

# Stichting Pythagoras



Pythagoras Foundation Newsletter. No.23. February 2018.



# Pythagoras Foundation



Newsletter No. 23 February 2018.

Website <http://www.stichting-pythagoras.nl/>  
E-mailaddress [nico.bader@stichting-pythagoras.nl](mailto:nico.bader@stichting-pythagoras.nl)  
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!

*Fragment 129* : And there was among them a man of rare knowledge, most skilled in all manner of wise works, a man who had won the utmost wealth of wisdom; for whensoever he strained with all his mind, he easily saw everything of all the things that are, in ten, yea, twenty lifetimes of men.

Early Greek Philosophy by John Burnet, 3rd edition (1920).  
CHAPTER V., EMPEDOKLES OF AKRAGAS

## Contents:

Introduction, news from the library	p 2
Acknowledgements. Luca Signorelli, Empedocles. Colophon	p 3
Jean-Claude Picot, CV	p 4
Jean-Claude Picot, interview	p 6
Conferences	p 9
New books	p 14
Book reviews	p 20
Book chapters	p 20
Strasbourg Empedocles papyrus	p 27
Journal articles	p 28
Internet	p 40
Podcasts	p 42
Miscellanea	p 43
Empedokles, Naturhistorisches Museum, Wien : von Friedrich Beer.	p 44

## Introduction

Special attention in this Newsletter for *Empedocles*. Although Iamblichus calls him in the list of Pythagoreans, there is a general agreement that he is not a Pythagorean. There are, however, a number of similarities in their ways of thinking; reason to include him in the Pythagoras study. Jean-Claude Picot was so kind to give us a interview, to send us his CV and other helpful means.

Our website attracted many visitors last year; 799 unique visitors from 47 different countries! Via our Academia page <https://stichting-pythagoras.academia.edu/NicoBader> we have 120 'followers' and 233 'followings' now. Our pages were viewed 1440 times.

Thanks to all contributors to this Newsletter.

Best wishes,  
Marie-Anne de Roode

## Pythagoras Foundation Library Information.

The Library collects all publications concerning Pythagoras and Pythagoreans.

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

Copy and postage costs will be calculated.

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

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

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

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

**BIC: RABONL2U**

## News from the library

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

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

The ARTICLE DATABASE contains more than 8.000 articles in digital form (Access format).

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

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

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

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

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

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

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

We keep you informed.

Nico Bader

## Acknowledgements

The Pythagoras Foundation thanks the following individuals for their contributions and generousities: Constantinos Macris, Francisco Molina-Moreno, Sebastian F. Moro Tornese, Jean-Claude Picot, Christian Vassallo and Thomas Yaeger.

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



Luca Signorelli, Empedocles, 1499-1502, Fresco Chapel of San Brizio, Duomo, Orvieto

## Colophon

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

Editors: Nico Bader, Marie-Anne de Roode

Address: Thorbeckelaan 46. 1412 BR Naarden. The Netherlands

E-mail: [nico.bader@stichting-pythagoras.nl](mailto:nico.bader@stichting-pythagoras.nl)

Website: <http://www.stichting-pythagoras.nl/>

Editorial Board: in progress

Advisory Board: in progress

ISSN: 1872-3241 (online version); 1872-3233 (printed version)

## PICOT Jean-Claude



Né le 2 janvier 1950  
Nationalité française  
Domicile : 22, allée des charmes - 91310 -  
Longpont sur Orge

Tél. : 01 64 49 38 00 - 06 61 44 46 64  
Adresse e-mail : jecpic@hotmail.com

DESS de psychologie industrielle (Paris V) en  
1977.

Carrière professionnelle au sein de plusieurs  
entreprises privées.

Créateur (en 2007) et gestionnaire d'un site  
web consacré aux études empédocléennes :  
<https://sites.google.com/site/empedoclesacragas/Home>

Membre associé du Centre Léon Robin  
(CNRS/Université Paris-Sorbonne)

Centre d'intérêt : les Présocratiques, et en  
particulier Empédocle.

### Articles

« À propos du: *The poem of Empedocles* de B. Inwood », *Revue de philosophie ancienne*, XIII(1), 1995, p. 81-104.

« Sur un emprunt d'Empédocle au *Bouclier* hésiodique », *Revue des études grecques*, 111(1), 1998, p. 42-60.

« L'Empédocle magique de P. Kingsley », *Revue de philosophie ancienne*, XVIII(1), 2000, p. 25-86.

« Les cinq sources dont parle Empédocle », *Revue des études grecques*, 117(2), 2004, p. 393-446.  
Corrigenda in : *Revue des études grecques*, 118 (1), 2005, p. 322-325.

« Aristote, *Poétique* 1457 b 13-14 : la métaphore d'espèce à espèce », *Revue des études grecques*, 119(2), 2006, p. 532-551.

« Empedocles, fragment 115.3: Can one of the Blessed pollute his limbs with blood? », in : *Reading ancient texts. Volume I: Presocratics and Plato - Essays in honour of Denis O'Brien*, Suzanne Stern-Gillet - Kevin Corrigan (éd.), Leyde / Boston : Brill, 2007, (Brill's studies in intellectual history, 161), p. 41-56.

Compte-rendu de l'opuscule de Carlos Megino Rodríguez, *Orfeo y el orfismo en la poesía de Empédocles*, Madrid : 2005, dans *Bryn Mawr Classical Review*, 2007.11.02

« La brillance de Nestis (Empédocle, fr. 96) », *Revue de philosophie ancienne*, XXVI(1), 2008, p. 75-100.

« Empédocle pouvait-il faire de la lune le séjour des Bienheureux ? », *Organon*, 37(40), 2008, p. 9-38. On-line: <http://www.ihnpan.waw.pl/redakcje/organon/37/1picot.pdf>

« Water and bronze in the hands of Empedocles' Muse », *Organon*, 41, 2009, p. 59-84.

On-line: [http://www.ihnpan.waw.pl/redakcje/organo/n/41/8\\_picot.pdf](http://www.ihnpan.waw.pl/redakcje/organo/n/41/8_picot.pdf)

« Along a mountain path with Empedocles », *Elenchos*, XXXIII, 2012, fasc. 1, p. 5-20. Article écrit en collaboration avec William Berg.

« Les dieux du fr. 128 d'Empédocle et le mythe des races », *Revue de métaphysique et de morale*, 74, 2012(3), p. 339-356.

« Sagesse face à Parole de Zeus : une nouvelle lecture du fr. 123.3 DK d'Empédocle », *Revue de philosophie ancienne*, XXX(1) 2012, p. 23-57.

« Apollon et la φρὴν ἱερὴ καὶ ἀθέσφατος (Empédocle, fr. 134 DK) », *Anais de Filosofia Clássica*, vol. VI, n°11, 2012, p. 1-31.

On-line: <http://www.revistas.ufrj.br/index.php/FilosofiaClassica/article/view/587/562>

« L'image du πνιγεύς dans les *Nuées*. Un Empédocle au charbon », in : *Comédie et Philosophie : Socrate et les « Présocratiques »* dans les *Nuées* d'Aristophane, éd. A. Laks et R. Saetta Cottone, Paris : Éditions Rue d'Ulm, 2013, p. 113-129.

« Empedocles vs. Xenophanes: differing notions of the divine », *Organon*, 45, 2013, p. 5-19. Article écrit en collaboration avec William Berg.

On-line: [http://www.ihnpan.waw.pl/wp-content/uploads/2014/10/1\\_picot-berg.pdf](http://www.ihnpan.waw.pl/wp-content/uploads/2014/10/1_picot-berg.pdf)

« Un nom énigmatique de l'air chez Empédocle (fr. 21.4 DK) », *Les Études Philosophiques*, 3, 2014, p. 343-373.

« Cleombrotus cites Empedocles in Plutarch's *De defectu*: A question of method in interpreting fr. 24 DK », *Elenchos*, 35, 1, 2014, p. 127-148. Article écrit en collaboration avec William Berg.

« Lions and *promoi*: final phase of exile for Empedocles' *daimones* », *Phronesis* 60(4), 2015, p. 380-409. Article écrit en collaboration avec William Berg.

À paraître (en 2018) : « Penser le Bien et le Mal avec Empédocle » ; et en collaboration

avec William Berg « Apollo, Eros, and epic allusions in Empedocles, fr. 134 and 29 DK ».

**Ouvrage en préparation** : *Empédocle. Sur le chemin des dieux*.

#####



Giannis Tzermias and Empedocles

Cette page est en l'honneur des peintures de ΓΙΑΝΝΗΣ ΤΖΕΡΜΙΑΣ, concernant la *Physique* d'Empédocle. La reproduction des peintures, sur papier glacé, se trouve dans son livre ΠΕΡΙ ΦΥΣΕΩΣ: Μία ζωγραφική βασισμένη στον Ἐμπεδοκλή, Athènes : Gabriélidès, 1995. Les pages ne sont pas numérotées (on en compte cependant 80). Le texte du *Peri Phuseōs* (édition Diels-Kranz) est reproduit sur les pages de gauche ; les pages de droite sont le plus souvent consacrées aux peintures.

See ; <https://sites.google.com/site/empeoclesacragas/giannes-tzermias>

## INTERVIEW Jean-Claude PICOT

### 1. What is it that makes Empedocles special for you?

I've been interested in Empedocles' thought for over 25 years. To me, it's a wonderful thing to be able to reflect on an outlook that's truly a world view, by which I mean a view that unites in itself a history of the universe, a conception of death, and an ethical system. Beyond that, Empedocles holds my attention particularly because he's hard to understand. The text of Empedocles shows numerous engagements with previous poets through echoes, variations, even oppositions. We have to investigate those allusions in order to grasp the debate that involves the Agrigentine with his poetic tradition. It's also difficult to decide whether or not his words are to be taken as metaphors, or as synecdoches, or as metonyms. If you want to appreciate the depth of his thought, you can't read Empedocles' verses quickly. You have to be patient and do a lot of research on the cultural background of his poetry. There are still many paths to explore. The attempt to discover threads of possible allusions gives me pleasure. Moreover, Empedocles is well enough known as an author to afford fruitful exchanges both with other hellenists and with friends; I'm thinking in particular of Denis O'Brien, Marwan Rashed and William Berg. I've been able to write quite recently several articles in collaboration with William Berg. It's a very good experience. And there's one last aspect of Empedocles that interests me: it is his religious subversion and the way in which commentators (ancient and especially modern) think about it, or don't think about it — or go out of their way to avoid thinking about it.

### 2. Empedocles wrote 2 poems, ON NATURE and PURIFICATIONS. Seems like two different worlds. How to read them?

We defend the idea that the two poems are two different worlds because we don't see how to make the imperatives of Empedoclean physics co-exist with the demonology of the *Katharmoi*. *Physics* assumes that individual souls are mixtures that disintegrate with the death of the terrestrial beings, whereas, according to some interpretations, the *Katharmoi* assumes that individual souls persist after death. The two notions are incompatible; therefore each poem must describe a different world. Personally, I don't think I ever believed in a difference of vision between the two poems. I'm a Unitarian. I stubbornly continue to ask how reincarnation would be possible with an Empedocles who remains faithful to all his physical assertions. Up to now, no one has formulated a convincing answer. But I nourish the secret hope that by reflecting more on reincarnation and on the punishment imposed by the gods in fr. 115 DK (which I read in M. Rashed's 2008 edition, and which reappears in his 2018 book) we can find the key.

### 3. The four elements theory, love and strife. Is this Empedocles genius? What could be his inspiration source (if there is one)?

Long before Empedocles, the Ionians sought to identify the principle that would make it possible to account for physical phenomena. Thales envisioned water, Anaximenes air. Where do the complex things that surround us come from? How do we reduce the complex to the simple? In Homer and Hesiod we already find the world's great domains: sea, earth, sky, sun. The genius of Empedocles, if one can speak this way, is to have formalized already existing observations. He gives us a sufficient answer to the question of origin (where does the complex come from?). So he speaks of roots of all things and confines himself to four roots. We'll think of the tetraktys here. These roots are four

gods: Zeus, Hera, Aīdoneus and Nestis. They share the great domains of the physical world. A common secular formalization for those domains speaks of elements: fire, air, earth, water. Next comes the good idea of imagining that the things of this world that are not purely fire, air, earth or water are the result of assembling those elements according to certain proportions. Blacksmiths knew for a long time that a mixture of 10% tin and 90% copper allows the creation, thanks to heat, of an alloy with remarkable properties: bronze. An inventive spirit like Empedocles, using his four roots, could extrapolate the principle of mixtures and different proportions. As for love and its opposite, hate, Empedocles did not, of course, invent those two opposing powers. His genius, in my opinion, is always directed toward redefining and formalizing ancient observations. He makes Love and Hate into equal powers. One forms the mixtures. The other destroys them. I believe that Empedocles is a keen observer and systematizer. He borrows from Ionians, Pythagoreans, Parmenides, tradition, and — to a great extent — craftsmen and artisans.

#### 4. The *sphairos*: could it be compared with Plato's receptacle in the *Timaeus*?

Plato's Χώρα is a fiction, a place without form, an indeterminate material, conceptualized in order to explain otherness. The *Sphairos* is not a fiction, it is a place with a very precise shape: the sphere. It is the domain of love. It is not conceived as material for any sort of demiurge. Moreover, the four roots of all things, which are gods without birth (Empedocles, Fr. 6, Fr. 7), exist in the *Sphairos*. There is no question of that in the Χώρα. And even more, Plato does not believe that what he refers to as the four elements are in themselves gods. He even denies the metaphor of the four roots; he posits two triangles at the origin of things which would explain the four roots of Empedocles. There we have a conceptual divide between Empedocles and Plato.

I believe that Plato approaches the *Sphairos* when he alludes to fr. 29 in *Timaeus*, 32 B – 34 B. The model of the demiurge is a kind of *Sphairos* because of its outward form, because it is alone, and because it contains in itself all four elements. What is essential with Empedocles is of course absent in Plato, i.e. Hate just outside the *Sphairos* that results in subsequent destruction of the *Sphairos* and in repeated cycles. The spherical model of Plato is an eternal living world in circular motion where the Many come into being. We are very far from Empedocles...

#### 5. Which questions are the most fascinating about Empedocles, supposing you could ask him personally?

The first question I would ask him, if I had the chance to meet him, would be: can you explain to me in simple terms your conception of reincarnation? Next, if the man has the good grace to answer me (provided he doesn't slip away like the Empedocles of the *Icaromenippus*, who stays on the moon): Where do the Blessed live? Who are the *promoi* of fr. 146? Is your Muse a known goddess, called by a different name in your poem *Physika*? Apollo — who is he and who is he not? Our man would then find me a very poor interlocutor, someone who had read and understood him so poorly that he asked him questions whose answers ought to have come from what he had left in his verses. He would undoubtedly brush me off with the words, "Come on, my good man! When you were interrogating me on reincarnation, I could understand your curiosity because it's an area where I remained deliberately obscure, but now, on other subjects, don't make me say out loud what you should have already understood... Farewell! »

#### 6 The Strasbourg papyrus : what is new concerning Empedocles?

Two big steps forward. (1) It turns out that fr. 17 (the great description of the movements of the universe, the secular or mundane presentation of the elements, the presentation of Love and Hate) is preceded by many verses. This makes it possible to think that a religious part could precede the physical developments. (2) Some verses (ens. d MP) that closely resemble fr. 139 suggest that the *physical* poem clearly addressed the question of reincarnation and the sin of eating flesh. This suggests the absence of a barrier between the *Katharmoi* and the *Physika*.

7. The Clepsydra experiment. Amazing! Do you know about other experiments he did?

In 1908, Burnet was perhaps the first to attribute to Empedocles the finding that atmospheric air is a corporeal substance, using his experiment with the Clepsydra (Fr. 100) as proof. However, in Aristotle, *Physics* 213-22, the story is associated with the name of Anaxagoras and other unnamed authors. Burnet knows that passage, but wants to believe that the "unnamed" include Empedocles. Now, fr. 100 does not describe an experiment; instead, it uses the function of a clepsydra as a model for the function of respiration. I do not join Burnet and others who believe Aristotle was thinking of Empedocles in addition to Anaxagoras. Apart from the history of the Clepsydra, I have in mind what an anonymous author reports in A 57, where Empedocles is associated with those who observe that light behaves like a body that bounces off a reflective surface. Was he the first to make that observation? Was he an experimenter in addition to being an observer? I don't know.

8. Empedocles' s death. There are several stories. What do you think?

I won't repeat what A. Chitwood and P. Kingsley say about that death — or better, about all those possible deaths. They are vocal on this subject. I'm less so. I'll limit myself to a remark about the story of Empedocles' suicide on Mount Etna. To climb to the summit of Etna (3300 meters) at age 60, poorly equipped for such an ascent, with cold weather at the top, is an adventure that can't be taken seriously. I consign that to the legendary. I believe in a banal death, without glory. Empedocles, a subversive spirit, had made many enemies. He kept disturbing people. He experienced exile and died nowhere near Agrigento.

9. What is your favorite music?

"The kind that soothes" should be my response if I'm a good Empedoclean (A 15, Iamblichus). But in fact I also like what is rhythmic. For classical music, I appreciate predominantly melodic works that can easily be recalled. I would mention for example Rimsky-Korsakov's *Sheherazade*. There are many more. I like the great bossa nova standards. And lots of jazz pieces (pianists, guitarists, saxophonists).

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

Maybe not a question, but at least an offer. Opinions differ widely on many points regarding ways to grasp the thought of Empedocles. Much still remains to be done in Empedoclean studies, to better understand, to discover — and sometimes to prove the validity of one interpretation against another. I stand ready to help those who want to embark on research — for example, by guiding them in the field of bibliography.

## CONFERENCES

(in chronological order, selected pythagorean items)

2017 Society for Classical Studies Annual Meeting. **January 5 – 8, 2017**  
none

Islamic Occultism in Theory & Practice.  
Ashmolean Museum, University of Oxford. **6–8 January 2017**  
**Matthew Melvin-Koushki** ; Astronomers, Lettrists and Sultan-Scientists Mathematize the Cosmos: Neopythagorean Occultism at the Samarkand Observatory of Ulugh Beg

Séminaire « présocratiques » aura lieu le samedi **21 janvier 2017**, Centre Léon Robin, à la Sorbonne.  
**Xavier Gheerbrant** « La fonction du savoir présocratique dans la société grecque : les destinataires des Catharmes d'Empédocle et le contexte de la performance »

Allegiance, System, and Use of Texts. On auctoritas of the Master and Dealing with Authoritative Texts in Platonism and Epicureanism in the Hellenistic and Imperial Age.  
International Conference, **February 16-18, 2017**  
<http://epikur-wuerzburg.de/aktivitaeten/kongresse/allegiance-system-and-use-of-texts/>  
**Bruno Centrone**: Authority and Doctrine in the Pseudo-Pythagorica  
**Vincenzo Damiani**: Ἄσπασιαστοιότη πολιτεία (Numenius). Epicurean Allegiance from the Outside Perspective

Body and Corporeality in Ancient Philosophy. The 7th Cambridge Graduate Conference in Ancient Philosophy. **23 – 25 March 2017**  
**Xavier Gheerbrant** "About the Corporeality of Gods and Daimones in Empedocles' Katharmoi (Fr. 115 DK)"  
Abstract : In Empedocles fragment 115 D.-K., a group of daimones commit murder (φόνω, which is a correction by Estienne for φόβω) and are banished from the community of the gods. I intend to examine the issue of the corporeality of the gods and daimones in the

Katharmoi, by proposing a new reading of this fragment.

The Katharmoi show a strong tension in the conception of gods, which has been unnoticed until now. On the one hand, Empedocles states that the godly principle cannot be perceived by sensations (fr. 132, quoted by Clemens of Alexandria, Strom.V.14.140.5) and that it is mind alone, holy and inexpressible (fr. 134).

However, in fragment 115, the narrative of the daimones' crime stands in sharp contrast with this conception of the divine as incorporeal and immaterial, since they taint themselves by committing murder. How could a divine entity commit a crime while the rest of the religious poem gives us no reason to think that gods are corporeal? Furthermore, if the daimones were already corporeal before committing the crime, their punishment would only consist in being banished from the gods, and not in incarnation itself, which does not seem consistent with the rest of the fragments we know.

I will argue that the tension introduced in the corporeality of gods is deliberate: Empedocles does not seek to propose a narrative of the daimones' banishment as such but to think afresh the origins and meaning of the traditional categories of mortality/immortality and corporeality/immateriality. The argument will be based on a reassessment of the sources of fragment 115, of its philological problems, and on an analysis of its narratological structure. The study will also shed light on the importance and role of Empedocles' thought on the corporeality of gods in the framework of Presocratic philosophy.

Séminaire « Peri ideōn » : **28 mars 2017** Salle de séminaire, STL, B1.663

**Victor Gysembergh** : « Le Peri ideōn d'Aristote et la philosophie d'Eudoxe de Cnide »

1er congrès mondial de traductologie, Nanterre, **10 – 14 avril 2017**.

