-organism, Sphairos, her ultimate triumph. This latter divinity is not a homogeneous blend of the elements, but a single self-sufficient superorganism.

Seiler, H. Eine erneute Revision des die Platon'sche Hochzeitszahl betreffenden Papyrus Oxyrhynchos 1808

Zeitschrift für Papyrologie und Epigraphik. 2013, 185, p 63 - 81

Résumé : P.Oxy. 1808 enthält nicht nur die älteste und zumindest partiell erhaltene Original-Niederschrift von Platons Musenrätsel (Plat. R. 546a ff.), sondern auch dessen älteste konkrete Lösungsvariante, welche zudem höchstwahrscheinlich mit der heute mehrheitlich anerkannten Hypothese von K. Gaiser (=> 47-03171) weitgehend übereinstimmt. Interessanterweise enthält der Papyrus eine Randnotiz mit einer zweiten Textversion der Schlüsselstelle des Musenrätsels. Vermutlich bilden die beiden Mondzahlen 30 und 27 als dreidimensionale pythagoreische Zahlenkörper den Anfang und das Ende des Musenrätsels, das wohl eine Doppellösung sowohl für ein Sieben- als auch für ein Neunmonatskind ermöglicht.

Sias, Joshua J. Ancient Animal Ethics: The Earliest Arguments for the Ethical Consideration of Nonhuman Animals.

The Downtown Review. 2016, 2, 1, p..

Abstract; Primarily focused on the ancient Greek philosophers, this work offers a survey of the earliest arguments for and against the inclusion of nonhuman animals in human realms of ethical consideration. By following the trends of ancient western thought concerning animal ethics, the influencing factors behind the downfall of the subject in Medieval times, both in terms of discourse and practice, is discovered in the philosophical exchange that preceded medieval thought.

Skvrnda, Frantisek Was Antisthenes a Pythagorean? (in Slovak)

Filozofia. 2016, 71, 2, p 96 - 106.

Abstract: The present paper offers a new interpretation of the relation between cynic philosophy and Pythagoreanism. It tries to shed light on the Antisthenian concept of philosophy as a peculiar blend of Socratic and Pythagorean attitudes and concepts. Its first part deals with Diodoros of Aspendus and his characteristics as a cynic. In the second part, some of the fundamental aspects of cynic philosophy going back to mythical Heracles and his Pythagorean lore

are traced. The investigations end with the conclusion that there is no contradiction between the cynic philosophy and Pythagorean way of life.

Strouse, A. W. Macrobius's Foreskin. *Journal of Medieval & Early Modern Studies*. 2016, 46, 1, p 7 - 31

Abstract: The article discusses the social conditions and history associated with circumcision. It also discusses the opinions of Macrobius in his *Commentarii in Somnium Scipionis*, which demonstrates how an anatomical understanding of the foreskin can be used to amplify patristic, literary-theoretical metaphors of the foreskin. The article reviews how circumcision and the foreskin has been used metaphorically in historical literature due to its link to Jewish and Christian culture.

Sullivan, M.B. On Horace's pyramids (C. 3.30.1-2)

The Cambridge Classical Journal. 2014, 60, p 100 - 108

Résumé : Horace's comparison of his completed poetic monument to pyramids in *carm.* 3, 30 is both figurative and literal. We possess ample art-historical, literary, and papyrological evidence from antiquity for the stacking of an appropriate number of book rolls in pyramidal form. Most notable in this regard is the dedication to Delian Apollo of a triangular casket containing the ten books of Aristarchus's edition of *Alcaeus*, whose resonances with the Pythagorean τετρακτύς and implications for Horace's own oeuvre are explored.

Tolsa, C. The « Ptolemy » epigram : a scholion on the preface of the « Syntaxis » *Greek, Roman & Byzantine Studies*. 2014, 54, 4, p 687 - 697

Résumé : In both the Palatine and Planudean anthologies the epigram AP 9, 577 is attributed to « Ptolemy », and modern interpreters appear divided between those who identify its author as the astronomer Claudius Ptolemy and others who accept the ascription but do not consider that it necessarily refers to this Ptolemy. Reassessment of the evidence concerning the early history of the epigram allows us to argue that the epigram, of uncertain date and author, was reused as a scholion on the preface of the « Syntaxis », by Pappus and Theon, by a reader who adapted it to the context of a concrete passage with a couple of changes. This would account for the divergences that are seen between the text in Ptolemy's manuscripts and the one shown in the anthologies and Synesius. It must have

been the presence of the epigram in Ptolemy's manuscripts that led the Palatine scribe and Planudes to consider Ptolemy the author of the epigram.