**Xavier Gheerbrant** ; Traduction et herméneutique en philosophie ancienne : le cas d'Empédocle

3rd Indo-European Research Colloquium,  
Universität Wien, **20 – 21 Apr. 2017**  
**Xavier GHEERBRANT**; Neologism or PIE  
morphology? A linguistic and philological  
commentary on  
Empedocles, fr. B 121.3 D-K

Le **24 avril 2017** prochain, nous organisons à  
l'Université de Liège une journée d'études sur  
le thème de la théologie comme science, dans  
l'Antiquité et au Moyen Âge  
**Constantin Macris**: « Fragments de théologie  
néopythagoricienne »

COLLOQUE INTERNATIONA TEMPUS  
QUAERENDI. Nouvelles expériences  
philologiques dans le domaine de la pensée de  
l'Antiquité tardive.  
Organisateurs: Lorenzo Ferroni & Tiziano  
Dorandi École Normale Supérieure. **10 mai**  
**2017**.  
**Gerard J. BOTER** . Textual Problems in  
Philostratus' Life of Apollonius of Tyana.

Ancient Philosophy in Early Modern Europe  
Betts Auditorium, School of Architecture,  
Princeton University **15th May 2017**  
**Paolo Rossini** "Bruno, Cavalieri, and the  
Pythagoreans: The Problem of the Continuum  
between Ancient and Modern Geometry"

Congreso homenaje Alberto Bernabé Nunc est  
Bacchandum **24-26 Mayo 2017**  
Pablo de Paz, Maria Flores : La transmigración  
en animales en el orfismo, ¿influencia  
pitagórica?  
**Francisco Molina** : las Hespérides y la música  
cósmica  
**Vicente Christobal** : El discurso de Pitágoras  
en las Metamorphosis de Ovidio  
**Antonio Alvar**: Orfeo y Pitágoras en el  
occidente tardorromano: dos notas (o más)  
sobre la proposito de Ausonio

Pseudopythagorica Atelier V.  
Dans le cadre du projet « Pseudopythagorica :  
stratégies du faire croire dans la philosophie  
antique », Organisation : Constantinos Macris,  
Luc Brisson et Tiziano Dorandi (CNRS). **31**  
**mai – 1 juin 2017**  
**Anne Gangloff** : Les traités  
néopythagoriciens 'Sur la royauté'. État des  
recherches, méthodes et pistes  
**Leonid Zhmud** : The anonymous Tractatus  
arithmologicus

**Irini-Foteini Viltanioti** : Ps.-Eccélos, 'Sur la  
justice' et Ps.-Théagès, 'Sur la vertu':  
traduction et commentaire  
**Johan C. Thom** : Androcydes' 'On the  
Pythagorean Symbola' as Pseudo-  
Pythagorean Text?  
**Anna Izdebska** : Pseudo-Pythagorean and  
pseudo- Socratic symbola in Arabic  
**Phillip Horky** : System (σύστημα) in the  
Pythagorean Pseudepigrapha  
**Omar Alvarez Salas** : Pseudopythagorica et  
Pseudepicharmeia : deux corpora textuels  
jumeaux ?  
**Constantinos Macris** : Ps.-Onatas, Sur dieu  
et sur le divin : traduction et commentaire

Οἱ πρῶτοι  
φιλοσοφήσαντες... Réceptions antiques des  
« présocratiques ». **1er et 2 juin 2017**.  
l'amphithéâtre Guizot, Université Paris  
Sorbonne. Organisé par Mathilde Brémond et  
Gérard Journée, avec le soutien du Centre  
Léon Robin, de l'Ecole Doctorale V et du  
Conseil académique de Paris IV  
**Catherine Rowett**, "Plato and the  
Presocratics. Some Empedoclean material in  
Agathon's Speech in the Symposium"

Aspects of Death and the Afterlife in Greece  
and Beyond. Durham, **7-9th July 2017**  
Department of Classics and Ancient History  
**Phillip Horky** ; Immortality in  
Pythagoreanism? An Alternative Theory of the  
Early Pythagorean Soul  
In this paper, I would like to apply an extreme  
form of historiographical scepticism to the most  
important evidence concerning the early  
Pythagorean theory or theories of the soul, in  
order to assess whether we can actually say  
anything comprehensive or firm about this  
topic. In doing so, I will be investigating chiefly  
the 4th Century BCE evidence that scholars  
have considered reliable enough to draw up a  
picture of the Pythagorean soul. That evidence  
is chiefly derived from two philosophers:  
Aristotle and his student Dicaearchus of  
Messana. My argument will proceed in three  
stages. First, I will assess the most important  
doxographical evidence concerning  
Pythagorean immortality of the soul and  
metempsychosis, which is found in a fragment  
of Dicaearchus' On Lives (Fr. 41a Mirhady),  
and demonstrate that all so-called  
'Pythagorean' doctrines there are ultimately  
Platonic in origin, and cannot be asserted of  
early Pythagoreanism without severe  
qualification. Second, I will move to discuss the  
evidence in Aristotle's De Anima (1.3, 407b13-

24) that has been thought to point to Pythagorean metempsychosis and show that it refers to 'Pythagorean' arguments presented by Cebes in Plato's *Phaedo* (87b-e); whether Aristotle's account is to be trusted depends on whether Cebes' arguments can with any confidence be considered reliably Pythagorean. Finally, I will turn to what I take to be the most important positive evidence concerning early Pythagorean theories of the soul, also preserved in Aristotle's *De Anima* (1.2, 404a16-25), in which the Pythagorean theory of the soul, which is best explained by reference to the philosophical views of the mathematical Pythagoreans Hippasus of Metapontum, Archytas of Tarentum, and Echecrates of Syracuse, is elucidated by reference to Democritus' psychological atomism. My proposal will be that the early Pythagorean soul had these three core features: like the soul in Democritus' psychological theory, the early Pythagorean soul was atomic, material, and mortal. Unlike Democritus, however, the Pythagoreans appear to have committed to a form of transmigration. Importantly, I hope to show that there is absolutely no good evidence that Pythagoras, or early Pythagoreans, was committed to – or much less proved – the immortality of the soul.

VI Simpósio Internacional de Estudos Antigos: *philia/amicitia na Antiguidade/ Homenagem ao Prof. Marcelo Marques (1956-2016)*. Belo Horizonte, **28 de agosto a 1º de setembro de 2017**

**Gabriele Cornelli** Amizade na tradição pitagórica.

Presentation held at the Power of the Word International Conference V, Regent's Park College, University of Oxford, **13-16 September 2017**

Galzerano, M. Lucretius, Empedocles and the End of the World.

Abstract: The aim of my paper is to analyse Lucretius' self-representation as a prophet who announces the end of the world and its relationship with the Empedoclean poetic model. In fact, in *De rerum natura* 5.91-112, Lucretius represents his eschatological message as a new type of prophetic revelation. These verses (in particular 5.110-112) have a strong connection with *De rerum natura* 1.716-741, where analogous words were used to describe Empedocles' discoveries and their implicit apocalyptic message. Thus, Lucretius depicts himself as the heir to the most

important Greek eschatological poet. Therefore, it is no wonder that, in *De rerum natura* 5.101-103, Lucretius translates and reformulates Empedocles' verses (cf. D.-K. B 133), in order to elevate the Epicurean doctrine of cosmic mortality to a divine status. Obviously, Lucretius' inspiration comes from the "god" Epicurus, whose divine discoveries (*divina reperta*) can lead humanity to happiness, despite the inevitable ruin of the world. This self-representation is more than a simple literary topos: it is the most solemn declaration of Lucretius' literary credo. In fact, Empedocles' apocalyptic sublime becomes a means to combine the ultimate truths of the Epicurean ratio and the psychagogical power of traditional apocalyptic poetry. This complex literary operation allows Lucretius' readers to reach a new cosmic viewpoint, surpassing the ancient eschatological sublime in the name of a new Epicurean sublime.

International Workshop Presocratics and Papyrological Tradition (Trier, **22-24 September 2016**)

**Leonid J. Zhmud** : On the Papyrological Tradition of Pythagoras and the Pythagoreans

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

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

**Victor**

**Gysembergh** : Eudoxus of Cnidus as Missing Link between pre Socratic Atomism and Epicureanism: The Evidence of the *Herculaneum Papyrus*

Journée d'études : « 2000 ans déjà... Aspects de la réception d'Ovide ». **10 octobre 2017**. Lieu : Université de Toulouse

**Frank Coulson** : «Le mythe de Pythagore dans les commentaires latins sur les *Métamorphoses*»

SAGP Annual Meeting for 2017: Fordham University Lincoln Center **October 20, 21, 22 2017**.

**Radim Kočandrlje**. "Anaximander and the Origins of a Conception of Earth's Stability Due to Symmetry."

Summary: In his *De caelo*, Aristotle ascribes to Anaximander of Miletus a conception according to

which the Earth remains at its place in the universe only thanks to the symmetry of its

position. Simplicius, however, in his commentary on this passage from Aristotle, notes that such a formulation can also be found in Plato. Aetius, meanwhile, ascribes this entire argument to Parmenides and Democritus. Plato shows that the validity of this argument is based on the assumption that both the Earth and the universe that surrounds it are spherical. Anaximander, however, in all likelihood believed the Earth to be flat – a feature typical of Ionian cosmology. Given that a belief in a spherical shape of the universe and the Earth can be demonstrated in the Pythagorean school and is hinted upon in Parmenides, we could assume that this conception originated in the Italian branch of philosophy. And since we do not have enough texts to satisfactorily reconstruct Pythagorean thoughts and have to rely on much later reports by Philolaus, one could assume that the whole argument about the stability of the Earth due to equilibrium and symmetry is based on Parmenides's thoughts.

**Mark Sentesy.** "Aristotle's *Physis* in the World of Empedocles."

Summary: Is everything that the universe could be already implied in what it is, or do new capacities come to be? When scholars talk of nature in Aristotle, they often assume that causes pre-exist events, and more broadly, that explanation involves tracing back events to pre-existing inherent properties, on the assumption that such properties are natures. This reflects our modern sense that the cause and its context determines changes in advance. I shall argue that this view of nature and causality is a misguided interpretation of Aristotle, by analyzing two of his claims in *Met. V.4*: 1) that Empedocles was right that natures do not pre-exist changes, but are preceded by mixture and remixture, and 2) that despite this, as outcomes of changes they are ontologically and causally robust. Nature, according to Aristotle, is a coalescence of a certain kind, namely one that is metabolizing, a dynamic, self-stabilizing form or structure. This is remarkably close to contemporary theoretical descriptions of change. Aristotle's acceptance of spontaneous generation provides a practical motivation for such an unusual view, but the flexibility of the theory is attractive for a theory of change in contemporary philosophy of science.

**Caterina Pellò.** "Plato's Republic and Pythagoreanism."

This paper focuses on the relation between Plato's treatment of women, their social role and education in the fifth book of the Republic

and the prominence of women in Pythagoreanism.

The Pythagoreans are traditionally identified as one of Plato's sources for the Republic. Jowett lists the Spartan city-state and the Pythagorean league among Plato's socio-political ancestors. According to Barker, Plato's political philosophy is influenced by the practical bent of the Socratic and the Pythagorean thought. Finally, according to Hare, what Plato inherits from the Pythagoreans is the goal of establishing a communal way of living for all members of the society. However, as Burkert and Zhmud both notice, in the Republic Plato never admits his debt to Pythagoreanism. The issue at stake, therefore, is the following: although the communistic society Plato establishes may remind us of Pythagoreanism, the resulting Platonic and Pythagorean communities do not fully overlap. Interestingly, one of the primary differences between these two styles of society lies in the very role held by women, for Plato famously allows women to be guardians and eliminates private families, whereas Pythagoras' female disciples did not hold public offices nor were family relations ever abolished.

In this paper, I shall investigate how much of Plato's social, political and philosophical agenda from the Republic, particularly relating to the role of women in the community, is to be traced back to a Pythagorean influence. I will first reconstruct Plato's arguments about the role of the female gender in his ideal city (*Rep.* 450c-471c). Second, I will compare and contrast this project with the status of women in Pythagoreanism. Finally, I will suggest a reason why both the Pythagoreans and Plato felt the need to open the doors of their communities to the female gender and include women in their social and intellectual programmes, as well as why the women in the Pythagorean communities and those from Plato's Kallipolis are ultimately treated differently. I shall argue that what Plato envisions is a state in which all citizens, male as well as female, do the job for which they are suited, are educated accordingly and live in concord. Conversely, the Pythagoreans did not found cities, but rather communities within the pre-existing cities. The Pythagoreans, therefore, were neither eager nor possibly able to overthrow the status quo as Plato did by introducing female guardians or the communism of wives and children. Rather, instead of abolishing them, they relied on marriage and family life to promote the Pythagorean customs, values and beliefs. The overall purpose of this paper is thus to broaden

our understanding of Plato's community by studying its Pythagorean roots and shed light on what kind of philosophical society they founded – whether in practice, as the 5th century BCE Pythagoreans from Southern Italy did, or in words as Plato does.

Barker, E. (1959), *The Political Thought of Plato and Aristotle*. New York.

Barnes, J., Hare, R. M., and Taylor, C. C. M. (1999), *Greek Philosophers*. Oxford. Burkert, W. (1972), *Lore and Science in Ancient Pythagoreanism*. Cambridge, MA. Jowett, B. (ed. and trans.) (1984), *Plato: The Republic*. Oxford.

Zhmud, L. (2012), *Pythagoras and the Early Pythagoreans*. Oxford.

**Claudia Zatta**. *Between Blood and Brain: Thought, Sensation, and the Body in Early Greek Philosophy.*

Summary: When in *Phaedo* Socrates asks the question of what is the instrument of thinking, whether it is blood, air, fire or the brain, he has the Presocratics in mind (96a-b). As Lesher clarifies, Socrates is referring specifically to Empedocles, Anaximenes and Diogenes, to Heraclitus, and Alcmaeon (and perhaps also to Anaxagoras) (1994, 1). On the other hand, in *On the Soul* Aristotle claims that his predecessors attributed to the soul two main functions, movement and sensation (1 403b25). Elsewhere in the same treatise he also reveals that sensation and thought were for his predecessors identical (3 427a21-22). How do we reconcile this doxographical information? For while it testifies to the different angles of inquiry adopted by Socrates and Aristotle (the first looking for the instrument of thought, the second for the functions of the soul), it reveals that the early Greek philosophers understood the process of thought in materialistic/bodily terms and in close association with sensation. Further, it also suggests that the switch between the blood or the elements, on the one hand, and the brain, on the other, constituted an attempt to articulate the relationship between thought and sensation in a way that kept them rigorously separate “marginalizing” the body from the process of thinking. How do we account for the relationship between thought and sensation in early Greek philosophy? And what impact do the centrality of the body or its “marginalization” have on the Presocratics’ understanding of living beings and life? In this paper I grapple with these questions through an analysis of the extant evidence pertaining to Empedocles, Heraclitus, Diogenes, and Alcmaeon, among others. I interpret the proximity of thought and sensation in terms of

living beings’ shared capacity to live in, and “naturally” understand, the world, and argue that, in marking the separation of thought and sensation, the election of the brain as the organ for thinking lays the ground for the establishment of a disembodied, and ultimately intellectual, notion of thought that breaks the continuity among forms of life.

Présentation du projet "Pseudopythagorica. Stratégies du faire croire dans la philosophie antique" dans le cadre des 4es Rencontres du LabEx Hastec (PROGRAMMES, PUBLICATIONS, PORTRAITS DE JEUNES CHERCHEURS), le **26 octobre 2017**.

Constantin Macris, et Tiziano Dorandi  
Pseudopythagorica. Stratégies du faire croire dans la philosophie antique  
**Luc Brisson** « Platon pythagorisé ou Pythagore platonisé »

Iamblichus Seminar. Warburg Institute, Classroom 2 (**15 November 2017**)

In this seminar series we will discuss the *Reply to Porphyry (De mysteriis)* of Iamblichus of Chalcis (c.245–c.325 CE), the most influential Platonic philosopher of late antiquity after Plotinus. In his *Reply of the Master Abamon to Porphyry's Letter to Anebo*, he answers his teacher's questions and criticisms on theurgy, a ritual process intended to unite the human soul with the divine. This work, the foremost ancient pagan philosophical treatment of religious ritual, 'magic' and divination, influenced Christian sacramental theology and early modern occult philosophy through Pseudo-Dionysius and Marsilio Ficino. After an introduction to Iamblichus in the first week, we will discuss the *Reply to Porphyry* in ten further weekly sessions, using Iamblichus, *On the Mysteries*, tr. Emma C. Clarke, John M. Dillon and Jackson P. Hershbell. No particular knowledge of Platonism or ancient Greek is required.

INTERNATIONALE TAGUNG  
BRIEFFIKTIONEN IN DER ANTIKEN  
GRIECHISCHEN LITERATUR  
Berlin **16-17.11.2017** Humboldt-Universität zu Berlin Institut für klassische Philologie  
**DOROTA DUTSCH** *The Letters of Pythagorean Women: Myia To Phyllis*

VIII Seminário de Pós-Graduação em Letras Clássicas. Dias **22 e de 23 de novembro 2017**

**Lucas Nascimento.** A Vida de Pitágoras escrita por Aristoxeno de Tarento

Pseudopythagorica Atelier VI

Dans le cadre du projet « Pseudopythagorica : stratégies du faire croire dans la philosophie antique », Organisation : Constantinos Macris, Luc Brisson et Tiziano Dorandi (CNRS). **29 – 30 novembre 2017**

**Sharon Weisser** : La dispute apatheia - metriopatheia chez Pseudo-Archytas.

**Victor Gysembergh** : \_ Le traité Sur la théorie cyclique attribue à Archytas : premières considérations.

**Carole Hofstetter** : Le texte des citations d' Archytas et de Philolaos dans l'Introduction arithmétique Quels témoignages de ces auteurs pythagoriciens trouve-t-on chez Nicomaque?

**Adrien Lecerf** : Jamblique source des néoplatoniciens tardifs pour l' exégèse du Discours sacré en dorien attribué à Pythagore et de l' Hymne au nombre.

**Tiziano Dorandi** : Stobée source de Pseudopythagorica : problèmes et enjeux de l' édition de l' Anthologie.

XXI Congresso da SBEC. Arte, Política e Cidadania na Antiguidade

**4 a 8 de dezembro de 2017**

**Elaine Cristina Prado dos Santos** O discurso de Pitágoras nas Metamorfoses

**Pedro Ribeiro Martins** O vegetarianismo na Antiguidade em debate: a recepção de Porfírio do escrito Contra os Vegetarianos

##



Empedocles as portrayed in the Nuremberg Chronicle

## NEW BOOKS

Booth, C. Hypatia : mathematician, philosopher, myth  
Stroud : Fonthill, 2017

This biography of Hypatia, the female philosopher and mathematician in Christian Egypt, provides background on her work and her life as an elite woman at this time. There are many myths about Hypatia, including her research, inventions and the impact of her murder, all based on a handful of contemporary resources. Through presenting the different theories and myths alongside the available evidence, this book will enable the reader to make their own interpretations about her life. Whilst the evidence does leave many questions unanswered, this book provides the evidence as it stands, separating the myth from reality. There is very little published on Hypatia and she forms quite a niche market in the history of ancient Egypt. However, she is an interesting example of how multicultural Alexandria functioned at such an unstable political time, and provides anecdotal evidence of the atrocities that occurred. This book will appeal to scholars, lay people and political and religious researchers, and will show that the history of Egypt does not end at Cleopatra.

Casoretti, A.M. O SURGIMENTO DA ASCÉTICA DA ALMA NA ANTIGUIDADE GREGA ORFISMO E PITAGORISMO MESTRADO EM FILOSOFIA, SÃO PAULO 2014

ABSTRACT ; In the course of Greek Antiquity, there was a flourishing of certain movements that sought in the ascetic of the soul their purpose of life. In the religious domain, such conduct is characterized as the distinctive signature of orphic beliefs, whereas in the field of philosophy it reveals itself as a peculiarity of pythagorean communities. Thus, the trajectory marked by the pursuit of the asceticism of the soul enters into the History of Philosophy as an "orphic-pythagorean" category, influencing the thought of eminent philosophers of Antiquity which, in turn, shall exert a strong influence over the later medieval thought. This dissertation examines the reasons – scarcely explained in specific literature - that led the aforementioned circles into such a path, considering that the orphic-pythagorean asceticism, while an exercise of the soul, is a choice of life that entails a rigorous transformation of life.

Dunn, C. *Pythagoras, the master : philolaus, presocratic follower*  
Great Barrington, MA : Lindisfarne Books, 2017.

Pythagoras was one of the great geniuses of the West and yet, apart from his famous Pythagorean theorem, he is virtually unknown. If we rely on modern scholars and academics we find that his long-forgotten legacy is misunderstood and even distorted, and is therefore almost nonexistent. This new and provocative work from Carol Dunn (author of *Plato's Dialogues: Path to Initiation*) accomplishes two main objectives.

First, it shows that the early pioneers of modern physics, mainly Newton and Kepler, scientifically and mathematically confirm Pythagoras' discoveries of the sixth century bc -the heliocentric theory of our cosmos and the parallel theory regarding the Harmony of the Spheres. These are discoveries for which Pythagoras has received scant recognition by the Western philosophical tradition.

Second, the author argues against the proposition that the heliocentric theory was initiated not by Pythagoras but instead by his student Philolaus, who lived in the fifth century bc, and whose astronomical theory, according to Dunn, is not based on science.

*Pythagoras, the Master* is well researched and accessible, offering readers a firm basis to reexamine the importance of Pythagoras' work and whether he or Philolaus discovered these paradigm-changing astronomical theories two thousand years before Western science rediscovered them in the seventeenth century.

Fechner, P. *Apollonius, Pythagoras und der Götterglaube : Erinnerungen an die Wahrheit - Band 13 / München : neobooks. 2017.*  
ISBN : 978-3-7427-9858-9

Garrido Domené, F. *Los teóricos menores de la música griega: Euclides el Geómetra, Nicómaco de Gerasa y Gaudencio el Filósofo.* Introducción, traducción, comentarios y notas.

Barcelona: Editorial Cerix, 2016.  
ISBN 9788460879152.

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

Gheerbrant, X. *Empédocle, une poétique philosophique.*

Kainon - anthropologie de la pensée ancienne, 6. Paris: Classiques Garnier, 2017.  
ISBN 9782406057130.

Résumé: Pourquoi Empédocle a-t-il recouru à la forme poétique pour exposer sa pensée ? Cette question implique plus qu'une interrogation sur les raisons qui ont conduit le penseur d'Agrigente à choisir de s'exprimer en vers alors qu'il aurait pu le faire en prose, comme Anaximène ou Anaxagore. Plus fondamentalement, il s'agit d'explorer la relation entre l'usage empédocléen du véhicule traditionnel qu'est l'hexamètre dactylique et les contenus de pensée qui s'y expriment. Empédocle réinterprète en les recomposant la langue, les techniques et la visée sociale des grands poèmes épiques et didactiques de la Grèce archaïque pour en adapter les ressources à un projet dans lequel poésie et philosophie sont indissociables.

Giornetti, F. *El Empédocles inédito de Giorgio Colli,* Universidad nacional de educación a distancia, Facultad de Filosofía, Trabajo fin de grado en Filosofía, Directora María Teresa Oñate y Zubia, Seville. 2017.

Hahn, Robert. *The metaphysics of the Pythagorean theorem: Thales, Pythagoras, engineering, diagrams, and the construction of the cosmos out of right triangles.* SUNY series in ancient Greek philosophy.  
Albany: SUNY Press, 2017.  
ISBN 9781438464893.

Summary: Explores Thales's speculative philosophy through a study of geometrical diagrams. Bringing together geometry and philosophy, this book undertakes a strikingly original study of the origins and significance of the Pythagorean theorem. Thales, whom Aristotle called the first philosopher and who was an

older contemporary of Pythagoras, posited the principle of a unity from which all things come, and back into which they return upon dissolution. He held that all appearances are only alterations of this basic unity and there can be no change in the cosmos. Such an account requires some fundamental geometric figure out of which appearances are structured. Robert Hahn argues that Thales came to the conclusion that it was the right triangle: by recombination and repackaging, all alterations can be explained from that figure. This idea is central to what the discovery of the Pythagorean theorem could have meant to Thales and Pythagoras in the sixth century BCE. With more than two hundred illustrations and figures, Hahn provides a series of geometric proofs for this lost narrative, tracing it from Thales to Pythagoras and the Pythagoreans who followed, and then finally to Plato's Timaeus. Uncovering the philosophical motivation behind the discovery of the theorem, Hahn's book will enrich the study of ancient philosophy and mathematics alike.

Heyning, E.C. Star Music. The ancient idea of cosmic music as a philosophical paradox  
Canterbury Christ Church University Thesis  
submitted for the Degree of Master of  
Philosophy 2017

Abstract : This thesis regards the ancient Pythagorean-Platonic idea of heavenly harmony as a philosophical paradox: stars are silent, music is not. The idea of 'star music' contains several potential opposites, including imagination and sense perception, the temporal and the eternal, transcendence and theophany, and others. The idea of 'star music' as a paradox can become a gateway to a different understanding of the universe, and a vehicle for a shift to a new – and yet very ancient – form of consciousness. The ancient Greeks had a holistic form of consciousness, which was continually intermingling with a transpersonal dimension. This ancient state of consciousness was related to a musical understanding of the world, the Pythagorean-Platonic experience of the universe as an ordered cosmos.

My research is approached from two angles, namely from the history of ideas and from musicianship, exploring how music is reflected in the world of thought. By reflexive re-reading of the sources, new insights into the nature of musical consciousness are explored. The idea of 'star music' can be found throughout the history of music and thought in the West, including Plato's works and that of other ancient philosophers, through the Middle Ages, the Renaissance, the Romantic era and the

twentieth century up to contemporary New Age music.

As a conclusion, the paradox of 'star music' is connected to an experience of a shared transcendent meaning of music, which can be present in the moment of a musical performance. 'Star music' is a living paradox.

Iamblichus. *Apanta, hebdomos Tomos. Hypomnema eis ta Pythagoru Chrysa epe.* Athena : Kaktos, 2017. Series 1: Archaia Hellnik Grammateia «Hoi Hellnes»; 1237 Notes: Seventh book of the Pythagorean teaching written by the classical Greek philosopher Iamblichus (ca. AD 245-325). In the original with an introduction and Modern Greek translation.  
ISBN/ISSN: 9789603823261

Jakoubek, K. *EMPEDOKLÉS A SFAIROS* Plzeň 2016. Thesis  
RESUME : This work deals with Empedocles' term Sphairos. This term is found only in Empedocles' natural philosophy. The explanation of this term, however, implies an interpretation of the Empedocles' doctrine to the extent of his poem „peri physeos“. For this reason, there are described the four roots, Love and Strife, and of course the cosmic cycle.

Sphairos formed in a part of the cosmic cycle, in which culmination in the government of Love. Sphairos is created by uniting force of Love, which combines the four roots of the ideal mixture. But we can ask after the character of this mixture. Is it homogeneous mixture? This work is inspired by the interpretation of Hladký, which explains the Sphairos as an organic whole. Without a doubt, it is a work of Love Sphairos. It is generally accepted, that the work of Love is Empedocles' zoogony too. We can therefore assume, that the same principle of formation will be at Sphairos and zoogony. We can see in zoogony, that the growing influence of Love makes up a more perfect mixture. This mixture becomes an organism. Organism, then becomes part of a superior organism, in following phase zoogony. We therefore think, that Love will form the mixture Sphairos structure as well as animals. It offers the way to understand Sphairos like superorganism. Sphairos as the absolute perfect creature gets the status god. But, each also the perfect mixture Sphairos, of being under influence Strife, which mixture separated into individual roots. That means, that is mortal. However, perfect mixture Sphairos belongs to a perfect mind Frén hieré. It is survived Sphairos.

Johnsen, L. Vergeten meesters : de verborgen wijsheid van de Griekse filosofen  
Grave : Dedicon 2017.

Omschrijving ; Ashrams in Europa 2500 jaar geleden? Griekse filosofen die in India studeerden? Meditatieklassen in het oude Rome? Dat klinkt ongeloofwaardig, maar is historisch gezien waar. Alexander de Grote had een Indiase goeroe. Pythagoras, Empedocles en Plotinus moedigden hun studenten aan om te mediteren. Apollonius bezocht India en Egypte.

Linda Johnsen dook diep in de klassieke bronnen en ontdekt bewijzen voor verbazingwekkende overeenkomsten tussen de grootste denkers van de westerse wereld en Indiase yogi's. De Griekse filosofen worden beschouwd als de grondleggers van de westerse wetenschap en beschaving. Maar we zijn vergeten dat ze meer dan duizend jaar vereerd werden als meesters van spirituele wijsheid. Vergeten meesters verkent ons verloren gegane westers-spirituele erfgoed en de verrassende inzichten die het ons in deze tijd biedt.

Kanavou, N. Philostratos' Life of Apollonios of Tyana and its literary context  
Verlag C. H. Beck. 2017.  
ISBN : 9783406715426. Zetemata153

Kattnig, E. Mit Pythagoras durch die Zeit : eine Geschichte der Mathematik  
Universität Innsbruck, Diplomarbeit, 2017  
<http://diglib.uibk.ac.at/titlepage/urn:nbn:at:at-ubi:1-6079/128>  
URL: <http://resolver.obvsg.at/urn:nbn:at:at-ubi:1-6079>

Kausel, K. Thales, Pythagoras und Archimedes : ein Einblick in die antike Mathematik  
Technische Universität Wien, Diplomarbeit, 2017. vignette  
: <http://repositum.tuwien.ac.at/titlepage/urn:nbn:at:at-ubtuw:1-102484/128>  
<http://resolver.obvsg.at/urn:nbn:at:at-ubtuw:1-102484>

Keim, F. Neuerkennungen in der Schule von Athen  
Wissenschaftlicher Beitrag Universität Ulm. 2017,  
Standard ; [https://oparu.uni-ulm.de/xmlui/license\\_v3](https://oparu.uni-ulm.de/xmlui/license_v3)  
<https://doi.org/10.18725/OPARU-4513>  
Abstract ; Erstmals werden Damo und Telauges, die Tochter und der Sohn des Pythagoras, sowie Philolaos von Kroton im Fresko erkannt. Weitere Neubestimmungen

gelten der Mathematikerin Hypatia aus Alexandria, dem Philosophen Lukrez und Diogenes Laertius, dem Verfasser der Philosophenviten. Statt Diogenes von Sinope wird der sterbende Sokrates angenommen. Außerdem wird die Vermutung geäußert, Raffael habe den Vater Jesu abgebildet. Der Artikel mündet in einen Schlussbericht zur Schule von Athen, in dem alle Neuentdeckungen des Autors seit 2005 aufgenommen sind

Lopez, F. Democede di Crotona e Udjahorresnet di Saïs: medici primari alla corte achemenide di Dario il Grande.  
Pisa: Pisa University Press, 2015. ISBN 9788867415748.

Descrizione Per la prima volta viene proposto lo studio comparato di Democede di Crotona e di Udjahorresnet di Saïs, medici primari entrambi attivi nel VI sec. a.C. alla corte achemenide di Dario il Grande. Con sguardo sinottico è ricostruita la figura complessa del sapiente-medico tra Egitto, Persia, Grecia ed Occidente ellenico. Il potere delle arti per la cura degli ammalati, nell'integrità di corpo e spirito, si realizza non senza rivolgere a più ampio raggio l'attenzione alla tutela del Vivente nella sua interezza. Il volume, strumento utile per riconsiderare la chirurgia delle origini, compresa quella ippocratica, consente di approfondire le relazioni culturali' tra la medicina dei templi e la medicina razionale', sia nella tradizione egizia delle Case della Vita che in quella ellenica del pitagorismo antico e dei santuari di Asclepio. Particolare riguardo è riservato al Naoforo Vaticano, con le prime immagini digitali ed a colori del pilastrino dorsale, anche mediante l'impiego di avanzate tecniche archeometriche. Dei due medici personali del re Dario I viene esaminata l'intera storiografia.

Marino, G. Eseggesi neopitagorica a Bisanzio: per un'edizione del commentario di Giovanni Protospatario ai Giorni di Esiodo  
Tesi di Laurea. Università Ca' Foscari Venezia. 2016 / 2017

McDonnell, J. The Pythagorean World : Why Mathematics Is Unreasonably Effective In Physics  
Palgrave Macmillan 2017.  
ISBN: 9783319409764  
Summary: This book explores the persistence of Pythagorean ideas in theoretical physics. It shows that the Pythagorean position is both philosophically deep and scientifically interesting. However, it does not endorse pure Pythagoreanism; rather, it defends the thesis

that mind and mathematical structure are the grounds of reality. The book begins by examining Wigner's paper on the unreasonable effectiveness of mathematics in the natural sciences. It argues that, whilst many issues surrounding the applicability of mathematics disappear upon examination, there are some core issues to do with the effectiveness of mathematics in fundamental physics which remain. The core issues are the existence of the laws of nature and our minds ability to fathom them, the use of formal mathematics in discovering things about the quantum world, the fact that deep mathematics is needed to describe fundamental physics, and the asymptotic nature of the quest for knowledge. These issues are the focus of the book. The author seeks to explain them within a metaphysical framework that takes mind and mathematical structure as its fundamental principles. The framework — called quantum monadology — combines ideas from Leibnizian monadology, set theory, and consistent histories quantum theory.

Prins, J. Sing aloud harmonious spheres : Renaissance conceptions of the Pythagorean music of the universe  
New York : Routledge, 2017  
Description ; This is the first volume to explore the reception of the Pythagorean doctrine of cosmic harmony within a variety of contexts, ranging chronologically from Plato to 18th-century England. This original collection of essays engages with contemporary debates concerning the relationship between music, philosophy, and science, and challenges the view that Renaissance discussions on cosmic harmony are either mere repetitions of ancient music theory or pre-figurations of the 'Scientific Revolution'. Utilizing this interdisciplinary approach, Renaissance Conceptions of Cosmic Harmony offers a new perspective on the reception of an important classical theme in various cultural, sequential and geographical contexts, underlying the continuities and changes between Antiquity, the Middle Ages and the Renaissance. This project will be of particular interest within these emerging disciplines as they continue to explore the ideological significance of the various ways in which we appropriate the past.

Raffa, Massimo (ed.). Porphyrius. Commentarius in Claudii Ptolemaei Harmonica.  
Bibliotheca scriptorum Graecorum et Romanorum Teubneriana, BT 2020. De Gruyter, 2016.  
ISBN 9783110425161.

Ribeiro Martins, P. Der Vegetarismus in der Antike im Streitgespräch. Porphyrios' Auseinandersetzung mit der Schrift >Gegen die Vegetarier<  
De Gruyter . Series:Beiträge zur Altertumskunde 360.  
ISBN 978-3-11-050290-9

Santos Ozga, J.G. dos A Música na obra de Pitágoras de Samos e os Pitagóricos : Breves fragmentos  
Saarbrücken : Novas Edições Acadêmicas. 2017. ISBN : 978-3-330-75272-6

Scharinger, S. Die Wunder des Pythagoras. Überlieferungen im Vergleich.  
Wiesbaden, Harrassowitz Verlag. 2017. Philippika; 107.  
Hochschulschrift: Dissertation, Universität Innsbruck, 2016  
ISBN : 978-3-447-10787-7  
Pythagoras von Samos (ca. 570–510 v.Chr.) war in den antiken Überlieferungen nicht nur als Naturphilosoph, sondern auch als religiöser Experte und Wundertäter bekannt. Diesen Wundererzählungen rund um Pythagoras widmet sich Stephan Scharinger in der vorliegenden Studie. Basis seiner Überlegungen sind Analyse und Auswertung des einschlägigen Quellenmaterials, beginnend mit den ältesten schriftlichen Quellen, die in die Lebenszeit des Pythagoras zurückreichen, bis hin zu den Pythagorasviten der römischen Kaiserzeit. Darauf aufbauend und mithilfe der historischen Kontextualisierung des Pythagoras (Pythagoreismus und Orphik, Pythagoras und die „Sieben Weisen“, Schamanismus) klassifiziert Scharinger die pythagoreischen Wundertaten in Abhängigkeit von der griechisch-römischen Umwelt (ethnische Religionen, altindische und alttestamentarisch-frühkirchliche Vorstellungen). Die Wundertraditionen in den pythagoreischen Überlieferungen werden schließlich in einem zweifachen Vergleich beleuchtet. Der „interne“ Vergleich zeigt Parallelen und Unterschiede zwischen den Wunderberichten bei Diogenes Laertios, Porphyrios von Tyros und Iamblichos von Chalkis auf, während der „externe“ Vergleich die pythagoreischen Wundertaten mit den Berichten rund um andere Wundertäter der antiken Mittelmeerwelt in einen größeren Zusammenhang stellt. Überlegungen zum religionshistorischen Umfeld, zur Diskussion um Pythagoras als theios aner sowie zur Klassifikation der Wundertaten als „magische“ oder „religiöse“ Wunder runden die Arbeit ab.

Šteffl, J. Empedokleova kosmologie

Praha 2017

Abstract: The aim of this bachelor thesis is to demonstrate how were the presocratic philosophers thinking about the creation of the world. The first part is focused on a brief description of the life of Empedocles, as well as it defines main conceptions of the idea of cosmology. The main part of the thesis is trying to analyse four elements, which we can hold as substances. Besides for their paramount role in Empedocles' cosmology, they are also mentioned since Empedocles is often understood as their founder. The following chapter explains the problem of Love and Strife which both cooperate with the four elements and they all participate on creation and destruction. This chapter is introducing us to the problems of cosmic cycles and Sfairis, which are often considered to be the major phenomenon of Empedocles' cosmology and philosophy. These ideas are also described here because of the possible comparison of various religious trends and religious thinking.

Taschner, R. Der Zahlen gigantische Schatten Mathematik im Zeichen der Zeit Springer Fachmedien Wiesbaden. 2017. <http://hdl.handle.net/2078/ebook:103288> <https://doi.org/10.1007/978-3-658-13893-6> Wie sehr Zahlen die vielfältigen Aspekte des Daseins durchdringen, ist wenig bekannt, und kaum jemand scheint bisher ermessen zu haben, wie unfassbar weit der Zahlen lange Schatten reichen. Das Buch spürt diesen Schatten nach und gelangt unversehens zu überraschenden Einsichten. Nicht was die Zahlen sind, wird hier erzählt, sondern was sie bedeuten. In der vorliegenden Neuauflage des Buches wurden zwei weitere Kapitel aufgenommen, die das weite Themenfeld ergänzen und abrunden: In ihnen wird erzählt, wie einerseits der eminenteste Philosoph des 20. Jahrhunderts darum rang, Sprache und Zahlen, Intuition und Regelwerk zueinander in Beziehung zu setzen, und wie es andererseits einem stillen französischen Gelehrten gelang, den Zahlen selbst ihre Geheimnisse zu entlocken. So treten zu den ursprünglichen acht Protagonisten Bach, Bohr, Descartes, Hofmannsthal, Laplace, Leibniz, Pascal, Pythagoras noch Fermat und Wittgenstein als neunter und zehnter hinzu, wodurch das Buch einen guten Abschluss erfährt, da nach Pythagoras die Zahl zehn jene der Vollkommenheit ist. Der Autor Rudolf Taschner ist Professor am Institut für Analysis und Scientific Computing an der Technischen Universität Wien. Er betreibt mit anderen das "math.space" im Wiener MuseumsQuartier, eröffnet 2003. Rudolf Taschner ist Autor von

zahlreichen Veröffentlichungen, Lehrbüchern für Universität und Gymnasien sowie von Sachbüchern. Der Club der Bildungs- und Wissenschaftsjournalisten Österreichs wählte Rudolf Taschner zum "Wissenschaftler des Jahres 2004".

Ulacco, A. PSEUDOPYTHAGORICA DORICA. I trattati di argomento metafisico, logico ed epistemologico attribuiti ad Archita e a Brotino. Introduzione, traduzione, commento Philosophie der Antike 41. December 2017 ISBN 978-1-5015-1463-0

This volume presents the first Italian translation with commentary of the DoricPseudo-Pythagorean texts, which are ascribed to Archytas and Brontinus and deal with metaphysical, logical, and epistemological questions. These texts probably date from the 1st century BCE and are the product of a re-emerging dogmatic interpretation of Plato's dialogues. Il volume offre la prima traduzione italiana, corredata da commentario, di alcuni trattati appartenenti al corpus pseudopitagorico dorico attribuiti ad Archita e a Brotino nei quali vengono affrontate questioni metafisiche, logiche ed epistemologiche. L'analisi svolta ha permesso di inquadrare i testi tradotti e commentati intorno al 1 secolo a.C., nel contesto di una rinascenza interpretazione dogmatica di Platone

Watts, Edward J. Hypatia: the life and legend of an ancient philosopher. Women in antiquity. New York: Oxford University Press, 2017. Contents: A Lenten murder -- Alexandria -- Childhood and education -- The school of Hypatia -- Middle age -- A philosophical mother and her children -- The public intellectual -- Hypatia's sisters -- Murder in the street -- The memory of Hypatia -- A modern symbol -- Reconsidering a legend.