Ugaglia, M. Aristotle and the Mathematical Tradition on diastēma and logos: An Analysis of *Physics* 3.3, 202a18-21.

Greek, Roman & Byzantine Studies. 2016, 56, 1, p 49 - 67

Abstract: The article focuses on interchangeability of the notions of diastema and logos in the theory of harmonics in philosopher Aristotle's book "Physics 3.3." Topics discussed include the book "Timaeus" by Plato, mathematical logos, and philosophical logos. Other topics discussed include Pythagorean tradition, physical instruments, and arithmetical logos (ratio).

Vassallo, C. TESTIMONIANZE SU ANASSAGORA E ALTRI PRESOCRATICI NEL LIBRO IV DELLA RETORICA DI FILODEMO. *Praesocratica Herculaneensis V Lexicon Philosophicum*. 2015, 3, p 81 - 146

Abstract: In book 4 of Philodemus' *On Rhetoric*, there are several testimonia to some of the most important Presocratic philosophers. They are not preserved in the central parts (midolli) of the rolls in which the book is transmitted (PHerc. 1423 and PHerc. 1673/1007, containing respectively the first tome and the entire book), but only in scorze, viz. the outermost parts of the rolls. In these passages, which involve more or less directly Anaxagoras, the Milesians, the Eleatics, the Atomists, and the Pythagoreans, we find both biographical and properly doxographical pieces of information. The biographical evidence is mainly connected to Philodemus' argument concerning rhetoric and has often a polemical character. As for the doxographical evidence, it ranges from physical and cosmological problems to ontological and epistemological ones. For all these testimonia, this paper provides a critical edition together with a translation and a wide-ranging commentary.

Vassallo, C. Catalogue of the Evidence for Presocratics in the Herculaneum Papyri. *Archiv für Papyrusforschung und Verwandte Gebiete*. 2016, 62, 1, p 78 - 108

Abstract: This article provides the first complete catalogue of the evidence for pre-Socratic philosophers handed down by the Herculaneum papyri. The Index *Praesocraticorum Philosophorum Herculaneensis* (IPPH) aims to lay the foundations for a systematic analysis of the

Traditio Praesocratica within Epicureanism. The list of the testimonia is updated to the current state of the research and to the most recent critical reconstructions of each papyrus entailed in such an inquiry.

Ventrella, G. Le prétendu « Éloge de la chevelure » de Dion de Pruse : œuvre de pure rhétorique ou déclaration de foi philosophique ? *Philologus*. 2013, 157, 2, p 263 - 282
Résumé : Generally categorised as pertaining to the genre of paradoxical eulogies, the « Encomium on hair » by Dio Chrysostom was until recently considered an example of the author's strictly sophistic works, which he would have pursued prior to his conversion to philosophy. Rather, the markedly autobiographical nature of the text, with references to the author's mop of hair and the extremely well groomed hair of the φιλόκομοι (most likely identifiable with the sophists of the era), allows the « Encomium on hair » to be classified as one of the numerous « prolaliai » scattered throughout Dio's corpus under fallacious titles. In these works the orator chose to speak about himself in order to claim, albeit in a Socratic style, his status as a philosopher of the most upright and uncompromising character. A comparison with the « Encomium on hair » by Apollonius of Tyana also allows us to appreciate the rich symbolism inherent in Dio's text. Despite its misleading title, the « Encomium on hair » by Dio, therefore, should be considered less as a futile school exercise and more as a living document of the author's personal life-story during the period of his so-called « exile ».