Wedemeyer, I. Von Die Goldenen Verse des Pythagoras : Lebensregeln zur Meditation Polling : Verlag Heilbronn. 2017. ISBN: 9783923000777

## BOOK REVIEWS

**Phillip Sidney Horky: Plato and Pythagoreanism. Oxford: Oxford UP 2013.**

Reviewed by: Mauro Bonazzi  
GNOMON. 2017, 6, 89, p 495 - 498

**Carl A. Huffman (ed.), A History of Pythagoreanism. Cambridge University Press, 2014**

Reviewed by Justin M. Rogers  
Bryn Mawr Classical Review 2017.03.45

**Viltanioti, Irini-Fotini. L'harmonie des Sirènes du pythagorisme ancien à Platon Series:Studia Praesocratica 7, 2015.**

Reviewed by: André Motte  
The International Journal of the Platonic Tradition. 2017, 11, 2, p 217–219

Reviewed by: Catherine  
MANDRONIPhilosophia. 2016, 46, p 342 - 344

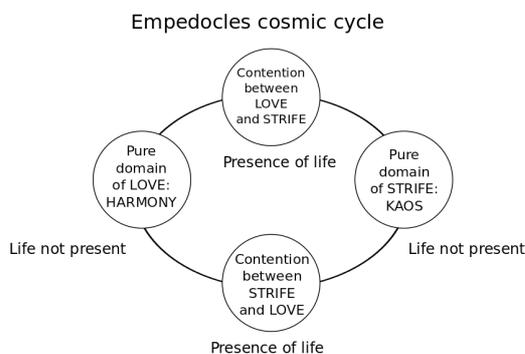
**Edward J. Watts. Hypatia. The life and legend of an ancient philosopher. Oxford University Press 2017.**

Reviewed by: Danielle A. Layne  
The International Journal of the Platonic Tradition. 2017, 11, 2, p 230–233

Reviewed by: Victoria Leonard  
STUDIES IN LATE ANTIQUITY. WINTER 2017, p 416 - 419

Reviewed by: Aisté Čelkyté  
Bryn Mawr Classical Review 2017.10.07

Reviewed by: ALEX PETKAS  
Ancient History Bulletin 8 (2018) 11–14



Empedocles cosmic cycle is based on the conflict between love and strife

## BOOK CHAPTERS

Abraham, R. The Biography of a Pagan Saint: Apollonius of Tyana, p 227-242.

In : Religion: Narrating Religion. Part of the Macmillan Interdisciplinary Handbooks: Religion series. Farmington Hills, MI: Macmillan Reference USA, 2017.

Asimakopoulos, J.V. Favism – brief history from the “abstain from beans” of Pythagoras to date

In: FAVISM \_ BRIEF HISTORY FROM THE "ABSTAIN FROM BEANS" OF PYTHAGORAS TO DATE. 2017

See discussions, stats, and author profiles for this publication at:

<https://www.researchgate.net/publication/314231569>

Athanassiadi, P. A Global Response to Crisis: Iamblichus' Religious Programme p 257- 290

In: Riedweg, Christoph (ed.). Philosophia in der Konkurrenz von Schulen, Wissenschaften und Religionen: zur Pluralisierung des Philosophiebegriffs in Kaiserzeit und Spätantike. Akten der 17. Tagung der Karl und Gertrud Abel-Stiftung vom 16.-17. Oktober 2014 in Zürich.

Philosophie der Antike, Band 34. De Gruyter, 2017. ISBN 9781501514296.

BALLA, C. Teratogenesis and monsters in early philosophy: Empedocles through Aristotle, p 89 - 95

In: Υβριδικά και ιδιότυπα όντα. Αποκλίσεις από την «κανονικότητα» στην αρχαία ελληνική μυθολογία και στη σύγχρονη ιατρική, (Hybrid and unique beings. Deviations from "regularity" in ancient Greek mythology and modern medicine )

Αθήνα: Κωνσταντάρας, 2017

Berz, P. Respondenz zu Oliver Primavesi „Tetraktys und Göttereid“, von Peter Berz S 317 - 410

In: Götter und Schriften rund ums Mittelmeer Paderborn : Wilhelm Fink. 2017.

ISBN : 978-3-7705-5819-3

Boys-Stones, G. R. Are we nearly there yet? Eudorus on Aristotle's categories. p 67-79.

In: From Stoicism to Platonism : the development of philosophy, 100 BCE-100 Cambridge University Press. 2017.

Burkert, W. Parmenides' Proem and Pythagoras' Descent. Translated by Joydeep Bagche p 85 - 116  
In: Philosophy and salvation in Greek religion / edited by Vishwa Adluri  
De Gruyter. 2017. ISBN: 978-3-11-055214-0

Campbell, G. Lucretius, Empedocles and Cleanthes p 26-60  
In: The philosophizing muse : the influence of Greek philosophy on Roman poetry. 2014.  
Summary: Many un-Epicurean influences have been noticed in « De rerum natura », and there has been argument over whether these are philosophical or poetic influences. Lucretius's most important poetic influence is the philosopher-poet Empedocles. Lucretius embraces parts of Empedocles's vision, in particular the figure of Aphrodite as a governing principle of the universe. He also appropriates Stoic sources, especially Cleanthes's « Hymn to Zeus ». Cleanthes used Empedocles as a source for his hymn, replacing Aphrodite, the Empedoclean feminine principle, with the Stoic masculine controlling principle Zeus. Lucretius topples the usurper Zeus from his throne and puts Aphrodite/Venus back in her rightful place.

Dimitrijević, M.S. Ancient Greece and origins of the Heliocentric theory p 290 - 298  
In: Ancient Greece And contemporary World. The Influence of Greek Thought on Philosophy, Science and Technology. Ancient Olympia, 28-31 August 2016. Athens 2017.  
Abstract: Since early antiquity, the important question of philosophy and astronomy was, what occupies the center of the known world. According to the geocentric system, in accordance with the anthropocentric view, the Earth lies at the center of the world. For centuries this was the dominant theory, supported by the majority of philosophers and astronomers. However, the Ancient Greek world was also the cradle of the opposite view, the heliocentric theory of Aristarchus of Samos (c.310 - 230 BC), which is generally credited to be the first to postulate a non-geocentric system. But, centuries before him, seeds of the heliocentric theory can be traced back to the Orphic Hymns and to the teachings of Anaximander and the Pythagoreans. Here, the evolution of the heliocentric theory of Antiquity will be analyzed and discussed from the first mention of it in the Orphic Hymns. The theory was further advanced by the Pythagoreans, especially the "pyrocentric" system with a central fire, of Philolaus of Croton. Also contributing to the heliocentric theory were the views and ideas of Ictetas,

Ecphantus, Heraclides of Pontos, Anaximander, Seleucus of Seleucia, and finally of Aristarchus of Samos. Unfortunately, the heliocentric theory did not prevail over the geocentric view, which gained wide recognition due to the weight of Aristotle's support, and later on due to the theories of the great astronomer Claudius Ptolemy (2nd century AD).

Elsas, C. Kontexte der Orakel in den Fragmenten des pythagoreisierenden Platonikers Numenios von Apameia in deutscher Übersetzung .... 253 - 274  
In: Mystik in der Globalisierung : Diskurs und Traditionen der Chaldäischen Orakel im Kontext heutiger Religionsbegegnung : Rückfragen an Zarathustra, Gnosis, Platonismus und Augustin mit Übersetzung der Orakelfragmente und erläuternder Texte des Christen Psellos und des Hellenisten Numenios  
EBVerlag. 2017. ISBN: 978-3-86893-249-2

Eschenburg, J.R. Pythagoras: Verhältnis und Unendlichkeit (-500) p 1 - 12  
In: Sternstunden der Mathematik. 2017.  
Am Anfang der Mathematik steht die Zahl als Anzahl einer Menge von Gegenständen. Doch schon früh in der Menschheitsgeschichte trat neben das Zählen das Messen, mit dem "unzählbare" Größen miteinander verglichen werden konnten, Längen, Abstände, Volumina, Gewichte. Dies geschah mit der Methode der Wechselwegnahme, dem vielleicht ältesten Algorithmus der Mathematikgeschichte. Pythagoras erkannte die große Bedeutung dieses Verfahrens, durch das Größen durch Zahlen beherrschbar wurden; "alles ist Zahl", soll er gesagt haben. Doch die Anwendung der Zahlen über ihren ursprünglichen Bereich (das Zählen) hinaus auf das Vergleichen von Größen führte in eine Krise, als sich herausstellte, dass das Verfahren der Wechselwegnahme nicht immer abbrach (Entdeckung der Irrationalität). Von diesem Zeitpunkt an spielte das Unendliche in der Mathematik eine Rolle.

Freyburger, G. Pratique végétarienne et marginalité à Rome p 41 - 47  
In: Religion sous contrôle: pratiques et expériences religieuses de la marge ? 2016.  
L'étude des raisons du végétarisme prôné par le pythagorisme (Pl., R. 10, 614 a-621 d ; Verg., Aen. 6, 669-678 et 713-715) et des marques de l'hostilité que cette pratique soulève à Rome (Liu. 40, 29, 3-14 ; Sen., Epist. 108, 22 ; etc.) permet de comprendre le phénomène de marginalisation de ce courant

religieux dans le monde romain (Ou., Met. 15, 122-142).

Garani, M. The figure of Numa in Ovid's « Fasti » p 128 - 160  
In: The philosophizing muse : the influence of Greek philosophy on Roman poetry. 2014.  
Abstract: Although scholars agree that Ovid's « Metamorphoses » and « Fasti » contain passages encumbered by an eclectic amalgamation of Pythagorean, Empedoclean, Epicurean, and Stoic elements, there is no consensus either about the identification of their sources or about their poetic function. However, by focusing of the figure of Numa within Ovid's « Fasti », we can demonstrate that Ovid's sketch of the king is particularly informative of Empedocles's reception within his elegiac poem. Within this framework, it becomes clear that, despite the fact that on the surface Ovid adopts an eclectic philosophical stance, Empedoclean ideas can be identified more easily than was thought hitherto, and hence they become even more significant for the interpretation of the poem.

García Valdés, M. Isis en Plutarco : interpretación órfico-pitagórica p 911 - 921  
In: Ágalma: ofrenda desde la Filología Clásica a Manuel García Teijeiro Zamora Salamanca (eds.). 2014.

Grau, S. Teano de Crotona i Pitàgoras de Samos: matrimoni pitagòric o invenció biogràfica? p 63 - 69  
In: Omnia Mutantur. Canvi, transformació i pervivència en la cultura clàssica, en les seves llengües i en el seu llegat. 2016.  
Abstract: Theano of Croton is portrayed in numerous biographical accounts as the wife of Pythagoras, a notion that is hard to square with the doctrine of strict celibacy espoused by Pythagorean doxography. However, it is worth noting that some comic sources suggest that the origin of this image of Theano in fact lies in a by now all-too-familiar trope: the attempt to denounce the master as a debauched hypocrite who did not practise what he preached.

Gysembergh, V. Zu den Kalendergöttern des Eudoxos von Knidos p 37 - 54  
In: Antike Naturwissenschaft und ihre Rezeption. 25. 2015  
Die von Valens überlieferte Eudoxische Astraltheologie bezeugt eine Lehre der Monatsgötter und der Aspekte im Tierkreis, die als Vorläufer wichtiger Aspekte der hellenistischen Astrologie gelten darf. Eine alternative Zwölfgötterreihe scheint für Athen

zusammengestellt worden zu sein. Die Lehre der Monats- bzw. Tierkreisgötter fand in der platonischen Akademie ein grosses Echo. Die damit verknüpfte Lehre des Trigonalaspekts entwickelte die Lehre des Philolaos von Kroton weiter. Die Eudoxische Systematik stimmt teilweise mit der Triadenlehre des Dorotheos von Sidon überein. Die von Eudoxos gebrauchten Planetennamen weisen auf einen Einfluss aus dem westlichen Achämenidenreich hin.

Hafner, R. Ciceros Somnium Scipionis in volkssprachigen Übersetzungen des frühen 16. Jahrhunderts (Cammerlander, Janot, Brucioli). Mit einer Textsynopse im Anhang p 491 - 510  
In: Humanistische Antikenübersetzung und frühneuzeitliche Poetik in Deutschland (1450-1620)  
De Gruyter. 2017. ISBN: 978-3-11-052606-6

Hankinson, R.J. Survival and the Self : Materialism and Metempsychosis—Ancient Attitudes, Modern Perspectives  
In: Selfhood and the Soul : Essays on Ancient Thought and Literature in Honour of Christopher Gill. Oxford University Press. 2017. ISBN: 9780198777250  
Questions concerning the nature of the self, its relationship with consciousness and the body, and the conditions of its continuity and survival were alive and debated in Greek antiquity. 'Survival and the Self' aims to show that the ancients achieved considerable levels of both clarity and sophistication in their handling of these issues, and to indicate how and where their views intersect with more modern approaches and concerns. Among thinkers of antiquity the author examines the contributions of Pythagoras, Plato, and Epicurus, while more modern authors are represented by Locke, Descartes, and Hume.

Herrero de Jáuregui, M. Salvation for the Wanderer: Odysseus, the Gold Leaves, and Empedocle p 29 - 58  
In: Philosophy and salvation in Greek religion / edited by Vishwa Adluri  
De Gruyter. 2017. ISBN: 978-3-11-055214-0

Herrero de Jáuregui, M. *Ipsissima verba* de la Musa: Empédocles B 3.6-13 y B 111 DK p 233 - 241  
In: Análisis y crítica.  
Ratna 2017

Knoll, M. 2. Die milesische Kosmologie und die frühe italische Philosophie p 37-62

4. Die ewigen Bausteine der Dinge der Welt:  
Empedokles, Anaxagoras und die Atomisten  
p 97 - 124

In: Knoll, Manuel. Antike griechische  
Philosophie.  
De Gruyter, 2017. ISBN 9783050046266.

Krüger, M. Pythagoras, der Philosoph als  
Eingeweihter p 15 - 32  
In: Erleben des Denkens  
Roderer Verlag. 2017.  
ISBN: 978-3-89783-858-1

Lebedev, A.V. Alcmaeon of Croton on Human  
Knowledge, the Seasons of Life and Isonomia:  
A New Reading of B 1 DK and Two Additional  
Fragments from Turba Philosophorum and  
Aristotle p 227 – 258  
In: Physiologia. Topics in Presocratic  
Philosophy and its Reception in Antiquity  
Verlag Trier, 2017  
(AKAN-Einzelschriften ; Bd. 12)

Lebedev. A.V. Parmenides, ANHP  
ΠΥΘΑΓΟΡΕΙΟΣ. Monistic idealism (mentalism)  
in archaic Greek metaphysics. p 493 - 536  
In: INDO-EUROPEAN LINGUISTICS AND  
CLASSICAL PHILOLOGYXXI (Joseph M.  
Tronsky memorial Conference). Proceedings  
of the International Conference, St.  
Perersburg, 26–28 June, 2017  
St.Perersburg: Nauka, 2017.

Lefka, A. Liberty versus religious tradition:  
some « impious » thinkers in ancient Greece  
p 96 - 111  
In: Religion and competition in antiquity 2014.  
Abstract: Case studies on Pythagoreans,  
Anaxagoras of Clazomenae, Protagoras of  
Abdera, Socrates, and Theodorus of Cyrene

Lenz, J. Ekphrasis, Exegese und Enactment  
als Weg zu sicherem Wissen? Zum  
Formverfahren in Lukians "Heracles" und der  
"Tabula Cebetis"  
In: Formen des Wissens Epistemische  
Funktionen literarischer Verfahren.  
Heidelberg : Universitätsverlag Winter, 2017.  
ISBN: 9783825376468  
Series: Beiträge zur neueren  
Literaturgeschichte [Dritte Folge] ;v.360

Mastronuzzi, G. Ritratti di poeti e filosofi della  
Magna Grecia p 55 - 69  
In: Cinque incontri sulla cultura classica / a  
cura di Mario Capasso. 2015  
Abstract: Riesame delle raffigurazioni (in  
statue, mosaici o su monete) di poeti e filosofi  
in Magna Grecia e Sicilia alla luce di nuove  
scoperte archeologiche : mentre per

Archimede non è ancora possibile individuare  
testimonianze, sono numerosi i ritratti di  
Pitagora, Parmenide, Stesicoro e Archita

Mele, A. Pitagorismo, « Megale Hellas » e  
Italici p 237 - 278  
In: Da « Italia » a Italia: le radici di un'identità :  
atti del cinquantesimo convegno di studi sulla  
Magna Grecia : Taranto 29 settembre-  
2 ottobre 2011. 2014.  
Abstract: Ricostruisce il rapporto fra Italia e  
Magna Grecia creato dal pitagorismo, a partire  
dall'analisi di fonti diverse : Giamblico, Porfirio,  
Aristosseno, vari testi pseudoepigrafici ;  
considera l'assimilazione fra pitagorici e italici  
implicita nella tradizione filosofica e il ruolo del  
pitagorismo nella costruzione della nozione di  
« Italia »

Menn, S. How Archytas Doubled the Cube  
p 407 - 436  
In: The Frontiers of Ancient Science : Essays  
in Honor of Heinrich von Staden  
De Gruyter. 2017. ISBN: 9783110336337

Mokre, J. Globen als Speicher von Wissen  
p 263 - 283  
In: Geographische Kenntnisse und ihre  
konkreten Ausformungen  
Hammerstaedt. 2013.  
Die Annahme der Kugelgestalt der Erde wurde  
in der Philosophenschule der Pythagoräer im  
6. Jh. v. Chr. begründet, entwickelte sich im  
5. Jh. v. Chr. zu einer allgemein akzeptierten  
Vorstellung und wurde von den Römern  
übernommen. Krates von Mallos wird um 150  
v. Chr. die erstmalige Anfertigung eines  
Erdglobus zugeschrieben.

Montevecchi, F. 1 Il « logos » tragico: a  
proposito della più antica filosofia greca  
p 55 - 62  
In: Tràgos: pensiero e poesia nel tragico / a  
cura di Neil Novello ; postfazione [di] Sergio  
Givone. 2014.  
Analisi comparativa delle dottrine dei  
presocratici Anassimandro, Eraclito,  
Parmenide ed Empedocle che elaborano un  
« logos » tragico concepito quale punto  
intermedio fra il mito dionisiaco e il « logos »  
astratto

Moro Tornese, S.F. The Metaphysical  
Meaning of the Musical Scale of Plato's  
Timaeus in Proclus p 79 - 104  
In: Reason and No-Reason from Ancient  
Philosophy to Modern Neurosciences. Old  
parameters, new perspectives. Academia  
Verlag, 2017

**Abstract:** The principal aim of this article is to investigate Proclus' interpretation of the musical scale presented by Plato in *Timaeus* 35b4 ff., in the context of his philosophical views on music. The Neoplatonic exegesis can be better understood against the background of the Platonic-Pythagorean conception of *mousikê* inherited by the Neoplatonists, which corresponds to a wide notion of music that encompasses the harmonious order of everything in the universe. Harmony in this sense is not only manifested as musical harmony but is present at all the different levels of the Neoplatonic hierarchy of reality, functioning as a principle of unity and cohesion. At the same time, for Proclus, and other Neoplatonists such as Iamblichus and Syrianus, the harmony of the soul (*harmonia* understood in its technical meaning of "musical scale"), is an expression of the creative power of "divine numbers". The numbers of the *Timaeus* have a significance that goes beyond their mathematical meaning; mathematics is employed analogically to express an intrinsic kinship between metaphysical principles and their effects of beauty and order in reality. Accordingly, a musical scale made of harmonious numbers (ratios = *logoi*) makes possible the symbolic contemplation (*symbolikê theoria*) of the paradigms in their effects or images (Proclus, In *Timaeum* II.246.4-9 and In *Rempublicam* I.198.18).

Mount, C. Belief, gullibility, and the presence of a god in the early Roman Empire p 85-106  
In: *Credible, incredible: the miraculous in the ancient Mediterranean*. 2013

The cult of Alexander of Abonuteichos as mocked by Lucian is compared with early Christianity as defended from similar critiques by Paul, revealing the advantages and disadvantages of belief and disbelief.

Muckensturm-Pouille, C. Désincarnation et réincarnation des âmes dans la Vie d'Apollonios de Tyane p.  
In: *La transmigration des âmes en Grèce et en Inde anciennes*. Institut des sciences et des techniques de l'Antiquité (ISTA). Besançon: Presses universitaires de Franche-Comté, 2016.

Narbonne, J.M. The Neopythagorean backdrop to the Fall (*σφάλμα/νεῦσις*) of the soul in gnosticism and its echo in the Plotinian treatises 33 and 34 p 411 - 423  
In: *Gnosticism, Platonism and the late ancient world: essays in honour of John D. Turner* 2013

L'examen des influences gnostiques (principalement sur le fondement de « Zostrien » et de l'« Apocryphe de Jean ») et néopythagoriciennes chez Plotin (traités 33 et 34) comprend une étude lexicologique de *σφάλμα* chez ce dernier.

Osek, E. Dieta pitagorejska p 1 - 41  
In: *Żywność kulturowo przetworzona*. 2017,

Petrovic, A.  
Part 2: Inner Purity and Pollution in pre-Platonic Philosophical Tradition  
2. Pythagoras on Purity of Soul and Sacrificial Ritual  
3. Heraclitus on Purification; Inner Purity and Sacrifice after Pythagoras  
4. Empedocles on Inner Pollution and Purity: Release from Suffering, Prayer, and Mental Exercise  
In: *Inner Purity and Pollution in Greek Religion*. Volume I: Early Greek Religion  
Oxford University Press. 2016.  
ISBN: 9780198768043

Petrucci, F.M. 7. Theon of Smyrna: Rethinking Platonic Mathematics in Middle Platonism  
In: *Brill's Companion to the Reception of Plato in Antiquity*. 2017

Primavesi, O. Tetraktys und Göttereid bei Empedokles: der pythagoreische Zeitplan des kosmischen Zyklus. S 229 - 315  
In: *Götter und Schriften rund ums Mittelmeer* Paderborn : Wilhelm Fink. 2017.  
ISBN : 978-3-7705-5819-3

Puglia, E. Empedocle e gli Epicurei : la testimonianza dei papiri ercolanesi p 71 - 81  
In: *Cinque incontri sulla cultura classica / a cura di Mario Capasso*. 2015.  
Esame di PHerc. 1570 (Filodemo, « Sulla ricchezza ») e in particolare di PHerc. 1012, un frammento di Demetrio Lacone nel quale vengono esaminati passi empedoclei corrotti dalla tradizione manoscritta o fraintesi dalla critica avversaria

Rasmus, T. Johannine background of the being-life-mind triad p 369 - 409  
In: *Gnosticism, Platonism and the late ancient world: essays in honour of John D. Turner*. 2013  
La systématisation par Plotin de la triade étant-vie-intellect (*τὸ ὄν, ζῶν, νοῦς*), héritée de Platon, est dépendante du gnosticisme, comme le montre l'étude de cette triade dans le « Commentaire anonyme au Parménide »,

dans la source commune de Marius Victorinus et du « Zostrien », ainsi que dans ce traité lui-même, dans l'« Allogène », dans l'« Apocryphe de Jean ». Comparaison avec les textes néopythagoriciens.

Rechenauer, G. Die Vorstellungen von der Seele bei den Vorsokratikern. Mit und ohne Aristoteles p 15 - 44  
In: Seele. 2017.

Serie: Erlanger Philosophie-Kolloquium. Orient und Okzident, 2.

Summary: Die bei den Vorsokratikern zu geifenden Seelenkonzeptionen lassen sich nach drei Richtungen hin unterscheiden. So ist im Pythagoreismus und bei Empedokles eine religiös-eschatologische Prägung bestimmend, die für die Seele permanente Existenz unabhängig von der Dauer des irdischen Lebens voraussetzt. Hier schließt sich der Gedanke einer Seelenwanderung an, verbunden mit dem Postulat, durch moralische Bewährung in eine höhere Daseinsphase aufzusteigen. Die zweite, in der ionischen Naturphilosophie bis hin zu Heraklit faßbare Linie setzt die Seele in imaginär-energetischer Weise als Lebenskraft an, die in ihrer Substanz auf eine elementar-stoffliche Natur rückführbar ist. Für eine dritte Gruppe (Anaxoragoras, Atomistik) schließlich manifestiert sich das seelische Prinzip in einer mechanistisch bewegendem Kraft, die ihrerseits wieder auf eine beständige Eigenbewegung einer Seelenoder Geistsubstanz zurückgeht. Die jeweiligen charakteristika werden an signifikanten Beispielen verdeutlicht, wobei auch die Kritik, die Aristoteles in 'De anima' hierzu beisteuert, einbezogen wird.

Richter, D.S. Philostratus

In: The Oxford Handbook to the Second Sophistic 2017

The variety of topics in the surviving works of Philostratus makes generalizations about the corpus as a whole difficult. Two biographical works take contrary approaches. The Lives of the Sophists (in which he coined the term "Second Sophistic") constructs a partial history of Greek rhetorical culture, while the Life of Apollonius of Tyana transforms the portrait of a philosopher into a condensation of Hellenic tradition. In the Heroicus the foundational text of Homeric epic is reimagined through hero cult and Homeric correction, and in the Imagines the mythic past is reconstituted in ekphrasis of artworks. The defining trait of these works is a profound and creative engagement with the Hellenic past, in which readers are shown interpretive approaches to the traditions of Greek art, literature, and

religion, and allowed the opportunity to hone their own hermeneutic skills.

Richter, D.S. Epistolography

In: The Oxford Handbook to the Second Sophistic 2017

This chapter examines the genre of epistolography, which flourished and proliferated in the variety of its forms and uses in the Empire. The epistolary genre in the Second Sophistic is first briefly situated within rhetorical theory and practice, then contextualized within both earlier Greek literature and developments in Latin letters. The variety of Greek literary uses of the letter form in the Second Sophistic is then illustrated with a series of subgenres and examples. Surveyed are collections of fictional and pseudonymous letters (including Aelian, Alciphron, Philostratus, Apollonius of Tyana), epistolary novels (Chion of Heraclea, Themistocles), shorter narratives in letter form, and letters embedded in longer narratives (including the Greek novels and Lucian's *Verae Historiae*).

ROBERT, A. Atomisme pythagoricien et espace géométrique au Moyen Âge p 181 - 206

In: TEXTES ET ÉTUDES DU MOYEN ÂGE, 86 LIEU, ESPACE, MOUVEMENT: PHYSIQUE, MÉTAPHYSIQUE ET COSMOLOGIE (XIIe-XVIe SIÈCLES). ACTES DU COLLOQUE INTERNATIONAL UNIVERSITÉ DE FRIBOURG (SUISSE), 12-14 MARS 2015

Barcelona – Roma. 2017.

Abstract ; In 1887, Paul Tannery suggested that some ancient Pythagoreans defended a form of atomism against which Eleatic philosophers such as Zeno of Elea reacted. Later, Democritus and Leucippus on one hand, Plato on the other, developed atomistic intuitions in reaction to this old debate. No one would accept nowadays Tannery's historical claim, but the philosophical content of his interpretation is still relevant for the history of atomism, especially for the Middle Ages. Indeed, according to Tannery the Pythagoreans defined atoms as points, i.e. the equivalent of units for numbers but with a position in space. This conception of a point was well-known in the Middle Ages thanks to Boethius' adaptation of Nicomachus of Gerasa's *Institutio arithmetica* and other indirect sources (Macrobius, Martianus Capella, for instance) and was accepted by several philosophers and theologians. In this paper we try to follow the reception of this concept from the 12th to the 14th century

among philosophers who accepted the basic idea that the continuum is made of points. We begin with William of Champeaux and Peter Abelard, and continue through Robert Grosseteste, Henry of Harclay and Walter Chatton, to finish with John Wyclif. According to our interpretation, this conception of the atom as a point with a position in space implied a new and non-aristotelian conception of place, in which place is considered as a geometrical space in which bodies and their atomic parts can be localized.

Saudelli, L. Filone e il concetto presocratico di « potenze » p 319 - 334  
In: Pouvoir et puissances chez Philon d'Alexandrie / études réunies. 2015.  
Philon (De Deo 10) présente une mention des quatre éléments et de l'amour et de la discorde, ainsi que de la guerre et de la paix, qui font respectivement écho à la pensée d'Empédocle (31 B 17 Diels-Kranz, etc.) et à celle d'Héraclite (22 B 53, 67 et 80 Diels-Kranz).

Savoldelli, R. A. Alarms ab Insulis im Blick Rudolf Steiners. Sein Grals- 51 Christentum. Pythagoras als der grosse Inspirator p 51 - 59  
In: Die geistige Persönlichkeit Herbert Witzmann : ein Beitrag zum Verständnis der europäischen Kulturgeschichte SeminarVerlag. 2017.  
ISBN : 978-3-9523828-4-4

Schievenin, R. Avere tutti i numeri: « omnes numeros habere »  
In: Il calamo della memoria : riuso di testi e mestiere letterario nella tarda antichità. 6.,: Raccolta delle relazioni discusse nel VI incontro internazionale di Trieste, Biblioteca statale, 25-27 settembre 2014 / a cura di Lucio Cristante e Tommaso Mazzoli. 2015.  
Abstract: Significato e origine del sintagma italiano : derivato dalla dottrina pitagorica al lessico filosofico stoico, prima greco, poi latino, esso è entrato successivamente nel lessico comune in vari ambiti di applicazione e con diverse valenze (filosofica, biologica, sportiva, erotica), come attestano, tra gli altri, gli esempi tratti da Cicerone, Ovidio, Seneca e Petronio

Schmidt, E.A. 8 Das Somnium Scipionis im Kontext des dritten Bücherpaares (De re publica V und VI) p 133 – 148  
In: Ciceros Staatsphilosophie : ein kooperativer Kommentar zu "De re publica" und "De legibus"  
De Gruyter. 2017. ISBN : 978-3-11-053477-1

Schönknecht, H.J. Das Wesen der Welt ist Zahl und Harmonie: Pythagoras und die pythagoreische Schule p 63 - 164  
Mystischer Schwärmer - Naturforscher - Arzt: Empedokles von Agrigent 259 - 318  
In: Mythos - Wissenschaft - Philosophie; Teil: Band 2  
Marburg : Tectum Verlag. 2017.  
ISBN 978-3-8288-3865-9

Semenzato, C. 7<sup>e</sup> Mouvement | Parménide et Empédocle, deux poètes-penseurs p 291 - 327  
In: A l'écoute des Muses en Grèce archaïque : la question de l'inspiration dans la poésie grecque à l'aube de notre civilisation De Gruyter. 2017. ISBN : 978-3-11-053384-2

Tarrant, H. 5. Numenius, Neopythagoreanism, and the Troublesome "King(s)" p 85 - 95  
In: Defining Platonism: Essays in Honor of the 75th Birthday of John M. Dillon Franciscan University Press. 2017.

Taschner, R.  
Pythagoras: Zahl und Symbol p 9 - 28  
Bach: Zahl und Musik p 29 - 46  
In: Der Zahlen gigantische Schatten : Mathematik im Zeichen der Zeit Springer. 2017. ISBN : 978-3-658-13892-9

Tevzadne, G. Plato's Revolution: Plato versus Pythagoras Unknown Counter-strike Concerning the Epistemological Paradigm. Chapter: I; p 16 - 31.  
In: Ultimate Philosophy. 2017.  
Publisher: Bakur Sulakauri Publishing,

Thom, J.C. Sayings as 'Lebenshilfe': The Reception and Use of Two Pythagorean Collections p 75 - 98  
In: Riedweg, Christoph (ed.). Philosophia in der Konkurrenz von Schulen, Wissenschaften und Religionen: zur Pluralisierung des Philosophiebegriffs in Kaiserzeit und Spätantike. Akten der 17. Tagung der Karl und Gertrud Abel-Stiftung vom 16.-17. Oktober 2014 in Zürich.  
Philosophie der Antike, Band 34.  
De Gruyter, 2017. ISBN 9781501514296.

Vergara Cerqueira, F. A música e o fantástico na Grécia Antiga: o imaginário, entre mito e filosofia. p.1 - 28  
In: Per Musi. Ed. por Fausto Borém et al. Belo Horizonte: UFMG. 2017.  
Abstract: The central aim here is to share a panorama of ancient Greek music with students and scholars devoted to the field of

music, focusing on its cultural relevance in its original context, and, principally, its singularity concerning the fantastic treats attributed to music in the social imaginary of that epoch. Myths and Philosophy are taken into consideration as places of agency of the symbolism of the fantastic, overflowing symbolism, in the realm of narratives about the real, into particularities such as the musical school education, and even into the bizarre, as the stories about musicians' death. Gods and heroes that are known as musicians and whose mythic narratives illustrate the fantastic are analyzed here. These gods and heroes reveal symbolic dimensions of music in Greek imaginary with results that can be verified in the thought of philosophers as Pythagoras, Plato and Aristotle, as well as in the thought of music theorists, as Damon of Athens, Archytas of Taras and Philolaus of Croton.

Zampaki, T. *Ihn al-Jayyib's Istithmār on Proclus' Commentary on the Pythagorean Golden Verses* p 311 - 322  
In: *Proclus and his legacy*  
De Gruyter. 2017. ISBN : 978-3-11-046699-7

Zhmud, L. *Heraclitus on Pythagoras*  
p 171 - 186  
In: *Heraklit im Kontext*  
De Gruyter. 2017. ISBN: 9783110421408

##



A piece of the Strasbourg Empedocles papyrus in the [Bibliothèque nationale et universitaire](#), Strasbourg

( <https://en.wikipedia.org/wiki/Empedocles> )

***On Nature***[\[edit\]](#)

There are about 450 lines of his poem *On Nature* extant, including 70 lines which have been reconstructed from some papyrus scraps known as the *Strasbourg Papyrus*. The poem originally consisted of 2000 lines of [hexameter](#) verse, and was addressed to [Pausanias](#). It was this poem which outlined his philosophical system. In it, Empedocles explains not only the nature and history of the universe, including his theory of the four [classical elements](#), but he describes theories on causation, perception, and thought, as well as explanations of terrestrial phenomena and biological processes.

## JOURNAL ARTICLES

Afonasina, A. The letters of the Pythagorean women in their historical and philosophical contexts (Russian)  
Schole. 2017, 11, 2, p 524–535  
Abstract. The letters of the Pythagorean women, designed to support the Pythagorean ideal of education in the context of the revived interest to Pythagoreanism around the first cent. CE and considered until the 19th century as the authentic ones, are examined in this article in the context of the rhetorical schools of Early Roman period. Putting these letters in the context of pastoral ones, we can also suggest that the Pythagorean letters were written with an ideological aim, as a counterbalance to the strengthening Christianity. I discuss the testimonies about Theano in their chronological order and question one of the conventional dating of the letters, attributed to her name. The second part from the letter Theano to Eubule is published in my translation, for the first time in the Russian language. Overall, this article is conceived as an introduction to a forthcoming commented translation of the letters of the Pythagorean women.

Afonasin, E. The “relics” of the past. Aristotle – the historian of philosophy (Russian)  
Schole. 2017, 11, 2, p 570–607  
Abstract. According to a later report (Synesius, Calvit. Enc. 22.85c, Aristotle, On philosophy, fr. 8), Aristotle thought that wise sayings are the “relics” (enkataleimmata) of the past tekhnē, preserved thanks to their conciseness and cleverness when ancient civilization perished in a world cataclysm. In this respect they are valuable clues for a retrospective reconstruction of the intellectual history of Greece, and Aristotle was the first to develop in his works a sense of historical consciousness, prerequisite for such a reconstruction, although some contemporary authors would contest this view. In the paper I translate and comment selected fragments of and testimonies about Aristotle’s lost works (mostly On philosophy, On poets, and On the Pythagoreans) and observe how he used this historical observations in his philosophical treaties, having thus paved the way to a systematic historical research, conducted by the Peripatetics in a pre-established institutional framework.

Afonasin, E. Remedium memoriae. The Peripatetic construction of the intellectual history of Greece. Dicaearchus’ Biography of

philosophy (Russian)  
Schole. 2017, 11,1, p 271–282  
Abstract. The Peripatetic Dicaearchus composed a series of works dedicated to the intellectual history of Greece. In a sense, he was the first ancient author to write a comprehensive history of philosophy, centered on such key figures, as the Seven Sages, Pythagoras, Socrates, and Plato. The sages are known for their highly practical maxims and general rules of right conduct; Pythagoras developed a new lifestyle and promulgated it in his public and private teaching; Socrates introduced a new form of intellectual and moral pursuit; while Plato founded an institutional framework for philosophical studies having thus paved the way to a systematic research, conducted by the Peripatetics. The evidences are translated on the basis of a new edition of Dicaearchus’ fragments, prepared by Mirhady (2001).

AFONASIN, E. Neoplatonic Asclepius: Science and religion at the crossroads of Aristotelian biology, Hippocratic medicine and Platonic theurgy  
Studia Antiqua et Archaeologica. 2017, 23, 2, p 333–349  
Abstract. In the first part of the paper, I will briefly discuss certain peculiarities of the medical profession in antiquity. In his Philosophical History (fr. 80–84 Athanassiadi) Damascius narrates about a philosopher, named Asclepiodotus, whose interests ranged from Platonic philosophy to Aristotelian natural sciences. Asclepiodotus’ instructor in medical matters, a son of a doctor from the island of Rhodos, Iacobus, is pictured by Damascius as an exemplary figure (fr. 84), who, unlike many of his contemporaries, always tested the opinions of others and gained a reputation of an extremely successful physician, although the methods of treatment, ascribed to him by Damascius, are highly reminiscent of those presented as the Pythagorean by Iamblichus (On the Pythagorean way of life 244). In this respect both Iacobus and Asclepiodotus are conformed to the best standards of medical ethics, and pass the test set by Galen in his “On examination by which the best physicians are recognized”, except perhaps by the fact that they preferred to base their activities on such authorities as Aristotle and the Methodist Soranus rather than on a list of the “dogmatists” proposed by Galen. In the second part of the paper, dedicated to the cult of Asclepius in Late Antiquity, I will look at various kinds of evidence taken from the Neoplatonic

philosophers. Having discussed first the principal philosophical interpretations of Asclepius found in Apuleius, Aelianus, Macrobius, Julian, Porphyry, Iamblichus, Proclus, Damascius, etc., we turn to Proclus' attitude to Athena and Asclepius as reflected in Marinus' Vita Procli and finally discuss the cult of Eshmun as found in Damascius. The textual data are supported by archaeological evidence from the "House of Proclus" in Athens.

Allison, J.W. Antithesis and the one/many in Aeschylus' « Septem » Mnemosyne. 2013, 66, p 566-592  
Le rôle dramatique de l'antithèse, décrite comme un héritage des pensées présocratiques, est étudié dans ses différentes dimensions attestées dans les « Sept contre Thèbes », en particulier les emplois des préverbes et prépositions « ξύν » et « διά » et la caractérisation d'Étéocle et Polynice. L'examen de l'opposition des contraires, qui peut mener à leur unification, permet d'éclairer les rapports entre la dramaturgie d'Eschyle et la pensée d'Empédocle.

Álvarez Martí-Aguilar, M. TALISMANS AGAINST TSUNAMIS: APOLLONIUS OF TYANA AND THE STELAI OF THE HERAKLEION IN GADES (VA 5.5) Greek, Roman, and Byzantine Studies. 2017, 57, 4, p 968 - 993  
Abstract ; In keeping with his later reputation for creating talismans, Apollonius is here portrayed as recognizing the inscribed steles as holding land and sea in their proper places, a magical defense against tsunamis.

Archila, D.E.A. TRAGIC HERO, NOTIONS OF CATHARSIS AND DESTINY IN THREE THEORETICAL TEXTS BY FRIEDRICH HOLDERLIN PERIFRASIS-REVISTA DE LITERATURA TEORIA Y CRITICA. 2017, 8, 16, p 163 - 181  
Abstract: This article analyzes first how Friedrich Holderlin (1770-1843) distances himself from Aristotle's Poetics by positing the figure of tragic hero as the foundation of tragedy in the Grund zum Empedokles [Basis of Empedocles], Anmerkungen zum Oedipus [Remarks on Oedipus], and Anmerkungen zum Antigonae [Remarks on Antigone]. Secondly, the article explores the concept of "catharsis" that the German poet puts forward in these essays. Finally, it discusses the concept of fate in the Remarks, in relation with the possibilities of tragedy in modern times.

Armstrong, D. Empedocles and Philodemus in PHerc. 1570, col. VI 9-19

Cronache ercolanesi. 2013, 43, p 113-115  
Il passo è riconsiderato alla luce dell'emendamento suggerito da D. Sedley ai rigi 11-13

Ashrafian, H. Differential diagnosis of the finger swelling on Pythagoras in the "School of Athens" (1509-1511) by Raphael (1483-1520) RHEUMATOLOGY INTERNATIONAL. 2017, 37, 12, p 2123 - 2124

Bakhouche, B. Les citations d'Empédocle chez Calcidius Ítaca. 2012-2013, 28-29, p 45-62  
Se estudian los vínculos entre literatura y filosofía a través de las traducciones latinas realizadas por Calcidio de varios versos de Empédocles : a través de las citas de este poeta que aparecen en su comentario latino sobre el « Timeo » se consideran el método de traducción de Calcidio y la imagen que el comentarista latino presenta del filósofo griego.

Bartoš, H. The concept of « mimēsis » in the Hippocratic « De victu » Classical Quarterly. 2014, 64, 2, p 542-557  
Abstract: The concept of mimesis may never have been developed into a theory. The meaning of μίμησις and μιμέομαι can differ even from passage to passage. The study of the oldest cosmological and philosophical theories is complicated by their distortion through the Platonic views of the doxographers. The interpretation of μίμησις as « imitation » should be revised in light of the evidence of Hippocrates' « De uictu ». In that work, the concept of μίμησις verifies the characterization of the Hippocratic evidence suggested by W. Burkert (=> APH 45, p. 270 = 45-03276), who discusses Aristotle's comparison at Metaph. 987 b 7-14 of Plato and the Pythagoreans : while the Pythagoreans say that things exist by imitation of numbers (οἱ μὲν γὰρ Πυθαγόρειοι μιμήσει τὰ ὄντα φασὶν εἶναι τῶν ἀριθμῶν), Plato says they exist by participation (μετέξει) in the ideas. But the implication that the Pythagoreans had a theory of ideas is Aristotle's interpretation. It was natural for the Pythagoreans to use μίμησις to express the similarity (ὁμοιώματα) they saw between things and numbers. But this imitation represents a two-sided correspondence, which makes it possible to interpret things that follow the same pattern without implying a relationship of ontological priority. This concept is used in « De uictu » to explain « small things in relation to great things and great things in

relation to small things », which are structured in harmonic compositions.