Visconti, A. Domenico Musti e l'Occidente greco (con alcune considerazioni intorno a Hipp. FGrHist 554 fr. 5) *Mediterraneo antico : economie, società, culture*. 2014, 17, 1, p 127 - 155
Résumé : 1) Sulla riflessione di D. Musti circa la cultura dei Greci di Italia meridionale e Sicilia e circa il ruolo svolto in essa da storiografia e pitagorismo. 2) Analisi del fr. di Ippi di Reggio, per riconfermare l'impronta pitagorica della teoria cosmologica in esso descritta. Fa parte della miscellanea schedata 85-14905

Wagner, K. The Second Person of the Trinity in the Hymns of Synesius of Cyrene and Gregory of Nazianzus' *Poemata Arcana and Orations*. *Phronema*. 2016, 31, 1, p 59 - 96
Abstract: The early fifth century bishop, Synesius of Cyrene, was formed in the Neo-

Platonic school of Hypatia of Alexandria. His writings disclose the fact that he struggled to integrate his Greek paideia and the Christian faith of his childhood. Most crucially we may note his infrequent use of the name of Jesus in his written corpus. Here we will examine his nine extant hymns--which are the most theological of his writings--in order to determine (within the limits of the genre) the orthodoxy of his Christology. To this end, we will investigate the influence of Gregory Nazianzen on Synesius. The juxtaposing of the Christologies of these two bishops offers a unique insight into Synesius' acceptance of the Person after whom Christianity is named.

Walser, A.V. Roe v. Hippocrates. Die Antike vor dem Obersten Gerichtshof der Vereinigten Staaten von Amerika *Museum Helveticum*. 2014, 71, 2, p 129 - 154
Résumé : L'étude historique consacrée au serment d'Hippocrate par le juge Blackmun dans l'arrêt qui a rendu légale l'interruption volontaire de grossesse aux USA illustre le rôle que peut jouer l'Antiquité dans les décisions de la Cour suprême. Blackmun a suivi l'interprétation d'Edelstein (=> APh 17, 66 = 17-00974), pour qui le serment n'était respecté dans l'Antiquité que par une seule secte médicale d'inspiration pythagoricienne. Le but de cette étude était pour la Cour de garantir que la levée de l'interdiction juridique de l'avortement ne serait pas annulée par un interdit éthique liant les médecins.

Warm, H. The golden section in a planar quasi twelve-point star, *Forum Geometricorum*. 2016, 16, p 95 - 98.
Abstract. A planar quasi twelve-point star is a configuration formed by selected diagonals of a regular dodecagon forming four equilateral triangles and three squares. We show that segments on the sides of the equilateral triangles are divided in the golden ratio by intersections of certain lines and circles.

Watson, J. Three women of mathematics. *Australian Mathematics Teacher*. 2016, 72, 3, p 9 - 23.
Abstract: The article focuses on the contributions to mathematics of three lesser known women mathematicians namely Hypatia of Alexandria, Maria Gaetana Agnesi of Italy and Emmy Noether of Germany. Topics include the reference to E. T. Bell's "Men of Mathematics" book citing only Russian Sonya Kovalevsky as the only notable woman mathematician in history, Hypatia's mathematician father Theon with work on

Euclid's Elements as well as Agnesi's "Propositiones Philosophicae" book.

Weiss, S. Medicine for Body or Soul? Philosophical Reconstruction of the Role of Music in Ancient Healing Practices. *Muzikoloski Zbornik (Musicological Annual)*. 2016, 52, 1, p 171 - 187
Summary: The article examines the bond between the soul and the body in the light of ancient musical practices and expounds on the divergence between the philosophical distinction between body and soul, and the widespread belief in their affinity, which has a medical, as well as a religious, background. This divergence is particularly evident in the testimonies regarding the use of music in the so-called Pythagorean way of life. These testimonies seem to be related to an ancient holistic approach, which regards bodily well-being as inseparable from psychical balance.

Wolf, M. 'Dipl' Ereo': Empedocles Arguments for Plurality (B 17 DK) (in Russian) *Schole ΣΧΟΛΗ*. 2016, 10, 1, p 146-163
The question about justification of pluralism in post-Parmenidean doctrines is frequently discussed by scholars. Some of them argue that successors of Parmenides accepted their pluralism without any arguments. This paper demonstrates that B 17 DK of Empedocles can be interpreted as three sequential arguments for plurality: metaphysical, ontological and pro-Eleatic. Also we can read the passage as an intertextual argument, that is to say an argument which receives its persuasive force only in the context of another, original argument from the previous doctrine on which it is based. This is why the justification of plurality in Empedocles becomes clear only in the context of the Parmenidean B 8 DK.