Berno, F. R. Spettatori e filosofi: nota a Lucr. 2, 7-13 : (e Cic. Tusc. 5, 8-9)

Studi italiani di filologia classica. 2015, 13, 1, p 108-120

L'immagine del filosofo che osserva dall'alto con distacco l'infelicità della vita degli uomini, presente nel proemio del 2° libro del « De rerum natura », riprende i motivi della τειχοσκοπία e della contemplazione naturalistica, presenti anche nell'aneddoto su Pitagora contenuto nel 5° libro delle « Tusculanae » di Cicerone. I due autori hanno in comune la tendenza a declinare l'immagine più in senso etico che in senso teoretico, fenomeno che si accentuerà in età romana imperiale

Bertolini, M. NUMBERS AND ALTERITY THE ECHO OF PYTHAGORAS IN TAUMATOLOGY BY GIOVAN BATTISTA DELLA PORTA

BRUNIANA & CAMPANELLIANA. 2017, 23, 1, p 211 - 219

As with symbols in general, numbers are regarded as admitting a plurality of meanings, according to their literary context and the different orders of reality they are embedded in. In the wake of Ficino and Pico, the corpus of teachings devoted to arithmology enjoyed a rapid growth from the sixteenth to the eighteenth centuries. The Christian Platonic explanation of arithmological data retains the three-fold pattern of ancient Pythagoreanism regarding the interpretation of number in cosmological, ethical, and theological terms. By exploring Della Porta's Taumatologia, this essay attempts to reconsider the relations between number symbolism, natural philosophy, magic and music.

Bielke M.S. de La escala del tiempo. El concepto pitagórico de analogía en la definición de tiempo platónico-aristotélica Eidos. 2017, 27, p 96-124

Bonazzi, M. LE BIEN SELON NUMÉNIUS ET LA RÉPUBLIQUE DE PLATON

REAM. 2017/2018, 15-16, p 127-138

Abstract. Among Plato's dialogues, the Timaeus was the most authoritative for Middle Platonists. But alone it does not suffice to explain some of the most important tenets defended by these philosophers. A remarkable example is the doctrine of the three Principles (God, Ideas, matter), which characterizes imperial Platonism, and which cannot be stated on the basis of the Timaeus alone. In my paper

I show that Numenius was influenced by the Republic as well: in the metaphor of the Sun he found the Good as first principle and an indication of a second principle which is further subdivided into an Intellect thinking the Ideas and into a Demiurge ordering the universe. This interpretation provides him with some interesting solutions. But such an influence also raises difficulties insofar as the causal role of the first principle is concerned.

Callebat, L. The final revelation at Rome: Cicero, Ovid, Apuleius. Study of the "Dream of Scipio" (De Republica VI), the discourse of Pythagoras (Metamorphoses XV) and the theophany of Isis (Metamorphoses XI) LATOMUS. 2017, 76, 1, p 255 - 257

Cartlidge, B. Empedocles, Physika 1.278 (P. Strasb. gr. Inv.1665—1666, a(ii)8) Zeitschrift für Papyrologie und Epigraphik. 2017, 203, p 53.

Caston, V. Form, without Matter: Empedocles and Aristotle on Color Perception PHILOSOPHICAL REVIEW 2017, 126, 3, p 385 - 389

Corsi, S. O sábio Apolônio de Tiana em testemunhos contrastantes: a tradição epistolar e a obra do sofista grego Filóstrato (séc. III d.C.) Calíope: Presença Clássica. 2015, 29, p ?

Corsi Silva, S. IDENTIDADE GREGA E PODER IMPERIAL ROMANO EM REPRESENTAÇÕES DA ÍNDIA: REFLEXÕES A PARTIR DA VIDA DE APOLÔNIO DE TIANA, DE FILÓSTRATO Tempos Históricos. 2017, 21, p. 468-497  
Abstract: This article presents our interpretations about the representations of India and from the contacts established by the philosopher Apollonius of Tyana with the aforementioned land. Those issues can be noted in the biography named "Life of Apollonius of Tyana", written by Flavius Philostratus in the first half of 3rd century AD. In this sense, the paper aims at demonstrating how the Greek sophist Philostratus, a man who took part in the structures of the Roman Imperial Power at the time of the Severans (193-235) presented India through the figure of the wise Apollonius and his wanderings around that region. Furthermore, I try to show how Philostratus' work offered a literary construction of identitarian boundaries whereby the author reiterates his own identity and the Greek Paideia through the representations made about the protagonist of

the work (Apollonius) and his contacts with the "other". Finally, I wish to highlight some thoughts on the viewpoint and possible aspirations of Philostratus taking into consideration the Severan background where the sophist lived in.

Dasen, V. Le hochet d'Archytas : un jouet pour grandir

ANNALES DE BRETAGNE ET DES PAYS DE L OUEST. 2017, 124, 3, p 89 – 107

Abstract: Aristote attribue à Archytas de Tarente l'invention du hochet. La découverte ne concerne cependant pas l'objet, mais le concept qui détermine son usage. Elle prend tout son sens à la lumière de la dimension éducative de la musique prônée par le pythagoricien et ses contemporains. Loin d'être un simple objet ludique, « le hochet d'Archytas » participe pleinement au processus de « fabrication de l'humain » qui transforme par étapes le tout-petit en être social en Grèce ancienne. Le rythme et la musique structurent l'âme de l'enfant, en le détournant d'activités désordonnées qui font prendre de mauvaises habitudes. Son usage témoigne du souci d'entourer le tout petit de soins adaptés à son âge dès la naissance. Il s'inscrit aussi dans une gamme de soins qui inclut les berceuses et visent à assurer une croissance en bonne santé. La représentation sur un chous attique d'un enfant assis sur son pot, entouré d'un bâton à roulettes, d'un chous et brandissant un hochet résume ce programme d'anthropoïsis : il associe l'apprentissage de la propreté, de la marche, des rites religieux de la cité, à la formation de l'âme par le rythme musical du hochet.

Dewan, M My Vegetarian Experience: An Autoethnographic Approach  
Asia-Paci c Journal of Innovation in Hospitality and Tourism. 2017, 6, 1, p 15 – 32

DIAGO JIMÉNEZ, J.M. EL PENSAMIENTO MUSICAL PITAGÓRICO, PLATÓNICO Y ARISTOXÉNICO DE ARÍSTIDES QUINTILIANO

ÉNDOXA: Series Filosóficas. 2017, 40, p 11 - 29.

Abstract: This article is the first part of a study consisting of two articles that break down and analyze, in detail, the musical thought of Aristides Quintilianus, author of one of the main musical treatises of Antiquity. This study will analyze the influences and philosophical orientations in each of the key points of his work, showing how its aesthetics are mainly structured on the apparently contradictory

influences of Pythagorean, Platonic and Aristoxenian thought.

The first article focuses on the analysis of the Pythagorean and Platonic foundations. To start, the work is situated within the cultural and historical context and the structure and contents of the treaty is presented.

Secondly, the main body of the article is developed, consisting of the analysis of the philosophical and aesthetic aspects of Pythagoreans and Platonists and their musical thinking, demonstrating their strong roots in the conception of the music of Aristides.

Doroszewska, J. THE LIMINAL SPACE: SUBURBS AS A DEMONIC DOMAIN IN CLASSICAL LITERATURE.

PRETERNATURE-CRITICAL AND HISTORICAL STUDIES ON THE PRETERNATURAL. 2017, 6, 1, p 1 - 30

Abstract: This article explores the potential significance of the suburbs as a liminal space in both ancient Greek and Roman literature, focusing on literature from the imperial period. It will be demonstrated that in these texts the suburbs recur as a setting of preternatural stories, such as those found in *The Life of Apollonius of Tyana* by Philostratus, in *Lucian's Philopseudes*, and in *Petronius's Satyricon*, as well as in many other loci. In all of them, the "demonic" in various forms operates on the outskirts of town. Such a setting is no coincidence. The suburbs comprise a specific area that both literally and figuratively constitutes the limen of the city, and demons are commonly regarded as liminal beings; hence, by virtue of this symbolic connection, the urban periphery appears as an ideal location for the demonic.

Ebrey, D. The Asceticism of the Phaedo: Pleasure, Purification, and the Soul's Proper Activity

ARCHIV FÜR GESCHICHTE DER PHILOSOPHIE. 2017, 99, 1, p 1 – 30

Abstract: I argue that according to Socrates in the *Phaedo* we should not merely evaluate bodily pleasures and desires as worthless or bad, but actively avoid them. We need to avoid them because they change our values and make us believe falsehoods. This change in values and acceptance of falsehoods undermines the soul's proper activity, making virtue and happiness impossible for us. I situate this account of why we should avoid bodily pleasures within Plato's project in the *Phaedo* of providing Pythagorean and Orphic ideas with clearer meanings and better justifications.

Garrido Domené, F. La voz y el movimiento de la voz en la teoría musical griega antigua y tardoantigua: Nicómaco de Gerasa y Gaudencio el Filósofo  
Synthesis. 2017, 24, 1, p 1 - 12  
Resumen: Este trabajo está basado en la atenta lectura, traducción y análisis de las obras harmónicas de Nicómaco de Gerasa y de Gaudencio el Filósofo. Estos autores son considerados paradigmas de una concepción pitagórica y ecléctica de la música griega antigua y tardoantigua, respectivamente. En él, se subrayará la importancia de la voz como elemento de la Harmónica y se expondrán sus movimientos y clasificación.

Giombini, S. Prodicus al bivio. Ancora sull'antilogia  
PEITHO. EXAMINA ANTIQUA. 2017, 1, 8, p 187 - 200  
The aim of this paper is to analyze the tale of Heracles at the Crossroads, attributed to Prodicus by Socrates in Xenophon's Memorabilia, through the notion of antilogy. The apologue has got an antilogic structure that is immediately outlined in the description of the situation in which the young Heracles finds himself. But the text, seemingly antilogic, does not develop itself according to one of the most important rules of antilogies, i.e., the epistemic parity of two speeches, since it appears to be completely in favor of just one of the theses. Prodicus would have had no interest in writing a text that did not demonstrate his rhetorical and linguistic abilities. According to this perspective, Xenophon's version of Heracles at the Crossroads does not seem to be the original version by Prodicus, as can be seen by analyzing its structure and properties.

Herrero de Jauregui, M. L'hostilité des éléments cosmiques, d'Homère à Empédocle", Revue des Études Grecques. 2017, 130, 1, p 23-42

Hladky, V. Empedocles' Sphairos and its interpretations in antiquity. I: Aristotle and the Neoplatonists  
Eirene : studia Graeca et Latina. 2014, 50, 1-2, p 149-164  
Entgegen der gängigen Interpretation handelt es sich bei Empedokles' Sphairos nicht um ein amorphes Gemisch, sondern um ein strukturiertes Ganzes. Die gängigen Interpretationen gehen auf Aristoteles zurück. Der einzige antike Autor, der ihm hierin folgt, ist Johannes Philoponos. Die Neoplatoniker vergleichen den Sphairos dagegen mit der intellegiblen Welt der Formen.

Dementsprechend ist der Sphairos genauso klar strukturiert wie die Formen.

Hladký, V. Empedocles' Sphairos and its interpretations in antiquity. II: Plato's « Timaeus » and « Statesman »  
Eirene : studia Graeca et Latina. 2015, 51, 1-2, p 71-89  
In beiden Schriften Platons findet sich Anklänge an Empedokles' Sphairos. Auch hier ist dieser keine amorphe Mischung, sondern ein strukturiertes Ganzes.

Hladký, V. Empedocles' Sphairos and its interpretations in antiquity. III.: Zoogony and Plato's Symposium  
Eirene : studia Graeca et Latina. 2016, 52, p 359 - 383

Hladky, V. Empedocles' Sphairos RHIZOMATA. 2017, 5, 1, p 1 - 24  
Abstract: The aim of this article is to reopen the rather neglected issue of the nature and internal structure of the Sphairos as it appears in Empedocles' account of the cycle of the cosmos. The Sphairos is generally understood as a result of the mixing of the four elements, or 'roots' at the moment of the greatest dominance of Love. Based on an analysis of preserved fragments and testimonies, the article argues that the Sphairos is not an amorphous mixture. On a contrary, it has a complex and structured form with clearly differentiated parts. Moreover, Empedocles' description of the process of mixing of the basic elements and a gradual emergence of ever more complex things and organisms seems to support this interpretation. The process of unification of the elements should culminate at the moment of the strongest influence of Love with in the emergence of a huge, internally differentiated, complex, and thinking 'superorganism'. This superorganism is then identical with the whole of the cosmos and all lower, simpler organisms which had emerged in the prior phases of the zoogony are contained in it.

INAGA, S. Kuki Shūzō and the Idea of Metempsychosis: Recontextualizing Kuki's Lecture on Time in the Intellectual Milieu Between the Two World Wars  
Japan Review. 2017, 31, p. 105-122

Janko, R. EMPEDOCLES' ON NATURE FRR. B 8-9 IN THE CONTEXT OF PLUTARCH'S AGAINST COLOTES  
CLASSICAL QUARTERLY. 2017, 67, 1, p 1 – 6

The Epicurean Colotes, in a work entitled Περὶ τοῦ ὅτι κατὰ τὰ τῶν ἄλλων φιλοσόφων οὐδὲ ζῆν ἔστιν, cited two fragments of Empedocles in order to prove that the poet denied that existence exists (fr. B 8–9 DK = 12–13 Wright). Both are prominent in controversies about Empedocles' physics and his usage of the term φύσις, but fr. 9 is very corrupt. To have any hope of restoring it, we will need to examine carefully Plutarch's *explication de texte* in his *Adversus Colotem* (10–12, 111f–1113e). Although there have been two detailed treatments of this passage, neither has resolved the difficulties.

Kaluđerović, Z. Južnoitalijsko učenje o duši ; Southern Italian Doctrine of the Soul Journal of Applied Health Sciences = Časopis za primijenjene zdravstvene znanosti. 2017, 3, 1, p 15 – 24 <http://hrcak.srce.hr/file/270239> implicitly, is that ensouled beings, therefore animals, but also certain plants, in a sense, are conscious beings.

Karfić, F. L'âme du monde : Platon, Anaxagore, Empédocle = The world soul : Platon, Anaxagoras, Empedocles Études platoniciennes. 2014, 11, p Platon signale des antécédents de la thèse de l'âme du monde chez Anaxagore et Empédocle, mais il remanie considérablement ce faisant la pensée de ces derniers. Pour Anaxagore, la comparaison des différentes interprétations de l'intellect (Cra. 400 a 5-b 3 et 413 c 4-7 ; Phd. 97 b 8-99 d 2) montre que, Platon ayant distingué entre l'âme et l'intellect, il a distingué celui-ci du corps, ainsi que l'âme du monde des âmes individuelles. Platon a regroupé les quatre racines et la Discorde d'Empédocle dans la nature corporelle ou comme une appétence qui leur est liée (Ti. 32 b 8-c 3 ; Pol. 269 d-270 a), et dédoublé l'Amour en démiurge et en cause divine du mouvement (l'âme du monde).

Kazanskaya, M. A Note on Pythagoras and Ortuges, the Inventors of Elegy in Marius Plotius Sacerdos (*GL VI 510 Keil*) p 1 - 13 *Lucida intervalla*. Časopis za klasične nauke A Journal of Classical Studies. 2017, 46, p 1 - 13 *Abstract*: The passage on the elegiac meter in Marius Plotius Sacerdos' metrical treatise (*Ars 3, 3 = GL VI, 509-510 Keil*) stands out among other accounts of the origins of elegy because it includes two unexpected figures, Pythagoras and a certain Ortuges, as possible inventors of the genre. Of the two, Ortuges is completely unknown to students of ancient literature, and

Pythagoras is not normally associated with elegiac poetry. The article suggests that the phrase *alii Pythagoram, alii Ortugen* comes from a learned gloss that was interpolated into the text, replacing a much more conventional figure, Callinus of Ephesus: a reader of the treatise had noted some data pertaining to Ephesus (its alternative name, Ortygia, and one of its earlier tyrants, Pythagoras of Ephesus, a namesake of Pythagoras of Samos the philosopher). In a mangled form this note was incorporated into Sacerdos' text by a later scribe.

Kemp, G. Is Everything a Set? Quine and (Hyper)Pythagoreanism MONIST. 2017, 100, 2, p 155 – 166 *Abstract*: Every student of Quine knows that his ontology consists in physical objects plus the entities required by mathematics, i.e., sets or classes. He came to this view after trying out nominalism, the view that there are only physical objects, and concluding that it cannot be made to work. Less well known is his having tried out, and ultimately rejected, the seemingly outlandish view that everything is a set or class, called "Pythagoreanism" or "(Hyper)Pythagoreanism." I think he should not have rejected this view but embraced it, and I try to defend it by appealing only to premises that Quine accepted. Of course students of Quine also know that he came to think of ontology as having less scientific importance than he did in "On What There Is" and Word and Object. The scientific cash value of our whole theory of nature, he came to think, is measured not so much in what it says exists but rather in its structure. I think that Quine's view on this point is immaterial to the fortunes of Pythagoreanism.

Konkov, D.S. APOLLONIUS AND APOLLINARIS: "THE LIFE OF APOLLONIUS OF TYANA" IN THE CONTROVERSY BETWEEN CHRISTIANS AND PAGANS IN THE 3RD-5TH CC. AD TOMSK STATE UNIVERSITY JOURNAL. 2017, 422, p 105 – 112 *Abstract*: The aim of the article is to identify the dynamics of the late-antique discourse about the Apollonius of Tyana figure. The seminal text about Apollonius of Tyana, ..... The meanings that were placed into the text of "The Life of Apollonius of Tyana" depended on the severity of religious opposition and the attitude of the authors to Greek philosophy in general.

Kvasz, L. Pythagorean Mathematics in the Light of Cartesian Physics  
FILOSOFICKY CASOPIS. 2017, 65, 4,  
p 513 - 541

AB This paper is the second part in a series of articles aimed at reconstructing the emergence of mathematics as a deductive discipline in ancient Greece in the period between males and Euclid. We understand the emergence of mathematics as the birth of a language which enables the undertaking of deductive proofs. While in the preceding part we focused on the beginnings of Greek mathematics in Thales, here we concentrate on Pythagorean mathematics. In the literature the significance of Pythagoras as a mathematician is called into doubt. Despite this, the main part of the paper involves a reconstruction of the cognitive style of Pythagorean mathematics and this reconstruction is the basis for a defence of its authenticity.

Landerer, C. Hanslick's Deleted Ending  
BRITISH JOURNAL OF AESTHETICS. 2017,  
57, 1, p 85 – 95

Abstract: We question Mark Evan Bonds' interpretation of the deleted ending of Eduard Hanslick's *On the Musically Beautiful*. We argue that there is no evidence that it reveals a commitment to Pythagoreanism or Idealism. We supply an alternative explanation of the deletion.

Layne, D.A. Hypatia: The Life and Legend of an Ancient Philosopher  
INTERNATIONAL JOURNAL OF THE  
PLATONIC TRADITION. 2017, 11, 2,  
p 230 – 233

Lebedev, A.V. EPICHRMUS ON GOD AS MIND (ΝΟΟΣ). A NEGLECTED FRAGMENT IN STOBÆUS. (With some remarks on early pythagorean metaphysics and theology)  
Aristeas. 2017, 16, p 13 – 27

Lightfoot, J. Hipparchus' Didactic Journey: Poetry, Prose, and Catalogue Form in the Commentary on Aratus and Eudoxus  
Greek, Roman, and Byzantine Studies. 2017,  
57, 4, p 935-967

Abstract ' Seeking to establish his didactic superiority to prior commentaries on the astronomers, Hipparchus hit upon the catalogue form as expressing his views in the most authoritative way.

Lisboa Duarte, C. Tudo é número: uma análise conceitual da ideia de número em Pitágoras  
Revista Principia. 2017, 1, 33, p 99-107

Summary: This work is an analysis of the number concept based on the thoughts of Pythagoras, well as to seek an approximation of the historical reflections of the Pythagorean School in the Greek context of Classical Antiquity. The guiding objective of the study is to analyze the theory of the integers in the Pythagorean philosophy as ultimate cause of man and matter. From Methodological procedures point of view, the research was the bibliographical type, developed from already published material constituted, primarily, of books and journal articles through which we sought a dialogue with the developed studies concerning the subject in question. Through research it was reached the following findings: First, Pythagoras considered the number as the forming principle of the universe. However, he believed that the number constitutes the agreement between an indeterminate or unlimited element and another determinant or limiting and from there had been origin all things; Second, to the Pythagoreans the structure of numbers started from the assumption that in even numbers in even numbers predominates the indeterminate element and in the odd numbers the limiting element, for this reason they had the odd numbers as perfects, because in their distribution the odd numbers always had a limiting element. In sum, both Pythagoras as the Pythagoreans had in the cult of the number the basis of both his philosophy and his way of life.