Yu, J. Chinese Harmony and Greek Harmony-On Li Chenyang's The Confucian Philosophy of Harmony. *Dao: A Journal of Comparative Philosophy*. 2016, 15, 3, p 413 - 419
Abstract: The article focuses on difference in Confucian harmony which is referred as deep harmony and Greek harmony. It states that the Pythagoreans went to equate harmony with numerical ratios and tried to understand the cosmos in terms of its numerical structure. It mentions that contrast between Confucians and Pythagoreans are like difference between daily life and scientific approach and harmonious society is determined by a balance of discretionary action and principled ritual propriety.

Zhmud, L. (2016) 'PYTHAGORAS' NORTHERN CONNECTIONS: ZALMOXIS, ABARIS, ARISTEAS', *The Classical Quarterly*. 2016, 66, 2, p 446 – 462.

Abstract: Apart from his teachings, wonders and scientific discoveries, Pythagoras was also known for his wide-ranging journeys. Ancient authors alleged that he visited many countries and nations from Egypt to India, stayed with the Phoenicians and the Ethiopians and talked to the Persian Magi and Gallic Druids. However, he never went to the North. If, nevertheless, he was eventually associated with the northern inhabitants, it is only because they themselves came into close contact with him. The first of them was Zalmoxis, a deity of a Thracian tribe, the Getae, who guaranteed them immortality after death (Hdt. 4.94). Having described a blood ritual that the Getae practised to become immortal, Herodotus relates a story he heard from the Hellespontine and Pontic Greeks. It goes that Zalmoxis was not a daimōn but a former slave of Pythagoras on Samos and, having adopted the doctrine of immortality from him, he returned to Thrace and converted his tribesmen to it with a cunning trick. He invited the most prominent of them to a men's hall (ἀνδρείων) for entertainment and told them that neither he nor they or their descendants would die, but would live eternally. Then, having constructed a secret underground chamber, he suddenly disappeared from the eyes of the Getae and hid in his shelter for three full years, being lamented as dead. Then he showed himself again to the Getae, thus persuading them of the truth of his promises (4.95).

INTERNET

Sandrine Berges

Epistemic Injustice and the Pythagorean Women

[https://www.academia.edu/11513256/Epistemic Injustice and the Pythagorean Women](https://www.academia.edu/11513256/Epistemic_Injustice_and_the_Pythagorean_Women)

Burov, A. GENESIS OF A PYTHAGOREAN UNIVERSE 8 p.

Fermi National Accelerator Laboratory (FNAL), Batavia, IL. 2013. FERMILAB-PUB-13-533-AD
<https://www.osti.gov/scitech/biblio/1128795>

Abstract: Wide range, high precision and simplicity of the fundamental laws of nature rule out the possibility for them to be randomly generated or selected. Therefore purpose is present in their selection.

Curd, Patricia Presocratic Philosophy
The Stanford Encyclopedia of Philosophy;
First published Mar 10, 2007; substantive revision Apr 4, 2016.

<https://plato.stanford.edu/archives/fall2016/entries/presocratics/>

The Presocratics were 6th and 5th century BCE Greek thinkers who introduced a new way of inquiring into the world and the place of human beings in it. They were recognized in antiquity as the first philosophers and scientists of the Western tradition. This article is a general introduction to the most important Presocratic philosophers and the main themes of Presocratic thought. More detailed discussions can be found by consulting the articles on these philosophers (and related topics) in the SEP (listed below). The standard collection of texts for the Presocratics is that by H. Diels revised by W. Kranz (abbreviated as DK). In it, each thinker is assigned an identifying chapter number (e.g., Heraclitus is 22, Anaxagoras 59); then the reports from ancient authors about that thinker's life and thought are collected in a section of "testimonies" (A) and numbered in order, while the passages the editors take to be direct quotations are collected and numbered in a section of "fragments" (B). Alleged imitations in later authors are sometimes added in a section labeled C. Thus, each piece of text can be uniquely identified: DK 59B12.3 identifies line 3 of Anaxagoras fragment 12; DK 22A1 identifies testimonium 1 on Heraclitus.