Long, A. Immortality in Empedocles  
APEIRON. 2017, 50, 1, p 1 – 20

Abstract: The paper examines Empedocles' attributions of immortality. I argue that Empedocles does not withhold immortality from the gods but rather has an unorthodox conception of what immortality is. Immortality does not mean, or imply, endless duration. A god's immortality is its continuity, as one and the same organism, over a long but finite period. This conception of divine immortality then influences Empedocles' other attributions of immortality, each of which marks a contrast with discontinuity, real or apparent. The nature of this contrast varies from context to context, and there is considerable heterogeneity in the list of immortal items. On the other hand, the attribution of immortality never implies that the item is completely changeless.

Macé, A. L'amitié civique : les deux formes du communisme chez Platon  
Consecutio Rerum. 2017, 2, 3, p 61 – 89

Marković, D. Empedocles in the Aetna? lucida intervalla. Časopis za klasične nauke A Journal of Classical Studies. 2015, 44, p 77 - 92

Abstract: The author discusses one unnoticed echo of Empedocles in the pseudo-Vergilian poem Aetna. The allusion opens a long periodic sentence (224–250), the end of which describes the pleasure of understanding natural phenomena through vocabulary borrowed from Lucretius' De rerum natura. The allusion to Lucretius is certainly deliberate, and so is probably the allusion to Empedocles. The connection between understanding, divinity, and pleasure in Lucretian and Empedoclean intertexts enhances the meaning of the Aetna passage and puts it in a proper perspective. In addition to this, Vergil's Georgics 2.475–502 confirms that, in a poem on natural phenomena, both Empedocles and Lucretius are likely to be associated with this particular nexus of ideas.

Marti-Aguilar, M.A. Talismans against Tsunamis: Apollonius of Tyana and the stelai of the Herakleion in Gades (VA 5.5) GREEK ROMAN AND BYZANTINE STUDIES. 2017, 57, 4, p 968 – 993

Matteoli, M. Giordano Bruno, Pitagora e i pitagorici: distanze e debiti. Calíope: Presença Clássica. 2016, 31, p .. I rapporti tra Giordano Bruno e le fonti pitagoriche sono mediati da un denso stratificarsi di testimoni e riferimenti secondari, tra i quali spiccano le citazioni aristoteliche e platoniche. Ed è proprio tra questi due autori, Aristotele e Platone, che si colloca l'utilizzo strumentale da parte di Bruno della figura e del pensiero di Pitagora e della sua Scuola, usati come mezzo concettuale per accentuare in senso universale e infinitistico certi aspetti naturalistici dell'aristotelismo e, al tempo stesso e in una direzione opposta, depotenziare la trascendenza dell'ontologia platonica, portandola a maggiore 'contatto' e prossimità teorica con la propria visione di una natura infinita e in incessante trasformazione. In questa ottica Pitagora e il pitagorismo risultano essere, agli occhi di Bruno, fondamento primario di una concezione unitaria del cosmo – derivato dalla monade – , importante paradigma concettuale per esplorare e approfondire l'idea dell'animazione spirituale dell'universo e, infine, archetipo teorico per una visione corpuscolare e atomistica della materialità.

Miles, G. Hippolytus, the Lamia, and the Eunuch: Celibacy and Narrative Strategy

in Philostratus' Life of Apollonius CLASSICAL PHILOLOGY. 2017, 112, 2, p 200 - 218

Miles, G. Ominous Swans in Philostratus' Life of Apollonius (1.5) MNEMOSYNE. 2017, 70, 5, p 758 - 774  
Abstract: The opening chapters of Philostratus' Life of Apollonius of Tyana present readers with a series of signs foreshadowing the future character of the text's protagonist. This article addresses a little discussed omen at Apollonius' birth: the appearance of swans who set up a chorus around the future philosopher's 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.

Mojsik, T. Dicearchus (fr. 41 Mirhady) on Pythagoras' Death, Eos. 2017, p 1 - 26  
Abstract: The present study proposes a close reading of Dicearchus of Messana's account of the circumstances surrounding Pythagoras's death (fr. 41 Mirhady). As the analysis shows, the purpose of Dicearchus' account was to demonstrate that at the moment of the anti-Pythagorean revolt the philosopher was not welcomed in any of Italian cities because he was perceived as a danger to social and political stability. Such an interpretation of the authorial intention stems from a new reading of the scene of Pythagoras' death in the temple of the Muses. Considering Dicearchus' narrative as a whole it can be assumed that Pythagoras, as a supplicant, sought protection of gods, and his death should be interpreted as the effect of the philosopher's isolation in the temple by the inhabitants of Metapontum. Moreover, the author of the present study considers the presence of the Muses in the story and the significance of this fact in the hypothesis concerning the essential role of the goddesses in the Pythagorean movement.

Montepaone, C. Timycha, donna filosofa, suo marito pitagorico e il tiranno: modelli di genere? Metis. 2016, 14, p 267 - 280  
The importance of the sôphrosunê in Pythagora's teaching to his pupils (male and female) is illustrated fully by Iamblichus. The higher degree of sôphrosunê in Timycha and Myllias is expressed by their two different

reactions to the power of the tyrant of Syracuse. Myllias and Timycha express in two different ways their refusal to reveal why it is forbidden to step on broad beans: the former does it verbally, the latter does it by biting off her own tongue.

MONTEVECCHI, F. Empedocle e Freud. Riflessioni su logica e linguaggio Aretè. 2017, 2, p 260 - 274  
Abstract: The present piece, first presented on 19 November 2016 at the Centre Léon Robin (CNRSUniv. Paris-Sorbonne-ENS Ulm) as part of the "Présocratiques" Seminar, is an investigation of the relationship between Empedocles and Freud. The analysis is divided into three parts: the first section examines the nature of Freud's engagement with Empedocles; next, consideration is given to the similarities between their doctrines, based on the extant fragments of the Empedoclean corpus; finally, I offer a series of observations about Empedocles' poetic style, which shares strong affinities with the spoken word in a manner typical of the oral tradition and is freighted with corporeal and emotional significance. It is here that we see the emergence of one of the key concepts of psychoanalysis: the relationship between logos and alogon, between that which can be rationally analysed and that which can be intuited but which eludes the domain of logos.

Motte, A. The harmony of the mermaids of ancient pythagorism at Platon INTERNATIONAL JOURNAL OF THE PLATONIC TRADITION. 2017, 11, 2, p 217 - 219

Nethercut, J.S. EMPEDOCLES' "ROOTS" IN LUCRETIUS' DE RERUM NATURA AMERICAN JOURNAL OF PHILOLOGY. 2017, 138, 1, p 85 – 105  
Abstract: This article contributes to our ever-widening understanding of Empedocles' influence on Lucretius' De Rerum Natura by arguing that the noun "roots" (radices; stirpes) in the DRN often functions as a reflexive annotation of Lucretius' engagement with his didactic precursor, serving as a calque on the four generative substances (gthpaxa) of Empedoclean physics. This noun and related forms function metapoetically (Lucretius suggests that the "roots" of his material and many Epicurean ideas are found in Empedocles) and almost always entail endorsement of Empedoclean philosophy, showing that the poetic and philosophical aspects of Lucretius' engagement with Empedocles are intertwined.

Nikola D. L. The limit and pebbles: what did Eurytus speak about? (Russian) Scholé. 2017, 11, 1, p 260 – 270  
Abstract. This article attempts to reconsider the customary assessment of the performances attributed to one of the last Early Pythagoreans, Eurytus of Tarentum. His practice of «defining» a thing with the number of pebbles needed to draw its silhouette is usually regarded as a naïve or unworthy version of the number philosophy of his teacher, Philolaus of Croton. Our approach focuses on the concept of the limit, or the boundary (ὄρος), used by Aristotle to explain Eurytus' practice, which we analyse in the context of Aristotle's testimonies distinguishing Early Pythagoreanism from its interpretations in the Early Academy. We strive to show that the idea underlying Eurytus' performances deserves more appreciation in the context of Presocratic philosophy, and to lay a basis for an alternative approach to the interpretation of this practice.

Nwanegbo-Ben, J. Pythagoras: Mathematician or Mystic? EUROPEAN ACADEMIC RESEARCH. 2017, 4, 12, p 10440 - 10448  
Abstract: Pythagoras can be seen as a mathematician and a mystical philosopher. His theory of numbers and his mystical philosophy of the transmigration of the soul are outstanding. There are various postulations as to the originality of Pythagoras in his philosophy. The question is how can we justify him as either a mathematician or mystic? Which of these thoughts mostly affect or has influence on mankind? The essence of this paper is to make clarifications on this issue.

Padoa Casoretti, A. PITÁGORAS E OS CAMINHOS DA ALMA Revista Pandora Brasil. 2015, 62, p 1 - 34  
RESUMO: No apagar das luzes do período arcaico grego, um homem peculiar estabeleceu-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.

Pagliari F. Empedocle, i cicli e gli elefanti: Riflessioni su una fake news Ante Litteram Sistemi Intelligenti. 2017, 29, 3. p 655-680

Palmer, A. Humanist Lives of Classical Philosophers and the Idea of Renaissance Secularization: Virtue, Rhetoric, and the Orthodox Sources of Unbelief *RENAISSANCE QUARTERLY*. 2017, 70, 3, p 935 - 976

Abstract: Humanists seeking to defend the classics in Christian-dominated Europe often reframed ancient philosophers as virtuous proto-Christians. This is particularly visible in the biographical paratexts written for printed editions of ancient philosophers such as Pythagoras, Epictetus, and Democritus, whose humanist editors' Christianizing claims grew stronger over time. Pious humanists intended and expected the classics to strengthen and reaffirm Christian orthodoxy, but humanists' own claims that pre-Christian sages, by the light of reason alone, had deduced the central truths of theology and surpassed Christians in the exercise of virtue inadvertently undermined the necessity of scripture and paved the way for later deism.

Panchenko, D. V. Empedocles emulating Anaxagoras and Pythagoras (D. L. VIII, 56) *Philologia classica*. 2014, 9, p 142-149  
Diogenes Laertius cites Alcidas for the statement that Empedocles emulated Anaxagoras and Pythagoras καὶ τοῦ μὲν τὴν σεμνότητα ζηλώσαι τοῦ τε βίου καὶ τοῦ σχήματος, τοῦ δὲ τὴν φυσιολογίαν. Contrary to the standard view, there is much in the evidence to support the natural understanding of Alcidas's statement that Empedocles imitated Anaxagoras in his manners and Pythagoras in his teaching.

Petrova, M. On the issue of the manuscript tradition of Macrobius' Commentary on the 'Dream of Scipio' (Russian) *Schole*. 2017, 11, 1, p 245–259  
Abstract. The paper treats the manuscript tradition of Macrobius' Commentary on the 'Dream of Scipio'; the characteristic features of MS Parisinus Latinus 6370, which have laid the basis for modern critical editions of the text, are under consideration.

Pouls, N. Klassiek afgestemd. De opkomst en de teloorgang van de Pythagoreïsche stemming in de middeleeuwen *Aanzet*. 2017, 32, 2, p 20-27

Pouls, N. Obsessie voor Pythagoras: de verhandelingen van muziektheoreticus Franchinus Gaffurius *Hermeneus*. 2017, 89, 4, p 152-159

Radonic, J.J. Pharos and the Pythagorean Principles of Urban Planning *FILZOZOFSKA ISTRAZIVANJA*. 2017, 37, 2, p 231 – 237

Abstract: Pharos, one of the oldest cities on the eastern coast of the Adriatic, was founded by Parians in 385/4 BC on the site of Stari Grad on the island of Hvar. In spite of the considerable resistance of the Illyrian indigenous people while the city was being founded, the Greek colony was nevertheless established, with the support and assistance of Dionysius of Syracuse. Since the Parians were inclined to Pythagorean philosophy, and since the contact was probably made with Dionysius the Elder via the Pythagoreans, it is essential to look at the planning of the urban space of Pharos in this light. It is known that Hippodamus was Pythagorean and that he introduced Pythagorean number theory into the town planning. This can be seen primarily from an analysis of the plans of the cities organised according to the Pythagorean-Hippodamian principles (Miletus, Piraeus). The characteristically Pythagorean system of town planning, well-adjusted to the tetractys diagram, can be recognised in a rather well explored archaeological sites (Priene). Recent archaeological research in Pharos discovered how urban structure is articulated. The application of numerical principles can be observed in how Pharian residential blocks were conceptualized, revealed in the south-east part of the city. The city, organised according to Pythagorean numerical, became important for accomplishing harmonious system. By construing the urban texture on the basis of the rectangular plots and insula, the harmony based on the principle of proportion and numbers-typical of Greek urban planning and design-was achieved in Pharos.

Rodríguez García, F. Las referencias a Pitágoras en el De Homero 2 de Ps. Plutarco. *Habis*. 2015, 46, p 281-295  
Se analiza la propuesta de J. F. Kindstrand (= 61-03556) respecto a datar el tratado de Pseudo-Plutarco De Homero 2 como coetáneo al neopitagorismo. Se intenta demostrar que las alusiones a Pitágoras, que Kindstrand toma como prueba, pueden explicarse por otros medios.

Salamone, M.A. Equality and Justice in Early Greek Cosmologies: The Paradigm of the "Line of the Horizon" *PHILOSOPHY AND COSMOLOGY-FILOSOFIYA I KOSMOLOGIYA*. 2017, 18, p 22 – 31

Abstract: The founders of Greek scientific thought believed justice in terms of equality. Cosmic equality, in fact, was conceived as the guaranty of cosmic justice: the order of nature is maintained because it is an order of equals. That the main components of the universe are equal was an old tradition in popular cosmology. In Hesiod earth and sky are declared equal (Theog. 126); and the distance between sky and earth is equal to that between earth and Tartarus (ibid. 719-25). Anaximander's own cosmology is designed with just such a sense of aesthetic symmetry, with equality as the main motif: the intervals between each of the infinite worlds are equal; the intervals between earth, fixed stars, moon, and sun are also equal; earth and sun are equal. This is exactly the sense in which

Salmieri, G. Form Without Matter: Empedocles and Aristotle on Color Perception *JOURNAL OF THE HISTORY OF PHILOSOPHY*. 2017, 55, 2, p 343 – 344

Santacroce, L. Greek Medicine Practice at Ancient Rome: The Physician Molecularist Asclepiades *Medicines*. 2017, 4, 7 p  
Conclusions: Although it is very difficult to reconstruct the theories of Asclepiades of Bithynia because of the lack of original texts, this paper attempts to focus his role and his thought in affirming the Greek medical practice in ancient Rome and to highlight his modernity.

Setaioli, A. Horace et le pythagorisme *Prometheus*. 2017, 43, p 115 - 134  
Abstract ; Horace's allusions to Pythagoras and his doctrines often carry mocking overtones. In particular, he rejects the belief in metempsychosis, taken as an empty boast entailing the pretension to overcome death and the bleakness of Hades.

Shaw, M.M. Architecture and Eternity: Physis in Nietzsche and Empedocles *Contributions to phenomenology : in cooperation with the Center for Advanced Research in Phenomenology*. 2017, 92, p 3 - 26

Sparavigna, A. C. Symmetry and the golden ratio in the analysis of a regular pentagon *INTERNATIONAL JOURNAL OF MATHEMATICAL EDUCATION IN SCIENCE AND TECHNOLOGY*. 2017, 48, 2, p 306 – 316  
Abstract: The regular pentagon had a symbolic meaning in the Pythagorean and Platonic philosophies and a subsequent important role in Western thought, appearing also in arts and

architecture. A property of regular pentagons, which was probably discovered by the Pythagoreans, is that the ratio between the diagonal and the side of these pentagons is equal to the golden ratio. Here, we will study some relations existing between a regular pentagon and this ratio. First, we will focus on the group of fivefold rotational symmetry, to find the position in the complex plane of the vertices of this geometric figure. Then, we will propose an analytic method to solve the same problem based on the Cartesian coordinates, a method where we find the golden ratio without any specific geometric consideration. This study shows a comparison of the use of complex numbers, symmetries and analytic methods, applied to a subject which can be interesting for general education in mathematics. In fact, the proposed approach can convey and link several concepts, requiring only a general pre-college education, showing at the same time the richness that mathematics can offer in solving geometric problems.

Therme, A.L. Des racines empédocléennes chez Platon ? : échos critiques à Empédocle dans l'élaboration platonicienne de l'âme = Empedoclean roots in Plato ? : critical echoes to Empedocles in the Platonic elaboration of the soul *Études platoniciennes*. 2014, 11, p ...  
Platon élabore son concept de ψυχή sur le fond d'une polémique anti-empédocléenne (Ti. 42 e 9-43 a 6, 46 d 4-7, 73 e 1-5 et 74 a 2-5 ; Phd. 80 b 1-3 et 85 e-95 a ; Phdr. 248 c 2-e 6 ; comparaison avec Emp., fr. B 71, 73, 96, 98 et 115 Diels-Kranz, etc.). Quoique Platon emprunte à Empédocle des modèles physiologiques ou corporels, il cherche à récuser que la partie pensante du vivant soit matérielle, hétérogène, qu'elle procède d'un mélange ou s'identifie à la sensibilité.

Trepanier, S. Empedocles, On Nature 1.273-287 Place, the Elements, and Still No 'We' *MNEMOSYNE*. 2017, 70, 4, p 562 – 584  
This article presents a new, complete edition of Empedocles, *On Nature* 1.265-290, in particular lines 1.273-287 or a (ii) 3-17 of the Strasbourg papyrus of Empedocles, *P. Strasb. gr. Inv. 1665-1666*. The edition is based on two new supplements to section a (ii) grounded on doxographic testimony. These new supplements confirm that the passage is devoted to cosmology, specifically the relation between place and the elements. That in turn provides a reliable framework for a reconstruction of the remaining lines. More controversially, the reconstruction gives new

grounds for rejecting the controversial variant reading *συνερχόμεθα*, 'we come together', found in two or perhaps three instances in the papyrus. If the content of the passage is consistently cosmological, these new variants must be no more than scribal errors.

Trepanier, S. From Hades to the Stars: Empedocles on the Cosmic Habitats of Soul CLASSICAL ANTIQUITY. 2017, 36, 1, p 130 - 182

Abstract: This study reconstructs Empedocles' eschatology and cosmology, arguing that they presuppose one another.

Part one surveys body and soul in Empedocles and argues that the transmigrating daimon is a long-lived compound made of the elements air and fire.

Part two shows that Empedocles situates our current life in Hades, then considers the testimonies concerning different cosmic levels in Empedocles and compares them with the afterlife schemes in Pindar's Second Olympian Ode and Plato's Phaedo myth.

Part three offers a new edition of section d lines 5-10 of the Strasbourg papyrus of Empedocles that reinforces the connection between transmigration and different cosmic locations for souls.

Part four reconstructs Empedocles' cosmology, identifies three different levels or habitats of soul, and, more tentatively, suggests that Empedoclean "long-lived gods" are best understood as stars.

Tsoucalas, G. Theories About Blood Coagulation in the Writings of Ancient Greek Medico-philosophers CURRENT PHARMACEUTICAL DESIGN. 2017, 23, 9, p 1275 – 1278

Abstract: Anaxagoras and Empedocles both established during the Presocratic era a pioneering theory for the creation of everything in the universe. Macrocosmos' impact through the "Four Elements Theory" explained the conglomeration of the blood inside the vessels. Hippocrates, who instituted the "Four Humours theory", clearly understood blood's coagulation and introduced the term "thrombus". Plato, Aristotle and Galen, all engaged with the clotting phenomenon trying to interpret it. After eons of inquiry, it was the innovative thinking of the ancient Greek medico philosophers that set the scientific bases towards the understanding of a process that had been analyzing until our era.

Vassallo, C. TOWARDS A COMPREHENSIVE EDITION OF THE EVIDENCE FOR

PRESOCRATIC PHILOSOPHY IN THE HERCULANEUM PAPYRI p 315–345 THE JOURNAL OF JURISTIC PAPYROLOGY. 2016.

Vendries, C. Orphée, Isis, Sarapis et l'âne terrassé, le décor d'un cadran solaire de Durostorum (Siliistra) Revue archéologique. 2017, n 64, 2, p 285 - 310

Yang, J.J. Notes on Philosophos UNIVERSITAS-MONTHLY REVIEW OF PHILOSOPHY AND CULTURE. 2017, 44, 8, p 135 - 150

Abstract: Although it is well known that a philosopher is the one who loves wisdom, it is not easy to figure out what kind of love the love of a philosopher to wisdom is really. While Karl Jaspers insists that to the ancient Greeks loving wisdom is pursuing wisdom for lack of it, it is nonetheless argued by another German philosopher Martin Heidegger that loving wisdom just means being in harmony with wisdom to the pre-Socratic Heraclitus. Actually, both Jaspers and Heidegger do not speak correctly of the Greek term philosophos. The love of a philosopher to wisdom does mean being in harmony with it before Plato argues in his Symposium that a philosopher is the one pursuing wisdom for lack of it. And it is reasonable to argue that Pythagoras should be the first one to call himself a philosopher and that Heraclitus does not like this word and criticized Pythagoras with reference to it.