Cuvelier, G. La maison de Pythagore

devenue temple de Déméter ; Pythagoras' House became a Temple of Demeter

Dokumentart: info:eu-repo/semantics/lecture
Beziehungen: Séminaire de présentation de l'état d'avancement des recherches doctorales Liège, Belgique (21 avril 2016)

URL: <http://orbi.ulg.ac.be/handle/2268/205978>

Inhalt: Différents témoignages littéraires antiques mentionnent que la maison de Pythagore à Métaponte a été transformée en temple de Déméter après la mort du philosophe. Cette communication s'est donc demandée ce qui motive cette association post mortem de Déméter à Pythagore et a alors exploré les rapports et les affinités – attestés ou hypothétiques – que les sources antiques permettent d'établir entre la figure de Pythagore et celle de Déméter en Italie du Sud.

Huffman, Carl Archytas

The Stanford Encyclopedia of Philosophy;
First published Jun 26, 2003; substantive revision Aug 23, 2016

<https://plato.stanford.edu/archives/fall2016/entries/archytas/>

Archytas of Tarentum was a Greek mathematician, political leader and philosopher, active in the first half of the fourth century BC (i.e., during Plato's lifetime). He was the last prominent figure in the early Pythagorean tradition and the dominant political figure in Tarentum, being elected general seven consecutive times. He sent a ship to rescue Plato from the clutches of the tyrant of Syracuse, Dionysius II, in 361, but his personal and philosophical connections to Plato are complex, and there are many signs of disagreement between the two philosophers. A great number of works were forged in Archytas' name starting in the first century BC, and only four fragments of his genuine work survive, although these are supplemented by a number of important testimonia. Archytas was the first to solve one of the most celebrated mathematical problems in antiquity, the duplication of the cube. We also have his proof showing that ratios of the form $(n+1) : n$, which are important in music theory, cannot be divided by a mean proportional. He was the most sophisticated of the Pythagorean harmonic theorists and provided mathematical accounts of musical scales used by the practicing musicians of his day. Fr. 1 of Archytas may be the earliest text to identify the group of four canonical sciences

(logistic [arithmetic], geometry, astronomy and music), which would become known as the quadrivium in the middle ages. There are also some indications that he contributed to the development of the science of optics and laid the mathematical foundations for the science of mechanics. He saw the ultimate goal of the sciences as the description of individual things in the world in terms of ratio and proportion and accordingly regarded logistic, the science of number and proportion, as the master science. Rational calculation and an understanding of proportion were also the bases of the just state and of the good life for an individual. He gave definitions of things that took account of both their matter and their form. Although we have little information about his cosmology, he developed the most famous argument for the infinity of the universe in antiquity.

Huffman, Carl Philolaus
The Stanford Encyclopedia of Philosophy;
First published Sep 15, 2003; substantive
revision Jun 16, 2016
<https://plato.stanford.edu/archives/fall2016/entries/philolaus/>

Philolaus of Croton, in southern Italy, was a Greek philosopher/scientist, who lived from ca. 470 to ca. 385 BC and was thus a contemporary of Socrates. He is one of the three most prominent figures in the Pythagorean tradition, born a hundred years after Pythagoras himself and fifty years before Archytas. He wrote one book, *On Nature*, which was probably the first book to be written by a Pythagorean. There has been considerable controversy concerning the 20+ fragments which have been preserved in Philolaus' name. It is now generally accepted that some eleven of the fragments come from his genuine book. Other books were forged in Philolaus' name at a later date, and the remaining fragments come from these spurious works. Philolaus argues that the cosmos and everything in it are made up of two basic types of things, limiters and unlimiteds. Unlimiteds are continua undefined by any structure or quantity; they include the traditional Presocratic material elements such as earth, air, fire and water but also space and time. Limiters set limits in such unlimiteds and include shapes and other structural principles. Limiters and unlimiteds are not combined in a haphazard way but are subject to a "fitting together" or "harmonia," which can be described mathematically. Philolaus' primary example of such a harmonia of limiters and unlimiteds is a musical scale, in which the