Zhmud, L. Greek arithmology: Pythagoras or Plato? (Russian) Schole. 2017, 11, 2, p 428 – 459

Abstract. This essay considers the origins of the arithmological genre, the first specimen of which was an anonymous Neopythagorean treatise of the first century BCE. Arithmology as a special genre of philosophical writings dealing with the properties of the first ten numbers should be distinguished from number symbolism, which is a universal cultural phenomenon related to individual significant numbers (three, seven, etc.). As our analysis shows, the philosophical foundations of arithmology were laid down in the treatise of Plato's successor Speusippus On Pythagorean Numbers, who relied on the Platonic doctrine of the ten ideal numbers, whereas in ancient Pythagoreanism arithmological notions, unlike number symbolism, are not attested. In the first century BCE, an epoch of revival of Platonism and Aristotelianism, Speusippus' ideas received a second birth, thus marking the beginning of arithmology as a popular genre.

Zopf, S.R. Critical study of the use of a length unit in the design of 16th to 18th century Italian violins

JOURNAL OF CULTURAL HERITAGE. 2017, 27, p S26 – S33

AB Until now, the question of geometrical construction (or: reconstruction) of the violin form has been the subject of numerous hypotheses. Without doubt, instruments were designed using the tools of that period, namely, a ruler and a compass and applying the ideas of Pythagoras or Vitruv, to achieve a perfectly balanced instrument. In particular, the question of a "standard unit" is of importance. Previous research mostly dealt in geometrical construction and not in a "standard unit". Based on our recent discoveries of tools and drawings, we suggest that instruments of the Brescian and Cremonese schools might have used a standard length unit that could have been the Roman oncia. This unit was applied to the Stradivari instruments, later to all Cremonese violins. But initially, the relationship between the proportions did not emerge, until a completely, new construction system, using concentric circles, was applied. Consequently, all necessary markers for the construction and the radii of the outline can now easily be detected. The construction might be also applicable to violas, violoncellos and even the smaller violins, too. Also the violin scrolls were successfully analyzed.

##



The Death of Empedocles by [Salvator Rosa](#) (1615 – 1673), depicting the legendary alleged suicide of Empedocles jumping into [Mount Etna](#) in [Sicily](#)

## INTERNET

Bilgrami, S.S.F. Music of the spheres and metaphysics in music- An annotated bibliography

[https://www.academia.edu/34659500/Music\\_of\\_the\\_spheres\\_and\\_metaphysics\\_in\\_music\\_-\\_An\\_annotated\\_bibliography](https://www.academia.edu/34659500/Music_of_the_spheres_and_metaphysics_in_music_-_An_annotated_bibliography)

Abstract: Reilly not just gives examples of change in context that happened over several periods in history. But he also talks about how that change in the understanding of metaphysics of music lead to the change in the techniques of producing music and how the different perceptions in understanding of metaphysics redefined the question of “what constitutes as music?”, which further influenced and challenged the accepted set musical producing techniques at each stage of the change.

Bilgrami, S.S.F. Music of the spheres and the metaphysics of music: An analysis.

[https://www.academia.edu/35123461/Music\\_of\\_the\\_spheres\\_and\\_the\\_metaphysics\\_of\\_music\\_-\\_An\\_analysis](https://www.academia.edu/35123461/Music_of_the_spheres_and_the_metaphysics_of_music_-_An_analysis)

Abstract: One of the reasons why music of the spheres has not been that significant to modern times across cultures is because a music piece is not just a harmonic melody but rather a result of an influence of politics, culture, economics, social factors, context, music history, progress of other art forms, nationality and background of a composer

BRAY, R. NOTES ON MUSIC, PROPORTION AND NUMBER I Music, Meaning, Numbers and Rhetoric

[https://www.academia.edu/35020737/1\\_Music\\_Meaning\\_Numbers\\_and\\_Rhetoric](https://www.academia.edu/35020737/1_Music_Meaning_Numbers_and_Rhetoric)

Chapter 1 Music, Meaning, Numbers and Rhetoric

Chapter 2 Greek Number and Music Theory

Chapter 3 Proportion and Number in Music Before 1500

Chapter 4 Symbolic Techniques in the Sixteenth Century

Chapter 5 Symbolism, Numerology and Rhetoric in Music since 1600

Section 6 Number Lists and Index; Composer Index; Bibliography

Freistetter, F. Sternengeschichten Folge 226: Die Sphärenmusik

Astrodicticum Simplex - Das Universum ist cool! (2017-03-24)

<http://scienceblogs.de/astrodicticum-simplex/2017/03/24/sternengeschichten-folge-226-die-sphaerenmusik/>

Trotzdem waren die Menschen lange Zeit davon überzeugt, dass Sterne und Planeten eine "Sphärenmusik" erzeugen und man daraus jede Menge über die Struktur und den Aufbau des Kosmos lernen kann. Transkription Sternengeschichten Folge 226: Die Sphärenmusik "Die Sonne tönt nach alter Weise in Brudersphären Wettgesang, und ihre vorgeschriebene Reise vollendet sie mit Donnergang." Das schreibt Goethe im Prolog zu seinem Werk "Faust". Es gibt keine Geräusche, keine Töne die die Sterne und Planeten verursachen und auch keinen "Donnergang". Wenn wir dann von der Erde aus sehen, wie die Planeten sich am Himmel bewegen und sich die Sterne um die Erde drehen, dann sehen wir nicht die Bewegung dieser Himmelskörper selbst sondern vielmehr die Drehung der Kristallsphären. Pythagoras und die von ihm gegründete wissenschaftliche Schule der Pythagoreer nutzen diese Idee der realen Kristallsphären dann auch, um die Existenz einer "Sphärenmusik" abzuleiten. Damit untersuchte er die Zusammenhänge zwischen Tönen, die von den Schwingungen verschieden langer Saiten erzeugt werden; analysierte Harmonien und erforschte, welche Seitenlängen harmonisch zusammenklingen und welche nicht und wie das alles mit den Eigenschaften der Zahlen zusammenhängt. Und nur wenn die Längen der Saiten in ganz bestimmten ganzzahligen Verhältnissen zueinander stehen, klingen auch die Töne zusammen harmonisch. Wenn man dann noch - wie die meisten Gelehrten damals - davon ausgeht, dass die Planeten und Sterne teil der...

Heath, R. Iceland's geodetic settlement pattern 6p  
[https://www.academia.edu/34256210/Iceland's\\_geodetic\\_settlement\\_pattern.pdf](https://www.academia.edu/34256210/Iceland's_geodetic_settlement_pattern.pdf)

Abstract: Einar Palsson [1] saw the myths of foundation for Iceland's settlement (in 930) had Pythagorean roots. This manifested as a geometric connection between places on the landscape, especially on the south-western region near Reykjavik, its only city. Coherence was established through organising space according to centres (things), circles and their diameters, the circles punctuated with places and alignments to other places, horizon events or cardinal directions. This paper extends John Neal's analysis of Palsson's landform geometry in its connotation as being a model of the mean earth radius and circumference.

Carl Huffman Alcmaeon  
First published Thu Apr 10, 2003; substantive revision Thu Mar 9, 2017  
Stanford Encyclopedia of Philosophy  
<https://plato.stanford.edu/entries/alcmaeon/#toc>

Langermann, T. Medieval Jewish Pythagoreanism: Remarks on Maimonides and on Sefer Melakhim "  
[https://www.academia.edu/35876856/Medieval\\_Jewish\\_Pythagoreanism\\_Remarks\\_on\\_Maimonides\\_and\\_on\\_Sefer\\_Melakhim\\_Tzvi\\_Langermann](https://www.academia.edu/35876856/Medieval_Jewish_Pythagoreanism_Remarks_on_Maimonides_and_on_Sefer_Melakhim_Tzvi_Langermann)

Abstract: A few years ago I held a session here on a paper on medieval Jewish Pythagoreanism. I had session led, I believe, to an invitation to a planned volume. I now upload the submitted version, which differs quite significantly Part One deals with Maimonides and his interpreters, Part Two presents a sample chapter from Sefer Melakhim.

Moore, A. A Tangled Transmission - the Letters of Apollonius of Tyana and a Pause in the Project

ACI Scholarly Blog Index. 2017 :

<http://scholar.aci.info>

A.D. Morrison & Antonia Sarri it is likely that the entire collection is pseudepigraphic, though Philostratus may not be responsible for it in its entirety. The collection of Apollonius' letters contains some 91 letters (in the largest version) in the medieval MSS, which Penella (1979) divides into two main groups. 81 is also important in its own right because it is one of the oldest surviving codices of Greek epistolography. The material above reflects the work carried out on the project in May, because we have one final announcement this month: because Antonia Sarri, the project's Research Associate, is expecting her first child (congratulations Antonia!), she has been on maternity leave since 15 June 2017.

O'Brien, D. A Comment on John Palmer, 'Elemental Change in Empedocles' (2017)  
[https://www.academia.edu/33274968/A\\_Comment\\_on\\_John\\_Palmer\\_Elemental\\_Change\\_in\\_Empedocles\\_-\\_2017](https://www.academia.edu/33274968/A_Comment_on_John_Palmer_Elemental_Change_in_Empedocles_-_2017)

Pearse, R. The "Apotelesmata" of Apollonius of Tyana - now online in English  
ACI Scholarly Blog Index 2017.  
<http://scholar.aci.info>

Anthony Alcock has sent in a translation of a curious anonymous Greek text in 8 chapters, concerning the Apotelesmata (Talismans) of Apollonius of Tyana. The content is astrological, concerned with names and words. The content is astrological, concerned with names and words. The work appears in medieval Greek astrological manuscripts, but also in a Syriac version as an appendix to the gnostic apocryphal Testament of Adam, itself perhaps dating from the 2-5th centuries AD. 1362-1425, back in 1907, and another by Franz Boll in *Codicum Astrologorum Graecorum 7: Codices Germanici*, p.174-181, in 1908. The article is online here. The work cannot be by Apollonius and, as Speyer has noted, must be much later than Boll supposed, though it is still an interesting document deserving of consideration here. He thinks that Apollonius was born early enough to predict the birth of Christ, and even (if the obvious interpretation is correct) that he founded a church in Tyana. It may be relevant that Tyana was an episcopal see as early as 325, and after being lost to the Arabs was recovered for the Byzantine empire in the tenth century; the site has also produced remains of a church datable to that same century.

Thomas Yaeger's Blog

<http://shrineinthesea.blogspot.nl/2017/12/patterns-of-thought-in-late-neolithic.html?spref=tw>

...

TY, December 10, 2017.

So this new paper looks at the material we have concerning Pythagoras, in order to know a fuller range of what Pythagoreanism implied in the late sixth century BCE, both in Italy and in Greece. As it turns out, certain key ideas in Pythagoreanism arise as the logical consequence of the kind of discussions which they entertained, mainly concerning number, mathematics and geometry. And these key ideas shape their ideas about religion, divinity, the nature of reality, of Being, and of Eternity.

The title of the paper is:

**Patterns of thought in Late Neolithic and Early Bronze Age Britain**

Abstract: Pythagorean elements detected in megalith circles in ancient Britain have no easy explanation, and precede 1st millennium Pythagoreanism by an extraordinary period of time. This paper explores the idea that there is a connection between some core Pythagorean mathematical and geometrical concerns, and ideas of divinity and eternity. On the basis of a close examination of Pythagorean ideas in the 1st millennium, for which we have extensive

documentation, it is suggested that this connection is based on a series of logical inferences. It is therefore possible that similar conclusions were arrived at in the Late Neolithic.

Publication details will be available in the near future (probably March 2018).

## PODCASTS

Podcasts. The secret history of western esotericism podcast (**SHWEP**)

The Podcast <https://shwep.net/podcast/>

SHWEP is a free, weekly podcast series exploring cutting-edge academic research in the study of Platonism, Gnosticism, Hermeticism, the Kabbalah, alchemy, occultism, magic, and related currents of thought. These traditions, although largely rejected by the dominant modern empiricist world-view, are central to the history of western thought. The academic study of these often-obscure chapters in the history of ideas, under the general name of 'western esotericism', is bringing these currents of thought back into their rightful place as essential elements in the intellectual heritage of the western world. This podcast documents the academic exploration of the neglected corners of western culture. The approach is roughly chronological, beginning with the earliest civilisations and moving forward in time until the present day, with the aim of leaving out nothing essential along the way. It will be a long and fascinating trip through the history of ideas, and one which is bound to challenge what you think you know about philosophy, science, religion, and western identities.

About Your Presenter

**Earl Fontainelle** is a researcher specialising in the religious and philosophic thought of late antiquity, but with an abiding and annoyingly-diffuse fascination with all manner of esoteric systems of thought. He lives on Dartmoor in the south-west of England with his family, and likes to make weird music, grow food, and drink coffee.

SHWEP is a roughly-chronological historical narrative: it starts way-back-when and moves forward from there. However, Episodes 0-4 are introductory materials. If you are a newcomer to the podcast, Episode Zero introduces the concept behind it. If you are a newcomer to the history of western esotericism, check out Episodes One, Two and Three, which provide

a lot of useful background. If you want to skip the intro and start exploring the nitty-gritty of the history of western esotericism, start with Episode Four and go from there.  
<https://shwep.net/about/>

**Episode 16:** The Enigma of Pythagoras  
Pythagoras of Samos is revered in the western esoteric traditions as the founder of mathematical mysteries, the discoverer of musical harmony, and the esoteric philosopher par excellence. We survey the earliest evidence and examine the ancient mystagogue and psychagogue who may have founded philosophy.  
Listen to Episode 16

**Episode 17:** The Enigma of Pythagoreanism  
The historical journey from a holy man specialising in soul-manipulation to a fertile philosophic movement innovating in advanced mathematics, astronomy, and harmonic theory is one of the stranger stories of western intellectual history. In this episode we tell it.  
Listen to Episode 17

**Episode 18:** Don't Spill the Beans:  
Pythagorean Silence  
One of the key legacies of ancient Pythagoreanism is its mystique of esoteric silence. We examine the figure of the late-antique 'Pythagorean' philosopher, whose silence is a higher form of speech, and the dynamics of esoteric discourse which cannot, by definition, be revealed.  
Listen to Episode 18

**Episode 20:** All for One, and One for All:  
Parmenides of Elea  
Parmenides is the original philosopher of pure Being. And he learned all about Being from a goddess on a trip through the underworld. Philosophy used to be really interesting.

**Episode 21:** Elementary: Empedocles and the Secret History of the Elements  
Empedocles: the last great poetic philosopher of antiquity, and a cosmic thinker of mind-blowing ambition. This episode looks at his influential theory of the four elements – earth, air, fire, and water – but magic, reincarnation, exiled gods, and cosmic catastrophe come into the discussion as well.  
Listen to Episode 21

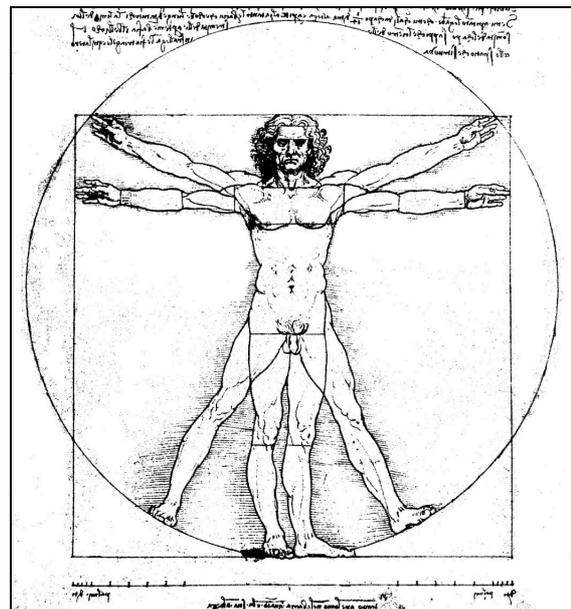
**Episode 22:** Severed Heads and Cosmic Eggs: Orpheus and Esotericism  
The greatest musician of antiquity was also the founder of mystery-rites, the author of curious theological poetry, and the most famous man

to make the journey to the underworld while still alive. In this episode we examine the myth of Orpheus and the Orphic myths.

**Episode 23:** Miguel Herrero de Jauregui on Ancient 'Orphism'  
The elusive 'Orphics' of antiquity continue to present a puzzle to scholars after several centuries of debate and the discovery of amazing new evidence. Dr Miguel Herrero helps us to navigate the fascinating question of ancient 'Orphism'.

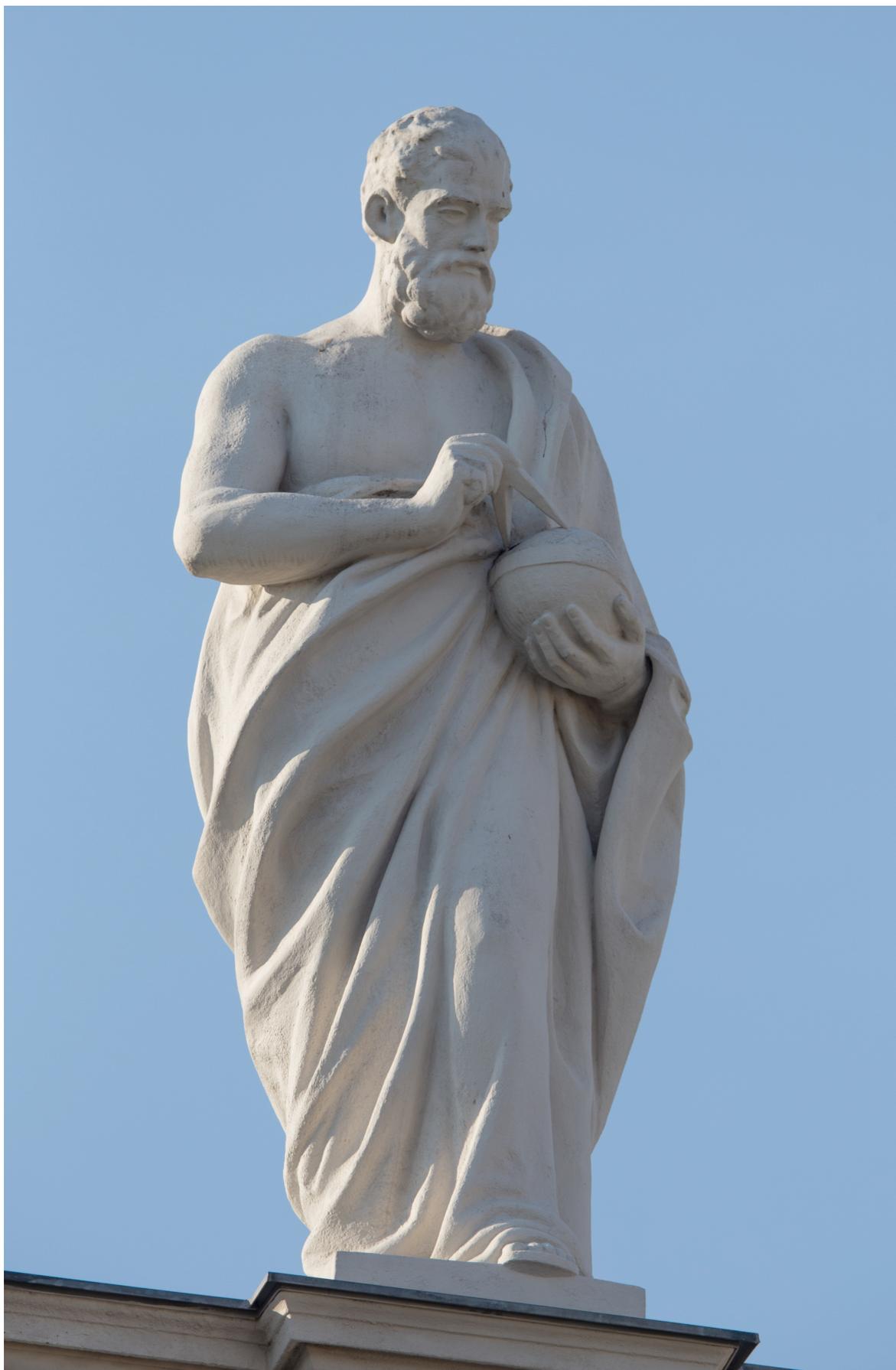
## MISCELLANEA

Leslie Greenhill The triangle that changed Apollo into a cube  
13 pages word document © 2017  
(Closing remarks  
This paper should be seen as a prelude to the forthcoming essays mentioned earlier.  
Material in one of the works, The Encrypted Anatomy of Vitruvian Man, changes the history of the classical world and the Renaissance both rapidly and incontrovertibly. )



Vitruvian Man as rendered by Leonardo da Vinci

Author's email address  
[neoplatonist2000@yahoo.com](mailto:neoplatonist2000@yahoo.com) or  
[lgreenhill59@hotmail.com](mailto:lgreenhill59@hotmail.com)  
Mail to: P.O. Box 314 Mentone, Vic. 3194



Empedokles, Philosoph, Figur auf der Attika des Naturhistorisches Museum, Wien (Bellariastraße, linker Seitenrisalit) Künstler: Friedrich Beer.