continuum of sound is limited according to whole number ratios, so that the octave, fifth, and fourth are defined by the ratios 2 : 1, 3 : 2 and 4 : 3, respectively. Since the whole world is structured according to number, we only gain knowledge of the world insofar as we grasp these numbers. The cosmos comes to be when the unlimited fire is fitted together with the center of the cosmic sphere (a limiter) to become the central fire. Philolaus was the precursor of Copernicus in moving the earth from the center of the cosmos and making it a planet, but in Philolaus' system it does not orbit the sun but rather the central fire. The astronomical system is a significant attempt to try to explain the phenomena but also has mythic and religious significance. Philolaus presented a medical theory in which there was a clear analogy between the birth of a human being and the birth of the cosmos. The embryo is conceived of as composed of the hot and then as drawing in cooling breath immediately upon birth, just as the cosmos begins with the heat of the central fire, which then draws in breath along with void and time from the unlimited. Philolaus posited a strict hierarchy of psychic faculties, which allows him to distinguish human beings from animals and plants. He probably believed that the transmigrating soul was a harmonious arrangement of physical elements located in the heart and that the body became ensouled when the proper balance of hot and cold was established by the breathing of the new-born infant. Philolaus' genuine book was one of the major sources for Aristotle's account of Pythagorean philosophy. There is controversy as to whether or not Aristotle's description of the Pythagoreans as equating things with numbers is an accurate account of Philolaus' view. Plato mentions Philolaus in the *Phaedo* and adapts Philolaus' metaphysical scheme for his own purposes in the *Philebus*.

THEODOROS KARASAVVAS Pythagoras:
One of the Greatest Minds of His Time
10 DECEMBER, 2016
<http://www.ancient-origins.net/history-famous-people/pythagoras-one-greatest-minds-his-time-007169?nopaging=1>

Paulys Realencyclopädie der classischen Altertumswissenschaft (RE)
ist die umfangreichste Enzyklopädie zum Altertum. Sie wurde ab 1890 von **Georg Wissowa** (1859–1931) herausgegeben und 1980 abgeschlossen. Sie führte die von **August Friedrich Pauly** (1796–1845)

begründete *Real-Encyclopädie der classischen Alterthumswissenschaft in alphabetischer Ordnung* (1837–1864) fort und war als komplette Neubearbeitung konzipiert. Bis heute gilt die *RE* als Standardwerk der Altertumswissenschaft. Viele Artikel aus den ersten Bänden dieser Enzyklopädie sind mittlerweile gemeinfrei. Möglichst viele Artikel sollen hier sukzessive mit Hilfe von Scans digitalisiert werden.

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Coin Issued under Joint Reign of Valerian and Gallienus: (reverse) Pythagoras with Globe

<http://isaw.nyu.edu/exhibitions/time-cosmos/objects/coin-pythagoras-globe>

Medium: Bronze Dimensions: Diam. 2.7 cm Context: Minted in Samos

Date: ca. 253–260 CE

Lender: Münzkabinett, Staatliche Museen zu Berlin

Mathematics & Music "There is geometry in the humming of the strings, there is music in the spacing of the spheres." — Pythagoras
<http://www.ams.org/samplings/math-and-music>
Counting, rhythm, scales, intervals, patterns, symbols, harmonies, time signatures, overtones, tone, pitch. The notations of composers and sounds made by musicians are connected to mathematics. The next time you hear or play classical, rock, folk, religious, ceremonial, jazz, opera, pop, or contemporary types of music, think of what mathematics and music have in common and how mathematics is used to create the music you enjoy.

Explore the connections between mathematics and music in the videos, podcasts, and articles below.



Raphael's "School of Athens"; detail Pythagoras and his followers, Hypatia at the centre

Hypatia (born c. 350–370; died 415) often called Hypatia of Alexandria, was a Greek mathematician, astronomer, and philosopher in Egypt, then a part of the Byzantine Empire. She was the head of the Neoplatonic school at Alexandria, where she taught philosophy and astronomy.

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